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UNDER HIS SHADOW.

BY F. D. MURPHY.

Under his shadow! O blessed position,
Free from the cravings of worldly ambition;
Free from dark doubts and misgivings disquieting;
Free from confusion, dissension, and rioting.
Under his shadow, in penitent lowliness,
Seeking forgiveness, adoption, and holiness;
Day and midday may murmur around us,
Satan's emissaries seek to confound us;
But, neath the shade of omnipotent purity
Nothing can trouble our peaceful security.
O what a privilege there to recline,
Resting the fruit of the banquet divine.
Seeing forever the light of God's face,
Under the banner of Love how we race,
Brave hearts may covet the broad glare of day,
Fearlessly march to the battle's array,
Struggle, and combat, and gloriously win,
Noble battalions of saints;
These are weak ones who can not defy,
Leaders who shrink when assailants draw nigh.
Using no mortal strength of their own:
Hiding beneath the shield of the throne;
Walking the narrow path, oftentimes weeping,
Yet ever singing of faith steadfastly keeping,
Counting not freely our priceless
Gift of liberty for a lost world;
Trusting, protecting, and cherishing
Weak pilgrims friendless and perishing,
Helping them, for us, thus thwarting soul.
Hard burdens confidingly roll
Under his banner, nor fear for future,
Shelter of perfect security;
Plans for the world's salvation.
Out of society of rank, wealth, or station,
Rich and true and coheign
Come and wisdom divine!
Love them, sustain and defend—
Our Substitute, Savior, and Friend.
Peace of purity and bliss;
Heaven came over like this.
While the fruit of its may maintain forsaking,
Yet forget not a pit eternally breaking
Depths of boundless iniquity,
Where may abide them in fruitful serenity,
Let the veil of his shade setting under,
Deep contrition, worship, and wonder,
Under his shadow for ever and aye,
Even in the light of eternity's day!

—Irish Christian Advocate.

North Georgia Conference.

BY REV. J. F. SCURLOCK.

MR. EDITOR: On December 6 I left Dalton for Marietta, the seat of the North Georgia Conference. The railroad runs through hills and vales, around curves, and over ridges, with now and then a view of magnificent distances thrown in to give zest to the journey. We passed Kenesaw Mountain (so famous in the annals of the late war) in the night, so that I could not gratify a desire long felt to look upon it, and to contemplate it as a point where many noble Confederates fell in defense of their homes and country. I tarried for the night at the home assigned me in the town of Marietta, and, before breakfast the next morning, left for the city of Atlanta; Chattanooga and Atlanta, with the country lying between, occupy a large space in the history of the late Civil War.

The city of Atlanta is located among the hills, which, bald and bare, stretch themselves away on the right as we enter the city. The business part is compactly built out of brick and mortar. The Kimball House seems to be the largest and most commodious hotel for guests who may visit that point. The people are a live and energetic type of Georgia population. Things move, and they move in a hurry, and they move to completion. Whitehall and Peachtree streets seem to be more attractive than any others. The State road seems to run through the midst of it, which not unfrequently obstructs travel, and endangers the lives of those who throng the streets, and especially children. I took an external view of Trinity Methodist Episcopal Church, South, the second station in importance in the Conference. It is valued at $90,000. After purchasing a suit of clothes, and after having my throat examined by a specialist and a prescription filled, I took up my "carriages" and boarded a train for the town of Marietta.

By being absent the first day I lost the run of committees and business. These Georgia preachers know how to systemize and facilitate business. They have official envelopes for financial purposes, which are printed in blank, to be filled out with district, circuit, or station, name of pastor, and the cause for which moneys are collected. The pastors put the money into these envelopes, and then hand them to the treasurers of the different committees. This saves a great deal of writing. The statistical blanks printed by our Publishing House at Nashville are almost exclusively used. They are the best I have seen, and I would recommend to your Conference, if the members have not already done so, to fall into line with this and other Conferences. They are prepared for four years. As well as I could ascertain from the reading of the summing-up of the statistics, there has been considerable increase in membership and collections.

The *personnel* of the Conference impressed me very favorably. There are fewer old men than I expected to see. Dr. Boring, who has been one of the leading spirits for forty years, from infirmity, was granted a superannuated relation; Drs. Haygood, Potter, Richardson, Parks and Glenn, are still on the effective list. H. G. Smith, the historian of Methodism in Georgia, was there, and in his genial way sold books, and made character for himself in aiding in the transaction of the business of the Conference. The assistant editor of the Nashville Advocate was there, and made himself very efficient both in the Conference-room and in the pulpit. Dr. Young J. Allen, from China, delighted his auditors with his lectures on our missions there. The light he gave will not soon be forgotten. They drew the heathen nearer our hearts, and moved us to give more liberally for the dissemination of the gospel among them. The literary work he did in eighteen years was astonishing. Besides publishing a newspaper in Chinese, and writing a book with the title of, "China and Her Neighbors," founding the Anglo-Chinese College, and conducting it successfully on its grand mission of usefulness, he had translated ninety volumes for the Chinese government. By drawing maps of the cities in which our missionaries are operating, we could form some definite idea of their localities and success. The church does not sufficiently appreciate this noble Christian man and the heroic work he has done. He calls upon the church to aid in converting China. The veritable Sam Jones was there on Monday morning, and I had the pleasure of shaking him by the hand. The pictures I have seen of him are good representations of the features of his face. His keen, black eye, and wiry motion indicate the dynamic forces pent up in his great soul. I did not have the pleasure of hearing him preach. The deep affliction of his wife did not permit him to be present but the one time. Sixteen were admitted on trial, and from the representation given by the presiding elders and others, they will be of great usefulness to the church in coming years.

After a session of five days the Conference closed. Eight were transferred to other Conferences, among them your correspondent, whom the Bishop saw cause, in his own judgment, to transfer back to Louisiana. The hospitality of the people of Marietta was equal to any I have seen elsewhere. One and all solicitously bade their hosts and hostesses good-by; and the preachers, of the Land of Invincibles, rallied, and, impelled by the deepest sense of duty, went soon hastening away to their work of labor, conscious of the fact that they are as likely to fall this year as their seven companions committed to the silent shades of the grave during the last Conference year. Who can tell what a year may bring forth?

After our year's labor, and with health improved, I reluctantly give up North Georgia Conference for another, where, in some respects, the climate is better adapted to my condition. The life of a Methodist itinerant preacher is strangely checkered. He, being tossed much by the fates, can not tell what his future will be. Whilst this method is, perhaps, the best adapted to the spread of scriptural holiness, yet, with the rank and file, it is exceedingly inconvenient. Nothing but the grace of God supporting can conduct them safely through, and bring them to the gate of heaven. Traveling Methodist preachers are of that number whose names become immortal.

In Memoriam.

BY C. D. ANDREWS, D. D.

The Rev. John Lusk, late of the Mississippi Conference, was born in Pittsford Village, New York, July 11, 1818. He came to Mississippi in 1838, was converted to Christianity, became a member of the Methodist Church, and joined the Mississippi Conference in 1840. In 1853 he was married to Miss Eliza Hurst, by whom he had sons and daughters, several of whom survive to perpetuate his name and to cherish his memory.

He had a stroke of paralysis in October, 1885, while in charge of Dover circuit, in Yazoo county, and lingered, gradually growing worse, until he died, April 26, 1887. When first stricken, while yet his mind was clear, he seemed supremely happy at the thought of going soon to his reward. His tongue became paralyzed before he died, and, though he could not speak his triumphs, he pointed upward, expressive of his desire and hope of being soon in the better land.

Bro. Lusk was once a leader of the hosts of Israel in the Mississippi Conference. He was for some years presiding elder of the most important districts in the Conference. He was elected a member of the General Conference, which sat in Nashville in 1858. Some of his deliverances in that body made a profound impression. He was a man of earnest convictions and of well-defined conceptions of truth. His manner was earnest and emphatic, which, combined together, always gained for him attentive and interested audiences. He was a most striking and entertaining preacher. His method of presenting Scripture was altogether original, clearly indicating that he did his own thinking, and that he went to the bottom of a subject, delighting and impressing his hearers with the new and apposite thought enunciated.

He wrote and published several tracts on controverted subjects, particularly one in opposition to the doctrine of the final perseverance of the saints, and one against immersion as the exclusive mode of baptism. Both of these tracts were especially obnoxious to the holders of the respective dogmas, chiefly because he so scathingly exposed their fallacies, and so relentlessly pushed their reasoning to the reduction absurd. To all who love the truth for the truth's sake, his arguments are overwhelmingly convincing, despite their homely dress and severe method.

He was a great reader, and his familiarity with the leading periodicals and publications kept him well up with the thought of the age. He was quite an industrious man; came very near realizing Mr. Wesley's maxim: "Never be unemployed, never trifingly employed." He ceased from the traveling ministry, and became local for several years, during which time he devoted himself to farming with zeal and enterprise. He was a prominent member of the Grange in his neighborhood, and was considered as the best authority upon the subject of scientific and successful farming. His farm, originally of poor land, became quite productive under his judicious plan of fertilization. His character for strict integrity and great moral worth was maintained intact in his community. Even during his greatest devotion to business, and in his full tide of success as a planter, he never forgot the high characteristics of a Christian minister, nor neglected, as occasion served, to proclaim the tidings of salvation. He was truly Wesleyan in his conception of truth, believing that nothing short of entire consecration, or of a holy life, could satisfy the conscience, or be acceptable to the Master. After having tried a secular life for some years, he felt the old longing for exclusive work in the ministry so strong as to cause him to make application for readmission into the Mississippi Conference in 1875. He was readily received, and continued laboring for his Master, as his health would admit, until prevented by disease and death.

Bro. Lusk was a devoted friend of the church, and regarded the ministry as the grandest and most important mission ever committed to a mortal. He has ceased from his loved employ. He will be no more among us to receive his annual assignment to work in the vineyard; but we shall be together again, when the Master shall say: "Go call the laborers and give them their hire." One who loved him and his children desires that his obituary shall close thus, viz: "I do not say that you ought not to grieve for your father, for it is not a crime for us to mourn for our loved ones taken from us. I know too well what it is for the anguish-wrung heart to cry out:

[illegible]
And the sound of a voice that is still

Death of Rev. A. R. Winfield, D. D.

It is our painful duty to announce the death of this faithful servant of God and the church. At thirty-five minutes past six o'clock Monday evening, December 26, the weary wheels of this long and active life stood still. We are appalled as we record the fact. We do not know how we will do without him, how the church can spare him, how the great cause of God and morality will move on without this strong, brave man.

Dr. Winfield came home from the Mississippi Conference, where he had done much hard work—maybe more than his share. He came home weary, exhausted and sick, and any other man would have stopped to rest; but his active spirit spurred him on, and he was soon in his office, hard at work. By Thursday he was compelled to remain in bed, and his doctor pronounced him sick with pneumonia. This disease, severe enough of itself, soon took on other and dangerous complications, which no medical skill could arrest, and the brave sank rapidly to death.

We sat by his bedside and saw the light go out; as he would have said, saw the tabernacle taken down and saw the timbers falling around us. All it was done, and that great, brave, noble spirit had taken wing for the eternal world. Then, when, as he would say again, his faith swept the spires and domes of the city of God, and caught the song of the multitude as they sang, "Unto him that has loved us, and washed us in his own blood, and made us kings and priests unto God, his Father," then heard the loud bass from heaven's eternal thunder, "The Lord God omnipotent reigneth, hallelujah, amen," he was forever with the Lord.

We knew the Doctor was moving with the "pillar of cloud and fire," and we know it was light on his side; but on our side the shadow was deep even to darkness; still, everywhere we stood, that cloud has its golden edging. From the glorious sunlight from beyond, for the hope of an immortal reunion was very bright.—Arkansas Methodist.

A Cry from the Wilderness—Walking among the Wigwams.

MR. EDITOR: The following letter from Rev. A. J. Methvin, just received, has a thrill of power. It recites facts that voice a divine call. The benighted are appealing for the lamp of life. Out of the darkness children are crying for light. Having myself seen those sons of the forest, without the gospel, and almost entirely neglected, I am overwhelmed at the responsibility upon us and the opportunity that opens so auspiciously before us. Whatever may be our theories or hopes of Indian civilization, here are human beings without a knowledge of salvation—immortal souls perishing for the bread of life.

At the last session of the Indian Mission Conference four men were appointed to the blanket Indians of the far West, a field we have not hitherto entered. Our work among the "five civilized tribes" prospers, and is well on the way to self-support. The smaller, wild tribes must now have special attention. Bro. Methvin has explored the field, and brings back reports that ought to fill every man in our Israel with the spirit of Caleb and Joshua. He writes earnestly, but not extravagantly. Full of enthusiasm, he reasons according to knowledge. You are willing to *walk* among the wigwams, that souls may rule, worthy to be heard by the church. I give his letter without further note or comment.

Fraternally,

[illegible]

[illegible] have been long [illegible] Mr. Goodell brought me, A kind [illegible] whites here [illegible] employees), and also [illegible] dian, who they [illegible] are, and what our [illegible] them. I [illegible] portion of the [illegible] whelmed at the [illegible] ought to have, and we [illegible] two more men at [illegible] fall, at [illegible] wait another year. We [illegible] one at Darlington, [illegible] north of here, and the [illegible] work westward [illegible] Work among the Cheyennes and Arapahoes, who are located on both sides of the river is to be at Camp Supply. That would fill one man's hands, head and heart. Another man should be at Fort Sill, forty miles south of here. He could work westward 400 or 500 miles among the Comanches, Mexicans, and a few Kiowas. He would have his hands and hands full, too; and then, from this place I could work [illegible] as far as 120 miles among the six tribes represented [illegible] greater portion of [illegible] are located on [illegible] hence three men [illegible] forego [illegible] until [illegible] swallo[illegible] tween.

[illegible] have chosen [illegible] for two [illegible] Brother [illegible] agree to [illegible] make [illegible] the board [illegible] will [illegible] the board [illegible]

P. S. When spring opens I shall be able to get large [illegible] them, rather than fail. I want them here, more of the boys and, if I can get others, I can walk. Do you know any men that will do for the work? I pray God for the right kind of men. I would not leave the impression that two men are all we could use in this field. We could use a half-dozen and more, but there is a demand for two that must be met now.

These Indians are anxious to hear the gospel preached, and they give close attention, although I have to preach sometimes through two interpreters. I have found here a goodly number of young Indians who have been to Carlisle and Haskell and Chilocco schools, who speak English, and some of them have very correct ideas of Christianity. This element I propose to get together and utilize where I can. I believe the Master is here, and we shall accomplish something this year. At present I can not get large congregations together. I go, therefore, going to their cabins, or wigwams, wherever I can find them, and holding services. I am troubled some with [illegible] to get an interpreter. If my name can be appropriated for use, I will do the best I can.

Many [illegible]

P. S. When spring opens I shall be able to get large [illegible]

Christian Advocate.

THURSDAY, JANUARY 5, 1888.

HYMN FOR THE NEW YEAR.

BY CHARLOTTE ELLIOTT.

I take my pilgrim staff anew,
Life's path, untrodden, to pursue;
Thy guiding eye, my Lord, I view;
My times are in thy hand.

Throughout the year, my Heavenly Friend,
On thy blest guidance I depend;
From its commencement to its end
My times are in thy hand.

Should comfort, health and peace be mine,
Should hours of gladness on me shine,
Then let me trace thy love divine:
My times are in thy hand.

But should'st thou visit me again
With languor, sorrow, sickness, pain,
Still let this thought my hope sustain,
My times are in thy hand.

Thy smile alone makes moments bright,
That smile turns darkness into light;
This thought will soothe grief's saddest night,
My times are in thy hand.

Should those this year be called away
Who lent to life its brightest ray,
Teach me in that dark hour to say,
My times are in thy hand.

A few more days, a few more years—
O, then a bright reverse appears,
Than I shall no more say with tears,
My times are in thy hand.

That hand my steps will gently guide,
To the dark brink of Jordan's tide,
Then bear me to the heavenward side,
My times are in thy hand.

The Religious Newspaper and the Pastor.

FIVE WAYS IN WHICH IT AIDS HIM.

BY REV. O. C. S. WALLACE.

1. It helps to expel from the homes of his parishioners worthless and injurious literature. Most people will read. There is literature enough, such as it is. But that which most obtrudes itself upon the public is the seed of curses. It is destructive of right thoughts in the young, and is injurious to the old. It prepares no one to live, and certainly softens no dying pillow. The only sure way to avoid injury from this source is by expulsion of the cause. The devils must be driven out, and the house swept and garnished. But not left empty. If it is, worse devils will return and abide. The renovated home must be tenanted with cleanly spirits. Reading matter of the proper kind must be at hand. Books will do much, but not all. The young, especially, are interested in the periodical, the visits of which may be pleasantly anticipated from day to day, and the freshness and newsiness of which are constant charms.

2. The religious newspaper in the home aids in solving the Sabbath problem. Sabbath desecration on the part of the young often begins with reading secular papers and books. The temptations to this, even in some Christian homes, are many and great. The table is covered with daily papers and secular magazines, while religious periodicals are conspicuously absent. Children can not be expected to read the Bible all day, nor attend church all day, nor meditate seriously from morning until night on religious subjects. How shall they dispose of their time? They will read. What shall they read? At this point the wisdom or the foolishness of the parent appears. The wise parent has reading at hand which is interesting, healthful and appropriate to the Sabbath; the foolish parent makes no such provision, and then deplores that his children read and do that which is not right on the Sabbath day.

3. The religious denominational newspaper attaches the people more closely to their own church. Such attachment is not bigotry nor narrowness; it is the proper love and loyalty of one for his own. A man is not a bigot because he loves his own cottage more than his neighbor's. Religious free-love is very prettily and unctuously advocated by certain persons who mistake honeyed sentiment for sterling, rugged piety; but, when looked at fairly, it is seen to be neither pretty nor worthy. The gardens will be kept most carefully if each man takes pride in his own garden, and works there diligently and loyally. He who reads every week his denominational paper finds occasion more and more to love and labor for the denomination to which he belongs. He feels no longer that he is a member of a single church, isolated from all the rest, but that he is a member of the *denomination*—of the church which branches east, west, south and north, and that he has possessions in this great church in all parts of the world. Therefore, when he changes his residence, he does not change his denominational fealty.

4. The religious newspaper strengthens the people in the fundamental doctrines of the Scriptures. A sermon is a temporary matter. Whatever its pungency, there is danger that its lessons will not be imprinted upon the human heart in characters sufficiently deep to be enduring. There is need of the emphasis which comes from reading and quiet thinking at home. The sermon awakens interest in the subject presented; the newspaper article captures the awakened mind, and carries it forward to safe and solid conclusions. The newspaper can preach doctrinal sermons, and can be a controversialist, every week in the year; the pulpit can not. Sermons need the emphasizing and complemental assistance of the newspaper article.

5. The religious newspaper makes the pastor's work more effective by increasing the intelligence of his hearers; by making them acquainted with the philanthropic and missionary enterprises of the day, and by giving them information respecting churches near and far. Sympathy is excited by knowledge. People give more generously when they give understandingly. When the members of a congregation are well informed regarding the character and needs of the great philanthropies, the pastor is already greatly aided in a part of his work which is often difficult, and, in some degree, painful. They know for themselves what is and what is not worthy, and, instead of being vast weights which his enthusiasm must lift, they aid him by their own enthusiasm. They do not question and groan and delay, but give according to their ability.—Watchman.

Reminiscences of My Early Itinerant Life.

My second charge in the year 1840 was Warren circuit, embracing both North and South Warren. This circuit embraced the territory that was the cradle of Methodism in Mississippi, and had in its membership some of the first families of the church—the Lums and Gibsons, and others; and in its soil reposes the dust of Tobias Gibson, the first pioneer preacher of the great Southwest. These worthy descendents of this sainted man of God, in Methodist lineage, were the right arm of the circuit preacher, and sustained him in his great work by sympathy and prayer and patronage. To Gadi Gibson especially would he acknowledge his indebtedness for his co-operation in attending his appointments, and giving the aid of his powerful prayers and wonderful power of song. His voice could be heard afar off, and rose in its climatic compass above the din of the shouts and praises of God's people on their great occasions of camp and protracted meetings. Oh, how he was gifted and divinely endowed with extraordinary influence at great revival meetings!

In his rounds on the circuit the preacher passed through the city of Vicksburg, where there was as spiritual and progressive a church as was to be found in city or circuit anywhere. It was a great privilege for the young itinerant to meet in the social meetings with the beloved Christian friends, who greatly cheered him in his work by their Christian example and experience and recitation of the victories achieved through grace divine. Featherstun, Bland, Chapman, and others, and many godly women, gave inspiration to the preacher for his work. It was in this city that the prince of hospitality and kindness, Judge Lane, lived, whose home was the home of the itinerant—a regular Methodist hotel when the first Conference held in Vicksburg were entertained as a body. The writer felt in him he had a true friend and kind, with whom he was free and easy, relieved of all embarrassment. In this family lived Rev. C. K. Marshall, the orator of the Mississippi Conference, whose genius and eloquence have attracted the attention of the old as well as the new world. The timid young minister did not feel as free and easy in his society, as he, desirous of eliminating the external and social imperfections as well as developing the higher qualifications of ministerial character, embarrassed by his criticisms, one who was too easily overcome by adverse criticism meant for his good and usefulness. This extraordinary man affords a very striking illustration of a truth demonstrated in the history of ministers. Had he consecrated his great powers wholly to ministerial work without diversion to secular affairs, there could scarcely be a limit assigned to his achievements in ministerial results. His physical power of endurance, as well as mental power, qualify him for extraordinary work; as displayed in epidemics in the city of his home, where he overrode all prejudices arising from the complications of secular affairs, doing more work and more acceptable service in the sick chamber and pulpit than any other man could perform.

On this circuit also lived the Magruders, brothers-in-law of Dr. Drake. One appointment was made in their neighborhood, where I met them in class after preaching, as was the custom of the preachers in those days, greatly to the comfort and joy of preacher and his flock. These two brothers attained eminence in their profession as physicians and teacher; the latter still living and working in his chosen field of training and developing the intellect, in which he has acquired fame and usefulness. They were a blessing to me by their countenance and friendship. It was on this circuit that God blessed me with my first revival. It was a new appointment that I always sought to make in a destitute neighborhood—Ball Ground, so called. The power of God was wonderfully displayed in the powerful conviction and conversion of sinners, very different from the silent and undemonstrative style of modern evangelism. I did not even consider myself the instrument in this work of grace. It was all of God.

The habit was adopted on this charge of horseback reading and rising at four o'clock in the morning; and I can say, from the experience of this year, that no young minister who this economizes his time will ever have occasion to complain of the want of time in accomplishing the course of study assigned him. He will do it so easily that it will astonish him when No. 1 is the standard of his acquirements, without any extraordinary mental endowments. It was this year that a most profound gratification was felt in the analyses of Watson's "Institutes," the great exposition of profound theological truths, demonstrated to the mind with the same mental satisfaction that is felt by the problems of Euclid and Legendre. In fact, Watson, in the discussion of theological theories, is the Euclid or Legendre of theology. There can be no resistance of his conclusions. It is a mental necessity to yield conviction to his demonstrations. Will here close this paper.

H. M. HOOTH.

A Hint.

DEAR GIRLS: The Chautauqua Literary and Scientific Circle is just the thing for us who can not afford to go to college. Chautauqua literature is cheap, and, at the same time, first-class in every particular. The Chautauqua initiation fee and the seven books of the "White-Seal Course," for 1887 and 1888, cost only seven dollars. Those who prefer an ornamental mind to an embellished body can save that amount by wearing old dresses, hats and gloves this winter. It is a good plan for five girls to contribute $2 40 apiece, and, in addition to the "White Seal," take the "Garnet Seal Series," which consists of four books that cost three dollars. Take turns in reading the books, and meet once or twice in a while, and report progress. But don't have anything to do with a local circle where there are grown-up girls and boys, for that class will soon be converted into a courting club; and, with the solidity and experience expected of maidens almost in the middle of their teens, we should not favor such frivolity. If you have acquaintances whose literary appetite is satisfied with frothy "Seaside" and "Leisure Hour Library" books, you needn't invite them to join your circle, for they'll not like the studies. Too sensible for 'em. If none of your friends belong to the Chautauqua Literary and Scientific Circle, pick up a correspondence with some girls who are members. Write regularly, and exchange ideas about the various volumes. Initiate immediately, as you will be three months behind; but by a little extra exertion you can catch up in as many weeks. Then push forward, yearning for a seal-spotted diploma.

It is impossible to tell precisely how much time it will take for the required reading; but an ordinary girl, with a moderate share of leisure, can keep up with the course, peruse the ADVOCATE, write two letters a week, read the Bible through quarterly, and memorize the Psalms and Proverbs during the four years.

We may not grow in grace as fast or let our lights shine with as much brilliancy as our older sisters and cousins—who are preparing for a big leap year "pay-supper," to re-shingle the parsonage, and who are up till midnight embroidering pillow-shams and pin-cushions to be raffled off to buy a new Bible and communion service for the church—but we can do our best in our lower sphere, and endeavor to become such true, earnest, womanly women that it will not be necessary for one of us to have to hunt a husband.

Yours, of Class '91,

ELLIE R. RABY.

A Distressing Letter.

The following letter from Bro. Dieffenwierth, one of our superannuates, is distressing in the extreme. Our brother has the sympathies and prayers of the whole church.

"MR. EDITOR: Weep and mourn with me, for the waves and billows have rolled over me. We have this afternoon buried my son, Paul Howard. He came to his end by an accidental discharge of a gun, which killed him instantly. He and his brother Philip went early yesterday morning to an oyster bar for some oysters, taking a gun with them to kill some game, if they found any. On returning with the oysters, Paul left the wagon and remained behind. Before Philip reached home he heard the report of a gun in the rear; on his arrival at home he and his sister heard another report. On the road on which they went and returned was a grove and vacant house. Some persons, passing, saw on the porch a dead person, which proved to be my own dear son, Paul. By the first report which his brother heard, he had killed a dove. During a shower he must have entered the portico to load the empty barrel; and, while doing so, it seems that the butt of the gun slipped over the edge of the portico, where the prints of both hammers are plainly visible. His clothes were powder-burnt, the bosom of his shirt and the skin of his breast were torn by the shot, and the body of the load went into his head between the jawbones. From his position it seems that he hardly moved after he had fallen. I could not go and see him.

"The children intended to have a joyous Christmas. Jimmie and his family were to be with us on to-morrow. Our joy is turned into mourning. He leaves the legacy of a good name. A large concourse of friends and brethren manifested their sympathies and testified to his character in listening in mournful and solemn attention while the pastors of the Presbyterian and Baptist Churches addressed them. Our newly arrived pastor of this circuit read our funeral service. "A good name is rather to be chosen than great riches." Mine is a mournfully cheerful submission. I can not presume to entertain a thought of inveighing against the fiat, no matter how bitter the cup I am drinking. One of the crutches of my old age has been taken away.

"'Who fed me last will lead me still;
Be calm and sink into his will.'

"This comes from my old, sorrowing heart.

"P. H. DIEFFENWIERTH."

CEDAR WATER HARROW, Dec. 26, 1887.

A Sad Letter.

MR. EDITOR: Death has again invaded the family circle, and borne from our fond embraces the joy and light of the household. Our precious Nettie, the youngest of seven children, and the pet of the family, died, of typhoid fever, on Sunday night, December 11. We are greatly troubled and grieved, but, thank God, not in despair. Those qualities that made our Nettie seem so lovely to us are not dissipated and lost, but are preserved in the spirit world in the person of our departed loved one. We shall see her again at no distant day, and rejoice with her in the power and glory of the gospel of Christ. Our dear Nettie seemed so necessary to our comfort and happiness that it is hard to be satisfied without her presence and affectionate caresses. Then there are so many things about the house that bring to remembrance our sad loss. Her deft fingers had been employed in so many ways in adorning and embellishing the house that we can not open our eyes without being reminded of our irreparable loss. But, perhaps, dear reader, I do wrong to obtrude my private grief upon the attention of strangers.

There are, however, among the readers of the ADVOCATE many who knew and loved her, and their eyes will be dimmed with tears when they read these lines penned by her sad, disconsolate father.

D. G. W. ELLIS.

—PARDIDGE, Miss., Dec. 19, 1887.

(Our sympathies go out toward our afflicted brother. May the consolations of grace abound! —ED.)

The Pope's Jubilee.

We give our readers the Pope's circular letter on the occasion of his sacerdotal jubilee, that they may learn something of the *pretensions* of this "man of Rome:"

LEO XIII., POPE,

TO ALL THE FAITHFUL WHO SHALL READ THESE PRESENT LETTERS,

HEALTH AND APOSTOLIC BENEDICTION.

The first day of the new year approaches, when, with the help of God, We shall celebrate Our Sacerdotal Jubilee, all the nations of the world and all classes of society, with one heart and one mind, rejoice exceedingly, and amid the many trials of the times in which, by the Will of God, We occupy the august See of St. Peter, they, in a most admirable manner, solemnly testify to Us their faith, love, veneration, and good wishes. For this we give glory to God, Who consoles Us in Our trials, and We beseech Him to bless this Christian people and to grant it long-desired peace and concord.

Touched by these sincere displays of devotion and solid piety, and yielding to the requests made by us, that Our children might derive from their Father's feast that which might better assure their eternal welfare, We have decided to open the treasures of the Church of which God has given Us the dispensation. Wherefore, relying on the mercy of God Almighty and on the authority of the holy Apostles Peter and Paul, We grant in the Lord a Plenary Indulgence and remission of all sins to all and each of the faithful of either sex who shall come on the pilgrimage to Rome, on the occasion of Our Sacerdotal Jubilee, in order to bear public and manifest witness to the piety and devotion of their own people, and to render honor and proper obedience to that supreme authority with which God has clothed Us.

In like manner to all Christians of either sex who follow and accompany in mind and heart such pilgrimages to Rome, and also to those who in any way whatever promote the success of such pious journeys, if they make a novena, reciting daily the third part of the Holy Rosary, before the day of Our Sacerdotal Jubilee, that is, before the first day of next January, and if they repeat the same novena during the time fixed for the audiences of these pious pilgrimages, and, truly contrite, and having confessed and received Holy Communion, they visit their parish church, or some other church of public oratory, and there offer their pious prayers to God for the concord of Christian princes, for the extirpation of heresies, for the conversion of sinners, and the exaltation of their Holy Mother Church, We grant in the Lord a Plenary Indulgence and remission of all sins on the day of Our Sacerdotal Jubilee as well as on the feast day that shall follow immediately the novena repeated at the choice of each one at the time above fixed. Moreover, to all and each of those who with contrite heart make such novenas, We remit for each day of the novenas, in the usual form prescribed by the Church, three hundred days of penance that they may in any way have incurred, or may be due from them. All and each of these Indulgences, remission of sins, and dispensations from penances, We grant so that they may be applicable to the souls in Purgatory, and We desire that they be granted only for this year. Lastly, we desire, all things to the contrary notwithstanding, that transcriptions of copies even printed, of these present Letters, signed by a Notary Public and sealed by some constituted ecclesiastical dignity, shall be accepted, as if these Letters themselves were shown or exhibited.

Given at Rome, near St Peter's, under the Seal of the Fisherman, this first day of October, 1887, in the tenth year of Our Pontificate.

LEO XIII.,

M. CARD. LEDOCHOWSKI.

Now, if the reader will turn to II Thessalonians ii, he will find this "man of Rome" outlined in all his hideous character. If the assumption of the authority to forgive sin does not reveal the "man of sin," and if this "circular letter" does not show the Pope "sitting in the temple of God" and claiming God's prerogative, then what does it show? The old thirst for Protestant blood shows itself in the phrase, "extirpation of heresies." All that is needed to bring back the horrors of the Inquisition is simply a little stronger hand. We hope every reader of the ADVOCATE will carefully read this circular letter, and thus learn the baseless pretensions of a church that seeks by every jesuitical scheme and device to lay its withering hand upon every part of the ecclesiastical and civil and political machinery of this and of every other land.

Atheism is the folly of the metaphysician, not the folly of human nature.—Bancroft.

Marriages.

SHIELL—WALMSLEY.—At the residence of the bride's mother, December 21, by Rev. H. S. Isbell, Dr. Edward E. Shell, President of State Normal School, and Miss Eleonora (Nona) Walmsley, of Natchitoches, La.

TAYLOR—MILLER.—At the residence of the bride's mother, November 26, by Rev. H. D. Kimball, Mr. William Taylor to Miss Julia Miller, all of New Orleans.

PROVENSAL—SCHROEDER.—At the residence of the bride's father, November 5, by Rev. H. D. Kimball, Mr. Victor H. Provensal to Miss Alice F. Schroeder, all of New Orleans.

WALKER—HUTCHINSON.—At the residence of the bride's father, December 15, by Rev. H. D. Kimball, Mr. D. Walker to Miss Julia Hutchinson.

KELLY—MILLER.—At the residence of the bride's father, Rev. Irwin Miller, Walnut Grove, Miss., December 25, 1887, by Rev. W. C. Cammack, D.D., W. A. Kelley to Miss Jennie Miller.

FAULK—HARDULL.—At the residence of the bride's mother, Jackson, La., November 2, 1887, by Rev. M. H. Shaw, Dr. Robert W. Faulk, of Bienville parish, La., and Miss Florence S. Hardull.

BALLARD—MUNROE.—December 22, 1887, by Rev. W. Shepherd, Mr. James A. Ballard, Marshall county, Miss., to Miss Ellie O. Munroe, Bunlips Station, Tenn.

CARADINE—WHITE.—At the residence of the bride's father, Mr. Robert White, near Wall Hill, Miss., December 7, 1887, by Rev. J. M. Huggin, Mr. John Caradine to Miss Ola White.

SYNEO—PARKER.—At the residence of the bride's father, near Orion, Miss., December 21, 1887, by Rev. J. M. Huggin, Mr. A. A. Syneo, of Ellis county, Texas, to Miss Ada Parker, of Marshall county, Miss.

NELSON—HIRDSONG.—At the residence of the bride's mother, Mrs. Mathis, near Ethel, Miss., December 27, 1887, by Rev. H. C. Parrott, Mr. A. J. Nelson, of Texas, to Mrs. E. L. Hirdsong, Attala county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.

ALFORD—MRS. MARY S. ALFORD was born in Tennessee, January 29, 1836, and died September 1, 1887, at home near Johnston Station, Pike county, Miss. Her maiden name was Kirk. In 1860 she was married to Rev. Daniel M. Wadsworth, of the Mississippi Conference, who died shortly after their marriage. In 1864 she was married to Seaborn J. Alford, who died three years ago. I knew Sister Alford for four years—stood by the bedside of her dying husband, and laid him away when dead. I have known her in hours of deepest grief, and in the sunshine of human life. I have known her children well—some of them have been my pupils. My estimate of her may be thus epitomized: She was a devoted wife, a careful, painstaking mother, a kind neighbor, and a consistent Christian, who both lived and enjoyed her religion. The reciprocal devotion of her husband, the esteem in which her neighbors held her, and the character of the children she has reared, bear testimony to this estimate. That mother is sadly missed—those orphans are very lonely. May the God of the orphan protect and comfort!

H. WALTER FEATHERSTUN.

HENDERSON—DR. T. J. HENDERSON was born in Courtland, Laurence county, Ala., March 25, 1820, and died in Woodville, Miss., November 26, 1887. He received his literary education at LaGrange College, Ala., and was graduated in his profession from the Medical College, of Louisville, Ky. He was reared by pious parents, joined the church in early life, and was converted during a protracted meeting he attended in Noxubee county. He removed to Woodville in 1852, where he labored as a physician for thirty-five years.

As a man, he was true and honest; as a citizen, loyal; as a husband, faithful, kind and affectionate; as a physician, eminently successful; as a friend and counselor, prudent, though sincere; as a Christian, conscientious, consistent and exemplary in all the walks of life. He loved God and his neighbor. He loved the church of God, and attended upon all her ordinances and institutions. He held a strong place in the affections of his fellow-citizens as was well attested by the large concourse at the funeral, and the closing of all the stores in the town from three to five o'clock, on the day he was buried. At the cemetery in Woodville, midst the shedding of tears, the honors of Odd Fellowship, and Christian ceremonies, we laid his body away to await a beautiful and triumphant resurrection.

H. F. JONES.

PEACOCK—On the evening of November 27, while attending the memorial services of our (North Mississippi) Conference I received a telegram requesting me to attend the funeral services of Mrs. A. O. Peacock at the family burying-place near her home, in Sunflower county, Miss. On my arrival there the next day I found the once happy home shaded by inconsolable sorrow. May God's love sustain the husband and children in this great trial!

Sister Peacock was one of God's chosen vessels. From the toils and cares of life her loved ones always sought and found sympathy in her responsive bosom. She was a Christian of the true type, bearing others' burdens as well as her own. All God's ministering servants, whose privilege it has been to travel the Falsonia circuit, know with what untiring, unstinted kindness this sweet-spirited woman sought to make them happy. Sister Peacock did not talk of her prospects while sick; but the eloquence of such a life as hers was tells plainly where she may be found.

J. W. DORMAN.

Continued on Page Seven.

The Saloon in Politics.

From the Hon. William Windom, ex-Secretary of United States Treasury.

In my judgment there is no other evil in our politics comparable with the liquor power. It is to-day a menace to the republic, little less grave than was slavery thirty years ago. It is the deadly foe to all that is sacred in free institutions. It destroys the home and desecrates the ballot. It is the chief cause and instrument of political corruption. Its shameless boast of controlling elections and Legislatures, by the use of money, is without a parallel in criminal effrontery. It breeds ignorance and crime for pay. It saps the foundations of public confidence, and destroys respect for law, by polluting the sources of political power. It is the arch enemy of intelligence, purity, morality and social order. It is the chief cause and promoter of poverty, want and misery, with the discontent, disorder and crime which result. It costs the country in taxation, waste of money, property and productive power as much to support our two hundred thousand saloons as it did to support the Union Army. Their fatal weapons are as destructive of American life as were the shot and shell of both armies during the Rebellion. They are the nursery, the council chambers and the inspiration of disorder, lawlessness and anarchy.

To maintain the right to get money, by the wholesale destruction of life and property, they corrupt the ballot, bribe Legislatures and tamper with justice. This is a faint portrait of the power which has entered our politics, raised the black flag, and proclaimed that all who will not swear political allegiance to it shall politically perish.

From A. H. Colquitt, United States Senator from Georgia.

In the very first place, is it presumable that such a grossly sensual agency will find any affinities in things noble and of good report? As we find the examples before our eyes everywhere and at all times, the appeals of the whisky influence are directed to the worst parts of our constituency.

The bitterly malign power of the saloon has made this class what it is, and it is the pleasure and interest of the "saloon" to keep it at its degraded estate. Bribery is at all times a vile and destructive agency, and utterly intolerable. But in some of its aspects it may be only comparatively detestable. You may bribe a man with gold, or honors, or office, and we pass this form of crime with more or less reprobation. But to influence the voter by holding to his lips the cup of drunkenness is beyond comparison the lowest of all forms of bribery.

Now take into account the power of this seduction when the appetite for strong drink has been established, and we will find that practically it amounts to an absolute ownership of the voter's suffrage. We have no doubt overlooked the wicked power of alcohol as a factor in almost every popular election held in the country. No doubt thousands and tens of thousands of votes are moved and placed here and there just as the whisky seller wills at every important election in the land. What chance is there in such cases for the moral or political reformer to be heard? What attention will the poor degraded inebriate give to your arguments in favor of great principles underlying our peace and prosperity as a people, when the demon of strong drink intervenes?

The saloon subsidizing any party that will accept its alliance, brings into the fray a fearful power. This has been seen in many of our communities, and in some of our States an oath is exacted of every representative elect to the Legislature, that his election has not been secured by either bribery or treating. The discrimination need not have been made, as the two things are about the same.

How can this age, with all its lights and amazing responsibilities, longer debate and wrangle over so obvious a fact that the saloon is one of the most hurtful and abominable of all the degrading influences ravaging society, and that this influence must be extinguished. It is bad enough in all conscience to stand by and witness the wrecks of honor, talent and domestic happiness that it is strewing all over our land; but when we witness the fact that this base power is invading the precincts of the elective franchise, that it is aspiring to make and unmake laws and set up and pull down the men who are to enforce the laws, it behooves every one of us pretending to a love of his race or his country to see to it that the menace of this shocking evil shall be tolerated no longer.

From H. W. Blair, United States Senator from New Hampshire.

The saloon is a place where the people administer alcoholic poison to themselves, and in most of the States of the Union it is done by authority of law; but whether done by its sanction or in defiance of law, the work is the same. The liquor seller and his victim meet harmoniously upon the floor of the saloon and at its bar consummate a business transaction which is suicide on the part of one and murder by the other. But for the saloon, the greatest evils of the liquor traffic would disappear from the land; and if this omnipresent plague spot were wiped out by concurring State and national law, it would destroy the capital and profits of the most lucrative as well as the most infamous pursuit known among men.

The great minds which manage the trade comprehend this fact and, hence, everywhere they convert the saloon, which is frequently owned by heavy, but concealed dealers, into a political institution, and to-day the vast net-work of dens, where appetite and avarice administer to these mutual bad tendencies, is wrapped around the political parties of the United States like a shirt of Nessus woven out of red-hot wire. Until the power of the saloon is broken the law will uphold the traffic in strong drink, and until the law is changed, and the saloon, instead of being licensed or tolerated by the non-enforcement of law, is thereby prohibited, those clearing houses of sin and despair will continue to be the masters of our political fate so far as the interest of the trade can be affected by legislation or the action, in any form, of the political power. It is only by the creation of a strong and indignant public opinion against this domination of the liquor trade over the interests of the American people, that the destruction of the saloon can be accomplished. Public opinion, when intelligent will be right; and when right, will cure these cancers in the body politic, no matter if it does hurt.

Some of them will be healed by the poultices of moral suasion; some of them will be cut out by the sharp knife of the law. But there will be no such public opinion until the American people are better informed in regard to the nature and extent of the evils of alcoholism and of the remedies which can remove them. The work is as yet hardly begun. The crisis has come, however, and the issue can no longer be evaded. Shall the saloon use the terms synonymous with the trade in alcoholic beverages—shall the saloon be licensed and fostered or shall it be prohibited and destroyed? It is a leading political question. In the nature of things it must remain so until it is settled. Every person is on the one or the other side. There is no longer any fence to sit on. The fence has been broken down by the great numbers who clambered upon it, and it is now a fight eye to eye, foot to foot, hand to hand—*and to the death.*

Read the following facts. Mr. Robert Graham, of New York, ascertained them with great care:

Preceding the presidential election of 1884, there were held in New York City one thousand two political conventions—congressional, assembly, aldermanic, and primary, etc. In these political meetings the country is governed. Two hundred and eighty-three of them were held *apart from* saloons, ninety-three next door *to* saloons, and six hundred thirty-three *in* saloons.

—The Chautauquan.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and, process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that while neighborhoods are taking it at the same time, Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

That Nothing Be Lost.

Forasmuch as others have taken in hand to set forth in order the men and doings of the North Mississippi and Mississippi Conferences, it seemeth good to me, having had perfect understanding of matters hitherto omitted, to write also; and this not for vainglory, but for the work's sake. Therefore, be it known, that the "colporteur" was present and on duty at both of the fore-named Conferences, and that he did, with fidelity to his trust, disperse good books, pamphlets and tracts, in value as follows: North Mississippi Conference, $198 45; Mississippi Conference, $154 50.

The brotherly greetings, pleasant associations and religious communions enjoyed at Winona and Jackson will never be forgotten by this scribe. I went to the Mississippi Conference almost an entire stranger, but the brethren at once so "took me in"—into their hands, homes and hearts—that I soon felt that we were all akin—fellow-citizens in the household of God, and workers together in one grand cause. May our newly formed acquaintance be renewed often on earth and be consummated by reunion in the glorified state! Reunion with the brethren of my own Conference has always been pleasant and edifying, but never more delightful and reassuring than during our last assembly. May we have many more pleasant meetings on earth and all live together in heaven!

G. W. BACHMAN.

A Correction.

Being called upon for my report unexpectedly, I read it *correctly*, but made a mistake in giving the *sum total* of the financial report. I read, $2,708 32. It should have been $5,828 32. This gives $2,298 32 above the assessments—above amount due pastor in charge and presiding elder and missions, etc.

Yours truly,

H. R. SINGLETON.

Cloisters.

BY "JEAN PAUL."

1. Cloisters, monasteries and nunneries constitute an important element in the papal church. They originated in the mistaken conception that exemption from contact with the world, "wordly lusts" would thereby be exterminated.

2. True, the Christian requires occasional solitude—time for taking an invoice of our spiritual make-up: Our Master himself required it. Entire nights he spent solitarily in the quiet recesses of the mountain. But neither the Master nor his disciples require of us a life of hermitage or of seclusion in the dark cells of a cloister.

3. Our Creator certainly knows best the wants of his handiwork, and he declares: "It is not good that man should be alone." But in papal cloisters celibacy is a *sine qua non.*

4. In some isolated cases cloisters may have been the seats of erudition and the fine arts, but more frequently they have been hot-houses of corruption and debauchery. The best Bavarian beer is brewed in monasteries.

5. The multiplication of cloisters impoverishes society. All who enter as monks and nuns take upon themselves the vow of poverty. Their private fortune, great or small, is at once deeded to the cloister. Often the parents of monks and nuns bequeath large sums of money to the various cloisters.

6. Strange that the occupants of cloisters should be required to wear even now the uncouth and uncomfortable habiliments in vogue during the mediæval ages, and be required to submit to the degrading avocation of professional beggarship!—Texas Christian Advocate.

Don't Give up the Ship.

You have been told that consumption is incurable; that when the lungs are attacked by this terrible malady, the sufferer is past all help; and the end is a mere question of time. You have noted with alarm the unmistakable symptoms of the disease; you have tried all manner of so-called cures in vain, and you are now despondent and preparing for the worst. But don't give up the ship, while Dr. Pierce's Golden Medical Discovery remains untried. It is not a cure-all, nor will it perform miracles, but it has cured thousands of cases of consumption, in its earlier stages, where all other means had failed. Try it, and obtain a new lease of life.

What men call accident is the doing of God's providence.—Bailey.

MISCELLANEOUS.

Tutt's Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

Malarial Districts

their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

and all disorders arising from a Torpid Liver and Bad Digestion.

A Proclamation!

Dr. I. Guy Lewis, Fulton, Ark., says: "A year ago I had bilious fever; Tutt's Pills were so highly recommended that I used them. Never did medicine have a happier effect. After a practice of a quarter of a century, I proclaim them the best

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medicine ever used. I always prescribe them in my practice."

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LESSENS THE PAIN

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GENTLEMEN:—Please send me twelve bottles of Dr. H. James' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.

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Arr. Tuscaloosa	1:40 a. m.	8:12 a. m.
Arr. Birmingham	3:20 a. m.	10:40 a. m.
Arr. Chattanooga	8:50 a. m.	6:00 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:17 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Local
Lve. Cincinnati	7:55 a. m.	3:00 p. m.
Lve. Lexington	10:15 a. m.	11:59 p. m.
Lve. Junction City	11:27 a. m.	1:20 a. m.
Lve. Chattanooga	6:00 p. m.	9:15 a. m.
Lve. Birmingham	12:01 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:30 p. m.
Lve. Meridian	4:00 a. m.	8:00 a. m.
Arr. New Orleans	9:30 a. m.	3:30 p. m.

J. M. KNIGHT, Ticket Agent.

54 St. Charles Street.

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	Arrives.	Leaves.
No. 1, Fast Mail	5:00 a.m.	No. 2, Fast Mail, 5:30 p.m.
No. 3, Express	6:25 p.m.	No. 4, Express, 7:00 a.m.
No. 5, Bal. Rouge accidation	10:00 a.m.	No. 6, Bal. Rouge accidation, 3:15 p.m.

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LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....9:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....7:00 am
No. 5.....10:00 am	No. 6.....3:15 pm

LOUISVILLE AND NASHVILLE.

No. 1 Express.....11:10 am	No. 4 Fast Line.8:05 am
No. 3 Fast Line.7:30 pm	No. 6 Coast....3:35 pm
No. 5 Coast.....7:05 am	No. 2 Cin. Ex...9:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and St. L. Ex. 5:20 am	No. 4 St. Louis and Chic. Ex. 6:00 pm

TEXAS AND PACIFIC.

No. 52 California Express....9:20 pm	No. 51 California Express....7:50 am
B. Rouge Local....11:30 am	B. Rouge Local....3:30 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor....4:00 pm	No. 18 Local....7:20 pm
No. 17 Local....7:45 am	No. 20 Califor....12:00 M

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1 Local....8:00 am	No. 3 Local....5:00 pm
No. 5, Local....3:50 pm	No. 6, Local....8:50, am

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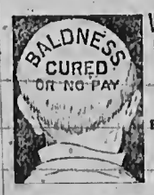

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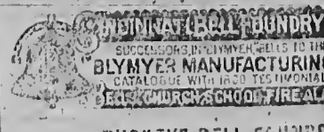

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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

C. W. Carter, D. D., Editor.

Corresponding Editors:
Rev. T. A. S. Adams, D. D. Rev. J. L. Scarter.
Rev. W. L. Duncan, D. D.

Thursday, January 5, 1888.

Briefs.

The following are the statistics of the North Georgia Conference:

Local preachers, 132; members, 80,727—total, 81,159. This gives an increase of 3,619 for the year. Infants baptized, 1,716—increase, 23; adults baptized, 3,397—decrease, 1,500; number of Sunday-schools, 726½; teachers, 5,304; scholars, 47,705. Raised for Conference claimants, $10,859 69; collected for missions—foreign, $15,997 15; domestic, $6,765 65; Woman's Society, $5,202 55; Self-denial Fund, $1,341 40—total, $29,306 75. The number of churches is 714½—valued at $899,844. The parsonages number 116, and are valued at $138,599.

In entering upon the work of the new year, it will be more profitable, perhaps, for us, as ministers of Christ, not to make a new set of resolutions, nor write out a new table of rules for our guidance, but simply turn to our Disciplines and read and ponder and pray over the vows that are already upon us. Those "ordination vows," brother, how long since you have read them? We need not burden ourselves with extra promises and resolutions, for those vows contain all that we can live up to: but if we live up to them, our ministry will be a success all through this year of grace.

Dear, earnest worker for the cause of the Lord, don't become discouraged because you have not reached the goal of your hopes in this matter. You are the Lord's servant, and he is using you according to his deep wisdom; therefore, toil on. Many have accomplished God's purpose in their lives who have not realized their own hopes. Look at Moses. He did not reach the great hope of his long life by entering the promised land; but he *did* accomplish the purpose for which God brought him into the world. Therefore, be of good courage and work on, and God will round out your life to a completeness approved by his infinite wisdom.

In attendance upon *our* Conferences our associations with some of the young brethren were very delightful, and made more so by the fact that several of them told us that we had been specially helpful to them during the past year. The apostle uses the phrase, "Helpers together." We are all engaged in the same great and sublime work; and in helping one another we are at the same time helping on the great cause, and we feel that if we could infuse the hearts of our young preachers with a divine enthusiasm for their mission, we would do our greatest work. The Psalmist said: "The zeal of thine house hath eaten me up." Paul said: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." For a new year's meditation we recall to the mind of our young preachers Paul's statement of his success as a minister: "Now thanks be unto God which *always* causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us *in every place*." "*Always*." "*In every place*." Paul had experience of success. So may it be during the year 1888 with all the Advocate's young preachers.

During the past year, the American Humane Society has given aid to 31,000 children and procured relief in 109,000 cases of cruelty to animals.

Lest Coming Suddenly.

It was a very solemn injunction of the Master, when he said: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." The certainty of the *end* of probation is one of the most solemn facts that presses its weight upon the human heart. The uncertainty of the *time* of the end heightens that solemnity to an extreme degree. It is true that "we know not what a day may bring forth," and yet we go on our way as if we were sure of its issues. The poet has uttered, in one line, the habit of our thinking on this awful subject:

"All men think all men mortal but themselves."

Individual mortality is preached to us nearly every hour of every day, and yet we drive ahead as if, in our case at least, the rule would have an exception. The thing intended to put us on our guard, by its very frequency, throws us off our guard. That which should make us watchful is that which renders us careless. The tolling bell, the crape on the door, the funeral cortège—all fail to recall us to an earnest preparation for the end which we *know* is fast approaching. It shows the firm grasp with which this world holds us, and it is also an alarming indication that temporal vanities engross our souls more than eternal realities. Awake to earth and its baubles, we are asleep to eternity and its awards! Alas! for us, we are only momentarily aroused by the knell of some departed friend.

During the last few weeks, the church has been shocked by the sudden death of three of her prominent ministers—Burkhead, of North Carolina, being called "suddenly" while in attendance upon his Conference at its last session; Briggs, of Alabama, being called "suddenly" a few hours after he had returned home from Conference; Winfield, of Little Rock, being called "suddenly" after two days' illness from pneumonia. These men were all apparently in good health, and yet the sudden summons came: and they are gone. This is a case where the words of the poet are too true:

"Woes cluster; rare are solitary woes;
They love a train; they tread each other's heels."

Hardly had the first passed away before another presses after him, and then another quickly follows. It is a solemn commentary to the church and ministry upon the Savior's injunction to "watch."

Death cares not for stations. With pitiless heart and ruthless hand he scatters his missiles of destruction. The family is stricken, the church mourns, earth is made poorer, but death cares not. These ministers in their prime, when the church, seemingly, could not dispense with their work, have laid down their trusty swords and reported to the Great Captain:

"Our battle-sample drops a tear,
While cross and rebellion congratulate
The dead as the vanquished foe;
Well, death is triumphant."

The lesson is one of deep solemnity to us all: and the injunction of the Master rings in upon the soul anew: "Be ye, therefore, ready, for in such an hour as ye think not the Son of Man cometh."

God gave us the best gift of his love, his well-beloved Son. Christ gave us the best gift of his love, his spotless life. The Holy Spirit gives us the best gift of his love, his sanctifying presence. And, now, shall we give in return anything less than the best we have? Alas! for our ingratitude. "Hear, oh, heavens, give ear, oh, earth: I have nourished and brought up children, and they have rebelled against me." For what is ingratitude but rebellion?

Moses as a Servant.

We almost invariably refer to Moses as the great legislator: but Paul calls us to a study of him as a servant. The one mark of distinction which he bestows upon him is of his fidelity. Moses was trustworthy as a servant. This fact is in illustration:

1. That Moses was a man of uncommonly strong common sense. Men destitute of this quality are looking to be either parasites or slaves or tyrants. True service is the only free, as well as the only noble, condition of life. Jesus said, "Let him that would be greatest become the servant of all." Somewhere man's power to control must end. At that point he must either be a servant or a slave. If he recognizes this fact only when he can do nothing else, he is necessarily a slave; hence he alone is a wise man who recognizes the relation of service as both normal and honorable to man. He is eminently a fool who interprets, "All men were born free," as meaning that there is no obligation born with us. Dogs are born as free as men; yet that is no proof that men may be no more responsible than dogs, or that a dog may do what men may.

2. That Moses had a character of his own, and not that of circumstances. Chameleons are dependent upon surrounding objects for their color: so, like chameleons, it is only the characterless who look to position or circumstances to make their lives memorable.

3. That Moses was above fear on the one hand, or favor on the other—that is, he was incorruptible. The throne of Egypt was too worthless to bribe him. The threats of the tyrant was powerless to awe him. The word "policy" was not in his vocabulary. In vain we search history to find a man who threw away so much to undertake a work so thankless. No worldly historian, holding to the maxims of the so-called wise of this world, can write the history of Moses without concluding that he was the greatest fool that the ages ever produced. Yet we have already seen that he was the wisest of all. And that he was above fear or cupidity shows that he was the most magnanimous.

Let us study this word "trustworthy." It means that if there were no other sort of men alive, there would be no use of locks on our doors. It means that the world would be four times richer than it is, since we have to use three dollars' worth of precautions now to save one dollar. It means that every jail and penitentiary would be emptied. It means that every detective would have to seek an honest employment. It means that ten thousand aching hearts would be happy, and ten thousand sleepless eyes would close at once. "Trustworthy" implies not only disposition, but skill and power. It has reference to the heart first, the brain second, and thereafter to the nerves and muscle of the man.

The fidelity of Moses was not in regard to a specialty, but he was "faithful in all his house." He was no prodigy, no one-side man, no crank. No one who takes him as a model need fear excessive development here, and no development there. He will grow up an exceedingly manly man. He "was faithful to him that had appointed him." In this relation he was a subaltern, and yet was an administrator of law. He did not regard it a position in which he might steal government funds, or revenge private wrongs, or glut private passions. He had no ring to serve. He was faithful to him who had appointed him. He was "faithful as a testimony of those things which were to be spoken after." This stretched out over the emptiness of duration unborn. Fidelity to the past and present are not complete in themselves. He who lives only for a memory, lives for the ghosts. He who lives only for the present, guards only a charnel-house. There is no virtue except that which nests and broods over future's chaos out of which the living come. Posterity will want testimony of this generation. What are we going to leave? It will be an awful thought to know that posterity will discover us to have been frauds and perjurers. Will no one point to us as proofs of self-denial and generous labor for others? On the hillocks which shall mark our graves shall no daises grow for the lambs of millennium to nip or make their bed upon?

As a servant! No *laissez-faire*—no *dolce far niente*. A busy life that knew none of the light, the hilarious, or the wanton pleasures which we think necessary. The cry is now, "Don't deny the young these things: they will see trouble enough anyhow." Ah! the demon of selfishness can be such a pretty snake when he wants to be! How he glides in under love's moist eyelash and leaves his slimy track where the kiss was pressed as a parting benison! Duty, whose hard face wears neither smiles nor tears, whose voice never rings with laughter nor trembles with emotion, cries only, "Work! serve!" The selfish world will be thankless; the thankless world will be forgetful. So be it. Work on. There will be those whose only safety or success will depend on your work. What men may think or say or do matters little.

"There is no pay!" Who wants it? After all, the servant is better than the hireling. "The solitary is set in families." Moses goes everywhere. He unlocks all doors, sits by all firesides, eats at all tables, rules in all hearts. The cowardly and the sycophantic pay but a venal and servile tribute to power or wealth; but the brave and the virtuous of all lands revere Moses the servant. We haul and toss the mummy of Pharaoh from place to place as a curiosity or plaything. Moses the servant stands still on the Horeb of our hearts, and utters the law which an Elijah preaches, and which a Christ fulfills. Transfigured into a law-giver, he talks with the man who never dies, and walks hand in hand with him who died for all men. As a servant of God, he ranks above earth's proudest princes, and is commissioned by his Master to lead the enslaved and wandering into liberty and the rest that remains for his people. T. A. S. A.

What Our Papers Say.

There is something fascinating in the very *idea* of power; and the fascination is increased tenfold when we see power exerted for the accomplishment of some good and noble end. Power in reserve, potentiality, is simply awful to contemplate. In church work this is to a great extent lodged in the spirit of unity which binds, as one, the members of a church. On this subject the Christian Guardian says:

"The spirit of unity is an important element of a strong church. Where there is jealousy, factiousness and division, there can not be strength. The help of those members who will do nothing except the plan which they approve is adopted, is dearly bought. There is generally opposition enough from enemies without, and the natural selfishness of the human heart, without fellow-Christians hindering the work by their opposition. Of the early Christians it is said, in the Acts of the Apostles, 'The multitude of them that believed were of one heart and of one soul.' Such oneness of spirit combines and concentrates all the resources of a church on the work to be done, while the spirit of self-seeking and division scatters and enfeebles. Greater nearness to Christ and more intimate communion with him will draw Christians closer to one another. It is when they have not the spirit of the Master, that the low and selfish aims have power to distract and divide. It is scarcely necessary to say that vital faith in God in the hearts of the people is essential to a strong church. Faith begets courage and gives nerve to activity. If the church has not confidence in the promises of God, it will not put forth the efforts which God has promised to bless. To the church, as well as to the individual, Christ says: 'According to your faith be it unto you.'"

This, from the Chicago Inter Ocean, should cause us to ponder well the dangers that come from the fact that so many of our better-class citizens take so little interest in affairs that lie so near to national and State and municipal prosperity:

"The trouble is, that, as a nation, we have been living too much in faith and too little in works. The alien anarchist who comes hither finds our wealthy merchants, our best lawyers, our railroad lords, our coal barons, and many others who would prove loyal enough in the pinch of battle, boast of the 'best form of government in the world,' and using it as if it were only the best to make money under. Absenting themselves from the primaries and the polls, staying at home on Fourth of July and Decoration Day, sneering good humoredly at effervescent patriotism as 'spread-eagleism,' regarding Thanksgiving Day as a relic of Puritan superstition, and once in a while deploring the decay of political purity and even admitting that 'they do some things better in Europe.' Such people give encouragement to anarchists by affording presumptive evidence that the upper stratum of society is a conglomerate of active greed and political indifference."

The Advance makes a very interesting and edifying paragraph on this wise:

"The Bible and the Newspaper was the subject of an interesting sermon recently, by Rev. James H. Ross, of Norwich, Ct. Among the points of comparison noted by him were the variety of contents in the Bible and in the newspaper, as variable as the characteristics and temperaments of the people. In the Bible we have history, biography, narrative, doctrines, statutes, poems, prophecies, proverbs, parables, music, friendship, personal news, national intelligence, letters, and the outline of the circle of the universe. In the Scriptures the missionary movement was from the east to the westward. To-day, on the continental scale, it is from the west, eastward. The study of the Bible is a study of the providence and kingdom of God. The study of the local and metropolitan newspapers should also be with a view to the providence and kingdom of God. 'I read the newspaper,' said John Newton, 'that I may see how my heavenly Father governs the world.' 'No higher reason for reading the papers,' said Mr. Ross, 'can be given: no lower reason should be satisfactory to us.' But who would ever know how to interpret the meaning of what the newspapers present until the Bible had first given him the divine clue to the meaning of human life and the intent of the world's on-going history?"

Noting the improvement going on among the various denominations, the St. Louis Advocate recognizes that "not the least encouraging is the increasing reverence for the church building." It goes on to say:

"While there is, of course, no sanctity in brick and mortar, and the stones and lumber of a church are no more than other lumber and stones, it is not to be forgotten that in the human mind, the power of association is so strong as practically to identify worship with the place where it is offered; and if the latter be held in light esteem, the former will soon be regarded with a feeling not differing greatly from contempt. Respect for the edifice means increased respect for the worship held therein and increased awe of the object of that worship. There is a middle ground between reverence for the church as a fetich and regard for the place where prayer and praise are offered, and Protestants in general should strive to take a medium course. But it is safe to say that, notwithstanding the improvement already mentioned, Protestants may entertain a much higher respect for the church building than is commonly found and still avoid the imputations of superstition.

As for Methodists, their houses of worship are solemnly "set apart from all unhallowed and common uses for the worship of Almighty God." Let them remember this:

Notes.

The League of Freedom and Justice, which has been organized in this city for the avowed purpose of *abrogating the Sunday Law*, has just issued an address to the German voters in New Orleans, in which address we discover a most significant statement. After recommending Gov. McEnery, the address goes on to say: "We not only entertain the well-founded belief, but *we are fully convinced* that Gov. McEnery, if re-elected, will use his influence to eradicate bad and oppressive laws from the statute book." In the estimation of this League the Sunday Law is a "bad and oppressive law," to the repeal of which this league is pledged, and if these leaguers "are fully convinced that Gov. McEnery, if re-elected, will use his influence to eradicate it from the statute book," then, there is not a Christian man in this State who can vote conscientiously for Gov. McEnery. If the governor has bargained with this league for the overthrow of the Sunday Law, the Christian sentiment in this State should rebuke such "wickedness in high places" by refusing to vote for any such man. The Christians in this commonwealth, whatever else they may do, or not do, can not afford deliberately to hand the government over to people who are pledged to overthrow the best law on the statute book. The voters of Louisiana are not yet ready to give place to a set of German infidels, who are the sworn enemies of some of our best and most cherished institutions!

A Boston jury has decided that cigars are a medicine, and, therefore, their sale on Sunday is not unlawful. The evidence keeps accumulating in favor of Boston!

There were 350 excursionists departed from Chicago, December 1, to visit their old homes in Denmark and Sweden. It was the Christmas excursion to the Fatherland, and the ticket from Chicago to Denmark or Sweden was only $41 75.

What an opening of the thought has the Revised Version given to that encouraging passage in 1 John by rendering it in this way: "We know that we have passed *out of* death *into* life, because we love the brethren." That emphasizes both conditions. We *were* engulfed in death. We *are* "swallowed up of life."

We are starting out, upon a new year of work for Christ and our race. Let us remember to possess ourselves of the spirit of our Master—the spirit of intense hopefulness. Though a peasant of a despised race, and without a single penny in his pocket, "he never admitted for a moment that he could be defeated." And as he has promised his presence, in the brightness of that hopeful presence let us go forward to continued and successive victories.

Some people can't get the idea in their heads that the saloon rules in the politics of this country. This may show it a somewhat. Senator Blair makes this statement in the last Chautauquan: "Preceding the presidential election of 1884, there were held, in New York City, 1,062 political conventions. Two hundred and eighty-three were held *apart* from saloons, ninety-six *next door* to saloons, and six hundred and thirty-three *in* saloons." And yet we are exhorted to refrain from pushing temperance into politics. If that exhortation is heeded by the temperance workers, the saloon will be as supreme in politics in 1900 as it is to-day! What did Christ go to Gadara for? Simply to cast out a legion of devils. That is the supreme business of the temperance workers in politics!

Now is a good time to ponder the important question: "What do I need to qualify me to do the work of the in-coming year. That *each and every one* has a special work to do can admit of no question. "To-day, work in my vineyard to-day," is the command issued to each individual as each daily sun rises over the horizon. The *one* qualification needed by each is the endowment of *power for the work in which each is engaged*. Not gifts, not talents, not art, not eloquence, but simple power. Art and eloquence and gifts and talents can not do our work if power is wanting. But all these consecrated entirely upon God's altar will be a means to attain unto power. Jesus said: "Ye shall be endued with *power* after that the Holy Ghost is come upon you." Brother, we don't need genius for our work this year; we need the simple power of the Holy Ghost upon us. And may God give it to us early and in its abiding form!

Personals.

We have received this "good word" from a prominent presiding elder in the Mississippi Conference: "I promise my *best* for the ADVOCATE this year." To every such "good word," the editor's heart responds: "*Our best* is yet to make the ADVOCATE worthy of the *best* efforts of its friends to extend its circulation."

We had the pleasure of a call last week from Prof. McGimsey, of Centenary College. He was spending the Christmas holidays with friends in Algiers. He represents the college doing well, and the church in Jackson, La., progressing finely under the supervision of Bro. Penn.

A brother writes: "My facilities for study have not been very good. I insist a great deal and the common people, the poor, love me. I am very grateful for this. I do aspire in this respect to be like my Master: that the common people hear me gladly." That is as noble an aspiration as a mortal can have!

Be sure and read carefully the article, on the third page, entitled, "The Saloon in Politics." Those who speak there are men of national reputation and have a right to claim attention. Senator Blair's name for the saloons is good: "Clearing houses of sin and despair." How long will the Christian people of this land suffer those houses to exist?

The Huntsville Mercury, Alabama, reports that Dr. A. B. Jones has purchased the Huntsville Female College.

We learn that Father Chiniquy, the converted priest, contemplates a lecturing tour in the South, during this winter, and will visit New Orleans this month.

A philosopher has said: "If a straw will tickle a man, it is an instrument of happiness." When we come to think of it, how little it takes to conduce to a fellow-being's happiness? This sentence from an impartial reader of the ADVOCATE causes us to regard the closing hours of the old year with some satisfaction: "I read you every week with *increasing pleasure*." We "thank God and take courage."

The address of Presiding Elder D. W. Little is Canton, Miss.

Bro. R. B. Bowmer requests all correspondents to address him at Mount Carmel, Covington county, Miss.

The editor left for Conference last Tuesday, and, as he will necessarily be absent more than a week, correspondents are requested to "let patience have her perfect work."

George D. Wallace, of the newspaper agency of N. W. Ayer & Son, of Philadelphia, died December 28. He was a man of integrity, diligence and courtesy.

Mississippi Conference Apportionments.

MISSIONS.

	Foreign.	Domestic.
Jackson district	$1,290	$410
Vicksburg "	1,290	310
Meridian "	1,224	320
Brookhaven "	1,150	300
Woodville "	1,070	280
Brandon "	960	240
Seashore "	930	210

CHURCH EXTENSION.

Jackson district	$100
Vicksburg "	100
Meridian "	300
Brookhaven "	320
Woodville "	300
Seashore "	300
Brandon "	240

BISHOPS' FUND.

Jackson district	$195
Vicksburg "	145
Meridian "	158
Brookhaven "	168
Woodville "	121
Seashore "	113
Brandon "	105

WIDOWS' AND ORPHANS' FUND.

Jackson district	$600
Vicksburg "	600
Meridian "	550
Brookhaven "	550
Woodville "	410
Seashore "	415
Brandon "	375

Mansfield Female College—1888.

One hundred dollars, paid in advance, will entitle new pupils to board, tuition and music for the term beginning Monday, January 2, 1888, and ending Wednesday, June 13. Seventy-five dollars will pay board and tuition in the literary department, without music. Let those who have been attending home schools during the fall term avail themselves of this offer.

W. H. GRACE, Pres.

This applies to many newspapers than the Brookhaven Leader, from which it is taken. A word to the wise, etc.

There are about one thousand men, more or less, in this county, thoughtlessly going around every day with money in their pockets belonging to this office.

A Proud Woman's Airs.

Why is a proud woman like a music box? She is full of airs. And if they blow on her, coughs and colds must follow. Do not neglect a cold, but take Taylor's Cherokee Remedy of Sweet Gum and Mullein.

The Personal Liberty Party.

The "Pearl of Days" has the following, which we commend to the thoughtful consideration of the readers of the ADVOCATE:

It is not to be supposed that the so-called Personal Liberty Party, which proposes, in several of the States, to destroy Sunday, is to cease its ignoble work. The campaign against the Sunday laws of New York State will doubtless continue this winter, and no doubt with increased virulence. In Pennsylvania, Carl Ruhl, who has only been an American citizen a short time, and yet who is the recognized leader of this party, claims that 18,000 votes in Philadelphia alone have been recently cast against the Sunday. He says that the fight on their part has only begun. He evidently realizes that it will be no easy task to demolish the Sabbath, and he adds:

It will require hard work in the way of organization, because to organize a State like Pennsylvania is a stupendous task. At present we have organizations in Philadelphia, Pittsburg, Scranton, and one or two other towns. These will be maintained. We propose to go from city to city, and from town to town. We will have each county in line to vote for candidates who are favorable to our principles, and to work against candidates who want to continue to trample on our rights. From one end of the State to the other we will carry our banner, and the earnest effort we have just made will not be a circumstance to the one we will make then.

It is no use for us to delude ourselves that this organization can accomplish nothing. These people intend, if possible, absolutely to destroy our Sabbath, and every Christian man and woman in the land is called upon to come to the front with weapons in order. You can't be neutral in this fight. Neutrality at this point is downright disloyalty to God and his law; and a disloyal Christian is *really* on the side of the foe.

Items of Interest.

There are 113,000 miles of nautical wire cable laid, and the wire-makers are as busy as ever.

A raft, 500 feet long, 50 feet wide and 35 feet draught of water, containing 25,000 pieces of timber was lost on the way from Nova Scotia to New York City.

The *Independent* says: "It is an actual fact that there is a spot in Northern New Jersey where two votes were cast in the last presidential election for Franklin Pierce." So, so?

W. D. Howells, the novelist, petitioned the Governor of Illinois to commute the sentence of the anarchists to imprisonment for life and was in earnest in other ways for them.

Herbert Spencer is in poor health. He is living at Brighton and writing an autobiography.

Queen Victoria has had thirty-six grandchildren, thirty of whom are living, and four great-grandchildren.

The Methodists recently celebrated their centennial anniversary in Brooklyn. Rev. Woodman Hickson began preaching near the Brooklyn entrance to the bridge, early in November, 1787.

The population of New York City has increased 300,000 since 1880, and there are only *four* more Protestant Churches than then. To preserve the proportion of it existing in 1880, *twelve* churches should have been added in the seven years. If things are going the same way in other cities, then we are in a bad plight.

What a wonderful thing is science! It has found out that there is a "uniform confluence of deafness with blue eyes in perfectly white cats."

It is claimed by those recognized as high in authority in the matter that a frequent cause of diphtheria is the practice of leaving a lighted kerosene lamp in sleeping rooms. The lamp consumes oxygen and gives off the deadly carbon.

The annual income of the Pope of Rome is said to be about $1,500,000.

The city of Toronto has a population of 110,000, and prospers without Sunday horse-cars, and without a single Sunday newspaper.

There are four great accumulated masses of gold in the world—$1,000,000 in the United States Treasury, $237,000,000 in the National Bank of France, $167,000,000 in the National Bank of Germany, and $100,000,000 in the Bank of England.

The New York electricians are confident they have invented an air ship which can be propelled against the wind and steered as easily as water craft. The motive power is electricity and the rudder is a wide blade of thin steel. A rotary fan, capable of making 5,000 revolutions a minute, causes the machine to rise in the air and impels it on its voyage.

Books and Periodicals.

BOOKS.

FROM SHORE TO SHORE. Price, $1.25; This is a poetical and pictorial illustration of the picture familiar to our readers called, "The Voyage of Life." It is gotten up in beautiful style by the American Sunday-School Union, Philadelphia.

PEOPLE'S LESSON BOOK ON MATTHEW. By the author of "People's Commentary." Boards, 18 mo., 224 pp. Single copy, by mail, sixteen cents. American Sunday-School Union, Philadelphia.

To aid Sabbath-schools, families and individuals in the study of the Bible. It has seventy-six lessons, which include every verse in the book of Matthew, and give brief explanations, questions and applications, with questions for a weekly review. It contains Orders of Service, Lord's Prayer, Bible Dictionary, Hymns, etc.

STORIES OF GREAT PAINTERS. 16 mo., cloth, illustrated, 258 pages. Price, $1.25. The American Sunday-School Union, 1122 Chestnut street, Philadelphia.

In this handsomely bound volume we have the story of the leading painters of the old and new worlds since the fifteenth century graphically depicted, their characteristics indicated, their most famous creations in some measure described, and, chief of all, the lessons of their romantic lives clearly pointed out. The illustrations in the book are high-class reproductions of a few of the most famous paintings of the masters. The book will be a most suitable gift-book. It will please and profit, and, may hap, inspire some one to follow the steps of these great men in patience and perseverance and in devotion to a calling.

A BUNDLE OF LETTERS TO BUSY GIRLS. By Miss Grace H. Dodge. Funk & Wagnalls, New York. Price, fifty cents.

These twelve letters are all on "Practical Matters" which enter into the life of all our "girls." Miss Dodge originated what has become a large institution—"Working Girls' Societies," in which every Tuesday evening is devoted to "Practical Talks." These letters have grown out of those talks. They lay no claim to literary merit. All is subordinated to produce wise, practical and much-needed instruction, in plain, common-sense, brief and wonderfully effective words. They are indeed a model. The author, as one of the "girls," puts herself on their level, and speaks in their language, and voices their feelings, wants and trials. Nothing could be more wisely done for the object in view. And the little book can not fail to do great good to the class of girls for whom it has been prepared.

THE OLD SOUTH AND THE NEW. By Hon. W. D. Kelley. Published by G. P. Putnam's Sons, New York. Exposition Building, New Orleans. Price $1.25.

These are letters on the industrial and social condition of the people of the Southern States. The author has devoted a large portion of his long life to the investigation of social and political economic questions; and, doubtless, these letters, respecting such questions in the South, will be read with interest.

Through Eyrich, 137 Camp street, this city, we have received the following juvenile books:

OUR LITTLE MEN AND WOMEN. Illustrated. Boston: D. Lothrop Company. Price, $1.50.

The twelve numbers of this delightful little magazine make as attractive a volume for the eye as any little buyer can spy upon bookstore counters this season. The stories with which it is filled are exactly adapted to the tastes and longings of the young gentlemen and ladies of the nursery.

THE PANSY. Illustrated. Boston: D. Lothrop Company. Price, $1.50.

The Pansy has made its annual appearance, and will be greeted with delight by thousands of readers who number the preceding volumes in their home libraries. The Pansy has a wide and constantly increasing circulation in every part of the country, and it richly deserves it. It is full of instructive and entertaining matter—stories, sketches and poems, and is very fully illustrated.

BABYLAND. Price, seventy-five cents.

The twelve bound numbers of this little magazine make one of the handsomest volumes of the year. For the three and four-year-olds there is no book like Babyland, with its jolly stories and jingles, its puzzles and its pictures, its big, clear type and its beautiful cover of apple blossoms and babies fairer than apple blossoms.

PERIODICALS.

Why not try the Springfield, Mass., Good Housekeeping, which is published fortnightly the coming year, not for your wife and daughters only, but for the benefit of the whole family, and also allow Bridget free access to it? You can send $2.50 to the publisher, or subscribe through booksellers and newsdealers.

St. Nicholas begins the year with a rich table of contents for the little folks. Our young people will enjoy this number, and the promise is that all will be as good as this. Century Company, Union Square, N. Y. Price $3.

The Century for January is out and full to overflowing with excellent papers from writers of all grades, having the ear of the reading public. This number leads off with a paper from Mr. Philip Schaff on "The Catacombs of Rome." Illustrated by Drake and Mosher. Cable, Eggleston, Stockton, Mark Twain, Smalley—all appear in this number. Century Company, N. Y. Price 35 c.

Popular Science Monthly has 140 pages devoted to scientific subjects of all kinds. The writers are men of standing in their various lines of work and study, and doubtless this January number will be read with interest by many. D. Appleton & Co., New York City. Price $5.

The Eclectic Magazine for January begins the year with a table of contents unexceptionable in every respect. If you want gold, solid reading, try this monthly. E. R. Pelton, 25 Bond St., New York City. Price $5.

The New Princeton Review is published six times a year for $3. It deals in politics, science, philosophy, religion, art, education and fiction. These subjects are treated by able authors. Its elaborate system of indexing makes it specially valuable. A. C. Armstrong, 714 Broadway, New York.

The Woman's World is edited by Oscar Wilde, and gives special attention to all subjects in which women are interested. Almost exclusively its contributors are women and they are doing some good work on it and in it. Cassell & Company, New York City. Price $3 a year, 35 cents a number.

Littell's Living Age. The number of the Living Age for the week ending December 24, contains Gambler Parry's Ministry of Fine Arts, Edinburgh Review; Josephine and Marie Louise, Temple Bar; Jenny Lind, Murray's Magazine; A Health Resort out of the Season, Cornhill Magazine; Major and Minor, Good Words; Richard Cable, the Lightshipman, Chambers' Journal; The Future of New Guinea, All the Year Round; with poetry and miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The December Statesman, published at 179 Washington Street, Chicago, Ill., contains the full text of the recent decision of the United States Supreme Court in the "Compensation cases," and an article on the liquor traffic in missionary lands, which every American Christian should read. Price 10 cents.

Scribner's Magazine has this table of contents: Disposition of One Side of a Tourney Field. Frontispiece. Engraved by Robert Hoskin from a drawing by Edwin Howland Blashfield. The Man at Arms—I. by E. H. Blashfield and E. W. Blashfield. Illustrated by E. H. Blashfield. Our Leader, by C. D. French. First Harvests—Chapters I-III, by F. J. Stimson. White Edith, by Thomas Bailey Aldrich. Municipal Finance, by Clayton C. Hall. Christmas Eve—Germany, by Rennell Rodd. The Great Pyramid, by Edward L. Wilson; with illustrations from photographs by the author and from drawings by J. D. Woodward. Natural Selection. A Romance of Chelsea Village and East Hampton Town—In three parts. Part I, by H. C. Bunner, with illustrations by Carl Hirschberg. A New Light on Balzac, by Edward S. Holden. The Poet, by Charles Edwin Markham. The End of the Beginning, by George A. Hibbard. Illustrated by the author and Francis Day. American Antiquities, by Andrew Lang, with an illustration by H. Siddons Mowbray. French Traits—Intelligence, by W. C. Brownell. At Evening, by Graham R. Tomson. Japanese Art, Artists, and Artisans, by William Elliot Griffis, with illustrations from drawings by a Japanese artist. Life Disenrowned, by L. Cavazza. A Chapter on Dreams, by Robert Louis Stevenson.

With this number the Magazine begins auspiciously its second year. The features of the new year promise to be most interesting and valuable contributions to literature, and the publishers' announcement of increased excellence in illustration is evidently to be richly fulfilled.

Scott's Emulsion of cod-liver oil and hypophosphites and lime and soda is a remedy of unquestioned value in all forms of wasting diseases. Physicians everywhere are prescribing it. Be sure you get the genuine. Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

Sufferers from impurities and humors of the atmosphere often produce disorders of the kidneys and bladder. Use Dr. J. H. McLean's Liver and Kidney Balm to check these troubles in their incipiency.

Personal Work.

A correspondent of the New York Evangelist relates an interview had with Rev. Elijah Buck, of Centralia, Ill., a co-laborer of Mr. Finney. He had participated in more than one hundred extensive works of grace in different parts of the country. He emphasized the importance of personal, individual work, and gave the following illustration:

When a young man, a college student, he visited a village in New York, and found only one individual in the village who made a profession of religion. It was a desperate case, and a man of weaker faith would have given up the thought of a revival in that town. He went in the only pious man in the village, and proposed to him to "invite the Lord Jesus Christ to come in that town on the business of redemption, and to remain there until the business was all done up." (I make use of terms which the good man used in conversation with me.) The two praying men met and implored the Redeemer of men to visit the town in question. Then they immediately started out and visited every house in the town, to inform the people of the fact that Jesus had been invited, and was surely expected that very day. They prayed in every home, and found every home actually prepared for their coming and for the presence of the divine Guest. Conviction seemed to have taken hold upon every individual, and the revival had already begun. The result need not be stated. It was a sweeping work of grace, widely extended and deeply seated. It was the result of personal work with the individual. That is the way Father Buck looked at it.

Nervous irritation and pains in the region of the kidneys and bladder are promptly cured by the use of Dr. J. H. McLean's Liver and Kidney Balm.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMISON, JR.,
Publisher.

P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is an immense stock to select from. The wares of the best manufactories in the world can be found on sale at this mammoth establishment, at prices unheard of and terms which bring within the reach of everyone, making an endeavor, the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibit, showing forth the liberality and fair dealing of the great piano house of P. Werlein, 135 Canal St., New Orleans, La.

A poet sent to an editor a contribution entitled, "Why do I live?" The editor answered, "Because you sent your contribution by mail instead of bringing it."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Considering how many questions a small boy can ask his mother in a quarter of an hour, it is astonishing how little he seems to know when a stranger asks him any.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

A. BALDWIN, President. S. KATZ, Vice-President.

SEMI-ANNUAL STATEMENT

—OF THE—

New Orleans National Bank,

At the Close of Business, Dec. 31, 1887.

RESOURCES.

Bills discounted		$1,026,671 26
Deposited to secure circulation	$100,000 00	
U. S. 6 per cent. bonds	211 00	
Premiums on same	191 11	
Stocks, bonds and mortgages owned by the bank	2,000 00	
Due from approved reserve agents	257,117 56	
Checks and other cash items	1,002,739 18	
Exchanges for Clearing House	97,502 33	
Bills of other banks	5,136 00	
Fractional currency	1,000 00	
Specie	1,000 00	
Legal-tender notes	50,000 00	
Redemption fund with U. S. Treasurer (5 per cent. of circulation)	4,500 00	
Total		$1,527,050 61

LIABILITIES.

Capital stock paid in		$500,000 00
Surplus fund		75,000 00
Dividends unpaid		12,000 00
Circulation outstanding		100,000 00
Individual deposits subject to check	839,050 61	
United States deposits		
Due to banks		
Total		$1,527,050 61

WM. PALFREY, Cashier.

A. BALDWIN, Vice-President.
JOHN H. HANNA, Jr.
GEO. MAXWELL.
WM. L. BENNOUDY, Director.

The Musical 1888.

At the musical view (as he terms it) which we recently took of the musical world, we were much impressed by the number of new and superior books of music for all of which WILLIAM A. POND & CO., publish the very best instruction books.

With the New Year many new people will commence to learn the Piano, Organ and their favorite wind instrument.

Richardson's New Method

FOR THE CLAVICHORD.

a book, which has held the lead for many years, and unaffected by the appearance of other apparently experimental books, still sells like a new book. Price $2.

Children's Diadem

a charming collection of Sunday-School songs, which will please the happy and tuneful children of SUNDAY-SCHOOLS. Nos. 1 and 2 are in the hands of thousands. The newest book.

United Voices

(50 cts., $5 per doz.) brightens abundance of the best Sacred songs for a whole year. The newest book.

Books that will everywhere and all the time:

Gospel Songs, Golden Shower, Gems of Praise, Jubilee and Plantation Songs, Sweet as Minstrel Songs, Sacred and other Concert Songs we used to sing.

SUNDAY-SCHOOL BOOK [illegible] with plain Elementary Exercises [illegible] Graded book for teachers and scholars.

Any Book Mailed for the Retail Price.

Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

THE DINGEE & CONARD CO'S LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES.
FINE EVER-BLOOMING PERPETUAL, CLIMBING AND MOSS ROSES,
NEW AND RARE FLOWER SEEDS
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, WONDERFUL ORNAMENTAL VEGETABLES, safely by mail or express. We offer Choice NEW THINGS, STERLING NOVELTIES and CHOICEST Varieties of ROSES, SEEDS, PLANTS, and BULBS, and tells how to grow them Free. If you wish to plant anything, send for it. 20 Years Established, Over 60 Acres Greenhouses. THE DINGEE & CONARD CO., ROSE GROWERS, West Grove, Chester Co., Pa.

MISCELLANEOUS.

LOUISIANA

STEAM

SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street,

P. O. Box 3080. NEW ORLEANS, LA.

JENKINS' HOUSE,

NOW OPEN

For the reception of Permanent and Transient Boarders.

Cor. ST. CHARLES AND POYDRAS STS.

Entrance, 151 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.

WOODEN-WARE,

WILLOW-WARE, BROOMS, BRUSHES, FISHING TACKLE, OYSTER TONGS, OARS.

—Also—

Ammunition,	Ropes and Twines,
Base-Ball Goods,	Sewing-Silk Lines,
Bottles and Flasks,	Soaps and Perfumery,
Corks,	Stationery,
Demijohns,	Stone-Ware,
Extracts,	Tin-Ware,
Hardware,	Table Glass-Ware,
Kegs—full line,	Whips,
Lamps and Lanterns,	Well Buckets, etc.

FIREWORKS AND FIRE-CRACKERS

J. C. MORRIS,

Nos. 40, 42 and 44 ROYAL AND POYDRAS STREET.

E. P. MACKIE. E. E. DYER. T. C. MACKIE,
MANAGERS.

MILLINERY!

F. R. HARDON,

29 CHARTRES ST. 29

REV. CANAL AND CUSTOM-HOUSE STS.

We would call the attention of the readers of this paper to our carefully-selected New Shapes, Shirred Velvet, Silks, Ribbons and Millinery Novelties generally. Prices will suit customers. *Most careful* attention given to *orders*. We solicit your patronage.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

BROWNE & JENKINS,

171 CAMP STREET.

Write for prices. Samples sent to country free.

AGENTS double their money selling the USE-SAFETY LAMP. [illegible] Lamp Co., Toledo, O.

FIRE INSURANCE.

Hope Insurance Company,

No. 61 CAMP STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

Cash Capital Paid Up $250,000 00
Assets, Jan. 1, 1887 ..... $401,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. ACHALARIN, President.
MAURICE STEIN, Vice-Pres.
LOUIS BARNETT, Secretary.

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John T. Adams,	Henry Beer,
Geo. A. Jahncke,	Maurice Stern,
G. Delmas,	Wm. Blake,
Victor Meyer,	F. M. Ziegler,
Geo. Denegre,	A. R. Roussel,
Jas. A. Renshaw,	John Robles,
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	Pearl Wight.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1845. Reorganized as a Stock Company in 1886.

CASH CAPITAL $400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Dwellings, Fire Risks, etc.

W. B. LAMAN, President.
J. H. ODELSHY, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Texas, Mississippi and Arkansas.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.

FOR EVENING WEAR.

A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphorescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

Just received direct from PARIS the very Latest Novelty in PLUSHES, LOOP BOURETTES in Fifteen Different Shades.

In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Filets. GAUZES in Lamies, Medora, and Fancy Effects. CREPONS, Plain and Satin Stripes. LACES—Fedora, Point-d'-Espirit and Tunisian. Pearl and Beaded Netts and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

156 Canal St.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO STERN'S Fert. and Chem. Man'f'g Company

MANUF'RS OF High Grade BONE FERTILIZERS and GROUND BONE, ACID PHOSPHATE, KAINITE, Etc.

14 UNION ST., New Orleans, La.

Write for Agricultural Hand-Book.

WM. H. PIERSON.
STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $5 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose, Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

The Southern Insurance Company
OF NEW ORLEANS.

Cash Capital	*$300,000 00*
Assets, 1st of January, 1887	*429,600 30*

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr. M. Schwabacher. J. H. Menge. T. J. Woodward. F. G. Ernst.

We Now Offer Goods at Prices that Surpass All Other Triumphs.

We find our stock much larger than it should be at this time of the year, and in order to bring it down we have made some WONDERFUL REDUCTIONS.

WOOLEN DRESS GOODS.—Handsome Suitings in the new and fashionable mixtures, 36 inches wide, reduced from 50c. Extra-wide French Tricots, 56 inches wide, reduced from 75c. Very fine Cashmeres, double width, 25c; reduced from 35c. All-wool Knit Serges—all colors—reduced from 25c. Wool-body Camel's Hair Mixtures, 36 inches wide, reduced from 50c.

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CLOTH JACKETS AND NEWMARKETS.—Every garment now less than cost. *Worth your while to come and see us.* Fine Newmarkets, $5; reduced from $7 50. Fine Newmarkets, $6; reduced from $9. Fine Newmarkets, $8; reduced from $12. Fine Newmarkets, $10; reduced from $15.

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Handsomely decorated Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $4 50 per dozen.

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A handsome Family Bible, bound in Morocco, Gilt-edge, 2,000 Illustrations, Family Record, etc. This Bible retails for $10 and $12. I have 50 of them on hand, and will close them out at 85 cents. Some Bibles in American Morocco or Arabesque for $1.

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Our Young People.

"OF SUCH IS THE KINGDOM OF HEAVEN."

Little feet may find the pathway
Leading upward unto God;
Little hands may learn to scatter
Seeds of precious truth abroad.

Youthful hearts may be the temple
For the Spirit's dwelling-place—
Childhood's lips declare the riches
Of God's all-abounding grace.

Little ones, though frail and earth-born,
Heirs of blessedness may be;
For the Savior whispereth gently,
"Suffer such to come to me."

And in that eternal kingdom,
'Mid the grand, triumphal throng,
Childish voices sweet may mingle
In the glorious choral song.

—Apples of Gold.

MR. EDITOR: As I have never written to you before, I hope you will allow me to have a few words with the young people. I am a little girl eleven years old. My brother takes your valuable paper, and likes it very much. We have Sunday-school every Sunday. Mr. George McCarlie is our superintendent. Mr. Gale is our pastor. We like them both very much. Will any of my little friends tell me what king had fifteen years added to life? I will answer Edith Chichester's question: It is found in Psalms lv., 22. I go to school at Kavanaugh College. My teacher's name is Miss Julia Leggett. I like her very much. She is very kind and sweet. I have a great many schoolmates. I love them very much. I hope this letter will escape the horrible waste-basket. I hope I will see it in print.

Yours truly,

MARCIE STEVENS.

MR. EDITOR: Please allow a little boy a few lines in your valuable paper. I think the girls give the boys bad names. One girl says boys can't cook. I know a boy that makes egg custard without eggs. Now, girls, can you do that? Another girl says boys are stuck-up. They are not half as bad as the girls. The girls commence twisting their hair on Saturday evening to look sweet on Sunday. Another says boys can't milk. I knew a girl who took a basket to milk in. I have milked a good many times, but never have taken a basket yet. Another girl says boys' dancing is like a crippled goose trying to fly. I knew a girl who kicked both heels off her shoes trying to dance. Boys, did you ever beat that? Yours truly, JOHN.

COUSHATTA, Louisiana.

MR. EDITOR: I am twelve years old. I go to Kavanaugh College. I study history, geography, sixth reader, arithmetic, grammar and spelling, and I am going to try and take some more studies. I am going to take Latin anyway. My teachers' names are: Pres. Featherstun, Prof. Jagers, Miss Lott, Mrs. Featherstun and Miss Leggett. I like them very much. Our school is increasing rapidly, and I hope it will continue to increase. I go to Sunday-school whenever I am well. Our superintendent is Mr. George McCarlie, and he is my teacher, too. This is my first letter to the dear ADVOCATE, and I hope it will be published. I will close by asking a question: Where is "eternity" found in the Bible? I am a new member that wishes to join your band.

DAVE A. REILY.

HOLMESVILLE, Mississippi.

MR. EDITOR: It has been some time since I wrote to the dear old ADVOCATE, so I thought I would write again. We are very anxious to know who will be our preacher next year. I will answer Catie C. Jones' question: There are 39 books, 929 chapters, 23,214 verses, 592,439 words, 2,728,100 letters in the Old Testament. There are 27 books, 260 chapters, 18,253 words, 838,380 letters in the New Testament. I will close by asking a question:—Where in the Bible is the most beautiful chapter found? With many good wishes to the ADVOCATE and its editor, I remain,

Your little friend,

BETTIE CARRUTH.

SUMMIT, Mississippi.

MR. EDITOR: I send answer to your problem in last issue of the ADVOCATE. I hope that I will not be too late to be first to answer it.

CARRIE AINSWORTH.

LINCOLN COUNTY, Mississippi.

(The answer sent is not correct because there are *two* additions, when there should be but one.—ED.)

MR. EDITOR: As this is my first letter to a newspaper, I hope to see it in print. My Uncle Robert takes your valuable paper, and grandma thinks it an excellent one. We have a very nice Sabbath-school. I seldom miss a Sabbath. We have a very dear superintendent, Mr. E. S. Drake, and a beloved pastor, Rev. E. H. Mounger. We all love them both very much. I am living with my grandmother, and a dear, good woman she is. My uncle Robert sends us to school. My papa has been dead just one year on the fourth of this month. I have a mother and several sisters and brothers. My uncles are very good and kind to us. I love them very much. Well, dear Mr. Editor, many more things I could say for your valuable paper, if I only had the time; but school children have other duties to perform. Wishing you a happy New Year, I am,

Your little friend,

FANNIE M. NAASSON.

PORT GIBSON, Mississippi.

MR. EDITOR: As I have not written to your paper in so long, I thought I would write again. There is a fine school at Walthall; 125 students on roll. I regret very much to leave it. We will move back to our home, seven miles east of Duck Hill, the last of next week. I will answer Cate C. Jones' question: There are 39 books, 929 chapters, 23,241 verses, 592,430 words, 728,100 letters in the Old Testament. There are 27 books, 260 chapters, 7,959 verses, 182,252 words, 838,380 letters in the New Testament. The Apocrypha has 183 chapters, 7,081 verses, 152,185 words. With many good wishes to the dear old ADVOCATE, I remain, as ever,

EDDIE BENNETT.

WALTHALL, Mississippi.

MR. EDITOR: I am a little girl ten years old. I have two sisters and one brother, older than myself. One of my sisters is going to school at Whitworth College. I see that none of the little cousins have worked the example that you gave, some time since, in your paper. I will work it for them. It is done in this way: Head the column with the 10, putting all of the figures under the cipher, except 2 and 3; put them on the left, under the 1, and then add them and you will get the answer. I will close by wishing you a happy Christmas.

MAGGIE F. MORRIS.

WOODVILLE, Mississippi.

(The above solution only gives 99, and, therefore, is not correct.—ED.)

MR. EDITOR: Having written to the ADVOCATE before, and as you were so kind as to publish it, I will write again. I worked at your problem a long while, but could not make it add up one hundred, so I had to give it up. We have four churches in our town. I go to the Methodist Sunday-school. I go to day-school also. I am studying third reader, geography, language, arithmetic, writing and spelling. I have one brother, fourteen years old. I will ask the little cousins a question: How many books in the Bible? I will answer Ruby C. Lovett's question: "God was with Joseph when he was sold into Egypt. Your little friend,

JOBIE WHITE.

THOMPSON, Illinois.

MR. EDITOR: As the question asked by Katie Jones has not been answered, as yet, I will answer it for the little cousins: The Bible contains 66 books, 1,189 chapters, 31,173 verses, 773,692 words, and 3,586,480 letters. Can any of the little cousins tell me which is the middle verse in the Bible?

Yours respectfully,

ETTA MAY.

SUMMIT, Mississippi.

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TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

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Household.

Economical Buying.

First. The article should be fully worth the amount asked for it. That is, its intrinsic value should be such that, as prices average, you are getting the full worth of your money. If an article for the table, it should be in good condition to use, and of good weight or measure. If for personal or housekeeping purposes, its quality should be the best to be obtained for the price. Nothing is really worth having that is half spoiled, or that will not wear well in proportion to its cost.

Second. The article should supply a genuine need. The need may not be immediate, but it should be both possible and probable. Many persons have a mania for buying what they will never use, simply because they see a good article for sale at a tempting price. Food, clothing, household articles—all are recklessly accumulated without regard to quantity, and then either wasted or laid by until time or changing fashion renders them almost, if not quite, worthless. Especially in regard to that which is purely ornamental, it is wisest to buy only what you have an actual and immediate use for.

Third. The article should be suited to the use that is to be made of it, or the place that it is to occupy, and to the surroundings of its owner. Sirloin steak is not suitable for soup meat, nor French china for kitchen ware; neither does elaborate trimming look well on a cheap calico dress, nor brocade and plush furniture over rag carpets. These are extreme cases, but it is always in bad taste, and betrays both ignorance and extravagance to use an expensive article for an unsuitable purpose or one inferior to that for which it was designed, or to associate coarse and fine or inappropriate articles together. Instinctive good taste, or a patient study of good examples will save one from such errors.

Fourth. It is not economical to pay very much more, or less, than the medium price for standard articles. For instance, such materials as all wool-goods or pure linen, or good silk, bring a certain price in proportion to their weight and fineness. But the extremes of either coarse or fine are not usually economical. Exceptions may be found to this rule, in the special rates made by large firms, on some of their best goods, during certain seasons of the year, and in instances of peculiar adaptation to some particular purpose, but the principle holds good for all ordinary cases. Neither is it economical for persons of moderate means to indulge in showy and expensive novelties, that are likely soon to go out of fashion, for if the material is good, such articles will outwear their usefulness, and if not, they will become shabby before they have served their time. As regards household supplies, while it is generally true, that "the best is the cheapest," yet there are some important qualifications to this rule that should be noted. It is not economical to put expensive articles into the care of ignorant and untrained servants. If you can not look after such things yourself, it is better, either to refrain from buying them, or to secure a perfectly trustworthy person to handle them, for the losses through ignorance and careless indifference are painful to contemplate. Strong, durable articles, not too heavy, or too elaborately constructed, are the best kind for the average help to use, and are always worth their cost. Large quantities of food should never be given into untrained hands with the expectation of saving thereby, for the loss through poor management is far more than the profit through buying by wholesale.

To sum up the whole matter, if you wish to buy economically, carefully consider and examine a purchase before making it; have a definite use in view and buy nothing simply from impulse.—Good Housekeeping.

A Dish of New Pie.

P stands for Pudding, for Peach and for Pear,
And likewise for Poetry and Prose;
The Parrot, the Pigeon that flies in the air,
The Pig with a rose in his nose;
For Paper and Pen, for Printer and Press,
For Physic, and People who sell it;
But when you are sick, to relieve your distress,
Take at once Pierce's Purgative Pellet.

Oh, yes, indeed! These are the pills for you, poor, sick man or woman. Nothing like them for keeping the bowels and stomach regulated and in order—tiny, sugar-coated granules, scarcely larger than mustard seeds. They work gently, but thoroughly.

MISCELLANEOUS.

Martyrs to Headac

Seek relief in vain, until they begi use Ayer's Sarsaparilla. Then they get the years of suffering they m have escaped had they tried this rem earlier. The trouble was constitutio not local; and, until Ayer's Sarsa rilla did its effective work as Alterative and Blood Purifier, they w compelled to suffer.

The wife of Samuel Page, 21 Au st., Lowell, Mass., was, for a long ti subject to severe headaches, the re of stomach and liver disorders. A fect cure has been effected by Ay Sarsaparilla.

Frank Roberts, 727 Washington Boston, says that he formerly had rible headaches, and until he Ayer's Sarsaparilla, never found medicine that would give

Permanent Relief.

"Every Spring, for years," w Lizzie W. DeVeau, 262 Fifteenth Brooklyn, N. Y., "I have had int able headaches. I commenced the of Ayer's Sarsaparilla last March, have not had a headache since time."

"I suffered from headache, indig tion, and debility, and was hardly to drag myself about the house," w Mrs. M. M. Lewis, of A st., Lew Mass. "Ayer's Sarsaparilla has wor a marvelous change in my case. I feel strong and well as ever."

James Garman, Esq., of Lykins, writes: "For years I have suffe dreadfully, every Spring, from headac caused by impurity of the blood bilousness. It seemed for days weeks that my head would split o Nothing relieved me till I took Ay Sarsaparilla. This medicine has cu me completely."

When Mrs. Genevra Belanger, o Bridge st., Springfield, Mass., began use Ayer's Sarsaparilla, she had suffe for some years from a serious affect of the kidneys. Every Spring, also, was afflicted with headache, loss appetite, and indigestion. A friend p suaded her to use Ayer's Sarsapari which benefited her wonderfully. H health is now perfect. Martyrs to he ache should try

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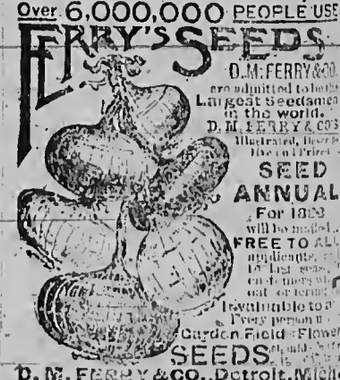

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Christian Advocate.

Obituaries.

Continued from Page Two.

ADAMS—Mrs. Elvina L. Adams was born in Abingdon, Va., in 1812, and died, in the city of New Orleans, December 11, 1887, aged seventy-five years. Her father, J. G. Ustick, was an eminent prominence in the State of Virginia for thirty-seven years.

The subject of this sketch gave her heart to Christ, and her hand to the church at the age of fourteen, in Abingdon. Her family removing to Greenville soon afterward, she promptly connected herself with the church there, and devoted her young life and talents to her Savior. At the early age of sixteen we find her a Sunday-school worker, and outstripped by none in the noble ranks of beautiful Christian service. In 1835 her father removed to Livingston, Ala. But changes and removals made no disastrous effect upon a consecrated spirit; so here we find her in the true, devoted servant in the vineyard of her Lord. In 1837 she was married to Mr. J. W. Adams, and was the first bride of their newly adopted home—Livingston. Her dwelling at once became and always remained a meeting-place and home for ministers; a center of religious influence and stronghold of faith. She was left a widow after a brief married life of six years. From her bereaved home she came, with her four children, to New Orleans, and remained until the grandchildren took possession of the city, when she relegated to Alabama. After the war, she returned to New Orleans, and made it her home. Her last years have been spent with her son, Mr. J. W. Adams, well known in this city. For a great while she has been an invalid, and was thus prevented from undertaking those religious activities so dear to her. But her soul was not less loyal to God, and her love not less warm for the church, as evinced, in her older days, she went to the house of God in company to keep holyday. The God of the devoted young girl, and later on, the matron of a lovely and unbroken family, was the God of her old age, when infirmities increased, and one had flown, and all her children but one. Now was the time when character was to be tested and faith declared. Here was the opportunity of witness for Christ, and then to the world how the religion of the Son of God can sustain in the midst of empty chairs and vacant chairs, and vanished beings and departed health. How sweetly and submissively and faithfully she bore herself throughout these are many to-day who can gladly testify.

A visit to her old home this summer, where she had been bride and young mother, living over again, in recollection, the scenes of her youth and meeting with beings now with God, was fruitless, under the divine blessing, allowed her spirit, produced greater meetedness of soul to the world, created brightier longings for the reunion of life above, and left her ripe for glory.

On Sunday morning, December 11, 1887, after a brief sickness, her soul took its flight, while millions were worshiping on earth, and entered upon the glorified worship of angels and redeemed multitudes in heaven. It was evening time. Up through the Lord's door, accompanied and surrounded with the breath of prayer and song, ascended by the church to heaven, she entered into the Lord's kingdom. Where she is to-day. May God in his mercy bring us to the same fearless, painless, stormless land!

B. CARRADINE.

ROBINETT—Died at the parsonage, Plaquemine Brulee, La., November 1887, after an illness of ten weeks, Miss JENNIE ROBINETT. She had been one of my family for fifteen years; therefore, I knew her well. Her life was one of devotion to the Master. No better woman have I ever known. Her disposition was sunny and cheerful. She died as she had lived, "in the faith." Several times during her sickness she said she was not afraid to die; that she was ready. We miss her in the family more than words can express. My children realize that they have lost one that they could not give up except at the Master's call. We bow in submission to the will of our heavenly Father. We know that she now is freed from all care and suffering, and in the enjoyment of the home of the blessed at God's right hand in heaven.

H. O. WHITE.

KING—Anna Rosette King, daughter of Benjamin and Delia King, died November 7, aged eleven months and fifteen days. This beautiful flower, snatched from the embrace of fond parents, has Christ taken to himself, for he said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." Weep not, loved ones, for sweet little Anna is waiting and watching at the beautiful gate for you.

E. H. BEESON.

TODDEE, Miss., Oct. 16, 1886.

Messrs. A. T. SHALLENBERGER & Co., Rochester, Pa.

Gents—The bottle of Shallenberger's Antidote sent me in February last I gave to W. G. Anderson, of this place, a long standing case of chills and fever. He had tried everything known without any permanent good. In less than two days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malarious poison from his system. Yours truly,

V. A. ANDERSON.

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Will wash in any kind of water.

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for eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

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MATIRNE—Died, on Wednesday, November 30, 1887, of a stubborn, pernicious fever, after three weeks of patient endurance, Martha Ann L. Matirne, aged seven years, ten months and six days, daughter of John A. and Martha Ann Matirne, of West Baton Rouge. The case was critical from its incipiency, causing much solicitude to the physician and family; but the little sufferer took the medicine prescribed, without fretting or murmuring. Her intelligence and amiable disposition endeared her greatly to her parents, to her brothers and sisters, to her teacher (who was present sympathizing and aiding) and to her school and playmates—in fact, to all who knew her. She would frequently, during her sickness, send for such of them as she could think of to come and see her, as if she had a premonition of her approaching end. Her positive character, sense of justice and loving heart, made her a constitutional leader among her little associates, without a manifestation of tyranny or disposition to domineer over them. Her winning ways and expressions of gratitude for kindly favors to her, now come up before her father as a vacant shadow, following him as she used to do wherever she could and meeting him on his return home with affectionate greetings expressive of her love and gratitude for any little token of parental love he might bring to her; but alas! it is only a shadow, the reality is gone, those large, expressive, brilliant eyes are dimmed, her sweet voice silenced, and the sound of her little footsteps will be heard no more; but hope looks at the immortal, while she has joined the angel bands of whom she loved to sing and her Redeemer. She loved her Sunday-school and her church, too. Little Mattie, as she was fondly called, was proficient in her catechism and was delighted in reciting it to her pastor, whose visits she always enjoyed, looking forward to those periodical occasions with much pleasure. Even during her last illness she would often inquire if it was not time for Bro. Reed's appointment. She always had her little mite ready to contribute to the church collections. The friends sympathize with her parents in their sore bereavement and sorrow, but feeling with them to be resigned to the will of God; with the assurance that our loss is her eternal gain and a fresh tie for the family in heaven.

LEWIS A. REED.

BUCHANNAN—Died, October 16, at University of Mississippi, W. A. Buchannan, son of Dr. S. T. and S. A. Buchannan, of Benela, Calhoun county, Miss. Willie professed religion and joined the Methodist Episcopal Church, South, at Pittsboro, in November, 1886. He was attending the law school at the university at the time of his death. He was a young man of promise. His friends and relatives looked upon him with pride and had marked a bright future for him. He was a young man of fine sense coupled with the highest type of Christian manhood.

When Willie started to the university in 1887, at the age of nineteen, his mother presented him with a Bible, expressing the hope that it might be the means of his salvation. How far the wish was complied with we can only gather from the passages marked and the life of his college days. The mother was as much the idol of the boy, as the boy that of the mother, and no doubt many a time, homesick, would he turn to "A Mother's gift to her boy," to find a mother's wish concerning her boy, and he found it—"that you might be saved." How much is due the mother for the grand life and triumphant death of the boy God only knows.

Willie was brought to Benela to be buried in the family graveyard, and though the day was raw and notice short, a large crowd of young and old, black and white, came to pay their last respects to him. He leaves a father, mother, two sisters and a brother to mourn his death, and we say to them, "Weep not, for he is safe; he has done his work, and God has taken him home." A FRIEND.

The North Carolina Advocate will please copy.

HAAG—Robert Haag, third son of Henry and Julia Haag, died at his home, in New Orleans, La., on Saturday morning, at nine o'clock A. M., October 15, 1887, aged two years and two months. Robert was a good boy, an obedient son. He honored his father and mother with his best love and cheerful obedience; he loved his Sunday-school, and his preacher, and had great faith in prayer. We miss him in Sabbath-school; we mourn our loss; but we bow in humble submission to the will of our heavenly Father, who doeth all things well.

Resolved, That we express our love for him, and our sympathy for his fond parents and friends in the songs, prayers and talks of this meeting.

Resolved, That the above be sent to the New Orleans Christian Advocate for publication.

W. H. KRONE,
For Sunday-school Com.

CHAVERS—Mrs. Alice Chavers, oldest daughter of Jacob and Sarah Thorpburg, was born March 8, 1862, near Quitman's Landing, and died November 30, 1887, aged twenty-five years, eight months and twenty-two days. She joined the Methodist Church at old Locust Grove, September 29, 1877, under Bro. Drake's administration. Some time afterwards she was married, and has proven herself a devoted wife and loving mother.

Sister Chavers leaves to mourn her sad departure many friends, besides her fond husband and four little children, from the ages of seven years to five months old. We condole with the bereaved friends of Sister Chavers, and point them to Christ, the great Physician of souls. He alone can cheer and comfort them in their bereavements. She now rests with the sainted spirits.

A. C. FLOWERS, P. C.

The way to make money is to save it. Hood's Sarsaparilla is the most economical medicine to buy, as it is the only medicine of which can truly be said, "100 doses one dollar." Do not take any other preparation if you have decided to buy Hood's Sarsaparilla.

A Successful Career.

One of the most striking examples of what real native American grit and intelligence can accomplish in the face of apparently insurmountable difficulties is presented in the career of the famous Dr. R. V. Pierce, head of the World's Dispensary Medical Association and the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., and who, through the medium of his curatives, is known and honored throughout all christendom.

Born in a little New York village, and reared in a small Pennsylvania town, his early youth was a struggle between disadvantages and ardent desire in the strife for education.

The public school and every other possible medium of instruction was eagerly utilized by the active-brained boy, until, at eighteen years of age, he felt and knew his ability to cope successfully with a course of professional study. After five years of arduous and continuous effort, he reaped the honors of a signally successful graduation in medicine. His early professional labors were confined to a rural district of Pennsylvania until 1867, when a desire and determination to achieve success and win a name, brought him to the City of Buffalo, in his native State, where the field was broader and opportunities more plentiful.

Goaded onward by an active brain and tremendous energy, we next find him, located in a small room on an obscure street, preparing and putting on the market carefully prepared remedies and specifics for the relief of the multitude beyond the range of a narrow circuit of daily calls.

Another change, and we find him in a large building on Main Street, and the recipient of the first-fruits of growing public confidence.

Dr. Pierce, like every other brainy man of the age, was and is a firm believer in the liberal use of printer's ink, and from his Main-Street establishment he dispatched the message of his healing power throughout the entire country. The Doctor knew, as now the whole world knows, the merits of his skillfully devised and prepared remedies, and was only eager for their public test. A few more years and the largest and handsomest structure in the City of Buffalo towered toward the sky in monumental acknowledgment of the vital energy and gifted learning of this, our representative American Doctor. The Palace Hotel, for Invalids, as this noble Institution was called, fell an early victim to the flames, but, like a Phœnix, from the ashes of this conflagration sprang up the present mammoth dual structure, furnishing alike a luxurious resort of Health, Rest and Invigoration, and also the birth-place for those standard specifics which are going out in a never-ending flow to all the countries of the earth. It is a positive fact that will astound you, who doubt the power of Energy to conquer, that Dr. Pierce's Golden Medical Discovery is as well known in *India* to-day as in New York City, and is yet only on the threshold of its destined usefulness.

The World's Dispensary and the Invalids' Hotel and Surgical Institute is a combination of luxurious accommodation and every conceivable comfort and possible curative appliance known to science. It is a haven where chronic diseases and physical afflictions yield to the potent influences of skillful treatment.

In conclusion, we can only say that it ranks in public confidence just where it deserves to stand—foremost amongst the reliable curative establishments of the world.

Let us not fail, as we anticipate our future state, to anticipate also the blessedness of our future home. As we think of those who have gone before us, let us not think of them as merely perfect in holiness, but as rejoicing also in material surroundings formed by him who has made all things beautiful to be the residence of his redeemed.—John De Witt, D. D.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M. C.,
181 Pearl St., New York.

WORK IF YOU WOULD RISE.—Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament his brother, Richard, was found sitting silent in reverie, and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play, he was at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered by those who knew him best to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life, be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings; he shall not stand before"—that is, shall not be ranked with—"mean men."—Selected.

An Unpublished and Unrecorded Record:

"Really, how well you look. You are much stouter, and look ten years younger than when I saw you a few years ago. Then I did not think you were long for this world." "No," my friend replied, "four years ago I little expected to be in the land of the living at this time. It had for many years seemed unavoidable that I should have a sick spell in the latter part of January. So regularly had this been the case that my family looked for it. Four years ago an attack of pneumonia, in January was followed in February by an attack of neuralgia of the heart. So violent and sudden was the attack, that although within forty rods of my house I was unable to reach it and was carried into a house near where I had been standing." I soon rallied and was carried home. This was succeeded by two lighter attacks. After recovering so I could be about, I was taken down with three successive attacks of renal calculi. Recovering from these I was prostrated with a long siege of diarrhœa, from which the attending physician had little hope of my recovery. I had little strength left; little vitality; recuperative powers seemed gone; I felt completely prostrated. No life, no ambition, no power. I then commenced the Home Treatment. In a few weeks I was able to try work again, although quite feeble and not able to indure fatigue or much labor. I resorted to the Compound Oxygen more regularly, and to my surprise all the old bad feelings gradually disappeared. Life assumed a brighter aspect. Strength and the elasticity of youth in a great measure returned. And now though of three-score and four years, I feel younger, brighter and more active than I did twenty years ago. To Compound Oxygen I give all the credit; and I would recommend all chronically afflicted to try it. Tell all such for me that it will be greatly to their interest if they will call at the office of Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., and get their advice upon their special cases, which is given free."

A volume of two hundred pages on "Compound Oxygen—Its Mode of Action and Results," will be mailed free to all on receipt of address.

It is the "survival of the fittest." All false doctrines and practices come to an inevitable death. Corrupt churches die away, and only the children of God survive. Singularly enough, the true faith discloses itself in every legitimate form of human progress, as well as in holy sacrifices and an unworldly life. Wherever religious belief becomes corrupted, intellectual and industrial progress feels it, as has been illustrated, and is to-day, in portions of Europe, and eminently so in Mexico. Wherever a pure Christian church exists, there will be a thrifty and improving community. This is true in our social life. It rarely occurs that this inspiring manliness and nobleness, earnestness and diligence, even in worldly business, are not the outcome of a true, exemplary, sweet, consistent Christian home. There is no inspiration to be compared with true goodliness. "It has the promise of the life that now is, as well as of that which is to come."—Zion's Herald.

'Many imitators, but no equal, has Dr. Sage's Catarrh Remedy.

There are not two Christs. The men who know the most of Christ are the men who study both Testaments, and who hold to the divinity of both.—Rev. David Gregg.

"Imperfect digestion and assimilation produce disordered conditions of the system which grow and are confirmed by neglect. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, by its tonic properties cures indigestion and gives tone to the stomach.

What is it, in truth, to adorn the gospel, but letting the gospel adorn us: and what is loving God, but letting God love us?—Dr. E. B. Hulbert.

LADIES who experience a sense of weakness and sometimes lameness of the back should use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It will supply the much-needed strength and overcome all weakening irregularities.

MISCELLANEOUS.

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely, on the Bowels.

AS A DIURETIC, It Regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price $1.00. Sold by druggists. Send for circulars.

WELLS, RICHARDSON & CO., Proprietors.
BURLINGTON, VT.

MISCELLANEOUS.

THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 10¢ per dozen (two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,
185 CANAL STREET, NEW ORLEANS.
S. E. RUNDLE, Agent.

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POPULAR ATLAS AND ADVOCATE, $2 75.

POCKET ATLAS AND ADVOCATE, $2 25.

AMERICAN ENCYCLOPÆDIA OF AGRICULTURE AND ADVOCATE, $3 75.

The STANDARD ATLAS alone sells for $4 50; but an advertising agreement with the Publishers enables us to give it to our patrons for about one-third the regular price, clubbed with the CHRISTIAN ADVOCATE.

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One hundred and ninety-two pages, Elegantly Illustrated, and bound in best English Cloth binding. Size: closed, 11x14; opened, 22x14.

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The Standard Should Be in Every Household.

The AMERICAN ENCYCLOPÆDIA OF AGRICULTURE is a Treasury of useful information for the Farm and Household. Ten hundred and eighty-five pages, embracing 5,000 subjects. Eighty full-page engravings, and 100 others; and bound in the Most Substantial and Elegant Manner. The Publishers' price of this work is $3 75.

These Offers Are to Our Subscribers, and But for a Short Time.

Send Your Subscription in Now.

Terms: Net Cash Only.

HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

For Week Ending Jan. 1, 1888.

COTTON.

Low ordinary		—
Ordinary	8	8 1/8
Good ordinary	9	—
Low middling	9 3/8	10
Middling	9 7/8	—
Good middling	10 1/4	—
Middling fair	10 7/8	—
Fair	11 1/2	—
Gal. Strict middling	10	—
Middling	9 15/16	—
St. L. Strict middling	9	—

SUGAR.

Dry Sugar:		
Prime	4	4 1/8
Fully fair	4 1/8	—
Strictly Prime	4	—
Choice	4 1/4	—
CENTRIFUGAL:		
Seconds	4 5/8	—
Prime Yellow	5 9/16	5 11/16
Choice White	5	—
Off whites	4 7/8	—
Stub. Grain	4 7/8	—

MOLASSES.

OPEN KETTLE:		
Good Prime	27	—
Strictly Prime	33	—
Choice	35	—
CENTRIFUGAL:		
Syrup	20	26

RICE.

Head	5 5/8	5 3/4
Prime	5 3/8	5 1/2
Good	4 7/8	5
Fair	4 5/8	4 3/4
Ordinary	4 3/8	4 1/2
Common	4	4 1/8
No. 2	2 1/2	2 5/8
Roughs	3 00	4 50

FLOUR.

Choice	3 50	3 65
Fancy	3 90	4 00
Extra Fancy	4 30	4 40
Minnesota bakers	4 50	—
Minnesota patents	5 15	5 25
Extra fancy	4 50	4 60
Winter wheat patents	5 00	5 10

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	—	62
Yellow	—	60
Mixed No. 2	—	60
OATS:		
Western	42 1/2	43
Texas rust-proof	46	47
BRAN:		
Car	—	1 10
HAY:		
Prime	18 00	19 00
Choice	19 1/2	20 1/2

PROVISIONS.

PORK:		
Mess (Standard)	15 1/4	15 1/2
Prime Mess	13 50	14 00
Rumps	13 25	13 50
BACON:		
Fancy breakfast	11 1/4	12
Shoulders	—	7 3/4
Sides, short rib	8 1/8	8 1/4
Sides, long clear	—	9
HAMS:		
Sugar-cured	11	12 1/2
DRY SALT MEAT:		
Shoulders	—	6 1/4
Sides, short rib	—	8 1/4
Sides, long clear	—	8 1/8

GROCERIES.

COFFEE:		
Prime	20 1/4	20 1/2
Fair	19 1/4	19 3/4
Common	18	18 1/4
BUTTER:		
Western Creamery	31	—
Western Dairy	20	21
Common	13	15
LARD:		
Refined	7 1/8	7 1/4
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	—
Coal, bbls	9 3/4	—
Cotton seed	32	—
Lard	—	65

VEGETABLES.

CABBAGES:		
Western, per head	12	15
Chicago, per bbl	—	—
Louisiana, per crate	—	—
POTATOES:		
Louisiana	—	—
Western	3 25	3 50
ONIONS:		
Louisiana	—	—
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7	—
2 lb	7 1/2	7 3/4
BALING TWINE:		
₰ lb	—	19
TIES:		
₰ bundle	1 05	—

SUNDRIES.

POULTRY:		
Old Hens, Western	3 75	4 00
Young Chickens	2 00	3 00
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	20	21
Southern	20	21
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₰ lb	4 1/2	—
Dry salted	7	—
FERTILIZERS:		
Cotton seed, ₰ ton	11 00	—
Meal	18 00	—
Pure ground bone,	30 00	—
Muriatic acid, ₰ lb	2 1/2	—
Sulphuric acid	2	—

CISTERNS.—A. KIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

A fire at Elkhorn, La., destroyed one hundred dwellings and seventy-eight business houses. There was little insurance.

The weather is exceedingly severe east, northeast and west. The river is frozen over at Louisville, and the gorge at St. Louis has suspended navigation.

The committee representing the employees of the Reading railroad and the miners of the Schuylkill and Wyoming regions have ordered a strike of all the employees. It is believed, however, that the coal combine is in full operation, and the shop hands show no disposition to strike, and that the knights of labor are losing ground along the road.

The strike on the Reading railroad has ended and the men have returned to work. All trains are running as usual.

Bishop Keane has presented the Pope a copy of the Constitution of the United States on the occasion of his jubilee.

Experts have examined Chicago's gas well and pronounced that the gas is from nature's reservoir.

Bills for the construction of public buildings already introduced in the Senate aggregate about $6,000,000.

The Inter-state Commerce Commission has referred back to Congress the interpretation of the inter-state commerce law respecting express companies.

Naval experts have been surprised by recent reports of the discovery of grave defects in the steel intended to be used in the construction of the cruiser "Charleston," now being built at the California ship yards. It failed to stand the pressure of the hydraulic jack.

The surplus in the Treasury for December is $15,250,000.

The reports of the weather from all sections indicate an unusual severity.

A collision on the Cincinnati Southern road took place near Greenwood, Ky., by which six lives were lost and a number of persons injured. The conductor misread orders.

The license to sell liquor, in Atlanta, Ga., was reduced to $1,000. The limits of permissible sales were extended, and the hour of closing liquor shops was changed to ten o'clock.

Mr. Patrick Mealey, commissioner of police and public buildings, and a leading politician of this city, who was shot and mortally wounded on January 1, was buried on the following day. The funeral is said to have been the largest ever witnessed in this city.

A most disastrous conflagration occurred in Salida, Colo., on January 2. Twenty-one houses in the business portion of the town were destroyed. Loss estimated at $200,000.

There were received at the New York postoffice, December 31, 1,895 sacks of foreign mail matter.

The New York Republicans have protested against the confirmation of Mr. Lamar, who has been nominated to a seat on the Supreme bench.

FOREIGN.

Austria has made advances to Russia by which continual peace is assured.

Lord Lytton, in presenting his credentials to President Carnot, as British Ambassador, complimented the President in the name of the Queen, and it was replied to in the same strain.

Snow-storms are reported throughout Europe and travel has been greatly impeded.

The Servian Ministry has resigned and the resignation has been accepted by King Milan. This is considered in the light of a check to Russia.

The war cloud is floating away. Prince Bismarck has spoken in favor of peace and Russia is not in condition to force a war upon Germany and her allies.

The Czar, with some of the royal household, is to visit the Caucasus next spring.

Seditious handbills are being distributed in St. Petersburg, appealing to all students in the universities to join the party of liberty. The authorities have decided not to reopen the universities until February.

The Prime Minister of Roumania has asked the Chamber of Deputies for $12,000,000 for armament. The Senate passed a bill increasing the number of recruits for 1888.

The Prussian and German Departments of Justice have appointed a commission to study and report upon the American penal system with the view of making it the basis of a new system in Germany.

Again the report comes of the improvement in the condition of the Crown Prince.

The tension between Russia and Austria is relaxing. The Russian Ambassador at Vienna has assured Count Kalnoky that Russia is pursuing a policy of peace.

The severe weather has very much interfered with contemplated military movements in Russia and Austria. The Czar is supposed to be planning a descent on Bulgaria. The forces along the Bender and Odessa lines now number 85,000 men. The Black Sea fleet is being hurriedly equipped for service.

A serenade was given to Mr. Gladstone on the 31st by the people of Liverpool.

The Italian papers say that Mr. Parnell may still count with the Vatican for its support in the efforts being made to obtain autonomy for Ireland.

The Peter's pence collected at the Christmas masses amounted to £80,000.

The Czar has sent a friendly letter to the Pope, in which he expresses a hope for better relations between the Greek and Catholic Churches in Russia.

The Crown Prince of Germany shared in the amusements of his family on New Year's Day.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address F. Q. REYNOLDS, 153 Julia street, New Orleans.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. Commencing with this date, the price to old subscribers will remain the same as heretofore—$2 75 with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMESON, JR.,
Publisher.

All lovers of beautiful flowers should send to the Dingee & Conard Co., West Grove, Pa., for their new guide which is elegantly illustrated, and fully describes over fifteen hundred newest and choicest varieties of Roses, Hardy Plants, Spring Bulbs and Flower seeds, and tells how to grow them. Over five hundred varieties of Roses alone the newest, rarest and best—are described. This company is not only perfectly reliable, but is the largest Rose-growing concern in the country, having over sixty large greenhouses. They have been established thirty years, and in addition to their large business in Roses, handle all kinds of flower seeds, shrubs, bulbs, etc.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMESON, JR.,
Publisher.

Church Bells.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 1,000 Testimonials from purchasers in the United States and Canada. The testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells, the prices are remarkably low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

To Our Agents.

Do not fail to read and clip out for reference our new rate for the Southern Cultivator and Dixie Farmer. These prices should enable you to get new subscribers with the greatest ease. Try it. Some time later there will be a good offer made for the benefit of agents.

HUGH JAMESON, JR.,
Publisher.

Cornell University has decided to dispense altogether with honors. All mention of them will be omitted from the commencement programs.

How to Make Money.—Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

W. R. STUART,
Ocean Springs.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Winchester	Jan. 7, 8
Clark	14, 15
Shubuta	21, 22
Ogden, at Union	28, 29
Vossburg	Feb. 4, 5
Sandersville	11, 12
Enterprise	18, 19
Pleasant Ridge	25, 26
Meridian circuit, at Sukatuna	Mar. 3, 4
Meridian station	(1 P. M.) 10, 11
Lauderdale, at Lauderdale	10, 11
Hickahi, at Pleasant Ridge	17, 18
Marion	24, 25
Brandsville, at Old Scooba	31, Apr. 1
Louisville, at Athensville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at 9 o'clock A. M. The pastor of the District are requested to be present.

E. H. NORSWORTHY, P. E.

GREENVILLE DIST.—FIRST ROUND.

[illegible]	Jan. 7, 8
Greenville and Beauregard, at Wesson	14, 15
Natchez, at Fallbrook	21, 22
Crystal Springs	Feb. 4, 5
Smithdale, at Sweet Water	11, 12
New Hope, at New Hope	18, 19
Bowmanton, at Rehoboth	25, 26
Meadville, at Magnolia	Mar. 3, 4
Woodville, at Bahala Chapel	10, 11
Natchez, at Natchez	17, 18
Bruinsburg, at Mt. Horeb	24, 25
Hohenwald, at Hohenwald	31, Apr. 1
Fayette, at Church	7, 8

The district stewards will meet in the Methodist Church, at Brookhaven, Thursday, January 19, at eleven o'clock A. M.

J. N. WELLS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Washington	Jan. 7, 8
Natchez—Jefferson Street	14, 15
Natchez—Wesley Chapel	14, 15
Hermanville	21, 22
Pilgrim	28, 29
Rodney	Feb. 1, 5
Fayette	11, 12
Magnolia	18, 19
Meadville	25, 26
Rodney	Mar. 3, 4
Port Gibson	10, 11
Bethel	17, 18
Bayou Sara, at Bayou Sara	Mar. 31, Apr. 1
Centerville, at Centerville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Union, at Gilgal	24, 25
Lake Lagoon, at Port Gibson	31, Apr. 1
New River	21, 25

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Madison circuit, at Madison	Jan. 7, 8
Sharon circuit, at Mt. Pleasant	11, 15
Benton circuit, at Midway	21, 22
Yazoo City station, at Yazoo City	28, 29
Sandy circuit, at Rice Lake	Feb. 4, 5
Mt. Olivet circuit, at Fletcher	11, 12
Yazoo circuit, at Mt. Carmel	18, 19
Flora circuit, at Flora	25, 26
Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Bolton	24, 25
Camden and Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 2, 1888, at 11 o'clock A. M.

J. A. ELLIS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Deatsville C., at Pine Level (Thu.)	Jan. 5
Central mission, at Pine Level (Thu.)	5
Lowndesboro and Tuomy, at Thore	7, 8
Randolph circuit, at Randolph (Fri.)	13
Plantersville circuit, at Plantersville	14, 15
Jemison mission, at Pierce Ch. (Thu.)	19
Clanton and Verbena, at Verbena	21, 22
Bell's Landing circuit, at Bell's L'd'g	28, 29
River Ridge mission, at Bell's L'd'g	28, 29
Black Belgic, at Reeves Ch. (Thu.)	Feb. 2
Camden and Oak Lawn, at Camden	4, 5
Pineapple circuit, at Pineapple	11, 12
Pleasant Hill circuit, at Pleasant Hill	18, 19
Prattville	25, 26
Autaugaville circuit, at Autaugaville	Mar. 3, 4

The district stewards will meet in Selma, at my house, Tuesday, January 10.

H. CROTHART, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford	Jan. 8, 9
Aldersville	10
Colleeville	14, 15
Charleston	18
Chapel Hill	21, 22
Atlanta	28, 29
Pittsboro	31
Banner	Feb. 2
Tolopeka	4, 5
Water Valley circuit	7

District stewards meeting at Grenada, January 4, 1888.

J. A. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Indianola	Jan. 8
Bolivar	15
Friar's Point	22
Fairview	29
Pittsburg	Feb. 5
Johnston	12
Alcorn	19
Avalanche	26
Lone Oak	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. By order of the Greenville P. C.

J. W. HOLMES, P. E.

ABERDEEN DIST.—FIRST ROUND.

Richmond, at Evergreen	Jan. 7, 8
Pontotoc, at Pontotoc	14, 15
Sparta, at Friendship	21, 22
Houston and Wesley, at Houston	28, 29
Buena Vista, at Buena Vista	Feb. 1
Ebenezer, at Pleasant Grove	4, 5
Prairie, at Palue's Chapel	18, 19
Tremont, at Asbury	23
Fulton and Smithville, at Smithville	25, 26
Atheus, at Sardis	29

AMOS KENDALL, P. E.

Quarterly Conferences.

CORINTH DIST.—FIRST ROUND.

Corinth Station	Jan. 7, 8
Corinth circuit, at Gum Creek	9
Iuka circuit, at New Salem	14, 15
Harmony circuit, at Snowdown	16
Iuka station	21, 22
New Albany circuit, at United Grove	24, 25
Jamestown circuit, at Jamestown	28, 29
Kossuth circuit, at Friday	Feb. 1
Blackland circuit, at Carrollton	11, 12
Dumbarton circuit, at Chewalla	18, 19
Ripley circuit, at New Hope	25, 26
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

The district stewards will please meet me in Corinth on Tuesday, January 17, at 10 o'clock.

A. H. SHOWS, P. E.

WINONA DISTRICT.—FIRST ROUND.

West Point, at West Point	Jan. 7, 8
Black Hawk, at Acona	14, 15
Winona circuit, at New Hope	21, 22
Winona station	28, 29
Newtonville, at Sparta	28, 29
Mt. Zion, at Weir	28, 29
New Light, at Harmony	Feb. 4, 5
Carl Rock and Greenwood, at Carrollton	11, 12
Siloam, at Pleasant Ridge	11, 12
Vaughan, at Quinquama	18, 19
Ebenezer, at Hebron	25, 26
Bethel, at Ethel	Mar. 3, 4
Zilpha, at Friendship	10, 11

District stewards will meet at Durant, Friday, December 30, 1887.

E. E. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville	Jan. 7, 8
Colbert circuit, at New Hope	9
Columbus Station	14, 15
Shuqualak, at Ridgeway	14, 15
Crawford circuit, at Crawford	16
Siloam circuit, at Macon	21, 22
Brooksville circuit, at Brooksville	28
Louisville circuit, at Louisville	28, 29
Plantersville circuit, at Chesterville	4, 5
Chester circuit, at Chesterville	4, 5
Whitehall circuit, at Whitehall	11, 12
Lafayette circuit, at Lodi's Chapel	18, 19
Pleasant Ridge circuit, at Cedar Bluff	25, 26

WM. L. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Grove, at Early Grove	Jan. 7, 8
Quarry, at Hebe	14, 15
Pleasureville, at Gettysburg	21, 22
Byhalia and Victoria, at Byhalia	28, 29
Olive Branch, at Center Hill	Feb. 4, 5
Cross Creek circuit, at Harmony	11, 12
Nesbit, at Union Hill	18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

ANO. MARCHBANKS, P. E.

SARDIS DIST.—FIRST ROUND.

Courtland circuit	Jan. 7, 8
Panola circuit	11, 15
Pleasant Grove circuit	21, 22
Arkabutla circuit	28, 29
Mt. Vernon circuit	Feb. 4, 5
Tunkahoma circuit	11, 12
Cockrum circuit	18, 19
Louisburg circuit	25, 26
Horn Lake	Mar. 3, 4

S. M. THAMES, P. E.

THE SABBATH.—The time has come for earnest, concentrated effort on the part of all who believe that the citizen should enjoy, without restraint, his weekly rest day; and the worshiper, his privilege of a quiet Sabbath. The toiling thousands who are compelled to endure the exactions of seven days' labor in our stores and on our railways, appeal to us for help. The laboring man should see that whatever tends to break down our Sunday laws diminishes his chances of finding relief. The employer should see that his personal interest is enhanced by yielding to every man in his employ his proper rights in this respect. Corporations should know that obedience to God, and a due regard to the necessary rest of their employees, ensure in the end the best dividends.—Pearl of Days.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost, *i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

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112 Camp street.

What changes time does work! Now the brewers and distillers and liquor sellers of all grades and colors, of all kinds and degrees, have lost all respect and all esteem for the Supreme Court of the United States. That august body must feel very despondent and melancholy over the sad event!

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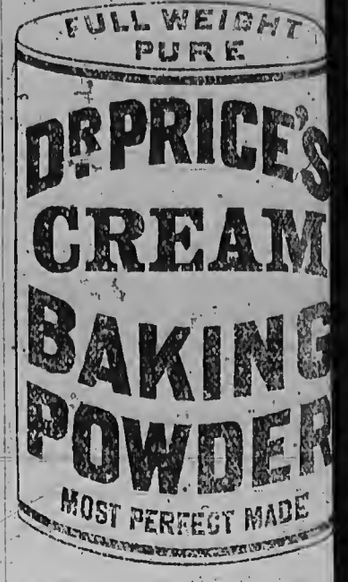

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SORGHUM

A LITTLE book that every farmer ought to have is the "Sorghum Hand Book" for 1888, which may be had free, by addressing, The Belcher Iron Works Co., of Cincinnati, O. Sorghum is a very valuable crop for syrup making, feed, fodder, and this pamphlet gives full information about the different species, best modes of cultivation, etc. Send and get it and read it.

"Consumption can be Cured."

Dr. J. S. COMBS, Dwensville, Ohio, says: I have given **Scott's Emulsion** of Cod Liver Oil with Hypophosphites to four patients—with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when roughs, pain in the chest, frequent breathing, frequent pulse, weakness and emaciation. All these cases have increased in weight from 16 to 25 lbs., and are now using any medicine."

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Hoddle, also of Virginia, who, with many years of teaching experience, both in the boarding department and in school work, and their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Incidental expense for the year for board, tuition and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows; towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this Conference receive free tuition in the Literary and Music Departments.

During the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, President.

Christian Advocate.

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(For the New Orleans Christian Advocate.)

JUNE'S REJOINDER.

BY W. B. H.

Is it well to appear
As with shiver and fear
O'liver December, senior month of the year?
Is it wise thus to yearn,
To kindle and burn
With desire, both in season, for a rose or a fern?
Why not soliloquize
With lavish-lidded eyes,
And content thee with age, that should crown thee so wise?

Thou art double my age,
Oh, silver-haired sage,
Who tos-Time hast long wrought and thy silver is wage.
Amid Time's silver hair
Shows forth everywhere,
They must gather Time's silver with care—yes, with care.
Then for me be my whapd!
Of green and my staple
Fresh wealth; furrow not thy serious face with a cribple.

Do not sigh for troughtion
Of form nor complexion;
Thou art blest in thy cycle. Oh! be full of contrition
For murmurs, and glory,
Mouth, mastoid and heary,
That thine eyes saw *His* birth—thou canst tell the blest story
Of Eve-tell and the star,
And of anthems from far
From the snowy-winged host, from the gates ajar.

Thou hast echoed the tongue
Of the bells that have rung
In the Christmas morn, and the *Te Deum* sung.
And thou wouldst bemoan
When from zone across zone,
Thou hast drilled with hosanna—and echoed Owre One:
No, no, my December,
While to ash Ogre is ember,
His day wilt thou herald, thy glory remember.

Do thou learn and believe
That the months all weave
Their coloring bright. Life's woof to relieve;
And their gold and their green
Are but woven between
Thy lines of clear crystal and thy mantle's white sheen.
We bow to thee, king,
Thou diamond-pennoned thing;
Thou herald of Promise, that earth shall take wing!

Thou voice not thy woes,
But treasure thy snows,
Immaculate, purer than Eden's first rose;
And June will rejoice,
With million-toned voice,
And thy memory laurel as king of her choice;
And to prove the sweet part
Of her love without art,
From thine eyes shall she shine, and glow in thine heart.

The Agony in the Garden—Its Cause.

BY REV. A. H. CAMERON.

I do not put the above heading to this article for the purpose of leading anyone to conclude that I know and am going to give the cause of our Savior's agony in Gethsemane. To my own mind the heading is more of the nature of a question I would have answered than the intimation of a fact I would disclose. Nor is the design of this article to provoke discussion. There are occasions which seem almost too sacred to admit of controversy. This is one of them. I write more as an honest enquirer after truth. Maybe this is one of the incomprehensible facts in the plan of human redemption with which we are to content ourselves without a knowledge of the cause. If so, and an honest investigation discovers this fact, we should be content. To my mind the causes usually given are not satisfactory. Some seem to be without foundation, others unreasonable, and others wholly inadequate. So far as I know, the principal theories on this subject are: 1. He was enduring the wrath of God. 2. He was suffering the full penalty of the law. 3. It was his last desperate conflict with Satan. For the first I find no authority in Scripture. Neither do I see anything in reason to justify it. Why should he have borne the wrath of God? He says: "I came to do the will of my Father." (John vi, 39.) Again he says: "It is my meet to do the will of him that sent me; and to finish his work." (John iv, 34.) The mind instinctively turns away from the thought, coming on this mission and devoting himself to it as he did, that he should become the object of the Father's wrath. How harmonious with every sentiment of justice, in view of these facts, is the repeated declaration of the Father: "This is my beloved Son in whom I am well pleased." As for the second theory, to my mind this involves an impossibility and an absurdity. We must bear in mind that it was only the humanity that suffered agony. Divinity can not suffer. To suppose this, is to question the infinite perfections of the divine character. Suffering argues imperfection. He became man that he might suffer. Again: It was by merit and not the amount or character of his sufferings that he was to make atonement. Not the character of the suffering, but of the sufferer was to redeem. But how could one human being endure in so short a time all the punishment due to all the sins of all sinners, both for time and eternity? But if he endured the full penalty of the law, then all sinners must escape, or God must enforce a double penalty for sin. We must not thus impeach the justice of God. And as for the third theory, the cause is wholly inadequate. Had he not met and vanquished Satan on other fields? Did he not know his full strength, and that he was just as able to vanquish him again? I can not think of the Savior as being thus "astounded, confounded, overwhelmed," as Dr. Summers puts it, in the presence of this enemy, and then sing:

"And satan trembles when I come,
The weakest saint upon his knees."

Now, Mr. Editor, may I suggest the possibility of the cause of the agony being a full realization of the relation of his condescension, humiliation, teachings, miracles, and now his death, sustained to the work of redemption, with a consciousness of the full meaning, magnitude and consequences of that work in its relation to sin as a terrible fact in the moral universe, and much more terrible in its disastrous consequences upon the moral character of man here and his eternal destiny hereafter? May I also suggest that this consciousness had been cumulative, and that it just now reached its perfection? For we must not forget that it was the *mere* Christ Jesus who suffered, and that "he increased in stature and in wisdom." And may it not be that never till that hour had he fully conceived the mysterious relation he sustained to the salvation of a race of immortal beings; how he was to "bear our sins in his own body on the tree," "taste death for every man," and "take away the sin of the world." There was no unnecessary provision for the work of the atonement. It required all that Christ was, did, said and suffered. And now the last contribution was laid upon his mental and physical powers and energies, and they were to be taxed to their utmost capacity. This was done in this last hour by this full revelation of his relation to the atonement.

WEST POINT, MISS., Jan. 6, 1888.

In Memoriam.

REV. WILLIAM G. MILLSAPS.

BY REV. J. T. NICHOLSON.

Rev. William Green Millsaps was born near Pleasant Valley, Copiah county, Miss., April 2, 1831. His father and mother were devout members of the Methodist Episcopal Church, South. After going to school near home for a time, he went to Hanover College, Ind., where he continued until he had finished his education to the senior year. He then went to Asbury, now DePau University, where he graduated at the head of his class in 1853. But he was not permitted to take the first honors, as he had attended this college but one year. His literary advantages were good; and he improved them so well that he soon took a prominent place in the public estimation as a man of learning. He was converted at an early age, and joined the church of his parents. The time at which he first felt a divine call to preach the gospel of Christ is unknown to this writer.

Two years after he graduated, he applied for and obtained admission into the Mississippi Conference. His first appointment was Washington, on which he remained two years. While on this work he made his home with the honored and lamented Rev. B. M. Drake. It was also while on this, his first charge, that he was married to Miss Fannie Maliehy, of Jefferson county, Miss., August 14, 1857.

The whole of his itinerant record may be summed up as follows: On circuits, eleven years: district, one year; stations, eight years; Sunday-school agent, two years; supernumerary, three years; superannuated, one year—making a total of twenty-six years in Mississippi Conference.

Bro. Millsaps was a preacher of superior ability; to see and hear him was to acknowledge that his was a master-touch. He rose rapidly in popular favor.

Within six years from the date of his first appointment we find him in the front rank, filling some of the most important places in his Conference. But his intense labor and ceaseless study which had won for him his early laurels, both as student and preacher, proved too great a tax for his never-too-robust constitution. Before he had been ten years in the ministry his nervous system was shattered and his general health failed rapidly. Still he toiled on through many years of suffering, such as no one can describe or properly appreciate, save those who have passed through a like fiery experience.

Those who had the privilege of hearing Rev. William G. Millsaps before his health was impaired will remember him as one of the most efficient, brilliant preachers of that day. It was the privilege of this writer to hear him but once, and that during his last pastorate. It was at camp meeting, at a popular hour, before a large audience. The glorious impression, and still more glorious results, of that sermon and that hour can never be forgotten.

His last appointment was Hazlehurst station. His first year there was a very successful one. The church was thronged with eager, delighted audiences from service to service, and from week to week, through almost the entire year. During this year, forty or more persons united with the church, some of whom are now its staunch supporters. It is worthy of note that during this year, under him as pastor, that Willie, now Rev. William E. Linfield, joined the church. The people were so well pleased with his ministry and success that his return was asked for, and he was sent back. But his health utterly broke down early in the year, and he was able to do very little work. At the next session of the Conference he was granted a supernumerary relation, and was never after in the active work.

While in Cincinnati, where he had gone for medical treatment, the last summons came. He died on February 25, 1887, aged fifty-five years, ten months and twenty-one days. While he died away from his home, family and friends, yet we fondly and confidently cherish the hope that he was not alone, but that the Savior whom he had so often preached to the delight and comfort of others, and upon whose altar he early laid his cultivated talents, was with him in this last struggle to give him final victory, and that as he laid down his weary, suffering body into the quiet rest of the grave, that his freed spirit passed triumphantly into the paradise of God, where the "wicked cease from troubling and the weary be at rest."

HAZLEHURST, Miss., Dec. 1887.

Money and Christ.

As some of our readers, who are holding trust-funds for the Lord, may not have seen that remarkable book, "Our Country," written by Dr. Josiah Strong, we print some passages for their especial benefit.

"Money is power in the concrete. It confers on the wise man a sort of omnipresence: By means of it the same man may, at the same moment, be building a mission church in Dakota, translating the Scriptures in Africa, preaching the gospel in China, and scattering the precepts of ten thousand Bibles in India. It is the modern miracle-worker. Sarah Hosmer, of Lowell, though a poor woman, supported a student in the Nestorian Seminary who became a preacher of Christ. Five times she gave fifty dollars, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old she longed to furnish Nestoria with one more preacher of Christ; and, living in an attic, she took in sewing until she had accomplished her cherished purpose. In the hands of this consecrated woman money transformed the factory girl and the seamstress into a missionary of the cross, and then multiplied her six-fold. God forbid that I should attribute to money power which belongs only to faith, love and the Holy Spirit.

"The kingdoms of this world will not have become the kingdoms of our Lord until the money power has been Christianized. What is needed is not simply an increased giving, but a radically different conception of our relations to our possessions. Most Christian men need to discover that they are not proprietors, apportioning their own, but simply trustees of God's property. When the Lord returned from the far country to reckon with his servants to whom he had intrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest—'mine own with usury.' Then every dollar that belongs to God must serve him. Does one-tenth belong to God? Then ten-tenths are his. He did not one-tenth create us, and we nine-tenths create ourselves. He did not one-tenth redeem us and we nine-tenths redeem ourselves. A narrow view at this point is likely to lead us into fanaticism. Certain expenditures upon one's self are necessary to highest growth and greatest usefulness, and are, therefore, not only permissible, but obligatory. All the money which will yield a larger return of usefulness in the world by being spent on ourselves or families than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness, if applied otherwise, is misapplied; and, if it has been done intelligently, it is a case of embezzlement. Every expenditure which serves to broaden and beautify and upbuild character is worthy, for character is the supreme end of life. Character is the one thing in the universe, so far as we know, which is of absolute worth, and, therefore, beyond all price. The glory of the Infinite is all of it the glory of character."

We give our readers, lay as well as cleric, a few more quotations from Dr. Strong's book, Our Country:

"But what of the beautiful? How far may we gratify our love of it? A delicate and difficult question to answer, especially to the satisfaction of those living in a luxurious civilization. It is difficult to determine how useful the beautiful may be. Doubtless, at times, as Victor Hugo has said, 'The beautiful is as useful as the useful: perhaps more so.' The ministry of art widens with the increasing refinement of the nervous organization. There are those to whom the beautiful is in an important sense a necessity. God loves the beautiful. Each flower would yield its seed and perpetuate its kind as surely if each blossom were not a smile of its Creator. The stars would swing on in their silent, solemn march as true to gravitation if they did not glow like mighty rubies and emeralds and sapphires. The clouds would be as faithful carriers of the bounty of the sea if God did not paint their morning and evening glory from the rainbow as his palette. Yes, God loves the beautiful, and intended we should love it; but he does not have to economize his power; his resources are not limited. When he spreads the splendors of the rising East it is not at the cost of bread enough to feed ten thousand starving souls. Art has an educational value in our homes and schools and parks and galleries; but how far may one who recognizes his Christian stewardship conscientiously go in the encouragement of art, and the gratification of taste? If every man did his duty, gave according to ability, there would be abundant provision for all Christian and philanthropic work, and substance left for the patronage of art. But not one man in a hundred, is doing his duty; hence those who appreciate the necessities of Christian work must fill the breach, and are not at liberty to make expenditures which would otherwise be wholly justifiable. Sin is abnormal, the world is out of joint, and such facts lay on us obligations which would not otherwise exist, make sacrifices necessary, forbid the gratification of tastes which are natural and might otherwise be indulged. Thrice true is this of us who live in this great national crisis and world emergency. It is well to play the violin, but not when Rome is burning.

"The advocators of self-indulgence pose as the vindicators of God's love. They tell us that he gave all good things for the uses of his children. Yes, God is even more beneficent than such suppose. So greatly does he desire one joy that he would fain have us know the blessedness of self-sacrifice for others. The writer has no sympathy with asceticism. Good taste is not unchristian; beauty often costs no more than ugliness. Away with the idea of penance. It belies God and caricatures the Christian religion. It differs from the self-sacrifice which Christ taught as widely as the suicide of Cato differed from the heroic death of Arnold Von Winkelried. Christ did not die for the sake of dying, but to save a world; and he does not inculcate self-denial for the sake of self-denial, but for the sake of others.

"There are multitudes in the land who, after having given one-tenth of their increase, might fare sumptuously every day, gratify every whim and live with the most lavish expenditure. Would that fulfill the law of Christ, 'If any man will come after me, let him deny himself and take up his cross daily and follow me?'"

Again we present our readers with some extracts from "Our Country," by Dr. Strong:

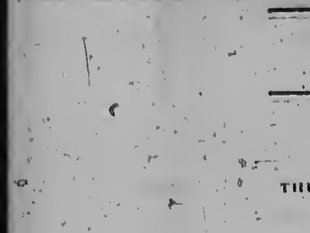
"The law of tithes was given when the race was in its childhood and the relations of money to the kingdom of God were radically different from what they are now. The Israelite was not held responsible for the conversion of the world. He was required simply to make provision for his own worship. Money did not then represent the salvation of the world. Moses prescribed rules. Christ inculcated principles—rules for children, principles for men. No one has given up the measure of his ability until he has sacrificed. It binds all alike. Christian people will agree that missionaries are called to make great sacrifices for Christ; but why does the obligation rest on them any more than on all? Does the missionary belong absolutely to God? No less do we. Do the love and sacrifice of Christ lay him under boundless obligation? Christ died for every man. Why is not the rich man in America under as great obligation to practice self-sacrifice for the salvation of the heathen as the missionary in Central Africa? To live in luxury, and then leave a legacy for missions, does not fulfill the law of sacrifice. Legacies to benevolent societies ought to be greatly multiplied, and would be if the principle of Christian stewardship were accepted; but such a legacy can not compound for an unconsecrated life. If the priest or Levite who passed by on the other side wrote a codicil to his will providing for wounded wayfarers, I fear it was hardly counted unto him for righteousness. Christ said, 'Go ye into all the world,' not to the twelve, but to the whole body of believers. If we can not go in person, we are under obligations to go by proxy. The rich man has more power to send than the missionary has to go. He can, perhaps, send a dozen. And why is he not called to make as great sacrifices in *sending* as the missionary in *going*? God does not ask of any two the same gift, because to no two are his gifts the same; but he does require of every man the same sacrifice. 'Whosoever he be of you that forsaketh not *all that he hath*, he can not be my disciple.' It is the sacrifice, not the gift, which is the essential thing in God's eye.

"But,' says one, 'I must not give of my capital, because that would impair my ability to give in the future.' Money, like corn, has a two-fold power—that of ministering to want, and that of reproduction. If there were a famine in the land, no matter how sore it might be, it would be folly to grind up all the seed-corn for food. But, on the other hand, suppose in the midst of the famine, after feeding their families and doling out a handful in charity, the farmers put all the increase back into the ground, and do it year after year, while the world is starving. That would be something worse than foolish. It would be criminal. Yet that is what multitudes of men are doing. Instead of applying the power in money to the end for which it was entrusted to them, they use it almost wholly to accumulate more power. A miller might as well spend his life building his dam high and higher, and never turn the water to his wheel. Bishop Butler said to his secretary: 'I should be ashamed of myself if I could leave ten thousand pounds behind me.' Many professed Christians die disgracefully and 'wickedly rich.' The sin and shame, however, lie not in the fact that the power was gathered, but that it was unwielded.

"Oh, that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most, is most blessed. Love rejoices to give all; it does not measure its sacrifice. It was Judas, not Mary, who calculated the value of the alabaster-box of ointment. He who is infinitely blessed is the Infinite Giver, and man made in his likeness was intended to find his highest blessedness in the completest self-giving."

Christian Advocate.

THURSDAY, JANUARY 12, 1888.



Taking Up Collections.

The Bishop, at a recent session of an Annual Conference, was disposed to hackle one of the preachers in respect to the way he took his collections. The preacher referred to had stated that he took all at once, giving each contributor the privilege of specifying how his contribution should be appropriated. The Bishop replied: "You made hash of it." Now, two questions seem appropriate on this subject: First, is it not a matter of expediency on circuits, where the preacher makes but monthly rounds, to take all of the collections at the same time? I know that our Discipline requires that "The collections for the Conference and General Board shall not be taken up together, except at the anniversary meeting held during the session of an Annual Conference;" but I fail to see that it is contrary to this article to take all the collections at one time when the matter is clearly defined and explained, that each contributor may specify to which his contribution shall be applied. This is not taking them *together* in my opinion. As to the matter of expediency, every preacher who has served a circuit of from four to ten appointments knows well what the trouble would be to take each collection separately, giving a day to each, for it would not do to take more than one at each appointment. For example: The first round he would take a collection for foreign missions, and get about one-third of assessment. At his second round he would try the domestic missionary collection, with little, if any, better success. At his third round he would attempt to raise Conference Fund; and at his fourth, church extension, with no better result. It is apparent at that rate that he would, of necessity, take a collection at each church or preaching-place every round—protracted meeting not excepted—in order to have collections full. And, after *all*, perhaps fail to *round-up* everything. It is equally apparent to every preacher who has been so fortunate as to have served a circuit in a farming district that there are at least five months in a year that the people, as a rule, have very little money; indeed, many of them none. It would be utterly useless during these months to make an attempt at a collection.

Now, the second question: If a person who was very hungry could get only a very small quantity of something in the way of sweetmeats or dainties, but could get all the hash that was necessary to satisfy his hunger, would it not be better every way to take a "*square meal*" of the hash, though not so palatable? It is—and every one knows it—much better every way to get all the assessments.

In the first place, the funds are necessary to carry on the different lines of work. The assessments certainly would not have been made had they not been considered necessary. No one will question the statement that it is to the interest of the preacher to collect all assessments: as all are aware of the fact that preachers are measured *largely* by their reports along this line. What has anyone to say about this (almost) universal practice, above referred to, of taking up collections. Is it right or wrong? Is it contrary to the Discipline, or is it not? Young preachers have been encouraged in this practice by those older, and even by presiding elders.

"Bro. T. B. M.," in North Mississippi Conference Notes, says, "We lose several of our best men by transfer this year." He then mentions, kindly, Rev. T. W. Dye and Rev. E. B. Ramsey. It may be that Bro. T. B. M. did not know Rev. J. O. Bennett was transferred to Louisiana Conference. Bro. B., it is true, is a *home-preacher*—in his third year when he left us: but a *good preacher*. I have had but very little association with him since he joined our Conference; but he preached well before joining, and I have heard, from competent authority, that he has grown rapidly within the three years of his itineracy. May the Lord bless Bro. B. in his new and strange surroundings!

A. H. BROWN.

Letter from Vaiden, Miss.

MR. EDITOR: The old year is gone, the new has come, and we are glad to see it. We have been returned to the good people of Vaiden circuit for a second term, and we have promised most solemnly to do more and better than we ever did before. Hope you will not think, by our beginning upon you, that we are incapable of keeping that promise. The inevitable waste-basket is always a gracious outlet for the perplexing and vexatious things of an editor: but we common people have to endure. Yes, we promised to do better and honestly: but, before we could get under way, our tempers or tongues had slipped, and things gone terribly wrong, and we are almost afraid to promise again, lest a worse thing come upon us.

Mr. Editor, it does seem to me that, with your experience in the comforts of a waste-basket, you would not rest day nor night until you had invented a waste-basket for wicked tempers and words in the homes of your readers, that would make them feel like an editor does when he gets a thing like this. I tell you, it is greatly needed in a family that is orthodox like ours, and would be kept about as well filled as anyone in the family of Advocates, and the seniors would find it about as useful as any members of the household.

There is another discovery we are anxious for somebody to make, and it would diminish the size of the proposed waste-basket wonderfully. That is, how to get an orthodox Methodist preacher's family through twelve months on $600, and keep out of debt. I tell you, it takes such close "nipping and tucking," that it is sometimes a question which is the greater sin, the "nipping and tucking," or debt. Sometimes while father is praying, "Good Lord, deliver us" from debt, mother and the children are praying, "Good Lord, deliver us" from "nipping and tucking." Sometimes we get both; but, let me tell you, the last state of that man is worse than the first. If some Methodist preacher does not find this out, no one else need ever try, for many of them live on the very borders of discovery. Oh! if somebody were to say, "Eureka," what a rush of correspondents he would have the beginning of this new year.

Yes, we are making a good start for the new year. Our church here is undergoing some repairs, and the painter's brush, with a few more good days, will make it look like we meant to keep our word. This is the work of the Ladies' Aid Society. Next will come the parsonage—painting and furnishing complete, if possible, by the first of February. The brethren are helping the ladies of the circuit to do this.

The second Sunday in February is designated for missionary day at Vaiden. The third Sunday, at Columbiana, missionary day and Quarterly Conference occasion. We have a prayer meeting at every appointment.

Yes, yes, give us another prohibition Christmas. The Southern Express Company does make a little out of the jug business, but it is a thousand times more preferable than open bell gates all the year round.

We have had an opportunity recently to exercise ourselves upon that Bible injunction, "Be angry and sin not." I would advise your readers not to pray for it.

That which you can't make out, scratch out. If you fail utterly, apply to the source of comfort—the waste-basket.

I am going to send you some new subscribers and renewals to the ADVOCATE. We all like it up here. The Lord give us success in soul-saving this year!

W. S. LAGRONE.

JANUARY 1, 1888.

The Threatening Peril.

BY REV. W. W. BOYD, D. D.

Since 1850 nearly ten millions of immigrants have come to our shores. New York City, the metropolis of America, is the third German city in the world; Vienna being first, Berlin second. With the Germans of New York City alone one could form a community whose population would exceed that of Hamburg and Bremen put together. St. Louis, Cincinnati and Chicago are essentially German. One-half of the population of Minnesota was born in foreign lands. Thus, while our fathers dealt with a comparatively homogeneous people, we have to do with a heterogeneous.

The influence of this vast immigration in our civilization is apparent. The immigrant clings with great tenacity to his own nationality, and reluctantly submits to any process of real assimilation to our institutions. Holding fast to the customs of fatherland, he remains, in large measure, separate and distinct from the body of Americans. This is the reason that the majority of our foreign population are open and confessed Sabbath-breakers.

In Berlin, with a million inhabitants, there were, in 1872 (when I was a student in the University), not more than seventy houses of worship, including Jewish synagogues as well as Protestant and Catholic Churches, and even these were rarely filled. In 1876, and again in 1880, I found the same state of things existing. In Paris there was the same disproportion between the population and the church accommodations, and in many branches of industry laborers were hard at work on Sunday as if there were no day of rest. Yet, as Dr. Thompson says, "Nobody seemed to feel any concern or responsibility for this state of things. As for the community at large, religion seemed to have no grip upon the conscience, no sway over the affections, no hold on the pocket, no place in the plans of life, and no control over its practices."

And infidelity is fast reproducing these same results in this Christian land. Those who live in large cities, especially in the West, realize the dangers that threaten. Sunday is becoming more and more a holiday. Continental customs are fast destroying the sanctity of the Sabbath. In many American cities beer-gardens are in full blast as much as in Berlin; saloons are open; concerts are numerously attended in the public parks; theatres are filled afternoon and evening; and any attempt on the part of good people to preserve the Christian idea of Sunday and to protect their own rights guaranteed by law to a peaceable and quiet Lord's day, is met by the almost unanimous resistance of the foreign element, supported and encouraged in many instances by the local press, on the specious plea that the execution of the laws for the preservation of the Sabbath is an invasion of personal rights. Thus openly and defiantly law is abrogated and set aside to suit, forsooth, the caprice and passions of law-breakers; and so disregard for all law is instilled into the public mind, and the foundations of social order are weakened and jeopardized.

Has the time not arrived when every lover of our country and its institutions should stand shoulder to shoulder, and heart to heart, against these disturbing and dangerous forces at work in our American civilization, lest these disintegrating tendencies work irreparable injury to our national, social and religious life?—Pearl of Days.

Week of Self-Denial and Prayer.

The following action relative to the week of self-denial and prayer was taken by the Mission Board at its meeting, November 25:

"In view of the good results that followed the observance of the week of self-denial and prayer, as recommended by the Board, August 8-14, 1887:

"*Resolved*, That we recommend to our pastors and people throughout the church to observe a week of self-denial and prayer for the blessing of God upon our mission fields, and for the replenishment of the missionary treasury during the year 1888—the first week in April being suggested as the time for the Annual Conferences whose sessions have already been held; the time to be fixed by themselves for such as are yet to be held."

I. G. JOHN, Sec.

"Christmas Gift."

Whence the origin, and what the significance, of this form of salutation, so prevalent throughout Christendom? The slave on the old Southern plantation was wont to wake the dawn of the twenty-fifth day of December, thrusting his head into the door of the "white folks' house," with the cry, "Christmas gift, ole master! Christmas gift, ole mistiss!" and then to the younger members of the household, "Christmas gift, Miss Mary! Christmas gift, Mars William!" Little children, waking with the morning light, leap from their warm beds on the crisp December atmosphere, with the joyous shout, "Christmas gift, papa, mamma, brother, sister, Christmas gift!" Friends meet in the social circle and in the public place, and greet each other with this pleasant salutation. I met an old friend last Sabbath (Christmas Day) morning, and, while we stopped on the sidewalk to exchange a few friendly words, he said, "Christmas gift," his furrowed face lighting up at the same time with a softened ray of joy. The words are frequently uttered with a feeling of expectancy, and often rewarded by some kindly token or gift.

Whence this custom? Has it come by chance? Has it come by the original suggestion and common consent of the whole Christian people? Nay: but to our minds Providence had somewhat to do both in its origin and its significance. For, as God makes even the wrath of man to praise him, so, also, does he make the universal custom of men to praise him, and to work out his purposes of wisdom and goodness.

"Christmas gift," as we hear it now, from a thousand glad voices; is a re-echo of the announcement of the angel to the shepherds on that first Christmas morning: "Unto you is born—given—this day a Savior which is Christ the Lord." It tells the world anew of a Savior born—the Father's first great Christmas gift to the world. Every joyous heart that finds expression in this Christmas-gift salutation, feels a throb of the great joy and re-announces the good tidings "which shall be to all people." The advent of Christ into the world was the most stupendous event in the annals of history—an event radiant with divine glory, and burdened with the divine goodness. And in the wonderful providence of God this great event is published again to the world, in the joyful outburst of "Christmas gift," from millions of happy voices. Wittingly or unwittingly, the utterance of "Christmas gift" on every returning anniversary of our Lord's birth declares anew that Christ the Savior is born!

God gave the word to the angel, the angel told it to the listening shepherds, the shepherds made it known abroad, and now great is the multitude of them that publish it, in the cry of "Christmas gift," on each returning anniversary. Thus, by an unusual method, and in unwonted places, the gospel of the grace of God is proclaimed. In palatial homes, in humble cottages, and cabins of the lowly as well, in the city full, and in the quiet village, in the valley low, and on the mountain-top, the Christmas salutation is heard, repeating again and again the "good tidings of great joy."

T. C. WEB.

DECEMBER, 1887.

A Good Way to Begin.

MR. EDITOR: Please give notice that my address will be, Water Valley, Miss.

The good people of this place have proved their fidelity to the church, and appreciation of the situation of a homeless itinerant preacher, by purchasing a nice residence for the presiding elder, and paying one-half of the cost. No one could have appreciated the kindness of this people more than myself, my family having been on the wing for a month, and no place to rest the foot. May the Lord abundantly bless this good people in this deed of love and mercy!

I find Bro. J. S. Oakley in favor with his people, and doing a good work. The preachers in the district, so far as I have seen, are doing well. I trust the membership in the district, outside of this place, will open their hearts and purses to pay the remaining one-half on the parsonage.

J. F. EVANS.

WATER VALLEY, MISS., Dec. 29, 1887.

The Religious Newspaper.

OBJECTIONS ANSWERED.

Among the reasons which church members give for not taking their denominational paper, three are heard very frequently:

1. "I can not afford the paper." The cost is less than a cent a day: the value can not be measured by money-standards. Economy at some other point than this would be wiser—in dress, food, entertainments or excursions. The serious question is, Who can afford *not* to put the religious newspaper into his home? And who can afford to remain ignorant of what is doing in the Christian world, and of the churches and works of his own denomination in neighboring cities and States? Some economies are costly. This is one of them.

2. "I can obtain an unsectarian paper for less money." True. The wife of good Dr. Primrose wished her son to go to the fair, rather than her husband, because, as she said: "Moses is a discreet boy, and can buy and sell to a very good advantage. He always stands out and higgles, and actually tires them out till he gets a bargain." But when the acute Moses returned from the fair, he brought, instead of a new horse, a gross of green spectacles, because he could buy the spectacles at a bargain! It will be remembered that his trade was not satisfactory to the family. People who intend to ride, want, for that purpose, not spectacles, but horses. Baptists who would become strong in their faith and acquainted with affairs within their own denomination, need a Baptist paper. An unsectarian paper may contain some excellent things, but it can never be a fit substitute for a denominational paper, any more than a hoe-cake can be a satisfactory substitute for a Thanksgiving turkey.

3. "I haven't time to read the paper." Some mothers make this objection with painful sincerity. But if they would give themselves the change and rest of an occasional half-hour with a good paper, their burdens would press less heavily. An unceasing round of monotonous toil robs a woman of her sprightliness and charm, and leaves her a weary, uninteresting drudge. Unless necessity has fettered her as with iron, the busy mother would do well to control her circumstances for her own occasional recreation and comfort. But usually when this plea is made by a man, it is an indication that he is wasting time to his own hurt; that he is robbing his mind of a culture and of information which, if possessed, would add to his respectability, influence and usefulness; and that he is either reading what is of less value, or is running to and fro in the earth on insignificant errands. People find time to eat and wash their faces and tie their shoes and do a multitude of other necessary things, great and small. When a man says that he has not time to read a religious weekly, he simply proclaims that he does not realize his own needs, or the value of that which he so lightly and slightingly sets aside. It is not a question of lack of time, but of use of time. When the members of our churches realize that it is their duty to be intelligent and well informed on matters of doctrine and denominational enterprise, this excuse will disappear with all the rest, and the religious newspaper will be prized and read as its character and merits deserve.—Watchman.

Wisdom of the Ancients.

Job, we learn from the figures of speech he makes use of, had acquired considerable knowledge of astronomy. He mentions and locates a number of the greater constellations—the Great Bear, the Giant and the Seven Stars. In his time all the seven stars of Pleiades were distinctly visible to the unaided eye, although in our day only six are discernible. Mail lines were established from one trading mart to another by the rivers. The boats in which the mails were carried were made of very light material, as reeds or bulrushes. They were very swift. The hulls were woven together like baskets, and covered inside and out, with bitumen which rendered them impervious to water.

Job's country extended as far north as the fortieth degree of north latitude, as the quantity of snow he mentions would not be common much south of that line; that would be to the north-east of Palestine, somewhere in the region of the Caspian Sea. He understood well the physiology of the human physical system. He gives us delineation as correct as any found in modern treatises. We have the fact unexpectedly brought out that the bones and sinews are the latest growth of the fœtus. We have a description of the ancient mode of making cheese. The milk was first converted into curd. This was wheyed off. The solid curd was then put into a bandage or hoop to be pressed; and finally it was put into a net and hung up to cure.

Seals were used on official documents as well as any other important writings, which by them were made inviolable and sacred. Savage tribes in Job's time were accustomed to torture their prisoners taken in war. Persons charged with crimes were allowed to defend themselves before a competent tribunal by witnesses. The ceremony of washing their hands in the presence of the court was the way of pleading "not guilty." Persons were allowed to witness the trial with a view to testify in a higher court. The prisoner had the right of appeal, hence there were appellate courts. He could plead previous good character.—Methodist Protestant.

Mirrors.

We are mirrors. We can not help being reflectors. We reflect in our characters every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a university in England roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable. They had reflected and reflected until one was almost the image of the other. If you called on one, and found the other one in instead, you might talk to him on the same subjects and expect to receive the same answers that you would from the other. I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill, and a dear friend of hers obtained permission to open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clew to the secret: "Whom having not seen, we love." If we reflect the glory of the character of Christ, we shall be changed from glory to glory—that is, from character to character. *How* this is I can not tell. Had Paul written in these times he would probably have used the photograph instead of the mirror as a symbol. I can not tell how the impalpable shadow which appears on the plate is fastened there—no one can. And I can not tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed again and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world.—Prof. Henry Drummond.

NO PATCHWORK.—God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, he does new; new heavens, new earth, new body, new heart—"Behold, I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of jails, hospitals and reformshops. We get live effects direct from God. This is the gospel. The gospel is permanent miracle. God at first hand—that is miracle. The gospel thus does not classify with other scheme of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac and the divine Word working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persian bishop the turbulent sea with chains, and the gracious Lord, saying to the troubled sea, "Peace, be still."—Dr. Parkhurst.

Man, without the protection of a Superior Being, is secure of nothing he enjoys, and uncertain of anything he hopes for.

The Saloon in Politics.

From Bishop Potter, of the Protestant Episcopalian Church.

In asking my opinion as to "the effect of the saloon in politics in the United States," I presume you use the word "saloon" as an equation for the whole traffic for which it stands. The saloon, *per se*, has something, undoubtedly, to say for itself, so long as such a thing as the sale of liquor as a beverage is a legitimate business, having the sanction of the law like any other. If liquor may be sold to the rich in bulk, it may surely be sold to the poor by the glass. How this may be regulated, is undoubtedly a legitimate question in politics, just as questions of revenue, import and export duties, and the like, have a rightful place there.

But the relation of the drink traffic, in the large, to politics is a much larger, as it is certainly a pre-eminently important, question. The drink traffic represents, to-day, so enormous a pecuniary interest, it appeals, and with such tremendous effect, to the lowest appetites, and it threatens so directly and so seriously the best interests of the state, that its power to influence politics for evil seems to me one of the most dangerous, if not the most dangerous, of the evil forces in our day and land.

It has learned the efficacy of thorough organization. It is absolutely unscrupulous in the use of money, and in posing as the advocate of "personal liberty," it cleverly steals the livery of heaven in which to serve the devil. Already, it owns legislators; unless resisted, it will own legislatures; and a traffic which destroys homes, degrades manhood, multiplies criminals, crowds our jails and alms-houses, is on the road to such a position of unrestricted power that already in great cities, we see it attempting to dictate the policy of parties and to name our judges, sheriffs, district attorneys, and all others who make or administer the laws.

To undertake to estimate the effects, moral, social, and political, of such a condition of things, is a task larger than your limits permit to me. But the widespread apathy in regard to the whole matter may well fill us with alarm. Not until the people are aroused to the danger that threatens them,—not until they have resolved that no man tainted by participation in this traffic can be tolerated in any public office (however innocent individuals may be of any corrupt fellowship with those who make their laws as to liquor selling by buying the law-makers), can we hope that our common peril may be averted. We are told that the country wants in politics a new and living issue. Well, here it is: vital, urgent, and of a consequence second to none which, in the history of the land, has stirred men's deepest convictions.

From Dr. A. A. Livermore, President of Unitarian Theological Seminary.

The saloon, *salon*, in French usage meant something very different from what it has of late years come to mean in our country. There it was the gilded, elegant apartment, or hall, in which the gay clubs of society met and the leading wits and ladies of the metropolis held their famous *conversazioni*.

But the saloon in America has fallen into a bad sense. It stands for the grog-shop, the low, disreputable haunt of the victims of alcohol. Its wit is low slang, its stimulus bad liquors, and its patrons the children of Bacchus. The man without a home, or whose home is repulsive, may think he finds in its rough and ready sociability a comfortable resort, but its steps lead down to infamy and death. It stands next to the brothel on the right hand, and the gambling hell on the left, and gives to both a large share of their fatal fascination. The saloon can not be said to have one redeeming feature about it. It helps no cause of human virtue or happiness, but is the enemy of God and man. It is evil, and only evil, and that continually. With these characteristics we may well predict what would be its effects upon the politics of our country.

1. Its first effects is to *sophisticate* men's minds as to what constitutes *true freedom*. Under the pretense of resisting what are falsely called *sumptuary laws*, it boasts of maintaining the liberty of the citizens, when it really enslaves its victims to a worse tyranny than that of Algiers. The saloon fights against the wholesome laws of restraint that insure true liberty, and binds its deadly chains of habit around its victims from which only death can free them.

2. The saloon debauches politics by arraying the dregs of society against social order, temperance, sobriety, and morality. In the lowest wards of our great cities the saloon is often made the voting station of the precinct where pot-house politicians, ballot stuffers, and pugilists do mostly congregate, hold high revelry, and ply their infernal arts. It is as much as the life of a respectable citizen is worth to cast an honest vote against the dictation of this desperate band of terrorists. The saloon is the Ku-Klux Klan of the North, and an equally deadly foe to the purity and freedom of the ballot.

3. The saloon instinctively allies itself with *whatever other mischievous element* rules the hour. Be it slavery of old in the South, treason in the Civil War, anarchy in Chicago, socialism, communism, nihilism, atheism, irreligion,—wherever the serpent raises his head, the saloon takes his part.

4. The saloon courts the *foreign element* in our politics, and divides our political house against itself. In fact, it is essentially a foreign institution, the whisky shop of Ireland and the beer house of London and Berlin, imported into America, and having natural roots in our soil. Go into any town or city and see who are the patrons of the saloon and we shall see that it is hatching a dangerous class to true American ideas and institutions.

5. The saloon as a factor in politics in the United States is busy in *corrupting the two great parties, Republican and Democratic*, by passing the word along the liquor lines, that this or that man on which ever side, who favors free whisky, shall have the support of the retailers, and wholesalers of spirituous drinks. The saloon is the great briber in the political field, and it draws in its retinue an immense army of drinkers, dealers, manufacturers, bar tenders, draymen, agents, clerks, landlords, hotel keepers, who profit by the stupendous iniquity.

Therefore, the saloon must go. Else morals, liberty, politics, religion, law, and order will go from bad to worse. But the saloon will, shall, and must go.

From the Rev. Washington Gladden, D. D., Pastor of the First Congregational Church, Columbus, O.

It is hardly too much to say that in the politics of the State and the municipality, the saloon is the ruling power. It determines, in the majority of cases, who shall be our mayors, and our city councilmen; it dictates the nomination of governors and members of the Legislature; it determines what laws and ordinances shall be passed and enforced. The liquor interest, which includes the distillers, the brewers, the keepers of hotels and drinking-places, and the owners of property used for such purposes, constitutes a force to which the average managing politician and the ambitious political candidate are invariably humbly subservient.

The business of the liquor dealers is lucrative; they have plenty of money to spend, and they are shrewd enough to spend it freely: they will not allow any legal burdens or restrictions to be placed upon their business, if they can help it. The political manager is continually made to feel the pressure of this tremendous money power; it besets him behind and before and lays its hand upon him; from its presence he can not escape. The liquor dealers are but a small fraction of the community, but so determined and insistent are they that they control, to a great extent, the policy of both the great political parties. The word of one liquor seller has more weight with the average political manager than the word of five respectable merchants or of ten ministers or teachers.

In Ohio, during the last winter, the Republicans had a clear majority in the Legislature; but they were controlled by the representatives from Cincinnati, and the members from Cincinnati were perfectly subservient to the liquor interest. Probably five-sixths of the Republican voters throughout the State were strongly in favor of a local option law which should apply to counties or townships; probably the Republican members of the Legislature knew it; but they deliberately turned their backs on the great majority of their respectable constituents and prostrated themselves before that imperious oligarchy which holds its courts in the saloon. When the Republicans behave in this fashion, what can be expected of the Democrats?

This is only a sample of the thoroughness with which the liquor interest dominates our politics. In most of our cities the majority of our municipal officers are either liquor sellers, or else closely affiliated with the liquor power. If any other single business interest,—the iron business, the railroad business, the dry goods business,—undertook to control our government, we would rise up and put it down with a heavy hand; but the rum-seller rules us, year after year, and we bow to the yoke, and smile serenely as they heap on our shoulders the burdens of taxation and the loads of degradation.

For this abject vassalage to the liquor oligarchy there are two reasons,—the eagerness to get gain, and the madness of partisanship. Our respectable citizens are too busy to attend to their political duties; and they are generally unwilling, for business reasons, to incur the hostility of the saloon keepers. Many of them, too, are so strenuous in their devotion to party that they are ready to deliver the government bound into the hands of the liquor sellers for the sake of political victory. A deeper sense of the duties of citizenship, and a clearer view of party obligations would quickly bring to an end the domination of the saloon in politics.

—The Chautauquan.

A BELIEF IN GOD. I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—Professor Agassiz.

A Good Advertisement.

A Milwaukee lady who had long been a sufferer from lung troubles and nervous prostration writes thus:

"Husband thinks I am as good an advertisement as you could wish for; he says that I preach Compound Oxygen all the time; and in my improved personal appearance its virtues are very fully tested. It certainly is doing more for me than I could expect, and more than you promised in my case."

There is a large force of ladies who are thus setting forth the merits of Compound Oxygen. Renewed lungs, strengthened nerves, restful nights, restored digestion, and other corresponding blessings can not be kept from the knowledge of those who see invalids restored. Every lady ought to know about this best of remedies for chronic sufferers. A note to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., will bring you free an important and readable little treatise about it.

It was John Macdonald who said: "If you are in the spirit of prayer, do not be long, because other people will not be able to keep pace with you in such unusual spirituality, and if you are not in the spirit of prayer, do not be long, because you will be sure to weary the listener." That is a good rule for a prayer meeting, and it ought to be observed.

The Little Seed.

A little seed lay in the earth's dark path;
A little seed nowed by the storm-wind's wrath;
A little spire green, in its roots held fast;
Then a stout tree lowered all the winter blast.

A little cold it stood—'twas only light;
All the chill's discord the hours of night;
A little pain came and meant to grow,
Then consumption fled all its leave strength low.

Be wise in time. Check the little cough, cure the little chill, dispel the little pain of the little ailment, the conquerable giant of disease. Dr. Pierce's Golden Medical Discovery, if taken in time, is a remedy for these ills.

We never graduate in religion: because the nearer we are to God the more we see there is to be learned.

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Ar. Birmingham	5:20 a. m.	8:30 a. m.
Ar. Atlanta		2:30 p. m.
Ar. Chattanooga	8:30 a. m.	1:00 p. m.
Ar. Junction City	2:00 p. m.	2:20 a. m.
Ar. Lexington	6:15 p. m.	6:15 a. m.
Ar. Cincinnati	6:30 p. m.	7:10 a. m.

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Lv. Cincinnati	7:55 a. m.	7:50 p. m.
Lv. Lexington	10:15 a. m.	11:05 p. m.
Ar. Junction City	11:25 a. m.	12:30 a. m.
Lv. Chattanooga	3:30 p. m.	5:20 a. m.
Lv. Atlanta		1:00 p. m.
Lv. Birmingham	11:10 p. m.	5:30 p. m.
Lv. Tuscaloosa	12:15 a. m.	6:45 p. m.
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No. 5.....10:00 am	No. 6.....3:45 pm

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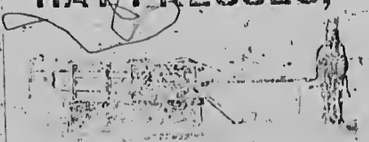

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

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REV. W. L. C. HENNETT, D. D.

THURSDAY, JANUARY 12, 1888.

Briefs.

If the Christian people of this country do not order the saloon to go, and then execute the order at the ballot-box, and then see that the law there made is enforced at all places and times, then they may expect, ere long, to see morals, liberty, religion, law and order and peace and every good and valuable thing trodden under and crushed. The indifference of Christian people to this evil is simply amazing.

An item for Mississippi Methodists: A correspondent of the Boston Watchman, giving an account of the Baptist State Convention of Mississippi, says that during the past year the Baptists of Mississippi have raised for foreign missions, $4,946; for State missions, $8,032; for *Mississippi College*, $1,409; for *ministerial education*, $1,022. Pause, ponder, reflect, confess and go diligently to work, dear brethren.

In view of the fact that the decision of the Supreme Court of the United States hands the saloon over to the people to do what they please with it, we may ask now, Will the people sustain the saloon and thus continue the manufacture of drunkards and criminals and paupers, or will they put it down and thus protect society from the pestilent ills which the saloon alone engenders? Where do you stand on this question, reader? And how do you vote?

An exchange gives the equipment of a modern church as follows:

The pastor, the members, the elders, the deacons, the trustees, the Sunday-school superintendent and his assistant, other officers and teachers, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Woman's Society of Missions to the Freedmen, the Boy's Missionary Society, the Girl's Missionary Society, the Mother's Meeting, the Ladies' Aid Society, the Young People's Society of Christian Endeavor, the Young People's Literary Club the Girl's Sewing Society, the Children's Industrial School, the "Ready Hands," the "Busy Bees," the kindergarten, the church choir, and the janitor.

Of the first, we may say, "Alas! my brother."

A student could not graduate from an American college, in what is called the "regular course," without a tolerably fair knowledge of the religious systems of Greece and Rome; but many a student has graduated from a denominational college without knowing the first principles of the Christian religion. The reason is, he was taught the former from the text-books of the school; but the text-book of the latter was "not in the course." A certain D. D., in one of our exchanges, makes this statement: "The churches have founded and endowed colleges for Christian education, and then have been afraid of the charge of sectarianism if they required the study of the Bible." Is that so? "The more's the pity." The same writer makes this assertion: "If this policy is continued, there will be need of a glossary of Scripture words, phrases, allusions and figures of speech scattered through English literature for the use of scholars educated in our American schools." The church don't seem to think much of God's Word as an educator. God's estimate of it is very different. See Psalm cxxxviii, 2.

Louisiana Conference.

The forty-second session of the Louisiana Annual Conference convened in Shreveport, January 4.

Bishop Key opened the Conference by reading an appropriate Scripture, singing the old opening hymn and offering a prayer which moved all our hearts to reach out after the richest blessings of divine grace and the larger endowment of the power of the Divine Spirit.

Quite a large number of preachers and laymen answered to their names at the first roll call. The brethren look well, as if time had dealt gently with them, and the Lord's providence had been abundant in the supply of their wants. It has been a year of hard fighting, and yet the flush of victory was apparent on the countenances of many. To some have come great sorrow and bereavement, and yet the heart was saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Some have had weary months of pain, and yet their lips were ready to say, like the Psalmist, "It was good for me that I was afflicted." Some have been "transferred" to a higher field of service, and are no doubt doing the Master's work in a sphere of unbounded possibilities. Even in heaven "they *serve* him day and night." We may be partial to this Conference, but it seems to us that this body is growing in several good directions. The *personnel* of the body has improved wonderfully in the last few years. The *spiritualle* has deepened and broadened to a degree delightful to behold. The *esprit de corps* is as fine and chivalrous as that which ever characterized any body. The older men are held in high esteem by the younger, and the younger men are following the older as they follow the Lord. A common devotion to the same cause has produced, between the older and the younger brethren, a spirit of harmony which binds the whole body together in most beautiful bonds. As we sat and looked over this "body militant," and thought of the endless perplexities, the ceaseless anxieties, the hard work, the meagre support of the past year, and noted their cheerful faces, and under that cheerfulness saw a determination to persevere to a faithful end, we asked, Is there anything like this under the sun? If there is, we have not seen the account of it.

Bishop Key, putting the *first* motion *twice*, in order to illustrate his exhortation to "put heart into the Conference business," had so happy an effect that every other motion was settled by a *hearty* vote.

The following remain on trial, having been advanced to the class of the second year: R. P. Howell, S. S. Holliday and W. H. Hill.

The following were elected deacons: George A. Mandeville, F. N. Parker, J. S. Saunders, H. S. Johns, Robert Harry.

The following brethren were received by transfer: H. Armstrong, from Little Rock; J. O. Bennett, from North Mississippi; J. F. Scurlock, from North Georgia.

The following were admitted into full connection: F. N. Parker, J. I. Hoffpauir, J. S. Saunders, H. S. Johns, Robert Harry.

The following were admitted on trial: C. M. Lyons, W. F. Henderson, J. E. Denson, J. E. Riddle, W. W. Nicholson, W. Dunstan, G. T. Ashley, T. R. Wimberly, C. B. Carter, W. J. Porter, J. B. Williams.

The city of Shreveport at this time would not make a favorable impression on a stranger. The recent continuous rains have simply rendered the streets well-nigh impassable. The mules and horses tug and toil to draw their vehicles, and often fail of success. The mud is deep and sticky. But while the outside is so unfavorable, in the homes where the preachers and delegates are entertained, brightness and good cheer prevail. Shreveport Methodism and its friends keep up its reputation for a generous Christian hospitality, of which many members have a delightful memory when they recur to former days.

The new church is a beautiful structure—beautiful in its appointments, beautiful in its decorations, and "beautiful for situation." It is handsomely furnished in modern style, and seated with improved opera chairs, which are so comfortable as to be a little dangerous. The organ is a magnificent instrument, and, under the skillful management of the pastor's wife, who is said to be one of the finest musicians in the South, fills the large auditorium with grand harmonies in praise of redeeming love. A picture of our beloved Bishop Parker, alongside of that of Mr. Wesley, adorns a memorial window of great beauty. The pastor informed us that the auditorium could be pressed into a capacity for 600 hearers. The church is not quite finished, which, perhaps, is the reason it was not dedicated at this session of our Conference.

The reports of the preachers showed that advance has been made in several directions. The various collections have been well sustained in most places, but in some instances the salaries of these men of God are greatly behind. When will the church come up to the point of paying her preachers as well as she pays her clerks and bookkeepers? The simple difficulty lies in the fact that the money owned by the church is not consecrated to God! It is consecrated to business; but the business is not carried on in the name of the Lord, and there is very little to spare when God's servants are to be paid. When the day comes in which these inequalities shall be equalized, there will be a tremendous pressure somewhere! Take care, reader, or you may be caught under the wheels!

The whole session was characterized by a delightful glow of spirituality, which was but the reflection of the "hope of glory" formed in the hearts of these servants of Christ, and flashing out under the inspiring influence of the "communion of saints." A sunrise prayer meeting prepared many for the duties of the day by strengthening them in the Lord, and furnishing them with "meat to eat which others knew not of." The preaching at three P. M. afforded the citizens an opportunity to attend the divine service, and gave the brethren not engaged on committees the privilege of paying with spiritual things for the temporal blessings which had been so generously bestowed. The night service was well attended, and the preaching was good to the use of edifying, and, doubtless, will produce fruit to the glory of our Lord's grace in the great day.

Friday night the Church Extension Society held its anniversary. The audience filled the church very well, and Rev. B. Carradine delivered the address, followed by Dr. Barbee, the Book Agent, who raised the collection. Bro. Carradine's address was a simple, plain, practical, pointed talk on the history and purposes of church building, and was listened to with great interest by the audience. Dr. Barbee only spoke fifteen minutes, and sent out his collectors, who "gathered up" about $165. The society has advanced during this year beyond the figures of last year, besides giving substantial help to several churches within the bounds of the Conference. It has organized at this session the "Parker Memorial Fund," in honor of our beloved Bishop; and this fact commends the work of the society to the sympathy and benevolence of every Methodist in the State of Louisiana, and the $5,000 ought to be easily raised during this year.

The following are the statistics: Local preachers, 76; members, 15,534; infants baptized, 905; adults baptized, 880; Sunday-schools, 211; teachers, 1,254; scholars, 8,996. There have been raised for foreign missions, by church, $3,984 75; by Sunday-school, $462 15; by Woman's Missionary Society, $1,013 80; in week of self-denial, $1,890; by ladies, $403 60. For domestic missions there was raised $900. For Conference claimants, $2,663 80; Bishop's Fund, $688 65; education, $398 55; for church extension, $973. These figures, compared with those of last year, show a large increase in missionary money, but a slight decrease in other lines. The collection of nearly $2,000 during self-denial week speaks well for Louisiana Methodism as compared with the Methodism of other sections of our church.

The Conference will hold its next session in New Orleans.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

Charles F. Evans, P. E.
Carondelet Street, B. Carradine.
Felicity Street, J. T. Sawyer.
Rayne Memorial, J. M. Beard.
Moreau, H. D. Kimball.
Plaquemine, Wm. Wimberly.
Louisiana Avenue, Joseph B. Walker.
Carrollton Avenue, F. N. Parker.
Algiers, W. W. Nicholson.
Baton Rouge, T. K. Faunt Leroy.
False River, Lewis A. Reed.
Dryades Street, C. W. Carter.
Craps Street, J. B. A. Ahrens.
Soraparu and Parker Chapel, C. M. Lyons.
City Mission, J. J. Billingsley.
NEW ORLEANS CHRISTIAN ADVOCATE, C. W. Carter.

SHREVEPORT DISTRICT.

J. B. Cassity, P. E.
Shreveport, J. H. Scruggs.
Mooringsport, J. S. Saunders.
Caddo, R. J. Harp.
Mansfield, C. Keener.
Woodside, F. White.
Grand Cane, W. F. Henderson.
Bellewood, J. C. Carnline.
Many, S. S. Holliday.
Sabine, H. J. Boltz.
Anaeoco, T. R. Wimberly.
Pleasant Hill, J. M. Johnston.
Natchitoches, R. S. Isbell.
Coushatta, R. A. Davis.
East Point, J. C. Williams.
Red River, R. S. Trippett.
South Bossier, R. M. Blocker.
Valley Circuit, A. T. Galloway.
North Bossier, E. B. Foust.
Mansfield Female College, F. M. Grace.

OPELOUSAS DISTRICT.

S. S. Keener, P. E.
Opelousas, S. J. Davies.
Washington, Henry S. Johns.
Rayne and Plaquemine Brulee, T. H. McClendon.
Lafayette and Indian Bayou, M. C. Manley.
Abbeville, R. Harry.
New Iberia, J. W. Medlock.
Franklin, A. E. Clay.
Lake Charles, Joel T. Daves.
Morgan City and Pattersonville, C. B. Carter.
Sulphur Mines, R. P. Howell.

HOMER DISTRICT.

R. Randle, P. E.
Homer, T. B. White.
Haynesville, F. G. Hocutt.
Minden, H. O. White.
Brushwood, R. Parvin.
Ringgold, H. W. May.
Sparta, P. Burkett.
Arcadia, J. A. Miller.
Tulip, J. L. Wright.
Summerfield, D. C. Barr.
Ruston, James A. Parker.
Douglass, W. J. Porter.
Vernon, R. S. Collier.
Indian Village, A. A. Cornett.
Downsville, E. B. Galloway.
Farmerville, G. A. Mandeville.

ALEXANDRIA DISTRICT.

B. F. Alexander, P. E.
Alexandria, B. F. White.
Ada, J. Ivy Hoffpauir.
Centerville, Wilson Moore.
Columbia, N. S. Cornell.
Evergreen, C. R. Godfrey—Walter Dunstan.
Spring Creek, W. H. Hill.
Trinity, J. F. Ashley.
Sugartown, W. R. Whatley.
Lecompte, S. H. Whatley and J. E. Denson.
Montgomery, J. F. Wynn.
Castor, S. W. Garrett.

DELHI DISTRICT.

J. D. Harper, P. E.
Monroe, William Hart.
West Monroe, C. T. Munholland.
Bastrop, J. M. Brown.
Lind Grove, J. O. Bennett.
Floyd and Delhi, H. Armstrong.
Lake Providence, T. J. Upton.
Oak Ridge, T. S. Rundle.
Richland, J. F. Patterson.
Winsboro, F. D. Van Valkenburg.
Harrisonburg, W. P. Kimball.
Waterproof and Tensas, J. E. Riddle.
Oak Grove, to be supplied (by T. B. Reneau.)

Transferred.—S. H. Werlein, St. Louis Conference, and stationed at Lafayette Park, St. Louis; F. S. Parker, to Los Angeles Conference, California, Santa Ana; J. M. Davies, to East Texas Conference, and appointed to Dodge circuit.

Nashville Correspondence.

Now that the first rush of Conferences is over, the Bishops and Conference visitors among the connectional officers are having a partial rest from railroad smoke and cinders. Bishops McTyeire and Hargrove are in the city at this writing; the latter, so rumor has it, preparing to make a home in the new West Nashville, about three miles from the city. The Bishop's many friends in Nashville and throughout Tennessee will rejoice in his preference to settle amongst them, while there is a general feeling in the far West that to the church there a resident Bishop would be a great advantage. Nashville enjoys a great gain in his decision, and may stick another feather in her cap of self-importance—for which there is some degree of justifiable cause.

There is a general activity and an air of prosperity throughout the city, and our church matters are in a most flourishing condition. Where the recent Conference inaugurated changes in the city pastorate, the new preachers have met with a cordial reception, and seem to be themselves pleased with their parishioners and with their surroundings. The period of *mutual inspection* is pretty well over, and satisfaction and harmony reign in our congregations.

The present work of the Mission Board may be of a less exciting nature than the business of a month or so back, but will result in greater practical good to the church at large. The question of finances absorbs attention at present, and great skill in the manipulation of resources is required in the work. The recent week of self-denial and prayer observed by the Woman's Auxiliary Societies of the church will, it is expected, have an appreciable result in forthcoming contributions to the cause. There have been some misgivings, however, as to whether the season was chosen with special felicity.

The other departments at the Publishing House show a gratifying vitality and a full amount of business on hand. Dr. Barbee renews his energies in the home work of the agency, after his recent visits among the Conferences. Drs. Cunnyngham, Fitzgerald and Harrison seem to have a full sufficiency of work to be done in their offices. Rev. James A. Lyons is kept busy in the classification of Sunday-school libraries; and the business department, under Manager Palmer, indicates a state of healthy and increasing growth.

Our Methodist institutions lead the educational interests of the city. Dr. Price, at the Nashville College for Young Ladies, has established his school firmly on a basis of real thoroughness and general popularity. At the Vanderbilt, students and professors are enjoying the holiday week, relegating recitations and lectures to a temporary oblivion. Among the students there has been much said and written of late, *pro* and *con*, regarding the much-vexed question of co-education. The general verdict seems to be pronounced against the innovation, as applied to Vanderbilt University, at least. The majority may have the right of it, but there are two sides to the shield. At the Vanderbilt it has been proved that the number of girls who seek its advantages is extremely small, even when they have access to the lectures free of all charge, as is now the case. It is hardly reasonable to suppose that regular matriculation would cause many additions to this number, as some alarmists seem to think. And their regular attendance at lectures and their strict observance of the requirements of examination would hardly cause any radical change in the scope and design of the University. There is much to be said, and much that is said (on the other side), however, as the somewhat wearied reader of the University paper, and the Nashville's dailies as well, has found to be a rather monotonous truth.

Prof. Tigert has completed his work of editing the "Systematic Theology," by the late Dr. T. O. Summers. Dr. Summers was at home with his subject; and the book will be a valuable addition to the literature of its class. The fact that Prof. Tigert is the editor increases the book's value, insuring fine discrimination and an admirable adjustment of the parts. Popular lectures from the Vanderbilt professors are widening the influence of the University throughout the city.

Christmas among the Nashville Methodists was marked by a broad and unostentatious charity to the poor of the city. The Sunday-school children gave a satisfactory test of the maxim that "it is better to give than to receive;" and private benevolence did much to relieve the want and suffering within its reach.

The Publishing House will send a representative to the Louisiana Conference at Shreveport. The balmy airs from the South will be gratefully inhaled by a Nashvillian fresh from the experience of our superfluous endowment in the way of ice, snow, mud and slush; and this writer has a most pleasant personal recollection of Shreveport's uniform kindness to the stranger within her gates. May the session be fruitful and harmonious, and may satisfactory appointments insure a happy *finale*.

SPECTATOR.

DECEMBER 31, 1887.

Notes.

There is no profit in trying experiments in religion. The "experimental method" is the very process for science, for the wonderful things in nature have not been fully disclosed. But in religion even the deep things of salvation have been clearly revealed. No essential fact remains hidden. "The light of the knowledge of the glory of God shines from the face of Jesus Christ." Experiments in religion, therefore, are not only not necessary, but they are illusive and lead to infinite trouble. The old Jews, contrary to the divine injunction, were continually "experimenting" with idolatry, and at last, by the providence of God, they were carried captive to an idolatrous land, where they had such a surfeit of it, as caused them to recoil with a contempt for it which yet endures. Seventy years in heathenish Babylon was the result of their experiment. The plan of saving souls is plain, and experiments in religion don't pay.

This, from an eloquent sermon of Bishop Foss, on "Contending for the Faith," will commend itself to every sensible man and woman: "The church of God needs in her pulpits no more of that class of which there are too many already—nice little clipped, perfumed, attitudinizing, platitudinizing, ecclesiastical dudes. But, oh! she wants in every State and in every hamlet and in all lands an ever-multiplying race of brawny, brainy, developed, individualized, consecrated, manly, godly men in her pulpits." And let all the people say, Amen! by putting them there. The work of the church demands men after the Pauline style of courage—real sons of thunder like John and James. Action, action, said Demosthenes. Courage, courage, courage, says Christ.

The Invisible.

We have been much interested in an article by Prof. H. W. Parker, published in the December Forum, entitled, "Arguments for the Unseen." The subject fascinates the human mind and draws out all its powers in a diligent and untiring search after the invisible. So zealous are the efforts to find out and analyze the unseen and unknown that the invisible has really become the *real*. The Professor says: "There is an increasing tendency of science itself to make everything of the invisible, and nothing of the visible. All psychical research goes out on this very line. Psychology, whether the old or the new, has its basis on the unseen, and pursues all its investigations and makes all its deductions and draws all its inferences, in such a manner, as to show that it *is* dealing with the invisible, and is, in reality, endeavoring to prove that it is the *real*."

The fact is plain to everybody that in dealing with our fellowmen we are, in reality, dealing with invisible beings. The Professor says that "the materialist himself must acknowledge that the unknown quantity which constitutes *personality* is viewless." Nobody sees the real man. We only see an outward manifestation of an unseen power. He who believes in the spiritual nature recognizes and realizes that an assembly of human beings is really an assembly of unseen spirits.

Science has demonstrated the fact that we are surrounded by invisible and intangible things. By a simple experiment rays of light are shown to exist which ordinarily are invisible, and science becomes full of sounds. The scientists reason back to the atom and the ether, and firmly believe that both exist, and yet neither has been disclosed to the eye or to the microscope. They take the visible and the known, and reason to the invisible and the unknown. Even matter, that seems so certain and solid, has been resolved by them into force, which is as invisible as anything can be. Outside of the mind there is no light, no color, no sound. If the vibrations by which these are formed in the mind cease, they all vanish instantly. If the "molecules of matter cease to give forth resistant force, nothing is tangible." From the very experiments and disclosures of science itself, the physical world becomes shadowy and unreal. We are forced by science, therefore, to believe "if there is anything permanent, it must be the invisible." The Professor gives this example: "Men come and go, laws are made and unmade, constitutions are changed, buildings crumble, but the *invisible* State or Church endures." Science is to-day proving that every visible thing is not only changing, but changing towards its utter and entire destruction. The moon is a dead world. The sun is giving out its heat and light in such a manner as to insure its own destruction. Man is rapidly exhausting the resources of the earth, and the increase of the race goes on at such a rate as must end in the most awful catastrophe. Such are the conclusions of science. It has taken her 1,850 years of research and study to *come in sight* of a statement made by Paul in the beginning of the Christian era: "The things that are seen are temporal, while the things that are unseen are eternal."

Sir George Trevelyan, one of the Liberal leaders in English politics, in a recent speech at Carnarvon, Ireland, said there had been no public house on his estates for thirty years. Among his tenants there is content and plenty. We agree with the Northwestern Christian Advocate that Sir. George's testimony "goes to the core of the home-rule question." Remove whisky from Ireland, and famines, boycotts and evictions would soon become a mere memory.

Personals.

The retirement of Rev. Dr. S. G. Smith, of St. Paul, Minn., from the Methodist itinerancy has been the occasion of much newspaper sensation and ecclesiastical moralizing. These instances—very rare—never harm our great system of ministerial supply or arrest the aggressive movements of our Zion. When a man gets "tired of moving" and prefers a "settled pastorate," we take pleasure in bidding him a speedy adieu. Our itinerant ranks must be composed of sterner stuff. But while a brother here and there, with ambition for a "permanent field," retires from our columns, the world at large acknowledges the superior value of our system and applaud the heroism of our moving battalions. Like loyalty to constituted authority can not be found in the regular army of any great nation in the world. The itinerants of American Methodism, in their obedience to marching orders, shame the chivalric pride of Von Moltke's disciplined legions, or Garnet Wolseley's splendid soldiery.

We quite agree with Dr. Haygood, in a recent article in the Wesleyan, that the need not only of Georgia, but of Alabama, Louisiana and Mississippi as well, is not an "Immigration," but an "Anti-Emigration Society." We ought to keep our own people at home rather than scour the world for its pauper population.

Mrs. E. S. Porter fell asleep in Jesus, on Friday, the sixth instant, in the seventy-third year of her life. After a long, hard journey she is home at last. Her devoted son, "Gilderoy," has the prayers of the brethren in his bereavement.

Dr. Allen's Campaign.

The Board of Missions has insight and open vision when it recognizes the providence in Dr. Allen's presence in this country at this time. The church and the country have need of him. As no other man can do for us, he can give us the light we need. Do we doubt it? Not all of us, but those do who have to carry the burdens and do the work of our time. As for the rest, they must be carried, too. If the church will rally to Dr. Allen's cause—our cause, Christ's cause, and, therefore, ours—deliverance will come, and our church stand where she ought—in the forefront of the Christian world's greatest movement: the missionary movement upon the heathen races. Napoleon used to say: "The true soldier will march to the sound of the guns."

ORANGE.

THE CEDARS.

Mississippi Conference.

The Minutes of the last session were sent to Nashville for publication on Thursday, December 29. The Publishing House will commence sending them out through the mail to subscribers on January 15. There has been a change in the postoffices of some of the subscribers since the list was taken at Conference. Such subscribers will please inform me at once of the change to be made.

C. C. ANDREWS, Sec.

JACKSON, MISS., Jan. 9, 1888.

Our hopes not unfrequently outrun the divine purpose, and human disappointment often is the fulfillment of the divine plan. Our short-sightedness sometimes sees further than the divine wisdom, and when our plans are wrecked, we wonder at the inscrutableness of Providence, forgetting that the overthrow of our plans is but a small part of that wonderful scheme, which, guided by the hand of infinite love, is moving the universe in harmony with that divine purpose which makes it all "work together for good to them who love God." Jeremiah was a man of large hope, great labor and great disappointment. The blow that shattered his country's liberties crushed his hope to the ground, yet he was a man who fearlessly obeyed God. Therefore, let us obey even in disappointment. Even though our brightest hopes lie in ruins around us, out of those ruins God may pluck something that will crown our lives with success.

Mansfield Female College—1888.

One hundred dollars, paid in advance, will entitle new pupils to board, tuition and music for the term beginning Monday, January 2, 1888, and ending Wednesday, June 13. Seventy-five dollars will pay board and tuition in the literary department, without music. Let those who have been attending home schools during the fall term avail themselves of this offer.

F. M. GRACE, Pres.

Wise Words from President Cleveland.

We can not withhold an expression of gratitude that the United States has a Chief Magistrate capable of uttering the sentiments published below. And will it be for our great country when a man occupies that high position representing any other doctrines. Whatever sharp differences there may be among us on questions of governmental policy, however fierce the contentions of party leaders for the mastery, so long as the principles enunciated by Mr. Cleveland shall obtain, we shall move on to grander prosperity.

During the session of the Evangelical Alliance, held recently in Washington, a reception was tendered the distinguished body at the White House, and, in response to an address from Mr. Dodge, president of the Alliance, Mr. Cleveland spoke as follows:

Mr. President, Ladies and Gentlemen: It gives me great pleasure to greet so large a delegation from the Evangelical Alliance of the United States. The purposes of this Alliance, as I understand them, are to apply the teachings of Christian life to the problems and to the exigencies of our social and political life. This movement can not fail to be one of the greatest importance. All must admit that the reception of the teachings of Christianity results in the purest patriotism, in the most devoted and scrupulous adherence to public trusts, and in the best type of citizenship.

Those who manage the affairs of government are, by this Alliance, reminded that the law of God demands of them that they should be courageously true to the interests of the people, and that the Ruler of the universe will require of them a strict account of their stewardship.

The people, too, are thus reminded that their best interests and their happiness and welfare are best subserved and promoted by a conscientious regard of the rights and interests of their common brotherhood.

I am especially pleased that your movement and endeavor is not cramped or limited by denominational lines (applause), that your credentials are found in a broad and generous Christian fellowship. In your noble mission it is necessary, if you would seek to teach the people toleration, that you yourselves should be tolerant; if you would teach them liberality for the opinions of each other, you yourselves must be liberal. If you would teach them unselfish patriotism, you yourselves must be unselfish and patriotic.

In this noble endeavor of yours, if undertaken in a broad and generous spirit, you must arrest the attention and the respectful consideration of your fellow-citizens, and teach the people that a government for the people must depend for its success on the morality, the justice and the interest of the people.

With true benevolence and with patriotic love, it must be that your endeavor will go far to the enlightenment and the improvement of our people, and to aid in the greatness of the destiny of our beloved land.

Ministers' Sons.

The following, which appeared some time since in the editorial columns of the Advance, abundantly answers the old thing at the badness of ministers' children. The scientist, whose facts have been gathered with such diligence, being a skeptic, can not be charged with partiality for the clergy. He simply has the manliness and candor to credit the truth of history. It is a significant coincidence that the President of the United States and his immediate predecessor were sons of ministers:

The French scientist and skeptic, De Candolle, has been making some original investigations which disclose results interesting and inspiring. This noted savant conclusively shows that science and learning are specially indebted to the sons of clergymen. More than this, he makes a strong argument against the celibacy of the clergy. As he claims: "In clerical families their manner of life, their quiet regularity, their residence largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father, and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to cultivation of the sciences." Good testimony from an independent source and a keen observer.

And De Candolle further affirms that the sons of clergymen have actually outnumbered for 200 years, in their contributions to the roll of eminent scientists, any other class of families, not excepting those of the directly scientific professions, physicians, surgeons and chemists.

Among the sons of pastors he enumerates, who were distinguished as scientists and scholars, are Agassiz, Berzelius, Boerhaave Encke, Euler, Linnæus, Olbers, and a host of others. Among historians and philosophers, he cites Hallam, Hobbes, Emerson, Sismondi, and a long list of equally great names.

The opportunity for sons to follow their father's calling, he claims, makes divinity conspicuously hereditary in such noteworthy pulpit lights and writers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Booth, Stillingfleet, the Beechers and Spurgeons. The list might be indefinitely extended, as is well known to all familiar with the annals of clergymen.

Among the eminent sons of ministers, De Candolle names, of poets, Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell and others.

Then as to distinguished lights in intellectual philosophy, there are such sons as Dugald Stewart, Cudworth, Reid, Brown, Abercrombie and Bentham.

In the field of literature ministers' sons have been numerous and notable, as witness Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley and Matthew Arnold.

There may be included as architects, Sir Christoper Wren; as artists, Sir Joshua Reynolds; and among heroic characters, Lord Nelson.

Nor are the daughters of clergymen overlooked, since in this list are mentioned Mrs. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontes and Mrs. Stowe. This would not exhaust the showing, but as the finding of De Candolle will command attention on both sides of the water, we could add that the ranks of the clergy are largely recruited from the sons of the clergy. Ministers and missionaries, the world over, are to a great extent the sons of clergymen.

Papers and critics, which have delighted in giving currency to the exploded slander that the sons of ministers turn out badly, will find some wholesome information in this learned Frenchman's discoveries.

EAST MISSISSIPPI FEMALE COLLEGE,
Meridian, Miss.,

Opens its doors for a few more pupils on January 30, or February 1, 1888. Those who desire to enter then for the five months' session will please apply immediately to secure places. Unexcelled advantages in Literary Department, in music, art and industrial arts. Enlarged facilities, patronage increased beyond previous years. A fine health-resort from malarial districts. One of the most delightful schools for Southern girls in the South. Your daughter needs an education; here is the place for her. Address at once.

A. D. M'VOY, Pres.

It is said of some Christians, in the Acts of the Apostles, that they "went everywhere preaching the Word." This means that *wherever they went* they preached the Word. Those zealous disciples should be our examples for this year of grace, 1888. If every Christian would be at some pains to preach the Word wherever he goes this year, there would be seen the mightiest revolution that earth has ever witnessed! And the obligation is squarely laid upon every disciple of Christ to do that very thing.

Sorghum.

Now that Sorghum is once more attracting the attention of farmers throughout the country and this time apparently come to stay, it is well to know that the Sorgum Hand Book, a valuable treatise on the cultivation and manufacture of Sorghum, may be had free of charge on application to the Blymyer Iron Works Co., Cincinnati, O.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein, in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is an immense stock to select from. The wares of the best manufactures in the world can be found on sale at this mammoth establishment, at prices unheard of and terms which bring within the reach of everyone, making an endeavor the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibit, showing forth the liberality and fair dealing of the great palace house of P. Werlein, 135 Canal St., New Orleans, La.

"A little girl from the city was on her first visit to the country. While riding near Clifton Springs she saw a lot of cat's-tails near the road. 'Oh! mamie,' she exclaimed, 'I never knew before that sausages grew on sticks!'"

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., HOMŒOPATHIC CHEMISTS, LONDON, ENGLAND.

A. BALDWIN, President. S. KATZ, Vice-President.

SEMI-ANNUAL STATEMENT

—OF THE—

New Orleans National Bank,

At the Close of Business, Dec. 31, 1887.

RESOURCES.

Bills discounted		$1,082,471 16
Demand loans	$344,335 18	
Overdrafts	294 09	
U. S. 4 per cent. bonds, par value	418,700 00	
Premiums on same	101,358 11	
$108,000 N. O. "Crossman" bonds		
$32,000 N. O. consol 6 per ct. certificates		
$2,000 N. O. ordinary 6 per ct. certificates		
$68,000 N. O. 6 per ct. bonds issued to railroads	662,080 84	
$154,000 Louisiana consols		
$4,000 N. O. 6's and Lake railroad bonds		
$3,000 Canal and Claiborne St. R. R. bonds		
Currency and checks on other banks	1,002,159 18	
N. Y. sight exchange	27,149 56	
Due from banks and bankers	97,592 33	3,136,149 20
5 per cent fund with Comptroller of the Currency		9,000 00
Banking house	$21,730 25	
Furniture and fixtures	7,500 00	100,230 25
Total		$4,327,050 61

LIABILITIES.

Capital stock	$ 200,000 00	
Surplus fund	200,000 00	$ 700,000 00
Dividends payable after Jan. 1, 1888		12,000 00
Circulation outstanding		180,000 00
Individual deposits	3,067,253 87	
United States deposits	250,000 00	
Due to banks and bankers	117,796 74	3,435,050 61
Total		$4,327,050 61

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest:
SAM'L DELGADO,
JOHN H. HANNA,
ROBT. MAXWELL,
WM. T. BENEDICT, Directors.

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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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We find our stock much larger than usual at this time of the year, and in order to bring it down we have made some WONDERFUL REDUCTIONS.

WOOLEN DRESS GOODS.—Big additions to the 5c, 10c and 15c counters. Extra-wide French Trieots, 50c; reduced from 69c. Very fine Cashmeres, double width, 25c; reduced from 35c. All-wool Nun's Serge—"all colors"—35c; reduced from 50c. Wool-body Camel's Hair Mixture, 15c; reduced from 25c.

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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 60 per dozen.

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Nasal Catarrh—Not Consumption.

GENTLEMEN: I have cheated you to the tune by cleansing my nose, and inserting the saturated teat to-night. Have taken the Cannabis Indica as directed, and am happy to tell you that I am perfectly cured of NASAL CATARRH. You were right, my trouble was not Consumption, but CATARRH. Very gratefully yours, JAMES M. CALDWELL, Wabash Ave., Chicago, Ill.

This remedy speaks for itself. 100, H. JAMES' preparation of EAST INDIA HEMP will arrest Catarrh, and prevent it entering the lungs, and will positively cure CONSUMPTION, ASTHMA, BRONCHITIS, NASAL CATARRH and GENERAL DEBILITY. $2 50 per bottle, or three bottles $6 50. Pills and Ointment, $1 25 each.

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Our Young People.

AT BED-TIME.

BY L. VALERIA WILSON.

My darling, with her quaint, sweet ways
And knowing little head,
Lies cuddled like a little bird,
Within her downy bed;
But though 'tis time she were asleep,
And though, o'er laughing eyes,
The lids still fall, to keep awake
The little mischief tries.

And so I tell a dreamy tale
Of slumber-land, until
I think the eyes must soon close tight
And prattling tongue be still;
But, just as lids have almost shut
Dear little eyes from sight,
"Mamma" she cries, with outstretched arms,
"Good little hands to-night?"

"Good little hands?" I kiss them both;
No more awake she keeps.
I always kiss "good little hands"
Before my darling sleeps.
But sometimes little hands are "bad;"
Those naughty can not kiss.
My darling knows that naughty hands
This bed-time joy must miss.

—Good Housekeeping.

MR. EDITOR: I saw in the ADVOCATE, that Cousin Camille offers a New Year's card to the first boy or girl who will write a Bible story without help. I thought I would try one on Joseph;

"Joseph's father was named Jacob. Jacob loved Joseph more than any of his children. He made him a coat of many colors. When his brethren found out that Jacob loved Joseph the most, they hated him and could not speak peaceably. One day Jacob sent Joseph to the field, where his brethren were feeding their flocks, to see how they were getting along. He met a man and asked him where were his brethren and he told him at Dothan. He found them. They saw him afar off, and said, 'Let's slay him.' But, they did not; they cast him in a pit. They sat down to eat. They saw some Ishmaelites on their way to Egypt, and they sold him for twenty pieces of silver. They killed a kid, dipped his coat of many colors in its blood, and told their father that some wild beast had devoured him. He became the second in honor and power in Egypt. There was a famine in Canaan. Jacob sent his sons to Egypt to buy food. They did not know their brother, but he knew them. He filled their sacks and put the money back in their sacks. Then he told them that he was their brother whom they sold to the Ishmaelites. They fell down and wept with him, and Joseph asked them, 'Is our father living?' They told him, 'Yes.' He also asked them where was Benjamin. Joseph sent them to tell their father to bring all the family over to Egypt. They all went. Jacob said, 'Now, I have seen my son, I am ready to die.'"

Hoping to get the card, I am,
Your devoted reader,
OLIVE REILY.

HOLMESVILLE, Mississippi.

Always Ready.

You have heard your mother often say, "Charlie, are you dressed? Breakfast is ready." "'Tis time you were ready for school, Alice;" or your father has spoken of some one as a ready speaker; and you have learned, in the Sabbath-school, verses from the Bible, where Jesus warns his disciples to be ready for his coming, or Paul urges his companions to be ready for every good work. But, though you hear and use it every day, did you ever stop to think just what and how much this little word *ready* means?

Ready—the dictionary tells us means to be prepared at the moment, not behindhand when called upon, causing no delay for lack of being fitted; it refers to mind as well as body, including special preparation of mind and heart.

Ready is also used in the sense of quick or dexterous. Did you ever think that the Latin word, meaning right hand, has given us this word *dexterous*—that is, skillful or easy, just as most people can do better work with the right hand?

Oh, the dictionary—word-book—is a wonderful help in getting at the real meaning of things! But few of us use it as much as we might. Not only can we find what words mean, but through their origin and growth we learn the history of the people who used them.

Another word, *prompt*, of Latin origin, is nearly the same, but not quite so full of meaning as the Anglo-Saxon *ready*. The difference between them is that *prompt* means prepared beforehand, while one who is *ready* is prepared at the moment. There may be times when as much will be lost by being prompt as late; but to be ready will be just right.

Ready means more than simply waiting to be called upon; ready help offers itself—even more, is watching for an opportunity.

If every person in the world was always ready, always on time, there would be few delays, few fatal accidents, while precious time that is now wasted would be saved. We are so bound together that all may be affected by the act of one. You or I may be but one moment behind time, but our tardiness will delay others, and so on indefinitely, till the total will be thousands of lost minutes or something worse.

On the other hand, those ready for each duty as it comes will be doubly ready for the next, while those who are always even a little behindhand never catch up with lost opportunities. "Little things" are the causes of most delays, but is there anything however small, that may not in some time or place become great? An old proverb has it thus: "For want of a nail the shoe was lost, for want of a shoe the horse was lost," and so on until "the crown was lost, and all for the want of a two-penny nail."—The Christian Union.

HOW HAROLD CAUGHT THE MOUSE.—"I hear mice!" said Fanny, one cold winter evening, as the Bassett children sat around the fire.

"I can go into the pantry and catch one in my hand," said Harold.

"Oh, you can't! I should like to see you do it! Prove it! prove it!" said a chorus of voices.

Harold went into the pantry in the dark, and in less than a minute returned with a mouse clasped close in his hand.

His success was a great wonder to his brothers and sisters. "Do it again! Catch another!" they demanded.

"Not to-night, but I will to-morrow night," said Harold.

For three successive nights Harold caught his mouse at every trial.

"Tell us how you do it!" begged the children.

So at last Harold explained to them.

"I found the mouse-hole, and I knew it was the only one in the pantry, and they all went in and out by that little bit of a door. So when I heard them frolicking in there, I went in quickly and put my hand over the hole, with the palm outward, and they ran right into my hand, and I caught them."

"Then I can do it!" said Fannie and Leroy and Bertie.

"Yes, if you are quick enough," said Harold.

But mice can learn a thing or two in three lessons, and they deserted that pantry, and went in and out no more by that little door.—Youth's Companion.

MANNERS BETWEEN BOYS.—There is a good deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not, therefore, any the less to be disapproved. It is simply the overflow of excessive high spirits. But the very best humor, unrestrained by the proper bounds and limitations, may become the most positive incivility.

We often apologize for the rudeness of people by saying, "He means well." It is well if we can make such an apology for them, for if their rudeness is intentional they are not fit to be received into any worthy person's society.—But they who mean well should also do well, and the ways of politeness are never so easily learned as in youth.

The boy who is habitually coarse and rude in his bearing toward other boys, will be such as a man toward men, and all his life will never gain the reputation of being a gentleman.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

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Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

Household.

The Cheapening Mania.

This is indeed "a fast age," while those of us who are able to recall the history of the last sixty years are startled by the abrupt and marvelous changes. The persistent demand is for cheapness—"cheap, cheaper, cheapest." The word "cheap," conspicuously displayed in the merchant's window, seems to be the potent talisman with which to decoy the unthinking, many having far more thought of the price than the quality, forgetful of the fact that no merchant does business simply for pleasure, while it is more than probable that there is a reasonable reference to a "margin." As a general principle—aside from the tricks of the fraudulent—it is presumable that goods are not sold without some regard to their value, or the market price, this being greatly modified by competition, and that, under ordinary circumstances, there can be but slight variations. In a certain sense, it is far safer to "get the best," rather than the cheapest. It may be objected that the poor are compelled to buy cheap goods, but to do so is to *remain* poor? (There are but very few of the poor in this land of plenty who have not been made so by intemperance in some of its many forms, by indolence, or by a want of capacity—extravagance, intemperance, and luxuriousness being very prominent among the causes of such poverty.) If the poor can not afford to buy a good—and, therefore, cheap—article now, it may be that a little delay would be possible, so arranging it that only good products need to be purchased. As a general principle the good articles are the cheapest. Indeed, there are goods which only the rich can afford to buy, in consequence of the low price.—Dr. J. H. Hanaford, in Watchman.

THE DRIFT CITYWARD.—The great, brilliant successes are, as a rule, in our cities. They attract notice. All men hear of the man who rolled up a fortune in a few years. Only few hear of the twenty that failed on the same lines. "What is hit is history: what is missed is mystery." One consequence is that the movement is from the country to the town. Young Thatcher is not going to plod along year after year on the farm when he might with less toil make his thousands in the city, as a politician or a man of business. "Why, there is Baker—I'm just as smart as he is—and he is near the top of the wheel: they say he will soon be an alderman." So the tide is townward. Now it is true that one may find the best people in the towns, for mind quickens mind; but you may also find the worst; and in this world evil works at a tremendous advantage. No better population for morals and trustworthiness is found in any Christian country than those who live by the tilling of the soil. We do not ignore the value of cities, but

"God made the country, and man made the town."

and without building on any forced exegesis of this passage, we can not be blind to the fact that city life multiplies and complicates the problems with which Christian civilization has to deal. No five millions of country people in England present so much that is discouraging as you find among the same number crowded together in London. —Dr. John Hall, in New Princeton Review.

"Just Hear That Child Scream!"

said Mrs. Smith to her sister, Mrs. Davis, as the soul of a child's shrieks came across the garden from a neighbor's house. "What kind of a woman have you for a neighbor? Does she abuse her children?" "No, indeed," replied Mrs. Davis. "She is one of the most tender mothers in existence. But you see, she believes in the old-fashioned styles of doctoring. When a child needs physic, she fills a spoon with some nauseous dose, lays the little victim flat on her lap, holds his nose till he is forced to open his mouth for breath, when down goes the dreadful mess. Then come the yells." "No wonder," said Mrs. Smith. "Why does n't she use Dr. Pierce's Pleasant Purgative Pellets? They are effective without being harsh, and are as easy to take as sugar plums. I always give them to my children." "And so do I," said Mrs. Davis.

This span of life was lent for lofty duties, not for selfishness; not to be whiled away in aimless dreams, but to improve ourselves and serve mankind.

If you suspect any tendency to congestion in your kidneys and bladder, you can safely increase their activity by using that genial tonic, and never failing remedy, Dr. J. H. McLean's Liver and Kidney Balm.

MISCELLANEOUS.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:—

New York, August 1, 1886.
122 E. 27th st.

DR. J. C. AYER & CO., Lowell, Mass.

Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements:

My college career, at New Haven, was interrupted by a severe cold which so enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold on my affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours.

Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons; while in acute cases of pulmonary inflammation, such as croup and diphtheria in children, it has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

A Priceless Blessing

in any house. I speak emphatically because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this unequaled remedy. Faithfully yours,

C. EDWARDS LESTER.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists and Dealers in Medicine.

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Giving interesting chronological facts relative to music and musicians. Price, 15cts.

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Christian Advocate.

Marriages.

HARP—WILLIAMS.—At the Bonner Bee Church, in Morehouse parish, La., December 21, 1887, by Rev. J. M. Brown, Mr. D. Y. Harp to Miss Kate S. Williams.

WHITE—BLYTHE.—At Mt. Carmel Church, Williamson county, Tenn., December 27, 1887, by Rev. J. E. Harrison, Mr. Horace H. White, of Alexandria, La., and Miss Fannie A. Blythe, of Williamson county, Tenn.

CLARKSON—LEWIS.—At Dayton, Miss., December 29, 1887, by Rev. P. Howard, Mr. Samuel R. Clarkson and Miss M. L. Lewis.

BURTON—REDUS.—At the residence of the bride's father, Copiah county, Miss., December 28, 1887, by Rev. W. B. Bingham, assisted by Rev. A. F. Watkins, Rev. M. L. Horton, of the Mississippi Conference, and Miss Lula J. Redus, daughter of Col. C. Redus.

CARR—SCOTT.—At the residence of the bride's father, December 28, 1887, by Rev. J. A. Scott, Mr. Edwin S. Carr and Miss Lillie B. Scott, all of Washington county, Miss.

ROWAN—HILLS.—At the residence of J. H. McKneely, December 6, 1887, by Rev. J. V. Penn, Mr. L. B. Rowan to Miss Maggie Hills, all of East Feliciana parish.

BOOTHE—SCOTT.—In Wesley Chapel, Natchez, Miss., December 21, 1887, by Rev. J. V. Penn, Mr. S. Quin Boothe to Miss Ella Scott, all of Natchez.

JENSON—FORD.—At the bride's home, Natchez, Miss., December 28, 1887, by Rev. J. V. Penn, Mr. Jourdon J. Denson, of Quitman's Landing, to Miss Mollie A. Ford, of Natchez.

MAHONEY—REECE.—In the Methodist Church, in Greenwood, Miss., January 1, 1888, by Rev. T. W. Lewis, Mr. L. A. Mahoney to Miss Alice Reecy, all of Leflore county.

KEEN—ROBB.—At the residence of Prof. T. G. Rice, Clinton, Miss., December 28, 1887, by Rev. W. E. Ballard, Rev. F. M. Keen, of the Mississippi Conference, to Miss Sallie A. Robb, of Clinton, Miss.

CAWTHON—JONES.—At the residence of Mrs. Tanner, January 1, 1888, by Rev. W. B. King, Mr. S. J. Cawthon and Miss Jettie Jones, all of Franklin county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LEDBETTER—Died, November 4, 1887, in Lowndes county, near Crawford, Miss., BRO. JOHN M. LEDBETTER. He was born in Anson county, N. C., June 21, 1802; was married to Miss Eliza H. White, in 1832; moved to Lowndes county, Miss., 1836; joined the Methodist Episcopal Church in early life, and lived a consistent member until death. He lived in the home in which he died for over fifty years. The writer has known him for forty-six years. He left no blotch upon his character. He raised a large and respectable family, of whom seven daughters, two sons and a number of grandchildren are left to mourn their loss. He was a good farmer, an honest, good citizen, and an humble Christian, and had but few, if any, enemies. He was a regular attendant at church until he partially lost his hearing; then resigned himself to a quiet life, in his extreme old age, to home and room, where he enjoyed himself reading his Bible and amusing his grandchildren. He had no fears for the future; met his visitors with a smile, and was always ready for prayers when visited by a minister. His affliction was short and he died very easy, apparently without much pain, which was very gratifying to his children, as that was all he feared. A death with more pleasant surroundings I never knew. You could see the tears on his children's cheeks; but their countenance showed that they did not have to sorrow as those that have no home. Though he was eighty-five years old, he was lively and walked about actively to the last.

J. P. GAINES, L. E

WIDNEY—CHARLIE HARVEY WIDNEY was born in Adrian, Lenewee county, Mich., July 26, 1874, and was fatally scalded by the bursting of a heater in the Calder Sugar House near Franklin, La., December 1, 1887. Charlie was a member of the Sabbath-school of this place and a quiet, sweet-spirited Christian boy. We all loved him. The manner of his taking away left no time for any death-bed testimony, but we feel assured that through Christ an entrance was granted him into the kingdom. The blessed balm of healing to the parents in this sad hour is the consciousness, that since the hour of his birth to the hour of his tragic demise, by both precept and example, they endeavored to win him to Christ. We commend them to the God of all consolation. He doeth all things well. Adieu, Charlie, until we meet in heaven.

HIS PASTOR.

Malaria does not always reveal its presence by chills or regular shakes. Your system may be full of it, and none of these symptoms be present. You will feel miserable, think you are bilious, take purgatives, and only feel weaker and worse, because the malarious poison is still operative. A dose of Shallenberger's Pills, at bed-time, will show you next morning that you have hit the real enemy, and a dose or two more will remove every vestige of the poison. They never sicken the stomach, do not act on the bowels, but simply destroy *Malaria*.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Pimples Heal, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
210 GRAVIER ST., NEW ORLEANS, LA.

ANDREWS—JESSE ANDREWS, son of John and Julia Ann Andrews, was born on Bayou Boeuf, July, 1870, and died November 12, 1887, near the village of Big Cane, to which place the family moved nearly two years ago. Jesse was the youngest of a large family, and a pet of the household. His mother requests the writer to offer a few loving words in memory of her darling. His happy, triumphant death assures her that "all is well" with her boy; and even she can say, "Thy will be done," though she idolized him when living. He was found of home and family. Naturally generous, when a little boy, he would spend the most of his small earnings for father, mother and sisters. When larger, he still remembered them by tokens of his love. Though petted and spoiled at home, he was universally loved. All the friends and neighbors of his childhood regret his early death. Ah! why should we? True, we will never see the handsome, dark-eyed boy among us again, nor hear his gentle greeting; but he was anxious to go and be at rest in the home of his Father, where there is no more sin and temptation, no more sickness and suffering, nor toil and care. How happy the thought, for fond father, mother, sisters and brothers, dear little Jesse has gone from the trials of earth to dwell with his God and Savior forever. He had been in bad health for several years, which terminated in dropsy. The last time I saw him was in September. He came, with his mother, to see an aged aunt who was very sick. Several days after his return home he took his bed, never to get well. He had grown to be a quiet, serious youth. His brothers say there had been a change in him for months. He was deeply impressed at a Baptist meeting, held in that vicinity last summer, and spoke of joining the church, but was taken sick. Bro. Whatley, the pastor in charge, visited him during his last illness, and he was baptized. He said if he recovered he would join the church. Several days previous to his death he told his mother it seemed a voice had spoken to him, saying his sins were pardoned. He talked calmly about death; said he was prepared and willing; and it was best that he should die then. He would laugh and rejoice, and say how happy he was, even when the family were weeping around him; would laugh joyfully, and ask them not to grieve; that he would be better off than they; spoke words of comfort and advice to them. He requested them to keep and care for his horse, and other animals to which he had always been kind. His sufferings were intense, but he was patient and uncomplaining. He died in almost a sitting posture, gently and calmly, with a bright smile upon his face. May we all live so that we will meet and be with our dear Jesse and other loved ones forever.

COUSIN MARY.

HEDRICK—The death of MRS. JOHN H. HEDRICK, an estimable Christian matron, touches deeply my sensibilities, as the intimacy of our associations with this family from boyhood rendered them very dear to me. Sister Sinai was a Christian of the highest type, bright in her Christian experience, frequently giving expression to her religious emotions in rapturous shouts of joy. The last interview I had with her my heart was greatly moved in the melting, affirmative response given to the declaration in parting with her that we should meet again on the other side of the river. "Yes, Bro. Horace," she said, most emphatically; "I will meet you, by the help of God, in heaven." With this assurance, I left her for my Texas home, believing this trusting saint of God would fulfill her pledge.

Bro. John, your beloved wife has gone before you, and will look out from the bright world above for your coming and the loved ones left behind. Disappoint her not, and cherish, as a priceless legacy, the example and unfailing solicitude of the wife and mother, who walked with God and pointed to heaven, and led the way. May her God be yours, and may this household form an unbroken family in the paradise of God!

H. M. BOOTH.

WHITE—MISS EDELINE WHITE was born near Evergreen, La., April 9, 1860, and closed her beautiful life on earth, November 3, 1887. With bated breath and trembling hand, I sit hesitating where to commence and when to end the mere outline of this grand Christian character. "Perfect beauty" has no descriptives, and consecrated usefulness no reward in human words. Truly, she has done what she could." She possessed that excellence of character which is profoundly felt, yet undescribed in doing good. In her was that intuition which sees the unspoken need of others, the inventive power to find required relief, and the ready will to sacrifice self that the happiness of others might be promoted. With a cultured mind, a tender, sympathetic heart, an affable temperament and a native delight in ministering to the comfort of others, she easily won a place in the affections of all who knew her. One of her teachers, writing, says: "In Edeline's life were found all the charms, graces and virtues that constitute a noble womanhood. Her life was the essence of a regenerated soul that poured forth light and perfume that made her path a radiant glow to all within her influence." May parents, brothers, sisters and friends all meet in heaven!

PASTOR.

PEARSON—SIMON HOLDEN PEARSON died at his residence, in East Feliciana parish, December 2, 1887. He was born November 14, 1821, in Washington parish. He was married to Amelia Holden, in 1839, and moved to St Helena parish, where he won the confidence of the people and was elected sheriff for two terms. He joined the Methodist Church in 1873, of which he died a Christian and in well assurance of his Savior. He was a bright mason, a kind husband and father. In his last hours he called to his invalid daughter, asking her if she saw the angel coming to him; and his last song was, "Am I a soldier of the cross?" He leaves a wife and several children and grandchildren to mourn his loss. May God bless the bereaved ones with great comfort and sustaining grace and finally bring them to meet him in heaven, where there will be no parting.

B. DUKE.

FLOWERS—MRS. ABIGAIL A. FLOWERS, daughter of Rev. J. Griffin, was born in Claiborne county, Miss., November 13, 1827; united in marriage to Rev. E. A. Flowers, October 19, 1849. Her father was a local preacher in the Methodist Episcopal Church, South. Raised by pious parents, Sister Flowers joined the church when about twelve years old. She was converted, when fifteen years of age, at Spring Hill Camp Meeting, in 1851. She was the mother of thirteen children, six of whom preceded her to the grave, and we believe to the heavenly Canaan. The others are all members of the Methodist Episcopal Church, South, and the eldest brother, A. C. Flowers, is now a traveling preacher in the Mississippi Conference. Sister Flowers died of paralysis, at her home in Jefferson county, Miss., December 6, 1887, surrounded by children and friends; departed calm and peaceful in the full assurance of faith, gaining the victory over death without a struggle. She was a quiet, unassuming, Christian mother, who lived her religion daily in the presence of her family, and by her perfect obedience and Christian example taught her children that true happiness was found only in the path of duty to God and duty to our fellows. A Christian at home and abroad; she has done what she could and has gone to receive her reward.

L. B. M'LAURIN.

COVINGTON—Our community has been called upon to lament the death of one of its oldest citizens, JOHN J. COVINGTON was born in South Carolina, November 18, 1815, was converted and joined the Methodist Episcopal Church, South, in 1845. The year after he came to Mississippi. He was fond of children and took delight in Sunday-school work, filling well the office of Sunday-school superintendent for many years. He loved the church and all its institutions. He won friends wherever he went. He was quite social and generous, unselfish and kind. He was married to Miss Mary Hamilton, of Madison county, Miss., 1845. He was a kind, indulgent husband. He had told his wife several times within the last two years that he had no fear of death. His suffering was intense for twenty-four hours before his death, but he told his wife he was not alarmed, that he was ready to fall asleep in the arms of Jesus. So that we feel assured that though the active, anxious brain, the wearied, generous heart are at rest here in this poor clay, the immortal spirit which animated them is at rest on the bosom of Jesus. He died November 26, 1887.

IRA B. GOBERTSON.

TINSLEY—Little WILLIE LAURIE TINSLEY, daughter of Mr. R. T. Tinsley and Mrs. Willie Geneva Tinsley (*nee* Barnes), aged one year, four months and ten days, died Tuesday, December 6, 1887, of necrosis stomatitus. A tiny bud of earth, so dark, was transplanted to bloom in heaven. During her short stay on earth she was the center of clustering hopes, and a sunbeam to brighten the life of her parents. We trust, finally, there will be a reunion of the entire family in Willie Laurie's home in heaven.

W. F. H.

HALEY—WILLIE HALEY, only son of Mr. and Mrs. Jessie Haley, died November 26, 1887, aged about four years. One more bud from earth's rose-bed of love has been plucked by the messenger who is no respecter of persons; who comes when he is least expected, and from whom no one is safe; whose pall falls as a barrier, between, upon the rich as well as the poor.

G. A. C.

LARKIN—At a meeting of Mt. Moriah Sabbath-school, December 4, 1887, the following preamble and resolutions were presented by the superintendent, J. J. Denson, and unanimously adopted:

Whereas, On December 2, 1887, it was the will of our heavenly Father to call from the cares and troubles of this world our teacher, friend and Sabbath-school worker, BRO. EARLE WILLIS LARKIN; *And, whereas*, The precepts he has given us from time to time, and the Christian devotion he continually manifested for the cause of his Master, is sufficient example for this Sabbath-school, by divine help, to endeavor to emulate this true Christian character; therefore, be it

Resolved, That the seed he has sown in this Sabbath-school shall not be as those that fell by the wayside and on unprofitable ground, bringing forth no fruit; but, as an evidence of his painstaking in cultivating the mind, they shall be as those that fell on good ground, bringing forth fruit an hundred-fold to the honor and glory of him in whose presence the faithful sower now is.

Resolved, That, by the help of our heavenly Father, we will take charge of the work he has left for us, and endeavor to emulate our departed teacher by following and carrying out the precepts he gave us.

Resolved, That this community has lost a noble Christian example; his friends and associates, a genial companion; his children, a devoted father.

Resolved, That to his relatives and friends we extend to them our warmest sympathy, and direct them to him who has seen fit to bereave them for comfort.

HORNER—We, the committee appointed by the third Quarterly Conference of the Oak Ridge circuit, Louisiana Conference, present the following:

Whereas, It has pleased our heavenly Father, in his all-wise providence, to remove from our midst, by death, our Bro. R. B. HORNER, who, by his faithfulness in his office as steward, secured the respect and confidence of all who knew him; therefore, be it

Resolved, That in the death of Bro. Horner our Quarterly Conference has lost a faithful member, and a true and conscientious Christian has been taken to his reward.

Resolved, That we tender our heartfelt sympathy to the bereaved wife and children, praying that our loving Savior may encompass them in his arms of love and give them grace to say, "Thy will be done."

T. S. RANDLE, for Com.

SISSON—The committee appointed by the third Quarterly Conference of the Oak Ridge circuit, Louisiana Conference, present the following:

Whereas, In the wisdom of God, our heavenly Father, BRO. JAMES E. SISSON has been called to his reward therefore; be it

Resolved, That while we can not fathom the depth of his mysterious providence, we bow with submission to the will of God, believing him to be too wise to err and too good to do wrong, and that he doeth all things well. Although he has heavily afflicted us, yet he has only claimed his own.

Resolved, That we lament the death of our departed brother, and extend our deepest sympathy to the bereaved children and point them to the God of all consolation.

T. S. RANDLE, for Com.

HAMPTON—The following resolutions were adopted by the Woman's Missionary Society, of Oak Ridge, La.:

Whereas, Our heavenly Father, in his all-wise providence, has removed from our midst SISTER JENNIE HAMPTON, our beloved and efficient secretary of the Oak Ridge Woman's Missionary Society; therefore, be it

Resolved, That although our hearts are sad and we miss her beyond expression, that we feel that our loss is her eternal gain, and that we bow with submission, knowing that he doeth all things well.

Resolved, That this society tender their warmest sympathy to the bereaved husband, little one and family, and point them to her Savior who alone can pour in the oil of consolation.

MRS. T. S. RANDLE, for Com.

There is more experience, time, and brain work represented in the preparation of Hood's Sarsaparilla than in any other medicine. It is this which makes Hood's Sarsaparilla peculiar in its curative power, and in the remarkable cures it effects. Give it a trial.

JOY OF SOUL-SAVING.—Amid all the pleasures of life there is one that is liner than all, and amid all the joys that bloom in the landscape of our days, there is one whose flower stands pre-eminent, whose beauty is seen afar, and whose fragrance fills the air. It is the pleasure of bringing back some one that has gone astray, the joy of knowing that you have led one sinner to repentance. There are pleasures that last but an hour. There are joys that fill but the circle of a moment. There are delights that rise with the sun and go down with the same, leaving darkness; and it may be a darkness that has not a star. But the pleasure of bringing a man back from his evil ways lasts with our lasting, and the joy of finding one who has wandered far off, been bitten by wolves, and lies dying—the joy of finding that wanderer, lifting him to your bosom, and bringing him back to the Father's fold, is a joy that neither rises nor sets with the sun, but stands fixed like an orb that moves not, and whose beams never fade in the firmament of life everlasting. For this is the joy of heaven and those that are heavenly.—Selected.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

Men are saved by word and by example. One drives the nail, the other clinches it. To withhold experience is to hide the gift of God which he designs for the enlightenment and purifying of the world. Many a blessing is lost because it will not bear hiding. It grows impalpable in the darkness and hides itself from us as we have hidden it from others.

The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequaled.

Benevolence includes everything we do for the sake of others—being kind, tender-hearted and forgiving. Ah! there is no way to teach this well but by example; so let our homes be full of courtesies and thoughtfulness and helpfulness for each other and for those outside.—Helen Knapp Garrett.

A sort of lethargy sometimes takes possession of the kidneys and bladder. They should be promptly stimulated to healthful action by the use of Dr. J. H. McLean's Liver and Kidney Balm.

Gratitude is not only to be felt, but said. There is a prejudice against something called "gush," by both pulpit and press, but I believe in it. The fountains gush, as does the light of the sun in the morning. Thank God for the gratitude that will find expression.—Dr. P. S. Henson.

HEALTHFUL secretions of the kidneys and bladder can be secured by the use of Dr. J. H. McLean's Liver and Kidney Balm.

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The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

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AS A LAXATIVE, It acts mildly, but surely, on the Bowels.

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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending January 10, 1888.)

COTTON.

Low ordinary	7 15-16 @	— —
Ordinary	8 7-16	— —
Good ordinary	9 1-16	— —
Low middling	9⅛	— —
Middling	9 13-16	— —
Good middling	10 3-16	— —
Middling fair	10 9 16	— —
Fair	11 5 16	— —
Galveston middling	9 15-16	— —
Mobile middling	9⅞	— —
St. Louis middling	9⅞	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	5
Fully fair	— —	5⅛
Strictly Prime	— —	—
Choice	— —	—
CENTRIFUGAL:		
Seconds	4⅝	5⅜
Pr. yellow	5 13-16	5⅞
Gray White	6	6⅛
Off whites	6¼	6⅜
Stan. Gran	7 13-16	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	26	28
Strictly Prime	33	34
Choice	— —	36
CENTRIFUGAL:		
Syrup	20	26

RICE.

Head	5⅜	5½
Prime	5⅛	5¼
Good	4⅞	5
Fair	4⅝	4¾
Ordinary	4⅜	4½
Common	4	4¼
No. 2	2½	2⅝
Rough	3 50	4 50

FLOUR.

Choice	3 50	3 65
Fancy	3 85	4 00
Extra Fancy	4 35	4 40
Minnesota bakers	4 50	— —
Minnesota patents	5 15	5 25
Extra fancy	4 50	4 60
Winter wheat patents	5 00	5 10

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	— —	63
Yellow	— —	65
Mixed No. 2	— —	65
OATS:		
Western	42½	43
Texas rust-proof	46	47
BRAN:		
₩ cwt	— —	1 10
HAY:		
Prime	17 50	19 00
Choice	19½	21 00

PROVISIONS.

PORK:		
Mess (Standard)	15½	— —
Prime Mess	13 50	14 00
Rumps	13 35	13 50
BACON:		
Fancy breakfast	11¼	12
Shoulders	— —	7¼
Sides, short rib	— —	9⅛
Sides, long clear	— —	9
HAMS:		
Sugar-cured	12	— —
DRY SALT MEATS:		
Shoulders	— —	6¼
Sides, short rib	— —	8¼
Sides, long clear	— —	8⅛

GROCERIES.

COFFEE:		
Prime	20	20¼
Fair	19	19¼
Common	17¾	18
BUTTER:		
Western Creamery	35	— —
Western Dairy	20	21
Common	13	15
LARD:		
Refined	7½	7⅝
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	9¾	— —
Coal, cases	12¼	— —
Cotton seed	32	— —
Lard		65

VEGETABLES.

CABBAGES:		
Western, per head	12	14
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 25	3 75
KROUT:		
Western, ₩ bbl	10 00	12 50
ONIONS:		
Louisiana	— —	— —
Western	3 00	3 50

BALING STUFFS.

BAGGING:		
2 lb	7½	7¾
1¾ lb, per yd	7	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 00
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	17	18
Southern	17	18
WOOL:		
Lake, per lb	22	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	4	4½
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	18 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2¼	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

A soldiers' riot occurred at Jefferson Barracks, near St. Louis, on the third instant, between white and colored troops quartered there, which resulted in the injury of many men, and probably the loss of three lives.

Senator Beck has been nominated for re-election by the Kentucky Democratic legislative caucus. There was no opposition.

The Pennsylvania railroad miners' train, carrying 500 men returning from work, was wrecked near Shamokin, on the night of January 4. No persons seriously injured.

The State of Alabama has let out all of its convicts, numbering 5,000, on a ten-year contract to work in the coal mines near Birmingham.

Senator Hoar introduced in the Senate, on the fifth instant, a bill for a World's Exposition in 1892, which was referred to a select committee.

Contrary to expectation, the primary elections were held in this city, on the 11th instant, without a single disturbing incident.

The Norris Mills, on Lake Charles, caught fire on the sixth instant, and was totally consumed.

Rev. James S. Johnston was consecrated Bishop of the Episcopal Church of Western Texas, to succeed the late Bishop Elliot. He has been rector of Trinity church, Mobile, for the past seven years, where the ceremony took place, January 6.

The comptroller of the currency, on the sixth instant, authorized the North Texas National Bank, of Dallas, to begin business with a capital of $500,000.

Gov. Ross, of Texas, on the sixth instant, sent to President and Mrs. Cleveland an invitation to be present at the military and civic celebration, which will occur in Austin, May 14-19, in honor of the dedication of the new capitol building, which is expected to be completed shortly before that time.

Mr. Moody began his work in Louisville, Ky., on the eighth instant. Four meetings were held; the aggregate attendance was 12,000.

Two Chinamen were baptized and admitted on probation into the Hanson Place Methodist Episcopal Church, Brooklyn, on last Sunday.

The Anti-Poverty Society will erect a church building in New York. It is understood that Rev. Hugh O. Pentecost will be installed as pastor.

Jamestown, Dakota, boasts of twenty inches of snow on a level.

In the Methodist preachers' meeting in Baltimore, on the ninth instant, Rev. Mr. Clemm read a paper entitled, "A protest against the action of President Cleveland in sending a copy of the Constitution of the United States to Pope Leo XIII., on the occasion of the recent jubilee of the latter." The protest excited a great deal of discussion, the members being about equally divided.

The trial of Logan Sigmund for the killing of Wm. Higginbotham in 1861 was begun on the tenth instant in Rock Castle county, Ky.

The office of the Vicksburg Commercial Herald was destroyed by fire on the morning of the ninth instant.

FOREIGN.

The Liberal Radical Union will give a public reception to Messrs. O'Brien and Sullivan after their release from Tullamore Jail.

The Pope's speech, in reply to the Italian pilgrims, on January 3, is regarded as putting an end to the idea of conciliation with the Italian government.

President Carnot is said to have instructed the French Ambassador at Berlin to assure the Emperor that while he remains at the head of the republic, no French government will be permitted to adopt a warlike policy.

Mr. Spurgeon has rebirmed to Loudou from Menton His health is greatly improved.

It is intended that the national celebration on the occasion of the silver wedding of the Prince and Princess of Wales shall include a public holiday and court and public fetes.

The remains of Napoleon III. and the Prince Imperial will be removed from Chiselhurst to Farnsborough.

It is reported that Mr. Parnell will address several meetings in Ireland.

Gladstone having expressed a wish to see the Pope, the latter has intimated that he would be delighted to meet the English statesman.

The trial, in Paris, of those who have been connected with the Legion of Honor decorations swindle has been resumed. The prosecutor announced that additional evidence had been procured which implicated M. Wilson.

Mgr. Persico, papal envoy, denies that he is intriguing to put a pressure upon Irish priests.

The Journal des Debats, of the ninth instant, officially denies that M. Carnot instructed M. Herbette, French Ambassador at Berlin, to inform Emperor William that as long as he remained President there would be no war.

Six thousand persons crowded the tabernacle on the ninth instant to welcome Mr. Spurgeon home and join with him in celebrating the publication of his 2000th sermon. In the course of his remarks, Mr. Spurgeon said his sermons had an enormous circulation in America, but he received no payment for them beyond an occasional newspaper containing a portion of the stolen property. He hoped the authors would obtain a copyright law.

Late advices from Athens state that the records of the celebrated Temple of Kabeiroi have been discovered by German excavators near Thebes.

The French embassy at Constantinople has received reports from Jeddah of a rising against the Christians. It is said that the French consul there has been killed.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50, for the two publications for one year. Commencing with this date, the price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

What "Peculiar" Means.

Applied to Hood's Sarsaparilla, the word Peculiar is of great importance. It means that Hood's Sarsaparilla is different from other preparations in many vital points, which make it a thoroughly honest and reliable medicine. It is peculiar, in a strictly medicinal sense: *first*, in the combination of remedial agents used; *second*, in the proportion in which they are prepared; *third*, in the process by which the active curative properties of the medicine are secured. Study these points well. They mean volumes. They make Hood's Sarsaparilla Peculiar in its curative powers, as it accomplishes wonderful cures hitherto unknown, and which give to Hood's Sarsaparilla a clear right to the title of "The greatest blood purifier ever discovered."

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After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

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Publisher.

To Our Agents.

Do not fail to read and clip out for reference our new rate for the Southern Cultivator and Dixie Farmer. These prices should enable you to get new subscribers with the greatest ease. Try it. Some time later there will be a good offer made for the benefit of agents.

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HOW TO MAKE MONEY.—Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

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Ocean Springs.

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Quarterly Conferences.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Mutual Union	Jan.	14, 15
Newton, at Hickory		21, 22
Lake, at Lake		28, 29
Brandon, at Brandon	Feb.	4, 5
Trenton, at Trenton		11, 12
Walnut Grove, at Walnut Grove		18, 19
Hillsboro, at Hillsboro (11 A. M.)		20
Neshoba, at Pine Grove		25, 26
Conehatta, at Centerville (11 A. M.)		28
Carthage, at Carthage	Mar.	3, 4
Franklin, at Franklin		10, 11
Marvin, at Marvin		17, 18
Westville, at Pleasant Hill		24, 25
Shiloh, at Bethany	31, Apr.	1
Raleigh, at Price's Chapel		7, 8

District stewards will meet at Forest, February 11, 1888.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Clark	Jan.	14, 15
Shubuta		21, 22
Union, at Ubbin		27, 28
Vossburg	Feb.	4, 5
Sandersville		11, 12
Enterprise		18, 19
Paulding, at Pleasant Ridge		25, 26
Meridian circuit, at Sukalina	Mar.	3, 4
Meridian station	(7 P. M.)	8
Lauderdale, at Lauderdale		10, 11
DeKalb, at Pleasant Ridge		17, 18
Marion		24, 25
Blonsville, at Old Scooba	31, Apr.	1
Leakesville, at Adamsville		7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

R. D. NOGSWORTHY, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Hazlehurst	Jan.	14, 15
Wesson and Beauregard, at Wesson		21, 22
Gallman, at Gallman		28, 29
Crystal Springs	Feb.	4, 5
Copiah, at Sweet Water		11, 12
New Hope, at New Hope		18, 19
Bowerton, at Beboboh		25, 26
McComb City, at Magnolia	Mar.	3, 4
Providence, at Bahala Chapel		10, 11
Adams, at Adams		17, 18
Franklinton, at Mt. Hermon		24, 25
Holmesville, at Holmesville	31, Apr.	1
Topisaw, at Cooper's		7, 8

The district stewards will meet in the Methodist Church, at Brookhaven, Thursday, January 19, at eleven o'clock A. M.

J. M. WEEMS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez—Jefferson Street	Jan.	14, 15
Natchez—Wesley Chapel		11, 15
Hermanville		21, 22
Pisgah		28, 29
Utica	Feb.	4, 5
Rodney		11, 12
Fayette		18, 19
Mayersville		25, 26
Angolia	Mar.	4, 5
Rolling Fork		5, 6
Beechland		11, 12
Providence		18, 19
Roxie		20, 21
Vicksburg		25, 26
South Vicksburg		26, 27
South Warren, at Asbury	Apr.	1, 2

The district stewards will meet at Port Gibson, on Tuesday, January 24, at eleven o'clock A. M.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Seashore, at Hiloxi	Jan.	14, 15
Whittington, at Colyville		17, 18
Ocean Springs, at Ocean Springs		21, 22
Moss Point, at Moss Point		28, 29
Augusta, at Garraway's	Feb.	4, 5
Vancleave, at Pine Grove		8
American, at Ward's Chapel		11, 12
Poplarville, at Purvis		18, 19
Hattiesburg, at Hattiesburg		25, 26
Bethel, at Enimemee	Mar.	3, 4
Mt. Carmel, at Sumrae		10, 11
Columbia, at Columbia		17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. S. WEST, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite City, at Amite City	Jan.	14, 15
Springfield, at Pomachitonla		21, 22
St. Helena, at Nebo		28, 29
East Baton Rouge, at Bethel	Feb.	4, 5
Pipkin Chapel, at Pipkin		11, 12
Woodville		18, 19
Perry's Creek		25, 26
Buyou Sara, at Bayou Sara	Mar.	3, 4
Centerville, at Centerville		10, 11
North Wilkinson, at Mt. Carmel		17, 18
Ambe, at Gloster		18, 19
Livingston, at Port Vincent		24, 25
New River		24, 25

JOHN A. EGGIS, P. E.

JACKSON DIST.—FIRST ROUND.

Sharon circuit, at Mt. Pleasant	Jan.	14, 15
Benton circuit, at Midway		21, 22
Yazoo City station, at Yazoo City		28, 29
Anding circuit, at Bee Lake	Feb.	4, 5
Mt. Olivet circuit, at Fletcher		11, 12
Yazoo circuit, at Mt. Carmel		18, 19
Flora circuit, at Flora		25, 26
Silver Creek circuit, at Lake City	Mar.	3, 4
West Jackson, at West Jackson		10, 11
Jackson station, at Jackson		10, 11
Edwards, at Edwards		17, 18
Raymond, at Bolton		24, 25
Camden, at Sonie Chapel	31, Apr.	1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson on Friday, March 9, 1888, at 11 o'clock A. M.

D. A. LITTLE, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Randolph circuit, at Randolph (Fri.)	Jan.	13
Plantersville circuit, at Plantersville		14, 15
Jemison mission, at Pierce Ch. (Thu.)		19
Clanton and Verbena, at Verbena		21, 22
Bell's Landing circuit, at Bell's L'd'g		28, 29
River Ridge mission, at Bell's L'd'g		28, 29
Black Bend ct., at Rives Ch. (Thu.)	Feb.	2
Camden and Oak Lawn, at Camden		4, 5
Pineapple circuit, at Pineapple		11, 12
Pleasant Hill circuit, at Pleasant Hill		18, 19
Prattville		25, 26
Autaugaville circuit, at Autaugaville	Mar.	3, 4

D. URQUHART, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Coffeeville	Jan.	14, 15
Charleston		18
Chapel Hill		21, 22
Atlanta		28, 29
Pittsboro		31
Banner	Feb.	2
Tocopola		4, 5
Water Valley circuit		7

J. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hollvar	Jan.	15
Friar's Point		22
Fairview		29
Fusmula	Feb.	5
Jonestown		12
Austin		19
Australia		26
Concordia	Mar.	4
Greenville		11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. TOSNELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Pontotoc, at Pontotoc	Jan.	14, 15
Sparta, at Friendship		21, 22
Houston and Wesley, at Houston		28, 29
Buena Vista, at Buena Vista	Feb.	1
Okolona circuit, at Blackwell's Chapel		4, 5
Prairie, at Palue's Chapel		11, 12
Trebont, at Asbury		18, 19
Fulton and Smithville, at Smithville		23
Athens, at Sardis		25, 26

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka circuit, at New Salem	Jan.	12
Harmony circuit, at Snowdown		13
Iuka station		14, 15
New Albany circuit, at Locust Grove		21, 22
Guntown circuit, at Guntown		28, 29
Kossuth circuit, at Bethel	Feb.	4, 5
Blackland circuit, at Carolina		11, 12
Jonesboro circuit, at Ebenezer		18, 19
Ripley circuit, at New Hope		22
Ripley and New Albany, at Ripley		25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar.	3, 4

J. B. STONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Black Hawk, at Acona	Jan.	14, 15
Winona circuit, at New Hope		21, 22
Winona station		22, 29
Newtonville, at Smyrna		26
McCool, at Weir's		28, 29
Newport, at Harmonia	Feb.	1
Carrollton and Greenwood—Carroll'n		4, 5
Shiloh, at Pleasant Ridge		11, 12
Valden, at Columbiana		18, 19
Ebenezer, at Hebron		23
Kelzona, at Kelzona		25, 26
Ethel, at Ethel	Mar.	3, 4
Zilpha, at Friendship		10, 11

R. P. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Shuqualak, at Ridgeway	Jan.	14, 15
Crawford circuit, at Crawford		16
Salem circuit, at Macedonia		21, 22
Brooksville circuit, at Brooksville		23
Louisville circuit, at Louisville		28, 29
Plalsburg circuit, at Mt. Hebron		31
Chester circuit, at Chester	Feb.	4, 5
Walthall circuit, at Walthall		11, 12
LaGrange circuit, at Lewis Chapel		18, 19
Tampico circuit, at Cedar Bluff		25, 26

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Emory, at Hebron	Jan.	14, 15
Corinneville, at Bethlehem		21, 22
Hyhalla and Victoria, at Hyhalla		28, 29
Olive Branch at Center Hill	Feb.	4, 5
Snow Creek circuit, at Harmony		11, 12
Ashland, at Dukes Hill		18, 19
Marshall, at Mt. Pleasant		25, 26
Pine Mountain, at Asbury	Mar.	3, 4
Myrtle, at Dukes Hill		10, 11
Hickory Flat, at Bethel		17, 18

JNO. BAUCHOTT, P. E.

SARDIS DIST.—FIRST ROUND.

Panola circuit	Jan.	14, 15
Pleasant Grove circuit		21, 22
Arkabutla circuit		28, 29
Mt. Vernon circuit	Feb.	4, 5
Chickahoma circuit		11, 12
Cochoma circuit		18, 19
Louisburg circuit		25, 26
Horn Lake	Mar.	3, 4

S. M. TOAMES, P. E.

MEDICAL PROGRESS.—The great physiological discovery of the seventeenth century was the circulation of the blood. The great medical discovery of the nineteenth century was an Aberrative for the purifying of the blood. These two discoveries, Harvey's circulation theory and Ayer's Sarsaparilla, are prominent landmarks in the history and progress of Medicine.

Mississippi Conference Apportionments.

MISSIONS.

	Foreign.	*Domestic.*
Jackson district	$1,290	$310
Vicksburg "	1,290	310
Meridian "	1,220	320
Brookhaven "	1,130	300
Woodville "	1,076	280
Brandon "	930	240
Seashore "	930	240

CHURCH EXTENSION.

Jackson district	$400
Vicksburg "	400
Meridian "	320
Brookhaven "	330
Woodville "	300
Seashore "	300
Brandon "	280

BISHOPS' FUND.

Jackson district	$395
Vicksburg "	195
Meridian "	158
Brookhaven "	158
Woodville "	121
Seashore "	113
Brandon "	105

WIDOWS' AND ORPHANS' FUND.

Jackson district	$600
Vicksburg "	600
Meridian "	550
Brookhaven "	550
Woodville "	410
Seashore "	410
Brandon "	375

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SORGHUM
A LITTLE book that every farmer ought to have is the "Sorghum Hand Book" for 1888, which may be had free, by addressing The Blymyer Iron Works Co., of Cincinnati, O. Sorghum is a very valuable crop for syrup-making, feed, and fodder, and this pamphlet gives full information about the different species, best modes of cultivation, etc. Send and get it and read it.

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Dr. J. S. Combs, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease and advanced to that stage when coughs, pain in the chest, frequent breathing, frequent pulse, loss of flesh and emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

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EDUCATIONAL.

Mansfield Female College.
1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. H. F. Biddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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TO LIVE, TO LOVE, TO DIE.

In a beautiful land, by a heaven-lit sea,
Lo! these were the gifts of God to men,
Three wonderful gifts—ay, more than three,
To live, to love, to die—and then?

To live, to feel the mighty thrill
Of a vital force through nerve and vein;
To think, to know, to move, to will,
And rule a world from a human brain.

To love with a joy as keen as pain,
With a power that holds o'en death at bay,
With a love that brings to life again
Dead hopes that have slept for many a day.

There is something sweet in e'en the hour
That hangs the blackest before the day;
For we look beyond the glooms that lower
And hail the dawn a zone away.

"And then?" Appeareth not what then shall be
Our sight is too short, we can not scan
The far horizon, where the boundless sea
Rolls freighted with countless gifts for man.

What "then" it will be to simply live
Is more than human heart can know,
When deathless forces we shall receive,
And immortal powers through us shall flow.

What "then" it shall be to us to love,
With a perfect love that shall make in one
The parted souls its that now cower,
And blend like mists that seek the sun.

Ah! we have not learned, and shall not know
Till we master the lessons God giveth here:
To live, to love, to die below,
Then rise to things that shall appear.

—The Marble Cross.

Good Resolutions.

BY W. H. ANDERSON, D. D.

These are of easy structure in their formation, and are often easily shattered. If they are formed under intelligent conviction of error, and have reference to immediate action to secure freedom from bad principles, habits, or associations, they may result favorably in securing better living. Self-confidence is necessary, and so the putting forth of personal effort; but, if reliance on the strength of human purpose and the force of mental resolve goes no higher and ignores the direction and support of the truth and grace of God, the sadly tearful defection and fall of Simon will be often repeated in human history.

Sometimes good resolutions are formed under the sting of the lash of conscience, the sense of personal degradation; or the appeal of those we love, or newly awaked gratitude, may lead to sudden determination to pursue a better course of action. Sometimes these mental resolves are only designed as an excuse for neglected duty—a sort of hush money to upbraiding conscience.

When we pass from good resolutions of individuals to that of deliberate bodies—whether met to consider letters or science, politics or religion—we are impressed with the fact that in large numbers of cases compliment may be offered to grand truths, projects and plans. Pledges are readily given by vote, and then neglected or forgotten until the returning annual periods for good resolutions. What an easy short-hand method is often a Conference resolution, to avoid personal responsibility and personal effort! Pledges are given by wholesale to promote this and that, and, indeed, all the prominent church enterprises by individual influence and action. During the year where is that sermon on church education, missions, the Bible Society, church extension, etc., which we solemnly agreed to preach? It is true we complimented the cause and ourselves by the vote, but it was merely compliment after all. We resolve that a church paper is a vital necessity, and we will "strive" to get one, if possible, into each family of our charge. What is the record of our labor? If a mere Conference resolution, or a group of them, could have effected it, the Nashville Advocate would long since have received its 50,000 subscribers, the Bible would be in every home in Christendom, the missionary treasury would be as plethoric as our national vaults at Washington, our church schools of every grade would be endowed beyond even a miser's desire for "more," and we should be fat and flourishing and the world just ready for the second coming of Christ.

Unfortunately, Conference resolutions are often mere forms. We do not like "to be singular;" we can not afford to antagonize men and measures. We find these an important labor-saving machine. We put our church loyalty into print, and our reputations are "all right" without any disturbance of our personal quiet and ease. While these resolutions flatter our church pride and call out the fancy in the beautiful dreams of the glorious hereafter, they are not "paper" that is "bankable." In themselves they build no schools or hospitals, send out no well-freighted missionary ships, fill no treasuries of the Lord. Indeed, they cultivate a disregard of sacred pledges most publicly and solemnly made; and negligence at this point seriously enfeebles other features of Christian character and action. A resolution to act is not the action itself, and, if carelessly made, seriously injures the integrity and consistency of pious character. Fewer annual resolves, with more daily, pious effort, would be more effective of desired religious results. Fourth of July salutes may be soothing to national pride, but guns without bullets or balls would do but little service in actual war.

Perhaps there may be with some, in voting for these resolutions, the mental reservation: "I will do this, if I can without any inconvenience." The reservation is not an addition to the resolution, and is not binding. It may be that our zeal may momentarily rise to fever heat, and then we "vote money and supplies" which, in our cooler moments, we may find difficult to carry out into practice. Still, good resolutions are the harbingers to good action, and should be carefully matured before we publicly commit ourselves to courses of action.

SARDIS, Kentucky.

A Visit to Louisiana Conference.

MR. EDITOR: A visit to the Louisiana Conference is one that I have long cherished to make. The appointment as agent of Centenary College gave the desired opportunity. The session for 1888 was held at Shreveport, La., January 4-9.

Shreveport is a live little city, situated on Red river, in Northwest Louisiana. Several railroads center there. Shreveport has two compresses, with the prospect of another soon; electric lights, two ice-houses, five churches, and an intelligent people. Her merchants are said to be solid and strong, financially. She has more muddy streets than any city or town I have ever seen, North or South. The members of the Conference gave me a hearty reception and a warm welcome as the agent of the college. Several of them mapped out work enough for me, if I had nothing else to do but to travel for the college alone. Oh, that some person who has the money would endow a chair in the college, and let the interest go to the support of an agent—say, for five years—until the college could be endowed, and the patronage of former years brought back!

The Conference has a considerable number of old men, and presents a venerable and strong appearance. She has quite a number of strong and active young men that would be leaders in any Conference. In appearance, R. S. Isbell looks very much like W. P. Barton, of precious memory; R. Parvin, very much like J. L. Forsythe, of like precious memory.

W. C. Dunlap, Commissioner of Education, was present, and gave a plain statement of, and made a strong talk in the interest of Paine Institute. The Conference gave him $300 to liquidate the debt on the buildings, in order to secure the $25,000 as an endowment from the Rev. M. U. Paine, of Missouri, after which he sang the centennial hymn; and there was quite a camp meeting scene.

Bishop Key is quite at ease in the chair, and has made a fine impression on the Conference. Young J. Allen was there. The Bishop being unwell, Dr. Allen was requested to occupy the pulpit on Sunday, at eleven A. M.; also at night. He delighted the Conference and audience with an account of our work in China. I wish the whole church could hear him.

Monday morning presented the usual Conference scene of nervousness and anxiety to rush business through, hence report after report was read and adopted without comment or amendment, until the report of education was presented. The report was a very fine one, and brought forth the usual spirited debate in this Conference. After amendment and adoption, the Conference quieted down, like a sick child that knows it has to take its medicine, to listen to the representations of the various presidents, professors, agents and friends of the institutions of learning in its bounds and elsewhere. Most all things have an end; so must this letter.

The Conference met at seven P. M. to receive the appointments, after which they adjourned to met one year hence in New Orleans.

P. A. JOHNSTON.

FOREST, Miss., Jan. 11, 1888.

Miss Callie Hallaran.

The death is announced of Miss Callie Hallaran, who for several years was principal of our mission school in the City of Mexico. On account of failing health she left Mexico nearly a year ago, and came to Texas, to the family of her sister, Mrs. Charlotte Jones. There, in the midst of those dearest on earth to her, the candle which had shone so brightly slowly burned out. Bishop Keener had great admiration for her. On several occasions we have heard him speak with enthusiasm of her genius as a writer, and her high character as a Christian and a woman. In the NEW ORLEANS ADVOCATE, of December 8, he pays a beautiful tribute to the memory of this gifted and consecrated young woman.

Eagerly rejoicing at meeting our missionaries in the Old City of the Montezumas in the winter of 1885, an hour after the arrival of Bishop Keener and the writer, we were hospitably seated at the table of the superintendent. On the opposite side of the table sat three young ladies. Conversation flowed freely, and the Bishop was at his best. Soon from the opposite side of the table a reply came as rich in insight, philosophy and deep humor as if it had been plucked from some page of Shakespeare. Startled into actual rudeness by the shock of the surprise, the writer looked up and exclaimed: "Do you know what a wonderful thing you have said? Can it possibly be your own?" The twinkling eye and calm, masterful face that looked into mine, forgiving and convincing me at once, has never been lost to memory. When the Bishop and I were alone, he told me some of the things he has published in the just and graceful portrait he drew of Miss Hallaran in the NEW ORLEANS ADVOCATE since her death.

I am not sure that I have seen another woman so gifted. Her whole soul was kindled into enthusiasm for Mexico. The long years of struggle for freedom won her highest admiration. She had made the politics of Mexico a study, and some of the foremost of her statesmen delighted to discuss these issues with her. She never wearied of the praise she gave to the Liberals for their efforts and success in behalf of education. Their achievements in art and music were to her a never-failing source of delight. But from all these she turned to the poor of her own sex, and planned for them so wisely and with such sympathy that when she had, one evening, as we sat in the Plaza, pictured all her plans for them, I said, "Now give *yourself* to this work, and we will see to it that you have all the help you need." She did not tell me why she could not do this then; this she did later, and the reasons were such that they only heightened my estimate of her womanly depth of character. Her opinions on school questions in Mexico were better matured, better illustrated with facts, and more fully supported by a grasp of all the details of the situation than those of any other person I have known. She gave all the time she could spare by intense application and judicious economy of every moment to aid in our mission work. She was teacher of the children of an English banker, correspondent of the Times-Democrat, much sought after by the best people of the city; but the circle was never brilliant enough to delay her when the hour for prayer meeting in the little Mexican congregation arrived, for she presided at the organ, and would not disappoint them. She was to her Mexican girls companion, guide, and guardian angel.

She told me of a time when doubts had greatly troubled her, and I hear now the thrilling pathos of her voice as she said to me one evening returning from church: "I shall never be able to thank God enough for throwing me into the family of dear, good Dr. Patterson. All doubts are gone; my faith and peace are perfect."

Bishop Keener has told of her work. It is hard to stop my pen, which would fain run on. I would not intrude, but less I could not say.

D. C. K.

Methodism in Politics.

When I was very young my father made our abode where Choctaw Indians were all around, and Methodist preachers and people were of the household. After I became old enough to decide that it should be otherwise, it was not necessary for me to go from the Indians, as the United States moved them away, and if I had preferred to separate from the Methodists, I soon came to know that they were as numerous in any other place which I might select; so I remained during a long life near my early home. Upon reflection I am glad that I have always had Methodists about me.

"*Quarum magna pars fui*," reversed.

The Indians at one time owned all the land in North and East Mississippi, with a public road through the center from Nashville to Natchez, on which were houses to accommodate travelers, of whom there were great numbers always going north, being persons who, having descended the Mississippi river on flatboats, and having sold out cargo and boat, returned by this road, before steamboats were introduced. These taverns were called "stands," with the prefix of the owner's name, as Donte's Stand, Osborne, Fulson, and others.

The United States, by treaty, acquired all this Indian domain, and placed agents at these "stands," which were then called "agencies," where Indian affairs were managed, particularly distributing goods of sundry kinds in payment for the Indian lands. I called at one of these agencies, or stands, where the man, evidently in authority, attracted my attention. In appearance, prepossessing, he was respected by the travelers, obeyed by the slaves, and feared by the Indians. He was the superior of a large establishment, consisting of dwelling, store, stables, and numerous outhouses.

At the time of retiring he remarked, in substance: "Servants will show gentlemen to their rooms and beds. Before I bid you good-night, permit me to say that I have family prayers in my room, to which anyone will be welcome. Not to come will be no offense." This was a surprise to me. I did not expect family prayers in such a public place. Upon inquiry I found the name of the man to be Jesse Cole; that he was a Methodist preacher, and acting as United States Indian Agent by appointment from Washington City. Andrew Jackson was President, and was disposed to befriend those whom he esteemed, and in whom he had confidence. Among these were the chaplains among the soldiers whom he had commanded when general. Methodist preachers had come to his notice, and these were not forgotten. This partiality influenced, no doubt, the appointment of Jesse Cole, as it certainly did the appointment of two sons of the Rev. James Given to important offices in Mississippi. William McKendree Given was the son of a Methodist preacher, and named for a Methodist Bishop, William McKendree. He was nominated a United States marshal; Samuel Given, another son, of Methodist preacher, was nominated for the position of receiver of public money at the land office. As these appointees were not citizens of the State, it was an unpopular nomination, and the United States Senate rejected them. The President would make no other nomination until the Senate adjourned, when he appointed the same persons again.

Their father, the Rev. James Given, came to Mississippi and obtained signatures to a petition to the Senate, asking the confirmation of his sons, representing that they were now identified as citizens, and that all the Given family were now, or soon would be, in the State, which really came to pass; three or four sons, and as many daughters, with their husbands, making a valuable addition to the population of the State. William M. and Samuel Given became conspicuous and controlling politicians. The former was at one time senator from that State. Afterwards he was one of the first senators from California.

The intimacy between ex-President Jackson and the son of his old Methodist chaplain may be inferred from the fact that this great man accepted an invitation to, and attended, a reception at the residence of Hon. William M. Given, in Vicksburg, which was an event of great interest and display. Having been present, I know whereof I write. To write more may be tedious. I saw Jesse Cole on his way to Texas.

The Rev. James Given and all his sons and daughters are dead. The last daughter-in-law, Mrs. McWhirter, died recently in Nashville. Her body was brought to Vicksburg, when funeral services were held in the Methodist Church by Rev. C. K. Marshall, and the remains were interred in the cemetery of that city, where the ancestor and others of the Given family have their last resting-place.

E. G. C.

HAZLEHURST, Mississippi.

Dr. Allen's Visit and Work among Us.

At a called meeting of the Board of Missions, held on Monday, January 2, 1888, the following members were present: President E. W. Cole, in the chair; Dr. I. G. John, secretary; Dr. D. C. Kelley, treasurer; Bishops H. N. McTyeire and R. K. Hargrove, Rev. Drs. W. G. E. Cunnyngham, R. A. Brown, and O. P. Fitzgerald, Dr. William Morrow, and T. D. Fite, Esq. The following paper was adopted unanimously:

Whereas, We recognize a providential opportuneness in the presence of Rev. Dr. Young J. Allen among us at this time when the rapid march of events and the urgent needs of our mission fields demands extraordinary activity and liberality on the part of the church;

And, whereas, Dr. Allen's long residence in the East, his deep study of its condition, and his thorough practical acquaintance with its needs as a field for Christian evangelization, eminently qualify him to furnish our people with the information that will give them a proper understanding of the facts and an intelligent sympathy with the plans and purposes of the Board of Missions in its endeavor to enter the doors so wonderfully opened to the church, and stimulate them to prompt hearty co-operation;

And, whereas, Having heard Dr. Allen's presentation of this cause before the Board of Missions and in the pulpit, and being convinced that wherever our people shall have the opportunity to enjoy a similar privilege, their hearts will be enlarged, and they will be aroused to greater zeal for the cause of missions; therefore, be it

Resolved, That regarding Dr. Allen's visit to America as providential, and, if wisely utilized, calculated to be of great benefit to the cause of missions, we give him a cordial greeting in the name of the church.

Resolved, That it is the wish of the Board that Dr. Allen travel as extensively as possible through the church during his stay among us; and that as his visit is necessarily brief, we think it advisable for him to present the cause in as many of our chief cities as possible, where the largest number of persons may be reached in the shortest time, and from which, as centers, we trust the fresh interest he will evoke may radiate in all directions.

Resolved, That a committee of five members of this Board be appointed, consisting of Bishops McTyeire and Wilson, and the Secretary and Treasurer, and Dr. O. P. Fitzgerald, who shall co-operate with Dr. Allen in determining the schedule of visits and method of operations.

Resolved, That we earnestly commend Dr. Allen to the sympathy, prayers, and hearty practical co-operation of all our people, and especially to the pastors of our churches, upon whose special interest and energetic co-operation so much depends in this matter.

Resolved, That we respectfully request the editors of our church papers to give publicity to this action of the Board, and to give their efficient co-operation in all available ways to this movement.

In accordance with the foregoing action of the Board of Missions, the following list of appointments has been made for Dr. Allen, extending to March 11:

Louisiana Conference, held at Shreveport, January 8; Dallas, Texas, January 15; New Orleans, January 22; Montgomery, Ala., January 29; Charleston, S. C., February 5; Charlotte, N. C., February 12; Lynchburg, Va., February 19; Richmond, Va., February 26; Washington, D. C., March 4; Baltimore, March 11.

Dr. Allen proposes to visit as far as possible points intermediate between those named in the foregoing list. Pastors desiring his services can communicate with him at the points above named, writing in the care of pastors in charge.

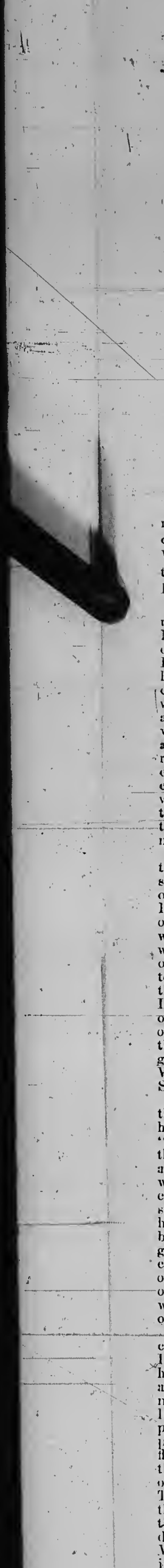
I. G. JOHN, Sec.

The book of Psalms contains about fifty references to *help*, and two thoughts seem to be prominently brought out thereby—Vain is the help of man, and Sufficient is the help of God. In all the trials of life, therefore, there should be confident looking unto God, and earthly losses and griefs should lead to the same resort which David had in mind when he cried unto God, saying, "Be thou my strong habitation." God as a habitation is the great need of every soul. Thus provided for, all is well, whatever may be suffered in any day of adversity. In such a habitation, it may be said, in the words of David, "I shall not be moved."—Watchman.

Christian Advocate.

THURSDAY...JANUARY 19, 1888.

"SO HE GIVES, IN HIS BELOVED SLEEP."



Sleep a little; let your eyes
Close (like the world's tired face) the closer
Who should keep look [illegible]
[illegible]
Sleep a little; let us hands
Rest [illegible]
Now ten fingers [illegible]
[illegible]
Sleep a little; let your heart
Cease [illegible]
Some [illegible]
[illegible]
Sleep a little; let your feet
Yes, no more [illegible]
To you it will [illegible]
[illegible]
Sleep a little; let your will
Stir [illegible]
[illegible]
Sleep, [illegible] mentally it is dark;
[illegible]
This [illegible]
God [illegible]
Sleep a little; let your feet
Stir [illegible]
[illegible]
Sleep, [illegible] mentally it is dark;
[illegible]
On the floor, like [illegible]
[illegible]

—Sunday at Home.

The Woman's Board.

The following address was made to the Louisiana Conference by the president of the Woman's Board of Missions of the Louisiana Conference, Mrs. E. J. Fullilove:

It is my duty and pleasure to urge the claims of the Woman's Missionary Society whenever an opportunity is offered me; and I count myself happy to be allowed to say a word on this occasion in behalf of the Christian women of our Conference who are laboring in this cause. I wish I could—not *almost*, but altogether—persuade our brethren to feel the importance of enlisting every woman of the church in this army of Christian workers. *We* do not presume to have any knowledge to impart to you on the subject of foreign missions.

The inspiration of our zeal is the fruit of your labors, and we still desire to sit at the feet of our Gamaliels and learn of them. But while we listen to your words of wisdom, our hearts burn within us, and even, as Mary, we bring our boxes of precious ointment, and ask to be admitted to the feast that we may break them over the feet of our blessed Lord. You have taught us that our own soul's salvation depends on our efforts toward the salvation of other souls. The outgrowth of this realization is the Woman's Foreign Missionary Society.

The earnestness of our convictions and purity of our motives have been proven by our labors. "By their fruits ye shall know them." The Woman's Missionary Society has proven itself worthy of the confidence of the church, for after years of struggling existence, the Bishops have commended our cause and bid us God-speed. We have gone forth weeping, bearing precious seed into the remote parts of the vineyard; and the Lord of the harvest has promised that we shall come rejoicing, bearing our sheaves with us.

We feel honored in being accounted worthy to work for our Lord, and with a sense of deep humility every consecrated woman asks her own heart: "What must I do for my risen Lord?" In response there comes the pentecostal promise.—"I will pour out my spirit upon all flesh"—followed by an echo from the rocky slopes around the Sea of Tiberias: "Feed my sheep." The glorified Son of Man speaks thus to Peter in thunder tones thrice told, and to his humblest disciples in soft accents of love. We have heard the whispered injunction, and we dare not disobey the command, for *our* blessing in that day lies at the end of this way. The Savior said, she to whom most had been forgiven was capable of most love. Surely women in Christian lands have been raised from the lowest to the highest social plane. We are lost in adoration of the Redeemer who has so exalted us; and as we view the degraded condition of womanhood in the vast expanse of heathendom, our hearts yearn—oh, so earnestly!—to tell them what our Savior can do for them.

This good work necessitates no neglect of nearer duties, as some faint-hearted ones have feared. Our homes and loved ones are well provided for; and, like the prudent woman of Proverbs, we are "not afraid of the snow, for our households are clothed in scarlet." The busy women are those who have the most time. Indeed, the most active missionary women, as a rule, are those who most appreciate and cherish the sweet influences of Christian home-life. That mother who most tenderly nurtures the little immortal beings entrusted to her care, is most alive to the appeals of the sad-eyed children of heathendom, who have never heard of Jesus, the friend of childhood; and that wife who guards most sacredly the sanctity of the beautiful, mystic marriage vow, typical of the Lamb and the Bride, is foremost to light the hymeneal torch in desolate heathen homes. Nor does this work beguile us from the modest womanly virtues which cluster around the sweet mother and wife who is the center and ornament of the quiet circle which gathers around the happy home altar, for where the celestial fires burn brightest, we find the heartiest response to the calls from over the seas. There can be no conflict of duties. Our labors must extend beyond our happy homes if we would rise to a high spiritual plane, and learn that sweet charity which embraces all of God's children in one family.

Some of our sister societies have lived up to this faith, and have accomplished wonderful results. Their good deeds provoke us to emulation.

The Louisiana Conference Society is yet in its infancy, and it is particularly to our condition I would call your attention. In 1879 the Woman's Foreign Missionary Society of Louisiana Conference was organized in Baton Rouge by Bros. Daves, Hannon and Foster, with Mrs. M. W. Reid, president, and Mrs. William H. Foster, corresponding secretary. After four years of energetic labor and partial success, these devout women resigned their office, and, for reasons satisfactory to themselves, advised that the society be reorganized in North Louisiana. Accordingly in 1884 scarce half a dozen women met together in Monsfield during the session of the Annual Conference, and were organized into a Conference Society with the assistance of some of the ministers. The officers were notified of their nomination, and every timid, shrinking woman exclaimed against it. We knew nothing of the work, nor its duties. Some of us had not so much as heard of the Woman's Missionary Society, and, to my personal knowledge, one of us had never even been a member of any committee. Right here failure would have been written on the effort in bold relief had not our venerable, dear father in Israel, Bro. Pipes, come to the rescue by impressing us with a feeling sense of responsibility. We pondered his words in our hearts, and with feeble hands and shrinking feet fell into line, humbly asking God to show us every step of the way. We have since encountered many difficulties, fought great prejudice and opposition by even the members of the household of faith; but we have made some progress. To-day we are still a little band of only 848 members—adult and juvenile—but we are steadfast of faith, trusting in our sincerity and looking unto the Lord for our strength. We have gone too far in this work ever to turn back, and we feel that triumphant success will crown our cause if we can only impress the hearts of Christian womanhood with the feeling so beautifully expressed by an earnest writer: that "the heroism we need is not merely that which can face a frowning world. A harder courage than this is demanded at our hands; that which nothing can discourage; which no amount of opposition can intimidate; which no array of difficulties can dishearten; which no delay in the expected triumph can depress; which does not wait for grand opportunities to serve God, but shakes the world by the grand fidelity it shows in little things; which counts labor, rest and toil sweet when endured for Christ; which answers the call of God in the old prophetic way—'*Here am I*;' a courage that grows more bold as the hope becomes more forlorn, and that snatched victory out of defeat itself."

No words of mine are necessary to arouse your sympathy for the souls of the heathen, nor is this appeal designed to awaken an interest in the noble missionaries who are bravely giving their lives to the work year after year. You are alive as touching these subjects. It is of the workers at home that I am constrained to speak. We must press forward, else we fall.

In this warfare against the idols of ignorance and superstition, in which the great army of our Lord is engaged, it is wise and needful that all the requisitions toward the comfort and safety of the soldiers of the cross should be made; but we must remember that the great Captain's command is paramount to all else—"Go ye into all the world"—even as he said to the armies of Israel: Go up into the land; conquer and occupy. Every good work meets a hearty response in the heart of the true soldier. For the safety of the army let us teach and practice *temperance*. For the comfort of the soldiers let us provide pleasant booths in the shape of *parsonages*. For the true worship of the great congregation let us erect altars along the way and shelter them under consecrated roofs. But we can not tarry long by the wayside, for the command of our King is, "Go ye into *all* the world." The leaven must be hid in the meal and left there, and we must hurry on to hear the King's message to the waiting millions. "Let thy kingdom come," is on our lips, and yet the King tarries until all the *nations* shall have heard the news of his coming. No wayside question is equal in importance to the ultimate victory. We must conquer, and then possess. The first impulse of a new-born soul is to shout the good news ahead. This is the true missionary spirit which has impelled so many noble men and women to rush ahead into the regions beyond as couriers to proclaim the gospel story of the King's coming. The enthusiasm of certain victory has passed all along the line, and even "those who remain by the stuff" have caught the fire of inspiration.

We, the women and children—the weak soldiers in this glorious warfare—want to send words of cheer to the van of the conquering hosts. Will you let us? Or will you say to us that *we* have no part in this work? It is *our* Savior, too, who has revealed himself. It is our King who has said, "Go!"—go or *send*. "Few of us are honored in the going; but every one of us has the birthright in the sending." And when we consider the rich inheritance entailed with the sending even, should the privilege be denied the least soul for whom Christ has died? If every woman and child in Christendom could be taught the individual blessing of this work of love, a pentecost would again descend on the church. If only we could reach the hearing of this part of the church, and show the women their privileges in this line of duty, their hearts would respond in glad measure.

Our Woman's Foreign Missionary Society is well organized to its remotest ranks. Its conception, like the grain of mustard seed, was planted in the hearts of a very few consecrated women. After even nine years' growth it has sprung into the Woman's Board of Missions—a fair, stately tree, spreading its branches far out in every direction—east, west, north and south—giving shelter to the almond-eyed children of the orient, the swarthy-cheeked youths and maidens of the occident.

Brethren, we claim your meed of approval and support in this work. We propose to work, but under the shadow of your wing. The Woman's Board of Missions owns allegiance to the parent Board. As a good wife—faithfully performing her allotted part in the domestic economy, cheered by her noble, sympathizing husband, sheltered under his manly, generous nature—we claim our God-given right of your protection. We know your hearts are in the right place, and it is the glory of noble Christian manhood to furnish protection to the weak. If your judgment approves our work, why not give us cordial support? Experiment has proven that our labors supplement yours and, in truth, cultivate the very principles which you are trying to inculcate.

We desire to enlist the sympathy and co-operation of the ministers in this work. There is efficient help which they can render without an infringment on their special duties. When the Bishops, in General Conference in 1886, commended and endorsed the Woman's Foreign Missionary Society, they enjoined the brethren to "help those women." Some of the ministers have faithfully performed this duty, and the response to our roll call comes up bravely from their charges.

Our societies, however, are confined to a small territory—the Shreveport district.—In two districts there is not one auxiliary: in another, two. Surely "the harvest is white, but the laborers are few." According to the Minutes of the last Louisiana Conference, there are 15,775 members of the Methodist Episcopal Church, South. I presume half this number—7,887—are women and children. If we could arouse this reserve force and put energy into these 7,000 women and children, then the possibilities of the Woman's Foreign Missionary Society in this State would be no mean factor in the church. The brethren who have had experience in this matter can testify that in those churches where there is a Woman's Missionary Society their own collections are rather enhanced than reduced. Our systematic giving cultivates a spirit of generosity, and the children are educated in the good cause to an extent which only the next generation will reveal.

One other consideration is of importance in connection with this woman's work. Our organization leads to active investigation of foreign fields, and a personal interest in missions. The heathen was a far-away subject of our thoughts before we engaged in this work. It was somebody's business, of course, to tell them the good news, but scarcely ours. The spirit of the gospel was rather a sentiment than a principle. To-day, with 50,000 women and children of the Methodist Episcopal Church, South, the heathen is a brother, a sister, and the reflex action of this realization is spiritual growth and more perfect consecration. Our own sisters and daughters have taken their precious lives and laid them on the altar, giving up home friends, all for his sake; and can we leave them—bone of our bone and flesh of our flesh—to perish under foreign skies, while we hug our mantles of superficial, selfish, *so-called* womanly propriety about us, and sit at ease in Zion? The motherly instinct of the savage will follow through fire and blood where their young leads; and must we disgrace the highest type of motherhood by indifference in this glorious cause? You little know the length and breadth and height and depth of mother-love if you think that this rising tide of woman's work can be stemmed through our children. We will learn to love the whole world.

In the Woman's Missionary Society love-feasts thousands of earnest women testify that in this line of work they have attained spiritual heights never reached before.

In our humble opinion there is no surer and more speedy way to infuse activity in the churches than to get the women and children, as well as the men, to work. Let them feel a personal responsibility and interest in the harvest fields; then every dime of mission money will represent self-denial and spiritual benefit as well as material aid. Woman is tender and true, if once her heart is enlisted. The means for usefulness are gladly embraced, and her gifts will come pouring into the Lord's treasury.

As long as woman's care and solicitude circle around her own hearthstone alone, the great wealth of her affections will be centered on selfish things. Self will directly or remotely be enshrined in her heart *an idol verily*, to which will be sacrificed her best gifts. If self be crowded out to admit holier objects, then her precious gold will be wrought into crowns and harps. When God gave to man his helpmeet, he placed them side by side. Are you content to rise to a high plane of Christian excellence and leave this last, best gift entrusted sacredly to your care in the valley of selfish desolation? With the savage, woman is brutalized; with the pagan, she is deified; with Christian manhood, she should be glorified.

The women of Israel were allowed to bring their gold and jewels to the temple—yea, they were commanded; and may not we help to build spiritual temples in heathen lands?

If our ministers, who alone have the ear of these 7,000 women and children of the church, will impress their hearts with their duty in this work, our Louisiana Conference Woman's Missionary Society will soon rank with any in the South. There is strength in well-organized union, and we want every woman in the church to enjoy the blessed privileges of this holy work for the Master. We want an intelligent, earnest woman in every district to superintend and organize auxiliaries; but she can not work effectively, unsupported and unaided by the ministers in charge. If societies are formed and put in communication with the Conference officers, then the way is open for future enlargement.

We beg the ministers to aid us this far, at least, and we feel confident their outlay will return to them with interest. They need not be hindered in their work, for we will carry the mortar while they lay the heavy stones, and together we will pave the highway of holiness for the beautiful feet of them that bear glad tidings.

A Sunday-School Anniversary.

MR. EDITOR: Reflection is the hill from which we can retrospect the past and conjecture the future; and he who ascends often will make sure progress in life. There is no fitter season for us to ascend than the beginning of the new year. 1887 has past, and with it all its joys and sorrows, of which each one has had his portion. For many things we have cause to be very grateful to our heavenly Father; and we should be constrained by his love to enter upon the new year with renewed covenants and vows to endeavor to live more in accordance with his will than we have in the past.

This is the third anniversary of our Sunday-school. Many Sunday-schools from being summer-born, can not stand the winter, and have to go into winter-quarters when the chilling blast of winter comes. But we, being born in the winter, are inured to the cold, and are unacquainted with winter-quarters. Our last Quarterly Conference gave us a new superintendent, Prof. J. W. Beesoa, a young man, deeply pious, and a fine Sunday-school worker, and retired our venerable and faithful old brother, James L. Stewart, who has stood by the Sunday-school through heat and cold, wet and dry, since its organization.

By way of celebrating our birthday, we had, to-day, a complete review of the past three years, in the way of a report of the secretary of the work, which I will give you in short: Organized January 11, 1885, with 16 members; held 49 sessions; average attendance per session, 36¾; total collections, $69 25; average collection per session, $1 43½; average collection per head per session, $.03 5-6; superintendent absent, 0; secretary absent, 3. 1886—Held 49 sessions; average attendance, 53 1-7; total collections, $56 15; average per session, $1 41½; average per head per session, $.02 1-6; superintendent absent, 0; secretary absent, 3. 1887—Held 52 sessions; average attendance, 74¼; total collections, $54 70; average per session, $1 05 1-6; average per head, $.01½; superintendent absent, 1; secretary absent, 3. The highest enrollment for the three years, 166. Fourteen teachers, 4 officers, 14 classes. During the three years, over thirty of the pupils have joined the church. The average attendance for the three years, 53⅔.

It is worthy of remark that our superintendent, notwithstanding he is sixty years old, and lives two miles in the country, was absent only once during the three years. The secretary was absent nine times. This is the secret of our being able to stand the winter. I will let you make the comment.

Our school has been favored with health and life. During the three years we buried only two of the Sunday-school—Bro. Yarborough and little Jessie Boyd. How is that for health in a town of so many children? Our town has grown much in population, and built up two first-class schools and four churches. We voted out whisky and closed the saloons. We have shipped 18,000 bales of cotton.

In another envelope I enclose you a picture of the E. A. Seminary building, so that you may see how the Lord has favored me in my enterprise of building up my school. I am on good foundation now, and the E. A. Seminary is a permanency, and shall be among the first schools of the country.

R. A. SMITH.

ARCADIA, Louisiana.

(Sorry to say the picture did not come.—ED.)

Bro. Jones' History.

MR. EDITOR: Will you be so kind as to publish in your paper a notice for me that I have been appointed by Bro. John G. Jones an agent to sell his history of the Mississippi Conference, of which he was authorized by the Conference to write? He has written it, and the first volume is published, which covers the territory of Abibama, West Florida, Louisiana, Texas, as well as Mississippi.

I have sold nearly one hundred copies in this part of the country, and all I have met are delighted with it. Some have read the books over the second time.

Now, I wish to say if anyone in Alabama, Florida, Louisiana, Texas, as well as in Mississippi will send me the price of the book, I will send them the history by mail or express, at my expense. Price, $1 50. Every Methodist family in the South-west ought to have it by all means. I keep them on hand in Hazlehurst, Copiah county, Miss.

Yours respectfully,

A. H. NICHOLSON.

Bereaved.

MR. EDITOR: The last day of the old year was a sad one to our parsonage home. The dark-winged angel came to bear little Nannie Lou Mitchell, only child of Rev. and Mrs. R. P. Mitchell, to the beautiful land far away. The little stranger tarried only a few weeks, but long enough to be baptized with water in the name of the Holy Trinity, and with the tears and prayers of its fond parents. This is the bitterest cup that Bro. and Sister Mitchell have ever been called upon to drink. May the God of all grace sustain them in this their hour of trial!

J. W. MALONE.

KOSCIUSKO, Mississippi.

(Owing to the absence of the editor at Conference, the above letter failed to appear in last week's issue. We tender our heartfelt sympathy to the afflicted parents.—ED.)

Important Notice.

All applications for aid to the General Board of Church Extension must be on file in our office *April 1, 1888*, to secure attention at our annual meeting, April 12. They can not be tabulated so as to give a full and fair hearing to each in less than ten days, and hence the rule of the Board, which is inexorable and will be strictly observed.

Blanks for applications for help by gift or loan for churches or parsonages can be had free by addressing

DAVID MORTON, Sec.,
529 West Chestnut St., Louisville, Ky.

Missions Gaining Every Year.

The heaviest cost of missions relative to immediate results is at their beginning. For twenty years prior to 1869 the Baptist Telugu Mission averaged more than $460 expenditure to each convert. Since then the average cost has been twenty-five dollars. This represents the decreasing proportion of expense to result in all foreign missions, because: 1. The percentage of converts is increased. After Carey landed in India the average net gain of converts was two and a half per annum; during the last ten years it has been 2,117. In the whole of India, during the years from 1861 to 1872, the increase of native church members was sixty-one per cent. It is probable that on an average the number of converts from heathen nations throughout the world has doubled every fifteen years. 2. The native agency is less costly than the foreign. The interest on $1,000 will support in perpetuity a native preacher in India or China. 3. The native churches are becoming more self-supporting. The voluntary contributions of the churches in the Sandwich Islands have for some years been $24,000 per annum. In Liberia our church has had a steadily increasing membership, with a steadily diminishing appropriation from our Missionary Society. In China only evangelists are supported wholly by us. The maximum aid granted to any native Chinese Methodist is one-half his support.

Many things are most costly at the beginning. It took a long time to bore through the Alps; it does not take long now to go through the tunnel. The first sewing machines cost, relatively, a great sum, as compared with the cost of the same to-day. Thus the greater and disproportionate expense is at the beginning. There never was a time when so much practical results could be traced from money given to foreign missions as now.—Christian Guardian.

It was a shrewd maxim of Wesley not to be positive in things of doubt and uncertainty. "When I was a young man," said he, "I was sure of everything; but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of most things as before."

Paine Institute.

To the Ministry and Membership of the M. E. Church, South:

You have already been informed of my re-appointment as Commissioner of Education. Having resigned a year ago in the interest, as I then thought, of this work, I re-enter upon it with a more profound conviction than ever that God has "opened a great door, and effectual," to the M. E. Church, South, through the medium of the Colored M. E. Church in America.

In the year past I have been under appointment from the North Georgia Conference, at the request of the Bishops of the Colored Church, as missionary to the colored people. My wonder increased as I came in contact with the preachers and people of this church, that the Lord had so marvelously preserved this link of sympathy between the two races in the South. Never have I been so moved as by the simple-hearted confidence of this church in the Bishops and ministry of the M. E. Church, South. More and more am I convinced, as Bishop McTyeire remarked once, that we built wiser than we thought when we organized and set up the Colored Methodist Church.

In some views of the case I might regret the break in my work; in others, of a personal character, I am not sorry. One thing seems plain: by the voice of the church God says to me, "This is the field I call you into." As an obedient son in the gospel, there is but one response: "Here am I; send me." I have this advantage over three years ago: I am known to the church. At that time I was unknown outside my own State and Conference; now I have seen the faces of, at least, a majority of our pastors. My brethren, I can not do this work without your help. Money we must have; but there is something back of that which if you will give me the money will take care of itself, and that is your prayers and sympathy.

I address myself to two distinct objects in re-entering the field: First, the liquidation of the balance due on the grounds and buildings of Paine Institute: and, secondly, the extension of the work by the establishment of, at least, two other similar institutions—the Lane Institute, at Jackson, Tenn., and another on the other side of the Mississippi river. To accomplish the first there is only need that our brethren and friends should pay up their subscriptions made two years ago. Beyond this I shall only ask our preachers to place this matter upon their own conference and the conscience of their congregations just as they do any other missionary cause—not as an assessment, but as a privilege. But this last note of $9,000 must be paid at once. This not only secures to us beyond contingency the $25,000 from Bishop M. U. Payne, but also gives the property that is now worth $40,000 (though it cost the church only $8,000). Will not our brethren who have already given to this cause help us again now? Will not those who never helped us even now? Let the whole church rise up to this call.

Our work is no longer an experiment; it has passed beyond that—"By their fruits ye shall know them." Already the good results are seen and avouched by many witnesses.

One of two things we of the South must make up our minds to: We must take hold of Christian education among the negroes, or else accept bar-rooms as an inheritance to us and our children forever.

In remitting be sure to name your postoffice and Conference. My address is 115 Magnolia street, Atlanta, Ga. State whether you are paying an old subscription or making a new one.

Brethren, pray for us.

Your brother in Christ,

W. C. DUNLAP.

P. S.—Will not our brethren of the entire church press publication this, and help us by a kind word?

W. C. D.

The Saloon in Politics.

From General Clinton B. Fisk, of New Jersey.

The American saloon sits supreme in American politics. It governs in caucus, convention, primary, and ballot box, and will continue its destructive, defiant career until an aroused American conscience shall bury it out of sight forever beneath an avalanche of indignant ballots.

Two hundred thousand dram-shops control our politics: Our whole population go to and fro under the hallucination that either the Democratic or Republican party with varying fortunes of success or defeat is in power. It is not so. Neither of these parties dare strike a blow at the saloon hard enough to knock out of its ranks the distillers, brewers, and dram shop keepers. The Democratic party say boldly, "We won't." The Republican party regretfully say, "We can't." Those who wield the largest political influence in this country are the "obedient servants" of the Liquor Traffic. In the gilded saloon of the cities or dingy bar-room of the cross-road tavern, under the debasing, brutalizing influence of drink, seventy per cent. of our political primaries and caucuses are held. Our pure, bright, well-educated boys on coming to their majority and wishing to take a part in the government of the country, discover that the entrance to politics is through the door of the saloon. Their first lessons in practical politics are received where bad men and corrupt politicians clink their glasses and drink to the success of their party.

Nearly or quite one-fourth of our whole population in the United States dwell in our cities. Fifteen millions of our people have their homes where the saloon is most strongly entrenched and wield its malign power in municipal politics, where blatant demagogues manipulate lazy loafers, where the vicious classes make the dram-shop paramount, and where the public conscience sleeps and snores under the soothing cry of "loyalty to party."

The effect of the saloon on politics in the United States is evil, and only evil, and that continually. The liquor traffic with its controlling influence in politics, supplemented by its lavish expenditure of money in paying for talent and purchasable votes, by its brutality at the polls, and gross fraud in the count of ballots has recently recorded its shameful victories in four great States. Wisdom and patriotism, temperance and sobriety have been overwhelmed in Michigan, Texas, Tennessee, and Oregon. The saloon journals unblushingly boast of their methods of triumph, and publish their thanks to political parties that have done their shameful bidding. In the beautiful city of Detroit, the other day, the Public Leader, a whisky periodical, exhorted its readers to gratefully remember the friends who had so nobly stood by the saloons in their recent conflict with the "preachers, the woman, and cold water fanatics" who were in league against the dram-shops. On the eve of the late election for mayor in that city this Public Leader said:

"The liquor dealers would do well to remember their friends on Tuesday, at the city election. Had it not been for the Republican party this spring, Michigan would now be wrestling with the worst form of prohibition."

The champion advocate and defender of the saloon in Texas, after the defeat of the Constitutional amendment said, "God be thanked for the steadfastness of the Democratic party to personal liberty and their consistent hatred of Puritan notions. Jeff Davis and the Democrats have saved us from the dominion of Woman's Christian Temperance Union."

At a meeting of the Liquor League held in New York not ten days since to consider methods for the defeat of temperance at the approaching local option fight in Atlanta, there was a cool and deliberate calculation made as to the cost of buying 3,000 *nigger votes* to be cast for the "wet ticket." It was thought they would cost a dollar fifty cents each, $4,500 for the nigger votes, and $500 extra to the *man* who was to "deliver the goods"—$5,000 as a thanksgiving offering to the shrine of the drunkard's Moloch at Atlanta was ordered.

How long, Christian citizens of the United States, will any of you consent to be counted among the advocates of the saloon, by registering your votes with the allies and stipendiaries of a system pledged against every agency of a Christian civilization? How long can the republic endure the strain? God hasten the day when the Christian commonwealth and the Christian church shall combine its forces for the protection of of American homes against the ravages of the American saloon, and the deepest disgrace of our great country shall be voted out of existence, and no longer be a factor of our politics.

From E. R. A. Seligman—Professor in Columbia College.

In a democracy the standard of legislation will inevitably conform to the general sentiment and general position of the masses. Government is not carried on by a junto of favorites, as in the absolute monarchy; nor by an intelligent minority, in the interests of a class, as in the aristocracy. The legislators of a Democracy, while representing the entire public, can never be better or worse than that public itself. Hence, the imperative necessity of preventing the deterioration of that public by the influences of the saloon.

The bane of our politics does not lie in the primary system, as practiced in our country until 1845, simply because Democracy has there only begun its march. England and France have advanced a step farther and are gradually adopting the American method. This growth is inevitable. The primary has come to stay.

Reform of politics in the United States, therefore, does not imply a change in the methods of the primary. It depends on a radical alteration in those who compose our primaries, and decide our elections. This can only be accomplished by raising the general social condition of the masses. Hence the paramount importance of a restriction of the liquor traffic. But prohibition in itself is no panacea. It attacks what is as much a result as a cause of the depraved social condition. The remedy must be a wide one. A better economic state of the masses will in itself weaken the recourse to the saloon. Comprehensive measures, therefore, which tend to raise the general plane of social existence among the masses of our voters can alone successfully check this one crying abuse in our political life—the influence of the saloon. The remedy is not merely prohibition—for the evil is inextricably interwoven with the whole social problem. The political atmosphere depends in the long run on the social conditions.

—The Chautauquan.

A Poor Thing is Dear at Any Price.

One of the sure-t evidences of success is the rise of imitators, who, without experience, claim to do what others are doing, quicker, cheaper and more efficiently. Every man in business knows what we refer to. But to men of good judgment in other branches of trade welcome such persons to their credit and esteem? Don't they say: "We will trust the man who has been before the public the longest." Of course they do. Drs Starkey & Palen's Compound Oxygen Treatment for Consumption, Neuralgia and Rheumatism, has been in use for sixteen years. More than forty thousand Treatments have been sold to as many different homes throughout this land. Its success has been marvelous. Two claim imitators are springing up in many parts of the country. Scarcely any higher assurance of the value of a useful discovery or invention can be given than the fact that unscrupulous persons attempt to deceive the public by offering them an article to which they give the same name, and to which they attribute the same qualities. The intrinsic value of an article is best evidenced by efforts to make gain through imitation.

Let it be clearly understood that the only genuine Compound Oxygen is manufactured in Philadelphia, Pa., at No. 1529 Arch street, by Drs. Starkey & Palen. Any substance made elsewhere, and called Compound Oxygen is spurious and worthless, and those who buy it only throw away their money, as they will in the end discover. Full particulars about the genuine Compound Oxygen and its curative properties may be obtained without charge by addressing Drs. Starkey & Palen, as above.

Perpetual reform should be the aim of every church and every Christian, because we are always summoned to higher attainments. But we must be careful to adapt our means to the ends proposed, and remember that many evils can not be abolished by a plan or a proposition. Daniel Webster was wise in saying: "A strong conviction that something must be done, is the parent of many bad measures."

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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Arr. Birmingham	3:20 a. m.	12:35 p. m.
Arr. Attalla	3:25 a. m.	2:30 p. m.
Arr. Chattanooga	5:30 a. m.	6:10 p. m.
Arr. Junction City	2:50 p. m.	2:20 a. m.
Arr. Lexington	4:15 p. m.	3:42 a. m.
Arr. Cincinnati	6:10 p. m.	6:10 a. m.

SOUTH-BOUND.

	No. 1, Limited.	No. 5, Fl. Line
Lve. Cincinnati	7:45 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:00 p. m.
Lve. Junction City	11:25 a. m.	12:50 a. m.
Lve. Chattanooga	6:50 p. m.	3:30 a. m.
Lve. Attalla	9:00 p. m.	4:00 p. m.
Lve. Birmingham	11:10 p. m.	5:30 p. m.
Lve. Tuscaloosa	12:48 a. m.	7:15 p. m.
Lve. St. Louis		8:40 p. m.
Lve. Meridian	4:00 a. m.	10:35 p. m.
Arr. New Orleans	9:30 a. m.	6:15 a. m.

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No. 1, Fast Mail	3:00 p. m.	No. 2, Fast Mail	3:00 p. m.
No. 3, Express	8:25 p. m.	No. 4, Express	7:00 a. m.
No. 5, Bat. Rouge accidation	10:00 a. m.	No. 6, Bat. Rouge accidation	3:45 p. m.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....9:10 a m	No. 2.....5:00 pm
No. 3.....6:25 p m	No. 4.....7:00 am
No. 5.....10:00 am	No. 6.....3:15 pm

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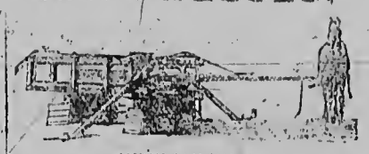

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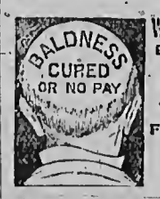

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. G. GUNNCUTT, D. D.

THURSDAY, JANUARY 19, 1888.

Briefs.

Dr. Young J. Allen, our missionary to China since 1859, will be in New Orleans, January 22. It will pay anybody in reach of us to visit our city at that time to hear this great Christian statesman on the missionary work in the East.

The deacons ordained by Bishop Key at the Louisiana Conference are these: F. N. Parker, J. S. Saunders, H. S. Johns, Robert Harry, George A. Mandeville, S. S. Holliday, W. W. Nicholson, J. F. Carroll. These were ordained elders: S. J. Davies, E. B. Galloway.

We have attended three Annual Conferences this winter, and have seen some surprising things. One thing greatly surprised us, and, that is, the number of *editors* we discovered. It is really astonishing how many are running loose in the church. As they say, in hunter's phrase: "The woods are full of them." We received a stock of information and advice sufficient to "run us" during the balance of our editorial life; and we intend to profit by it as soon as we can adjust ourselves, as the brother in Shreveport said, to the "elements of the surroundings."

As our preachers have a good deal to do with books, we publish the following definitions for their benefit, remarking that preachers who have good libraries have had some experiences with the "bibliokepts," but did not know what to call them:

A bibliopegist is a bibliophile with a special regard for bookbindings. A bibliotaph is a book miser. A bibliopole is a bookseller for bibliophiles. A bibliokept is a stealer of valuable books. Mr. Lenox, who would not let Prescott see his Mexican manuscripts, was a bibliotaph, and Sam Pepys was a bibliokept. Bibliolatry is the worship of books.—Art Review.

To the patronizing Conferences who so generously voted "ringing resolutions" in favor of the ADVOCATE, we commend this paragraph from the National Baptist:

It is proper to remind our brethren that no means has yet been developed of publishing a paper without expense. Nor is the current theory that quails and manna fall daily in the yard of the publisher justified by facts. Nor have yet our paper-makers and printers, nor the butcher or the baker, agreed to accept resolutions and good words as cash in payment of their bills. No doubt, in heaven, all these will pass current for the face of them; but just now, you know, we have to have something less spiritual, more carnal and earthly.

The last Southern Review, have you seen it? It is a bimonthly edited by Dr. W. P. Harrison, and published by our House at Nashville under the authority of the General Conference, and costs only $2 per annum. We print below the table of contents of the January number that you may see what it provides for you, and that thereby you may be induced to subscribe for it:

The New Reformation, Fortnightly Review; Dissent in Russia, the editor; The Missionary Cause, W. H. Goodale; Trials and Discouragements of Stewards, Anonymous; The Stars and the Earth, R. Abbey, D. D.; Rise of the Monthly Magazine, the editor; Mr. Wesley's Bitter Pill, "High-Churchman Disarmed;" The Modern Pulpit, Rev. W. P. Lovejoy; Editor's Table—The Plea of the Covetous, The Bangorian Controversy, The Church and Popular Amusements, Early History of Georgia, Mr. Spurgeon and the Baptist Union, Economic Facts and Fallacies, The Church of England, The First English Printer, Extremes Meet, The Inventor of the Steamboat, Difficult Passages of Scripture.

Missionary Advance.

The missionary meeting of the Louisiana Conference was a notable meeting in several respects. The fact of having present a missionary, who had been nearly thirty years working earnestly in this cause in China, was of itself an inspiration of hope that the meeting would be a success. Dr. Young J. Allen gave the Louisiana preachers two of the best missionary addresses they have ever heard. Dr. Allen is an impressive speaker, and his perfect familiarity with the laws and customs of China, and with our missionary operations there from the beginning, gave a freshness to his speeches which was greatly enjoyed by the brethren. His broad views, his comprehensive grasp of thought, his earnest words, his apposite illustrations, his eloquent exhortations—all went like a thrill through our hearts, and awakened in us a desire to do more and to dare more for this great cause than ever. The very fact of sitting before one who had spent the best years of his life in the foreign mission field, and listening to him tell of the toils and sacrifices of the missionaries, and the gradual, but sure success of the mission, placed upon each hearer a new responsibility, and implanted in each heart the holy ambition to be more consecrated to mission work. Dr. Allen's addresses will bear much fruit in Louisiana.

The treasurer's report showed that Louisiana Methodism had made quite an advance along this line. In 1886, reporting 15,775 members, we raised a little over $6,000 from all sources. In 1887, reporting a little over 16,000 members, we raised over $9,000 from all sources. This is about fifty-six cents per member. But when we state the fact that these 16,000 members raised during the week of self-denial $1,890, we believe that no other section of the church can show so good a report. Methodism in Louisiana is coming to the front in missionary finance; but this ADVOCATE will not be satisfied until our church in this State gives as much to missions as she does to support herself. Any lower mark for effort can not be thought of for a moment. We can never demonstrate to the world that we keep the second table of the law until we do as much for other people as we do for ourselves. The motto for each circuit and station in Louisiana this year should be: "*As much for missions as we pay our pastor.*" That much is required as an offset to selfishness and before true beneficence can begin its work.

At Last.

During the few months past, Louisiana has been stirred, as rarely before, on the political question. There were two candidates for nomination for the office of governor put forth by different sections of the Democratic party. The canvass has been exciting in the extreme. An innumerable number of lies has been circulated, men's motives have been impugned; passions aroused and strifes fomented, and a general hubbub created. Last Friday the Nominating Convention at Baton Rouge selected Gen. Francis T. Nicholls as the nominee of the Democrats for governor of Louisiana. We do sincerely hope that things will now quiet down. We wish to say to our constituency that the most important matter now is the selection of men to represent them in the State Legislature. It is a fact well known, that a very determined effort is to be made to repeal the Sunday Law, and, if that can not be effected, to modify its provisions so that it will not affect this city. If there is any place on the globe that needs such a law, it is this city. The present *defective* law has done us much good, and, as defective as it is, we believe a majority of the voters here greatly prefer it to no law on that point. To modify the present law, so as to except New Orleans from its provisions, would result in tenfold more damage than we would have received if we had never had it in force. The reaction in such cases always swings to the extreme limit. To go backward now is simply to lose all that we have gained, and to put ourselves at a disadvantage from which we could hardly recover. We want "able men, men who fear God, hating covetousness" as our law-makers, and we can only obtain them by bringing them forward and voting them in. The Christian people in this State "hold the balance of power," and they must use it in the coming election for righteousness. In these important matters Christian manhood must stand upon its rights, and battle for those rights in a manly, Christian way. The idea of a Christian "being compelled to choose between two evils" is as large and damaging a lie as Satan ever circulated in the earth. There are able, God-fearing, humanity-loving men in every part of the State whose services in these matters can be secured; and such men should be sought out from among the people and put in office. Let the readers of the ADVOCATE set their faces as a flint *against all aspirants for office who are not in determined opposition to the saloon, and against all who are in favor of repealing or modifying the Sunday Law.*

After Conference.

Suggestions come to the mind of every thoughtful participant in the proceedings of an Annual Conference which, at the time, modesty or a feeling of lack of time, or some other cause, keeps from utterance.

We had several stirring episodes during our late Louisiana Conference session:

1. One was the address of Mrs. Fullilove. The delivery and reception of that address were excellent, and, as to its intrinsic merits, the readers of the ADVOCATE will doubtless have opportunity of deciding for themselves. Mrs. Fullilove is the able president of our Woman's Board of Missions. No one could have listened to that paper and the secretary's, Mrs. Foster's, report, which followed, without feeling that woman not only has a right to her share in the world's evangelization, but that with her refined sympathy she is an indispensable factor in the work. The suggestion which I would like to make in this connection is, that these women will never know their full power, and never realize the first fruits of their labor and prayers, till they put themselves in personal contact with the women of the church. Why could not one or more of these women make a tour of the churches during the year, appealing in person to our sisters to organize, and giving the work a start in every pastoral charge which it may never have otherwise? This is no reflection on pastors. Many pastors are poor organizers, especially of women's societies; besides, they have many other pressing interests to look after, and then the sisters of any charge need the inspiration of a visiting sister. I give this suggestion to the ladies, and hope they will consider it at their next annual meeting.

2. Then I might speak of our church extension work. Our Board is now well organized, and our last is, I think, the best report we have ever made. The new movement of a Parker Loan Fund, in honor of the memory of our beloved Bishop, is destined to date a new era of enterprise not only in our own Conference, but wherever the Bishop was personally known. The suggestion here is: Keep this loan fund matter before the public. Let us have large, special donations to it. Every dollar of it will be employed in the erection of churches, and it will be perpetually employed thus, and every church thus erected will be a monument of our glorified Bishop.

3. Now, lastly, the ADVOCATE. Of course, it will speak for itself; but only to those who get it. There is just one sufficient ground on which the circulation of the church paper is urged, and that is the fact that it is the only organ of church intelligence and church enterprise. Whatever the philosophy may be, the fact remains: that the church has its greatest forward movement where the church paper is best circulated.

J. W. MEDLOCK.

NEW IBERIA, LA., Jan. 13, 1888.

A Text and an Exhortation.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the *Lord*: and the creditor is come to take unto him my two sons to be bond-men. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. (II Kings iv, 1-7.)

A good man, a prophet of God, had fallen on sleep, leaving a widow and two sons in poverty. He had been faithful in caring for souls, but had not time to acquire lands and earthly possessions for his loved ones. To those whom he had served and led from darkness to light, and who were indebted to him to an extent not estimable in money, he had left those who were dearer to him than life itself, feeling assured that he might appeal to their sense of obligation as effectually as Paul did to Philemon. But the church had been neglectful, and the widow and sons were in deep distress. The boys were about to be torn from her arms and forced into slavery. But Elisha was there. Better still, the God of Elisha was near. The widow turned to Elisha, and he turned to God for help; and help came. A miracle was wrought; distress was relieved, and the prophet's widow and sons made to rejoice.

Turn we from the Bible to the Minutes of the Mississippi Conference. Here we find that at the last Conference there were *twenty-five widows* of prophets, *twenty or more orphan children* of prophets, and *nine superannuated prophets* who had borne the heat and burden of the day, and all, with one exception, needing help—and sorely needing help. Some were in deep distress. The hearts of the members of the Joint Board of Finance ached as we considered these cases, and the small amount of money we had divided among them. *Only three thousand and eighty-five dollars and forty-six cents!* Well might we add: "But what are these among so many?" We did the best we could with this pittance, and the recipients were grateful for what they received; but, alas! alas! that it should have been so little. Oh, that we had been as full of the Holy Ghost and of faith as was Elisha, and had power to do what he did! Oh, that the Son of Man had blessed and divided and so supplied the wants of each one of these many claimants! *But did God ever work a miracle or permit one to be wrought where there was no need for such display of divine power?* Could we expect a miracle to be wrought when 30,470 members were asked to contribute only $3,500 for a cause so noble and so worthy? And then to think of that small sum not being paid! $3,500 called for, and $3,085 46 paid, leaving a deficit of $414 54! But there was an increase of $492 66 over the contributions of the previous year. For that we thank God and take courage.

Although two more widows and another child and two more superannuates were added to the list at the last Conference, the Joint Board of Finance did not increase the assessment, but *urged that not only every cent of the assessment be collected, but, if possible, be doubled.* To meet the actual needs of these claimants, $10,000 would not be too much; and the church members should esteem it a glorious privilege to contribute to the comfort of the veteran soldiers of the cross, and of the widows and orphans of those who died at the post of duty, and with harness on.

T. L. MELLEN.

WESSON, Mississippi.

The above showing from Bro. Mellen's pen is enough to make the heart sick. These claimants, which the providence of God has left as a sacred legacy to the care of the church, present an opportunity, the best opportunity, for Methodists to show their appreciation of a privilege to do great good; and yet what is the showing? Ten cents apiece to feed and clothe and house those needy ones whom God bids us care for! It is a downright disgrace to Methodism. We beseech the brethren everywhere to go earnestly to work to wipe out this stigma of shame. Don't put off this matter. Begin *early*, and work resolutely *through the whole year* to raise a decent support for these claimants, so that we can, at the next annual convocation, look them full in the face without blushing.

B. H. Sasnett, in the Wesleyan Christian Advocate, has this on "The Tide of Worldliness:"

This worldliness is manifold in its manifestation, yet springs from the same baneful root and unregenerate heart. Destitute of spiritual life, these world-loving members of the church cherish nothing but the outward decencies and proprieties of religion. With them worship is attractive only as the music is artistic and the preaching intellectual. Having no spiritual hungering to satisfy, they turn to the excitement of the opera, the play and the dance, or drown their compunctions in the convivalities and mirth of the banquet.

This spirit of worldliness has reacted not only upon the piety of the church, but upon its doctrinal beliefs. In many places ministers themselves are toying with the "deadly cobra of another gospel" and diluting and adulterating the truths of the Bible with the deadly inventions of "modern thought." The depravity of man is scouted as a myth and the future punishment of the wicked looked upon as the conjured specter of a phrensied imagination.

And a brother who knows much of the church and her real condition made some sad remarks the other day in regard to the future, unless some measures be devised by which church discipline shall be vigorously enforced. The hardest thing to do is to convert worldliness after it becomes domiciled in the church. And it seems to be about as hard to get it out of the church.

It is a great pity that so many of us dread poverty more than we dread sin. And yet poverty may be "honest poverty," but sin can be nothing less than sin and always abhorrent to God, and ever bringing in its train evils which weigh down our spirits.

Notes.

There are many of us who are really poor, but we should remember one fact in our Lord's history; he was never heard to complain of his poverty, yet he was poorer than we are.

After all, poverty is not a very desirable possession. The man who prayed, "Give me neither poverty nor riches," was surely well acquainted with the perils of each. There is not a very wide distance between the rich mean man and the poor envious one. The temptations which beset each are fearful, and very few can withstand them. "Lest I be poor and steal—lest I be full and deny the Lord," are the reasons for desiring neither.

We would, if possible, put a double emphasis upon this little paragraph from the New York Evangelist:

Lazy Christians prevent good. Cranky Christians prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good, is to do good. Take hold and help. Is the next thing. Why stand ye here all the day idle? Dr. Pierson says that "the bulk of professing disciples practically do nothing whatever in discipling others." Canon Wilberforce says that a Christian's duty is to admit, submit, commit, and *transmit*. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you *transmit* to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see your work. "Let every hearer become a herald."

In religion what a blessed habit is trust. It opens all the doors to the incoming Savior and he enters all the avenues of the soul. To "trust Christ" is to *believe* him and to believe *in* him and to receive him *into the soul*. Trust and love have a mutual affinity. The trustful heart and the loving Savior are attracted together and united by a bond of sacred friendship, which nothing but sin can sever. Trust completes its work by that vital act by which we commit all our affairs into Christ's hands and expect from him and through him every needed blessing for this life, and the gift of eternal life hereafter. Trust sits in the heart and by the tongue proclaims that its Lord is a willing, loving, present Savior.

"The saloon," says Harper's Weekly, "is now not merely a resort for drinkers; it has become an organized 'interest' and a very effective form in politics. It nominates candidates and controls elections solely in reference to its advantages, and consequently those who otherwise would be disposed to disregard the question are compelled to interest themselves in it to prevent a degrading and disastrous ascendency in public affairs."

The most serious fact in our present condition is that by means of politics the saloon has the nation by the throat and is choking the life out of it. And yet there are *pretended* statesmen and *pretended* Christians who look on with indifference. Christ said, "He that is not with me, is against me."

The following from a correspondent in Zion's Herald sounds very strange to the ears of Southern Methodism:

When a man can, without rebuke and without suspicion of any ecclesiastical impropriety, lay his plans and make combinations which have for their sole object the exaltation of himself to the sacred office of the episcopacy, then the very spirit and methods of 'corrupt politicians have crept into the church, and the cry, "To the victors belong the spoils," lingers not far behind. The writer does not say these things are being done in Methodism. We do say that the tendency is in this direction. There are some pretty 'solid straws which by their movements show which way the wind is blowing. It is a good time to call a halt. As our beloved Methodism turns her face toward the dawning of the twentieth century, let her stand in robes unsullied by unholy ambition and the greed of office. Before all nations let her stand as the most conspicuous example of unselfish devotion to Christ and humanity the world has ever seen.

George Whitefield was an orator of transcendent power, the most wonderful preacher of his time; Charles Wesley was vehement and fiery in exhortation; John Wesley was the calmest preacher of all who were connected with the early years of the great revival, and yet no man of them all produced such immediate and indescribable effects upon the people. Why? We judge that it was because he was the most genuinely and profoundly earnest man of them all, and the people felt, and yielded to the power of his unutterable conviction and love. And in the same way we account for the success of Thomas Maxfield, Sammy Hick, Billy Dawson, Wm. Carvosso, and many more. Genuine soul-earnestness is power.

The above from the Western Christian Advocate is commended to our readers. We would simply ask, Why was John Wesley "the most genuinely and profoundly earnest man of them all?" We think, because he had more faith. Paul said, and so did the Psalmist, "We believe and therefore speak." The effectiveness of a man's preaching depends upon the depth and breadth and height of his faith. Get a big faith, if you want to preach effectively.

Personals.

The following is from the Texas Christian Advocate:

On Monday before Dr Winfield's death Dr. Hunter came to see him. Opening his eyes, he recognized his old friend and co-laborer. Dr. Hunter, taking his hand, said: "Bro. Winfield, you are in the hands of the Lord now." "Yes," he replied, "good hands! Safe quarters!" These were the last words he ever uttered.

A note from N. J. Sheely, Paulding, Miss., dated January 12, brings the sad intelligence of the death of Rev. J. C. Brogan, of the Mississippi Conference. He died of pneumonia after but a few days' illness. "One by one" the Lord is calling the laborers and giving them their hire. We extend our sympathies to the friends of our brother.

R. D. Norsworthy, P. E., writes:

A preacher is needed to fill the vacancy caused by Bro. Brogan's death. Let any who may desire to take charge of this work address me at Meridian, Miss.

The Methodist Advance, of Goldsboro, N. C., has been sold to L. A. Potter, who is editor and proprietor. He is a layman of the Methodist Church and an editor of experience. While we regret to part from Bros. Bobbitt and Robey, we extend a welcome to the new editor

Every pastor who reads the NEW ORLEANS CHRISTIAN ADVOCATE carefully during this year of grace will be able to do better work for Christ in the way of saving souls and raising money for the enlargement of his kingdom than ever before. Mark the prediction.

The following is from the Nashville Christian Advocate:

One of the Presbyterian Churches in Nashville has a "committee on the sexton." This is a good idea. Every church ought to have such a committee—a committee of one, wide-awake and able-bodied.

The last Alabama Christian Advocate records the death of Rev. J. H. L. Davis, of the North Alabama Conference. He was a graduate of Vanderbilt University, and a young man who gave promise of great usefulness in the church.

The residence of Rev. C. D. Oliver, Calera, Ala., was consumed by fire on the night of January 3.

Dr C. K. Marshall has an earnest article in the Nashville Christian Advocate, of January 7, on a very important subject. Cheap literature of the right kind is one of the pressing needs of our church, and yet we seem indifferent to it.

We are sorry to part with our young brother, Rev. S. H. Werlein, who has been transferred to the St. Louis Conference. He carries with him the good wishes of his Louisiana brethren, and they commend him heartily to the Methodists of St. Louis.

A Presbyterian minister out West somewhere raised a storm when he refused to marry one of the members of his Sunday-school to a liquor dealer! We admire that man's "grace."

N. B—The first week in April is designated as the "week of self-denial and prayer" for this year. Let us keep it before the people, so that when it comes everybody may be ready.

A brother, whose work is among the Red men of the West, writes: "We are busy putting up our summer ice; a new thing under the sun to me. Every visit of our dear old ADVOCATE is hailed with delight." The ADVOCATE hopes to be always a delight to its readers.

Rev. Horace Jewell takes charge of the editorial department of the Arkansas Methodist for the present. Bro. Jewell is an old co-laborer of ours, and we extend a warm hand to him in this enterprise.

Dr. Barbee, the Book Agent, is calling for the outstanding Publishing House bonds. His aim is to cancel the entire indebtedness of the House by April 1.

Bishop Key appointed the editor of this paper to the Dryades Street charge, in this city. It is a congregation of Germans principally.

Bro. D. L. Cogdell, of North Mississippi, writes that Iuka station raised during the week of self-denial sixty-three dollars and thirty-five cents. Now, if those figures be moved up to one hundred dollars during the week of self-denial, this year, we will be glad to chronicle the fact.

The postoffice address of Rev. J. G. Sibley is Fair River, Miss.

A certain church paper, in its last issue, contained *eleven* clippings from the NEW ORLEANS CHRISTIAN ADVOCATE and gave it credit for *two*! We can stand it if the other party can.

The white Methodists of Virginia number more than the white Baptists, Presbyterians and Episcopalians combined, is the way Bro. Lafferty says it.

It is estimated that the total average circulation of the seven principal magazines of New York City reached 650,000 copies each month; which is 7,800,000 copies a year.

Gen. E. S. Bragg, of Wisconsin, has been appointed Minister to Mexico, in place of Judge Manning, deceased.

Rev. Dr. Alfred S. Patton, editor and owner of the Baptist Weekly of New York, died January 12, aged 62 years.

The big fog in London last week suspended travel by water and greatly impeded the railway service. Several vessels went ashore and numerous fatalities occurred.

President Fitzhugh, of Whitworth College, was pleased to make us a call last Saturday, and he gave us a delightful half-hour visit. His college is going up, up, up all the time. Besides being interested in his special work, President Fitzhugh has an eye that ranges over the whole church and takes a broad view of the needs of the work and the dangers around. What a boon is the co-operation of such laymen in the affairs of the church!

Items of Interest.

Baron Hirsch has given $10,000,000 to found primary schools for the Jews in Russia. It is estimated that the interest on this sum will found and maintain 1,000 schools with 50,000 children.

There will be three World's Fairs this year. Barcelona, Melbourne and Vienna are the places where they will be held.

The Methodist Episcopal Church has two Conferences in Alabama, and each covers the entire State. One is white; the other, colored.

Mr. Moody goes to the Pacific Coast about February 1, to spend a month or two.

Rev. Lyman Abbott has been selected as pastor of Plymouth Church, at the same salary paid Mr. Beecher.

The Spanish government will celebrate the fourth Centenary of the discovery of America.

Dr. John Hall, of New York City, gets a $20,000 salary from his church. We know one or two preachers in Louisiana who could manage to "worry through" on $55 a day.

The Adams Express Company handled 50,000 packages the last few days before Christmas.

The Great Eastern has been sold for $80,500 and will be broken up for old metal.

Senator Blair has written a book called, "The Conflict between Man and Alcohol."

Mrs. Jeremiah Porter, Chicago's first school-teacher and the wife of Chicago's first preacher, died January 1, in Santa Barbara, Cal.

The Supreme Court of Massachusetts has decided that, under certain circumstances, shaving on Sunday "is essential to a man's health and cleanliness."

In Europe, clocks are coming into use which run five years without winding or regulating.

The discussion of the temperance question is continually letting in more light. One of the most significant facts yet brought to view is stated by Hugh Price Hughes in a temperance address lately delivered in the West End Mission, London. In Edinburgh there was a gin distillery with a million and a half capital. In Sheffield there was a large iron foundry with the same capital. In the distillery 150 persons were employed; in the iron foundry 3,000 persons were employed. By a little figuring, we see that it takes $10,000 invested in the liquor business to employ one worker, while $500 will employ one in the iron trade. By figuring a little further, we see that any legitimate business will maintain twenty persons, where the liquor business maintains only one. There is where the profit comes in to the liquor dealer, and there is where nineteen persons are unemployed. If we will take the number of persons engaged in the manufacture of liquors and multiply that number by 20, we will see how many people would find remunerative employment if the money now invested in liquor-making was invested in the manufacture of cloth or iron or in some other legitimate trade. These facts very plainly indicate the source of poverty and trouble among the working class. Every liquor-making establishment in the land throws out of employment twenty persons to every $10,000 invested. If the liquor traffic in this land were prohibited and the capital invested in other branches of industry, it would give employment to every unemployed man and woman in the country. But who cares for the unemployed?

Uncle's Fat Wife.

Why is the lotter P like uncle's fat wife going up hill? It makes ant pant (mint) and cooling off too soon produces coughs and colds. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure her.

Louisiana Conference Minutes.

The Committee on Publication of the Minutes of the past session find that to pay for publication the assessment to each charge will be one-fifth of the apportion for Bishops for 1887. Pastors will please take this collection immediately, and forward same without delay. If prompt attention is given, the minutes will be ready for mail by February 10, and distributed promptly, prepaid.

T. K. FAUNT LEROY,
HUGH JAMIESON, JR.

Letter from Japan.

MR. EDITOR: I have but a few minutes in which to write, but it is to tell you of the increased interest in the Christian religion in many places in the "Land of the Rising Sun." I have just had a few lines from Dr. W. R. Lambuth, who has just been to Nwajima, on the south end of Shikoku. He writes me of the great interest there among many in the religion of our Lord. He says:

Dear Father: I wrote you from Nwajima that I arrived there on December 7. Preached that night at the house rented by these people who are studying the Bible, and the next night I preached to 500 persons in the theater, as the rented chapel was insufficient to hold them. Baptized two and registered six probationers; organized a Methodist Society, appointed (one of the two) a class-leader; gave them some Testaments, hymn books and catechisms, and left them happy and resolved to labor and pray for the growth of the church. My arrival and sermons were opportune, being right on the heels of the Buddhist lectures against Christianity.

He also writes me from Oito, in Bungo Kiushu, where he found a deep interest in Christianity, and especially among some of the prominent men of the place. The provincial judge said: "Send us a native preacher who can preach the gospel and teach English, and we will support him. We also want a missionary and his wife to come and live among us, and we will pay them $125 per month, and find them a house." Surely the Lord is moving upon the hearts of many among the people. Help us, dear brethren. The Macedonian cries still come to us, and we have not men enough to meet the call. Send us the man you have promised; and may the blessing of God be with him!

Your brother in Christ,
J. W. LAMBUTH.

Lambuth Fund.

Previously reported		$1,050 15
Mrs. E. Robertson	Cash	1 50
Rev. W. Wimberly	"	1 00
Vernon Ct., La. Conf.	"	1 00
A. K. Watt	"	1 00
F. H. G. Taylor	"	2 00
Total to date		$1,056 65

JANUARY 19, 1888.

Notice.

Rev. E. A. Flowers has been appointed preacher in charge of Washington circuit, Mississippi Conference.

W. L. C. HUNNICUTT, P. E.

EAST MISSISSIPPI FEMALE COLLEGE,
Meridian, Miss.,

Opens its doors for a few more pupils on January 30, or February 1, 1888. Those who desire to enter then for the five months' session will please apply immediately to secure places. Unexcelled advantages in Literary Department, in music, art and industrial arts. Enlarged facilities, patronage increased beyond previous years. A fine health resort from malarial districts. One of the most delightful schools for Southern girls in the South. Your daughter needs an education; here is the place for her. Address at once.

A. D. M'VOY, Pres.

Le Conte Pear trees grown from cuttings. Apply to W. R. STUART, Ocean Springs, Miss.

Experiments prove that an electric current would pass entirely around the globe in one-half of a second.

GREAT depression of spirits, without known cause, a yellow, spotted complexion, especially on the forehead, indicates a diseased condition of the kidneys. Cure such trouble with Dr. J. H. McLean's Liver and Kidney Balm.

Books and Periodicals.

BOOKS.

From George Wharton & Bro., 5 Carondelet street, this city, we have received the following:

GRITLI'S CHILDREN. A story for children and for those who love children. Translated from the German of Johanna Spyri. By Louise Brooks. Cupples & Hurd, Boston. Price, $1 50.

OLD NEW ENGLAND DAYS: A STORY OF TRUE LIFE. By Sophie M. Damon. Cupples & Hurd, Boston. Price, $1 25.

DIET IN RELATION TO AGE AND ACTIVITY. By Sir H. Thompson, F. R. C. S. Cupples & Hurd, Boston. Price, fifty cents.

From Eyrich, 130 Canal street, we have received the following:

THE PRINCIPLES OF THE ART OF CONVERSATION. By Prof. J. P. Mahaffy. G. P. Putnam's Sons, New York. Price, seventy-five cents.

WHAT THE WIND TOLD TO THE TREETOPS. By Alice Brotherton. G. P. Putnam's Sons, New York. Price, $1 25.

With the compliments of the publishers, Robert Clarke & Co., Cincinnati, we have received:

PAINTINGS IN OIL. A Manual for Students. By Miss M. Louise McLaughlin. Square, 12 mo. Price, $1.

This is the fourth in the series of art manuals from the pen of this popular writer, and is well worthy the attention of artists.

PERIODICALS.

—The Living Age—new volume. The number of Littell's Living Age, dated January 7, begins a new volume—the one hundred and seventy-sixth—of that standard weekly magazine. As periodical literature has been growing from year to year in extent and importance, The Living Age has gone on increasing in value. It is a necessity to the American reader who would keep pace with the best literary work of the time. The first number of the new year has the following table of contents: The Life and Letters of Charles Darwin, Contemporary Review; The Magic Fan, by John Strange Winter, author of "Bootle's Baby," etc., English Illustrated Magazine; Mohammedanism in Africa, Nineteenth Century; Lord Macaulay and Madame D'Arblay, National Review; A Dramatic Effect, Blackwood's Magazine; The Future of the Negro, Spectator; Early English Navigators and Their Nautical Instruments, St. James' Gazette; New Names for New States, Spectator; Old Silver, St. James' Gazette; with choice poetry and miscellany. This, the first weekly number of the new volume, is a good one with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

These January periodicals have been received:

—Woman. A monthly. Woman Publishing Company, New York. Price, $2 75.

—Outing. A magazine of recreation. 140 Nassau street, New York: $3.

—Babyhood. A magazine for mothers. Babyhood Publishing Company, 5 Beekman street, New York. Price, $1 50.

—Southern Review. Southern Methodist Publishing House, Nashville, Tenn. Price, $2.

—Wide-Awake. An illustrated magazine for children, and one of the very best. D. Lothrop & Co., Boston. Price, $2 40.

—Bee Culture. Medina, Ohio. Price, $1.

—Good Housekeeping. Clark W. Bryan & Co., Springfield, Mass. Price, $2 50.

—Book-Buyer. Charles Scribner's Sons, New York. Price, ten cents.

—Book-News. John Wannamaker, Philadelphia. Price, five cents.

—The Pulpit Treasury. E. B. Treat, 771 Broadway, New York. Price, $2 50; clergymen, $2.

—The Sidereal Messenger, conducted by W. W. Payne, Carleton College Observatory, Northfield, Minn.

Mississippi Conference Apportionments.

MISSIONS.

	Foreign.	Domestic.
Jackson district	$1,290	$310
Vicksburg "	1,290	310
Meridian "	1,220	320
Brookhaven "	1,130	300
Woodville "	1,070	280
Brandon "	930	240
Seashore "	930	240

CHURCH EXTENSION.

Jackson district	$400
Vicksburg "	400
Meridian "	390
Brookhaven "	310
Woodville "	300
Seashore "	300
Brandon "	280

BISHOPS' FUND.

Jackson district	$195
Vicksburg "	195
Meridian "	158
Brookhaven "	168
Woodville "	121
Seashore "	113
Brandon "	105

WIDOWS' AND ORPHANS' FUND.

Jackson district	$600
Vicksburg "	600
Meridian "	550
Brookhaven "	550
Woodville "	410
Seashore "	415
Brandon "	375

Mansfield Female College—1888.

One hundred dollars, paid in advance, will entitle new pupils to board, tuition and music for the term beginning Monday, January 2, 1888, and ending Wednesday, June 13. Seventy-five dollars will pay board and tuition in the literary department, without music. Let those who have been attending home schools during the fall term avail themselves of this offer.

F. M. GRACE, Pres.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein, in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is an immense stock to select from. The wares of the best manufactures in the world can be found on sale at this mammoth establishment, at prices unheard of and terms which bring within the reach of everyone, making an endeavor, the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibit, showing forth the liberality and fair dealing of the great piano house of P. Werlein, 124 Canal St., New Orleans, La.

What shall it profit a man if he eat a 75 cent dinner and then get sensick?

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

An early settler—A man who pays for his lodging before going to bed.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

SPECIAL ANNOUNCEMENT.

The Cincinnati Commercial Gazette
FOR THE YEAR 1888.

This will cover a period of great importance IN BUSINESS AND POLITICS.

The election of the nominee of the Chicago Convention, June 19, 1888, means:
The Protection of American Industry;
The Protection of Our Coasts against Foreign Enemies;
The Maintenance of American Ideas in All Things;
Honesty and Economy in All Departments of Government—National, State and Municipal;
In Elections a Fair Vote and an Honest Count.

Protection Against the Pauper Wages of Europe

is the true policy for American Labor. Fair Pay for Fair Work insures a Home Market for Home Products of all kinds.

These headlines indicate *Republican Principles* and the policy of the COMMERCIAL GAZETTE. It will also contain all the news, domestic and foreign. *The Weekly is its field.*

Subscribe for and read a paper that will have ALL THE NEWS, and give no uncertain political sound. The best Paper is always the Cheapest.

The Weekly Gazette.

One year, $1.00; six months, 50c.
Sample copy FREE. Send for one.

TERMS OF THE DAILY COMMERCIAL GAZETTE:

	1 Month.	3 Mos.	6 Mos.	1 Year
Sunday and Daily, $1 25	$3 50	$7 00	$14 00	
Daily except Sund'y 1 00	3 00	6 00	12 00	

THE COMMERCIAL GAZETTE Co., Cincinnati.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & CO., HOMŒOPATHIC CHEMISTS,
LONDON, ENGLAND.

What Choirs Need.

ANTHEM BOOKS.

Emerson's Anthems of Praise. $1; per doz. $9.
Perkins' Anthem Harp. $1 25; per doz. $12.
American Anthem Book. $1 25; per doz. $12.
Order with Ditson's imprint.
Dressler's Sacred Selections. $1 50; per doz. $13 50.
Lane Deo. Henshaw. $1; per doz. $9.
Sanford, Palmer & Trowbridge. $1; per doz. $9.
Vox Landis. Ernst Leslie. $1; per doz. $9.
Dow's Responses and Sentences. 80c; per doz. $7 50.
Perkins' Easy Anthems. $1; per doz. $9.
and many others. Please send for lists and descriptions.

Singing Societies and Clubs need

Chorus Books, as Emerson's Chorus Book. $1.
Perkins' Glee and Chorus Book. $1.
Apograph. Zerrahn. $1.
Concert Selections. Emerson. $1.
Also the Choruses of the Oratorios. (See lists.)

Cantatas (Classic), as Mendelssohn's Christus, 40 cts.; Rheinberger's Christoforus, $1; Three Holy Children, Stanford, $1.; Fair Melusina, Hofmann, 75c.; Wreck of the Hesperus, Anderton, 35 cts.; Battle of the Huns, Zollner, 80 cts.

Cantatas (Scenic). Joseph's Bondage, Chadwick, $1.; Ruth and Naomi, Dahroech, $1.; Rebecca, Hodges, (easy) 65 cts.; Esther, Bradbury, (easy) 50 cts.

Also more than a hundred Masses, containing the best and sweetest of sacred music.

Any Book Mailed for Retail Price.
Oliver Ditson & Co., Boston.
C. H. DITSON & Co., 867 Broadway, New York.

WALL PAPER
AND WINDOW SHADES.
Cheapest House in New Orleans.
BROWNE & JENKINS,
174 CAMP STREET.
Write for prices. Samples sent to country free.

MISCELLANEOUS.

LOUISIANA
STEAM
SASH, BLIND AND DOOR
FACTORY,
299, 301, 303, 305, 307 Gravier Street,
NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.
Orders promptly attended to.
Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,
Attorneys, Counselor and Solicitors,
No. 5 Commercial Place,
Corner of Camp Street,
P. O. Box 3080. NEW ORLEANS, La.

JENKINS' HOUSE,
NOW OPEN.
For the reception of Permanent and Transient Boarders.
COR. ST. CHARLES AND POYDRAS STS.
Entrance, 151 Poydras Street.
Good Board, Comfortable Rooms, Moderate Rates.

WOODEN-WARE,
WILLOW-WARE, BROOMS, BRUSHES,
FISHING TACKLE, OYSTER TONGS, OARS.
—ALSO—

Ammunition,	Hopes and Twines,
Base-Ball Goods,	Scales—full line,
Bottles and Flasks,	Soaps and Perfumery,
Corks,	Stationery,
Demijohns,	Stone-Ware,
Extracts,	Tin-Ware,
Hardware,	Table Glass-Ware,
Kegs—full line,	Whips,
Lamps and Lanterns,	Well Buckets, etc.

FIREWORKS AND FIRE-CRACKERS
J. C. MORRIS,
Nos. 40, 42 and 44 TCHOUPITOULAS STREET.
E. F. MACKIE. E. F. DYER, T. G. MACKIE,
MANAGERS.

FIRE INSURANCE.

Liverpool and London and Globe
INSURANCE COMPANY.
Largest Fire Office in the World.
Losses paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.
All Losses Paid in Cash without Discount as Soon as Adjusted.
Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.
Directors in New Orleans—J. F. SCHRODER, Chairman; NEWTON BUCKNER, RODOLPH WOESTE, A. DELVAILLE.
CLARENCE F. LOW, Asst Res't Sec.
HENRY V. OGDEN, Resident Secretary.

Hope Insurance Company,
186 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)
ESTABLISHED IN 1857.
CAPITAL PAID UP..... $250,000 00
ASSETS, JAN. 1, 1887..... $401,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
MAURICE STERN, Vice-Pres.
LOUIS BARNETT, Secretary.

DIRECTORS:

John I. Adams,	Henry Heer,
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Pearl Wight.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1869.
CASH CAPITAL..... $400,000
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.
Annual and Term Policies issued on Desirable Fire Business.
W. H. LYMAN, President.
J. H. OGLESBY, Vice-Pres.
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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

SCOTT'S FLOWERS
30 Years' Experience in growing our strong and reliable ROSES, & FLOWER SEEDS of extra choice quality. Grand Specialties in PLANTS, BULBS Rare Novelties of great beauty. Handsomely illustrated Catalogue for 1888 with a lovely Colored Plate of Three Choice New Roses sent FREE to any address. Send for it now. ROBERT SCOTT & SON, Philadelphia, Pa.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.

FOR EVENING WEAR.

A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphurescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

Just received direct from PARIS the very Latest Novelty in PLUSHES, LOOP BOURETTES in Fifteen Different Shades.

In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Filets. GAUZES in Lamies, Medora, and Fancy Effects. CREPONS, Plain and Satin Stripes. LACES—Fedora, Point-d'-Espirit and Tunisian. Pearl and Beaded Netts and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

155 and St.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO STERN'S Fert. and Chem. Man'f'g Company

14 UNION ST., New Orleans, La.

—MANUF'RS OF— HIGH GRADE BONE FERTILIZERS PURE GROUND BONE, ACID PHOSPHATE, KAINITE, Etc.

Write for Agricultural Hand-Book.

WM. H. PIERSON.
STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

The Southern Insurance Company
OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., M. Schwabacher, J. H. Menge, T. J. Woodward, F. G. Ernst.

We Now Offer Goods at Prices that Surpass All Other Triumphs.

We find our stock much larger than usual at this time of the year, and in order to bring it down we have made some WONDERFUL REDUCTIONS.

WOOLEN DRESS GOODS.—Big additions to the 5c, 10c and 15c counters. Extra-wide French Tricots, 50c; reduced from 60c. Very fine Cashmere, double width, 25c; reduced from 35c. All-wool Nun's serge—"all colors"—35c; reduced from 50c. Wide-Wale Camel's Hair Mixture, 16c; reduced from 20c.

SILKS AND VELVETS.—No such inducements ever offered before. Good Black Silk, 50c; reduced from 75c. Round Cord Black Silk, $1. Reductions in Colored Silks are worth attention.

BLACKS—BLOCKADES—NEWMARKETS!—EVERY WRAP now less than cost. *Worth your while to come and see us.* Fine Newmarkets, $4; reduced from $6 50. Fine Newmarkets, $5; reduced from $3. Fine Newmarkets, $10; reduced from $15.

Strangers visiting the city, call on us.

We will take pleasure in showing our stock and prices for comparison.

J. A. Braselman & Co.,
586 - - - MAGAZINE STREET - - - 588
NEW ORLEANS.

W. C. SHEPARD, 49 Camp Street, New Orleans.

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$16	American Porcelain Dinner Sets, 136 pces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

$5.00 BIBLE!

A Handsome Family Bible, bound in Morocco Gilt-edge, 2,000 Illustration Family Record, etc. This Bible retails for $10 and $12. I have 50 of them on hand, and will close them out at $5 each. Some Bibles in American Morocco or Arabesque for $4.

J. C. GRANT, Successor to FINLEY & GRANT, 50 and 52 Baronne St., New Orleans.

BURPEE'S SEEDS, FARM ANNUAL FOR 1888 Will be sent FREE to all who write for it. It is a handsome book of 182 pages, with hundreds of illustrations, Colored Plates, and tells all about the BEST GARDEN, FARM and FLOWER Garden Topics. It describes 1000 Novelties in VEGETABLES and FLOWERS, of real value, which cannot be obtained elsewhere. Send address on a postal for the most complete Catalogue published, to W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

The Great Church LIGHT.

PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 551 Pearl Street, N. Y.

Our Young People.

THE HIGHWAYMAN.

BY ALLEN G. BIGELOW.

Did you ever meet a robber, with a pistol and a knife,
Whose prompt and cordial greeting was, "*Your money or your life!*"
Who, while you stood a-trembling, with your hands above your head,
Took your gold, most grimly offering to repay you in cold lead?

Well, I once met a robber—I was going home to tea;
The way was rather lonely, though not yet to dark to see
That the sturdy rogue who stopped me there was very fully armed—
Until in honest bluster I declared that I didn't feel alarmed.

He was panting hard from running, so I, being still commanded
Very boldly faced the rascal, and demanded what he wanted;
I was quite as big as he was, and I was not out of breath,
So I didn't fear his shooting me, or stabbing me to death.

In answer to my question, the highwayman raised an arm
And pointed it straight at me—though I still felt no alarm;
He did not ask for money, but what he said was this:
"You can not pass, papa, unless you give your boy a kiss!"

—St. Nicholas.

The editor hereby introduces to the "little cousins" a full-blood Indian boy, and hopes the cousins will give him a hearty welcome. If you could see the beautiful handwriting in which his letter came to this office, many of you would be ashamed of yourselves. In his own behalf and in behalf of the "little cousins," the editor "extends the right hand of fellowship" to Allie Standing. Here is his letter.—Ed.

MR. EDITOR: I am a Wichita boy, thirteen years old, and I am a full-blood. My mother sent me to school, where my brother is, when I was eight years old; and now I am in Chilocco School. It is a large, nice school, too, where Indian children can learn a great deal. I know this is very good for the Indian children, and it is a nice chance for us to have a good opportunity here, and to get a good education. Well, I have been very anxious to tell about this school. I go to school in the morning, and I work in the afternoon in the tailor-shop. I like to work there as well as go to school. I think I can learn how to make nice clothes. Some of the other boys are learning how to make shoes, and how to be blacksmiths, farmers, carpenters and laundry-men, and we will all have a good chance here to learn to do any kind of work. I will tell what I am studying. I am in the fourth reader, geography, physiology, arithmetic and spelling-book. I will tell you what we do on Saturday and Sunday. We have holiday on Saturday, and we play; and Sunday morning we have preaching. In the afternoon we have Sunday-school; in the evening we have Bible verses. I learned some things about the Lord Jesus Christ. I learned that from the Bible. The first time I came here I learned a verse from the Bible, and I would have you to remember that, and never forget the verse: that is, "Let not your heart be troubled; ye believe in God, believe also in me." I am glad that I learned so many things from the Bible. I will try to remember them and be a good boy.

Very respectfully,

ALLIE STANDING.
(*Wichita boy.*)

CHILOCCO SCHOOL, Ind. Ter.

MR. EDITOR: I have written to your paper once before, and was glad to see it in print. Christmas morning I awoke and hurriedly dressed myself, and ran to my stocking and found it as full as it could be; and I found a nice writing-desk Santa Claus had for me. Christmas eve we had a nice time shooting fire-crackers and Roman candles. I will answer some questions: Marvin P. Hudges, the passage, "Almost thou persuadest me to be a Christian," is found in Acts xxvi, 28: Samuel anointed Saul king. It is found in I Samuel xi. Now, I will ask one. Where is the verse found in the Bible that contains all the letters of the alphabet except Q? I am a member of the church. Our pastor is Mr. Standefer. My cousin, Lewis Stephens, has been very sick of typhoid fever, but is better now. I will close.

Your little friend,

MARY KENDALL.

OXFORD, Mississippi.

MR. EDITOR: I am a little girl twelve years old. I live three miles south of Hickory Station. I am a member of the Methodist Church. Bro. Peebles is our pastor. We love him very much. We have a good school. I am studying reading, writing, geography, arithmetic and grammar. I can work out the 1, 2, 3 problem by using fractions:

6
89 30
7 4
2 5
1
100

Job lived in the land of Uz. He was the greatest of all the men of the east. His possessions were immense. He had everything that heart could wish for: had seven sons and three daughters. He was noted for his piety. But amidst all his glory and splendor, God permitted the tempter to tempt him. His vast possessions were all swept away, his children were all killed, and he was covered with sore boils from the crown of his head to the sole of his feet. His wife advised him to curse God and die. In all this he sinned not, but suffered on patiently and praised God. After this his health was restored, and the Lord gave him twice as much as he had before. So he again had everything the mind could conceive of, to make him happy. Yours truly,

ANNIE V. RAYNER.

HICKORY, Mississippi.

(The above solution of the problem is correct. Good for Miss Annie!—Ed.)

MR. EDITOR: After seeing so many nice letters from the boys and girls, I thought I would attempt to write one myself, if you would be so kind as to publish it. First, I will say, as most of the cousins do, my father is a subscriber to the good old ADVOCATE. He has been a constant subscriber, he says, for twenty-five years. Its frequent visits are always welcome. It brings so much interesting news of the good work done for our Savior. The protracted meeting at New Hope this summer resulted in the conversion of more than fifty persons, most of whom were boys and girls. A large prayer meeting has since been organized. Also the young men of Many have a flourishing prayer meeting organized. I attend as often as I can. I am going to school now. School will be out the second week in January. Our teacher has given one week vacation. We will commence a ten months' session as soon as this is out. Pa says I may go all of the next session. As my letter is getting long, I will close. Hoping to see this in print, I remain,

Your friend,

EDDIE DUGGAN.

MANY, Louisiana.

MR. EDITOR: I am a little girl thirteen years old. I have been trying to work your example for nearly a week. I thought it only went to 9; but I see in Maggie Morris' letter that she used 10. I believe I have it. Make 56 out of 5 and 6; add 1, 2, 3, 4, 7, 8, 9 and 10 to 56. 100 will be the result.

Your friend,

HAMIE CALLAHAN.

(But you have the figure 1 twice, which is incorrect.—Ed.)

MR. EDITOR: I think I have worked out your puzzle. 1 and 9 makes 10, and the cipher at the right makes the 100. I hope I am correct. I will ask one question: Which is the next to the shortest verse in the Bible:

W. P. MURRAY.

STEENS CREEK, Mississippi.

(This is very far from being correct.—Ed.)

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES when all other remedies and methods fail.

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Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

Breakfast.

Breakfast ought to be made a very pleasant meal, beginning the day as it does after the family have been separated for the night. Yet in how many families is it the custom to send off the master of the house to his daily round of business with an unsatisfied feeling after partaking of a hurried, uncomfortable meal, composed mainly of the remains of yesterday's dinner warmed over in any way most easy to the cook, without seasoning, and altogether unpalatable.

I am not finding fault with the materials for the breakfast, but with the manner of preparing and serving. By all means use at breakfast what is left from dinner of the day before, but cook it carefully, season it appetizingly, serve it prettily, and have it hot—smoking hot, not merely warm. Give your cook to understand that she must be down in the morning in time to get ready the breakfast with as much care as she bestows upon the dinner. Be down yourself at the moment of dishing it, to see to its being served temptingly.

If summer, and your home is in the country, always have a few flowers on the breakfast table, no matter what you do at other meals. Even a few daises or clover blossoms, with the dew still on them, lend a grace that is pleasing. If winter, have highly-colored fruit, if possible, such as oranges. If your purse can not afford this, see that at least the silver is shining, the coffee-pot bright, and the table has an air of warmth and comfort. An aid to this is a red table-cloth in winter; but be sure that it is clean and spotless. Do not allow it to be left on the table between meals, but substitute a different one for this purpose.—How to Cook Well.

HOME HAPPINESS.—Probably nineteen-twentieths of the happiness you will ever get you will find at home. The independence that comes to a man when his work is over and he feels he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is not often so difficult to love a person as it is to be courteous to him. Courtesy is of a greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

YOUNG CHILDREN AT TABLE.—From the time a child is old enough to sit at the table, teach him the proper use of the knife, fork and the spoon. Never allow a child to lean upon the table; habits such as that will accompany him all through life. He should be taught to wait patiently till his elders are served. By proper training in the beginning parents are saved annoyances and mortification in the future. At this age children should be dieted as carefully as when they were infants. By this is not meant that their diet should consist solely of milk; by no means, do not fall into the error so widely prevalent that children, having obtained their teeth, are capable of digesting all manner of food. This is the chief cause of destruction of life in children between three and six years of age, their stomachs being totally unfitted for the rich food they are allowed to eat. Potatoes, meat, rice, oatmeal, brown bread, ripe fruit, are diet for children of that age.

Jack and Jill each took a pill,
Of fashioned kind—all grown;
Jack's feet down—but with a frown—
Jill died from "cause unknown."

Smiles will supersede many frowns, and many discomforts will be unknown when Dr. Pierce's Pleasant Purgative Pellets entirely supersede, as they will do, the large and less efficient pill of our forefathers. Every day they gain new laurels! Most popular when most ills abound!

MISCELLANEOUS.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in **Impure Blood**, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. **Ayer's Sarsaparilla** affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, **Scrofula**, is the fruitful cause of innumerable complaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are plainly sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial, avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are handsomely advertised to remedy.

Ayer's Sarsaparilla,

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SORGHUM

A LITTLE book that every farmer ought to have is the "Sorghum Hand Book" for 1888, which may be had free, by addressing The Blymyer Iron Works Co., of Cincinnati, O. Sorghum is a very valuable crop for syrup-making, feed, and fodder, and this pamphlet gives full information about the different species, best modes of cultivation, etc. Send and get it and read it.

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Christian Advocate. ✓

Marriages.

BITTS—SCARBOROUGH.—At the residence of Mrs. Franklin, near Mechanicsburg, January 5, by Rev. H. L. Scarborough, Mr. J. W. Butts and Miss Mary E. Scarborough, all of Yazoo county, Miss.

GALBREATH—MOORE.—At the residence of the bride's father, Mr. A. J. Moore, near Newport, Jefferson county, Miss., December 15, by Rev. C. C. Grafton, Mr. John Galbreath to Miss Lassie Moore, both of Jefferson county, Miss.

MORGAN—FOWLER.—At the residence of the bride's mother, December 29, 1887, by Rev. John P. McFarland, Mr. J. T. Morgan to Miss S. J. G. Fowler, all of Red River parish, La.

CARRUTH—NIX.—At the residence of the bride's mother, Pike county, Miss., January 5, 1888, by Rev. H. F. Lewis, Mr Samuel E. Carruth, of Lincoln county, to Miss Z. L. Nix, of Pike county, Miss.

MITCHELL—KELLY.—At the Kelly Hotel, Kosciusko, Miss., December 8, 1887, by Rev. R. P. Mitchell, Mr. Oscar M. Mitchell and Miss Hollie Kelly.

LUCAS—OWEN.—At the Methodist Church, Kosciusko, Miss., December 8, 1887, by Rev. R. P. Mitchell, Mr. E. L. Lucas and Miss Lleia Owen.

ANDERSON—STEVENS.—At the residence of the bride's father, near Durant, Miss., January 8, 1888, by Rev. R. P. Mitchell, Mr. Robert G. Anderson to Miss Carrie E. Stevens.

STIWELL—WILLIAMS.—At the old homestead, December 7, 1887, by Rev. J. W. Ellison, Mr. L. H. Tidwell and Miss Annie L. Williams, of St. Helena parish, La.

BIRCH—LEE.—At the residence of the bride's father, St. Helena parish, La., January 2, 1888, by Rev. J. W. Ellison, Mr. N. N. Birch and Miss Mattie Lee.

FORD—WHITTAKER.—In Wesson, Miss., December 28, 1887, by Rev. T. L. Mellen, Mr. James H. Ford and Miss Florence Whittaker, all of Copiah county.

BELISLE—DECELL.—At the residence of the bride's parents, in Wesson, Miss., January 10, 1888, by Rev. T. L. Mellen, Mr. Marion D. Belisle, of Nashville, Tenn., and Miss Willie Jennie Decell, of Wesson.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BLOCKER—Rev. MICHAEL ERASTUS BLOCKER, son of Rev. Micajah Blocker and Mary East, was born of the flesh in Calcasieu parish, La., August 8, 1860, and was born of the Spirit at the age of twelve years, at which time in the State of Louisiana he joined the Methodist Episcopal Church, South. At the age of nineteen he was licensed to preach in Terrell, Texas, July 26, 1879. Received on trial into the traveling connection in the East Texas Conference in 1881, and into full connection in 1883, at which time he was ordained deacon by Bishop Linus Parker. He graduated in theology in 1885, and was ordained elder by Bishop McTyeire at Beaumont, Texas. On the second day of February, 1887, he led to the hymeneal altar as his bride, Miss Ella May Clay, who, with the aroma of the bridal wreath still lingering upon her brow, laments his early demise. Six months after the happy nuptials, on August 29, at 8:12 P. M., the young wife, faithful mother and devoted brother, Rev. R. M. Blocker, with other friends, witnessed their loved one lay down the cross and receive his crown. Thus fell away one of the most promising young preachers of the East Texas Conference. Had he have lived even until fine manhood, I hardly think he could have had his equal in the Conference as a scholar, theologian or preacher. His early educational advantages had been limited, but he belonged to that class of men that we find in all of the higher professions, to make themselves heard and felt by self-education. In this respect he had lain a broad and sure foundation for rearing in himself literary attainments that would have, in a few years, made him a man of authority among his brethren. His knowledge of the Bible was rapidly increasing as his days rolled by. His deliverances on the standards of the peculiar people called Methodists gave forth no uncertain sound; but were always in accordance with the Book. As a pastor he was much beloved and very popular. Several works traveled by him are within the bounds of the Jennings district. In almost every parlor and sitting-room you enter, you will find among the clusters of cherished pictures fondly relies the photograph of our beloved brother. I have entered, since this year located on the circuit he had traveled without hearing from the inmates remarks of the highest esteem for him, and expressions of condolence at his premature decay. Two years ago his health was impaired that he asked the Conference to grant him a supernumerary relation. For weeks and months before his demise he was closely confined to his room and bed, sometimes hopeful of recovery of health, and then desponding; and though at times suffering intensely, he could always kiss the hand that held the rod, and say: "Though he slay me, yet will I trust him." The last interview between us I remarked that I would leave the ensuing day to be in attendance at a camp meeting, and that probably we would not meet again in the flesh. He remarked: "That is so, my brother. I know not how soon the end will come. I am waiting for something to develop that will make me better, or take me home." As I left him, he said: "Farewell! if you do not find me here on your return from the camp meeting, I will be up yonder. When you get there, look for me; I will be sure to go there when I leave this bed of affliction." These were his last words to the writer. On August 29, just as the stars of the great upper deep came forth as higher sentiments, his star emblazoned the diadem of the world's Redeemer. E. B. PHILIPS.

—Texas Christian Advocate.

PARKER—JAMES ROBERT, youngest son of B. F. and Mollie Parker, was born March 19, 1881, and died December 31, 1887. He died of croup and pneumonia—suffered intensely for a few hours, and was then taken to that "sunbright clime" where no budding flowers ever wither, fade or die. H. D. HOWELL.

Symptoms of Catarrh.

Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectorations of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang, the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. If you have all, or any considerable number of these symptoms, you are suffering from Nasal Catarrh. The more complicated your disease has become, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood, or more unsuccessfully treated by physicians. Five hundred dollars reward is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of catarrh which they can not cure. Remedy sold by druggists at only 50 cents.

Dr. Talmage says: "There is a man in our church who is apt to be taken with a coughing fit just as the contribution box comes to him, and can not seem to get his breath again until he hears the pennies rattling in the box behind him." The propensity to cough in church is wonderful; but to cough at the presentation of the plate—this *is* more wonderful. Of all the benefits of money, none is greater than that it gives opportunity of presenting to our Lord a thank-offering thereof. Among other questions is this—Can a stingy man or woman be saved? "Take heed and beware of all covetousness," said the Head of the church, and he knows.—Southern Churchman.

Woman's Modesty.

Many women are prevented by feelings of delicacy from consulting a physician in those disorders arising from functional derangement of her peculiarly delicate organism, and the most serious results are often caused by this neglect. To such persons Dr. Pierce's Favorite Prescription is an especial boon, as it offers a sure and safe cure for all those distressing disorders to which women are peculiarly subject, while it saves a modest girl or woman from the embarrassment of a personal consultation with a physician. "Favorite Prescription" is the only medicine for woman's peculiar weaknesses and ailments, sold by druggists under a positive guarantee from the manufacturers that it will give satisfaction in every case, or money will be refunded. See guarantee on bottle wrapper.

The recent celebration of the twentieth anniversary of the Peabody gift at the Tennessee State Normal College, in Nashville, called out a letter from Dr. Samuel A. Green, of Boston, secretary *pro tem* of the fund, in which he says that during the twenty years the amount expended for education has been $1,629,249, distributed as follows: Alabama, $95,200; Arkansas, $103,475; Florida, $72,075; Georgia, $123,127; Louisiana, $96,870; Mississippi, $88,353; North Carolina, $138,315; South Carolina, $77,950; Tennessee, $306,975; Texas, $122,380; Virginia, $267,599; West Virginia, $137,010.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M. C.,

181 Pearl St., New York.

The New Mecca.

In this age of misrepresentation, when the irrepressible Quack walks abroad through the medium of the printing press, and with an entire disregard of the consequences to humanity, seeks to impose his unskillful services or worthless decoctions upon the public, we take especial pleasure in saying a word in commendation of a reliable and justly famous Institution of Healing.

We refer to Dr. R. V. Pierce's "World's Dispensary and Invalid's Hotel," the pride of the good City of Buffalo and the "Mecca" of a multitude of invalids who owe recovery to the skillful treatment and attention there received. Dr. Pierce's establishment comprises two mammoth and artistic structures, connected by an open passage-way: One an Invalid's Hotel and Surgical Institute, presided over by a corps of Eighteen Celebrated Physicians and Surgeons, and provided throughout with the most luxurious appointments and conveniences that taste can suggest and money can supply.

Here are faultlessly furnished and decorated reception-rooms, reading-rooms, spacious sleeping-apartments, Turkish Baths, and every possible convenience of a magnificently constructed and liberally managed Hotel, with each and every department a marvel of artistic fitness and completeness.

The adjoining structure is known as the "World's Dispensary." Upon each of its six immense floors a scene is presented, which, when once observed, can never be forgotten.

In the Laboratory on the top floor, a large number of careful chemists are constantly employed in the preparation of Dr. Pierce's Golden Medical Discovery, Favorite Prescription, and other world-famed preparations, which, at all hours of the busy day, goes singing and gurgling through a system of tubing, from its birthplace on the fifth floor to the bottling and labelling department in the vast basement of the building. The intermediate floors are alive with the buz-z and whir-r of, not alone, fourteen printing presses, throwing off a countless variety of pamphlets, circulars, books and labels, but of folding, pressing and pasting machinery—all operated by the deft fingers of cleanly dressed and intelligent young ladies—all operating together and filling the place with the music of a well-disciplined activity second to none in our country. Dr. Pierce has done and is doing a great work for humanity, and can accept the honors and emoluments of his recognized position with a knowledge that no success was ever more worthily attained.

To go through a detailed account of the myriad mechanical and electrical appliances and contrivances here to be found in perfection of construction and application, or to lead your observation through suit upon suit of cheerful and elegant consulting and treatment-rooms, and to dwell upon the other thousand-and-one attractive and useful features of the establishment, would be a pleasing task, but, at the present moment, for us an impossible one. Enough for us to say that the people of this country should be proud of this great success, built up solely on the elements of true Americanism, viz: Pluck, Integrity and Ability.

Twenty-two years of the daily and hourly exercise of these characteristics has gained for Dr. Pierce the confidence of the entire public, and the heartfelt thanks of the patrons of his skill, "whose name is Legion."

THE BEAUTY OF THE WORD.—The more exquisite your sense of beauty becomes, the dearer will the Holy Scripture become to you, the more natural and indispensable will the wisest and grandest of its sayings become to your heart and mind. As wings to the air, as feet to the ground, as light to the eyes, you will feel certain that the mind was created for the saying, and the saying for the mind. I learned at one period of my life the whole New Testament by rote, and I can not unlearn the beauty of those sweet old Saxon phrases in which I thought so long. Full of "light that never was on sea or shore," I feel in using them to mingle a new element with earthly speech, and to relive, in some sort, with their glory, the dreary lifelessness of words.—Sidney Dobell.

THOUSANDS of people suffer with back ache, not knowing that in most cases it is a symptom of diseased kidneys and liver, which plasters and lotions can not heal. The best and surest remedy is Dr. J. H. McLean's Liver and Kidney Balm.

One of the marked tendencies of the time is the increased desire for expository preaching, and it is because a great many have come to have less confidence in the authority of a church, a creed, or a minister, but maintain their belief in the Word of God, and they recognize as authority and as just what they need.

An English preacher was attracting great crowds in New York, and I asked a friend what it was that took him from his business to hear the man. He said: "I find that that preacher knows just my spiritual wants, and, when he has shown them to me, he does not tell me what he thinks about them, but turns to God's Word and reads me his truths about them, pours his divine balm into my wounds, and I go away healed and strengthened."—Dr. Broadus.

For sick headache, female troubles, neuralgic pains in the head, take Dr. J. H. McLean's Liver and Kidney Pillets. 25 cents a vial.

Scientific.

Is There a Science of Ethnology?

Ethnology has been defined, briefly, as "the science of the races of men," and, more fully, as "the science which treats of man as a member of a tribe or nation, and of his culture, morals, and language." Many treatises on this science have been given to the world by scholars of the first eminence, from the days of Camper and Blumenbach to our own time. But, when we examine their works, we are struck by the fact that no two of them are agreed on the mere elements or fundamentals of the science. If we inquire, for example, the number of the races of men, we find that Virey is satisfied with two, and Cuvier with three—that Linnæus makes four, Blumenbach five, Buffon six, Peschel seven, Agassiz eight, Pickering eleven, Friedrich Müller twelve, Bory de St. Vincent fifteen—while Morton increases the number to twenty-two, Crawford to sixty, and Burke to sixty-three. If we seek the criteria by which the races are distinguished, we discover that one high authority proposes the color of the skin, another the texture of the hair, another the shape of the skull, and a fourth mere geographical location—while others combine with one or more of these distinctions the minor characteristics (as they deem them) of language, stature, and mental traits. On the most important question of all, the question whether the races of men are distinct species or simply varieties, the votaries of the science are divided into opposing camps. In the latest works of the most distinguished anthropologists, we find the views of the monogenists and the polygenists as far apart and as decided as they were fifty years ago.

The question naturally arises whether a study which has no established principles and no accepted classification can rightly be dignified with the name of a science. Writers whose opinion on such a question must be received with respect have been inclined to answer it in the negative. Eminent among these, from the position which he holds, must be ranked the distinguished chief of the American Bureau of Ethnology. "There is," declares Major Powell, in a late number of Science (June 24, 1887), "a science of anthropology, composed of subsidiary sciences," which he enumerates. "There is," he continues, "a science of sociology, which includes all the institutions of mankind; there is a science of philology, which includes the languages of mankind; and there is a science of philosophy, which includes the opinions of mankind; but there is no science of ethnology, for the attempt to classify mankind in groups has failed on every hand."—Popular Science Monthly.

CENTRALIZATION IN SCHOOL-LIFE.—James P. Applegate, editor of the New Albany, Indiana, Ledger, in an address before an Editorial Association, considering the evils of the centralizing tendencies of the times, traced their origin to the public schools, when he said: "Teaching and learning have been reduced to a mathematical system and work with the regularity of machinery. Given so much room, so many pupils, so many hours, so many studies, so many pages of each, so many months in one department, so many in another; one class goes into the hopper at one end and goes out at the other. No matter if one head is larger or smaller than another, the brain brighter or duller, the body stronger or weaker, all is grist that goes to that mill and it is all ground with the same burrs. This system produces a certain order of general average intelligence, higher, perhaps, than existed in the days when boys and girls, not classes, were taught, but where are the individual scholars? Passing through the public schools the student, if further pursuing his studies, goes to college, and there the routine, while of a higher order is the same in principle, all class and grade individuality is lost. Do the graduates of our colleges go out as well educated as their forefathers? The average is higher, no doubt, but are they individually as well equipped for the battles of life?"—Popular Science.

Be sure to get Hood's Sarsaparilla if you want an honest, reliable medicine. Do not take any other which is alleged to be "about the same" or "just as good." Insist on having Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists. Try it.

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What terrible visions this little word brings before the eyes of the nervous.

Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration.

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The Debilitated
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185 CANAL STREET, NEW ORLEANS.

S. E. RUNDLE, Agent.

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MISCELLANEOUS.

We do not make the assertion rashly, after thirty years' experience, we there is only one known *Antidote for Malaria*. Other remedies will its power in check for a time, but Hostetter's Bitters destroy it in the system, and will not injure an infant.

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Will wash in any kind of water.

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eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant, for sale at all groceries. Liberal discount to trade.

J. H. KELLER'S SOAP WORKS, MAYHEW &c., NEW ORLEANS, LA.

Weekly Market Review.

(For Week Ending January 17, 1888.)

COTTON.

Low ordinary	7 15-16 @	— —
Ordinary	8 7-16	— —
Good ordinary	9 1-16	— —
Low middling	9⅛	— —
Middling	9 13-16	— —
Good middling	10 3-16	— —
Middling fair	10 9 16	— —
Fair	11 5-16	— —
Galveston middling	9⅞	— —
Mobile middling	9¾	— —
St. Louis middling	9 13-16	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	4⅞
Fully fair	— —	4¾
Strictly Prime	4 15-16	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4½	5 7-16
Pr. yellow	5¾	5 13-16
Gray White	5⅞	— —
Off whites	6⅛	6⅜
Stan. Gran	7⅛	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	26	28
Strictly Prime	33	34
Choice	— —	36
CENTRIFUGAL:		
Syrup	20	26

RICE.

Head	5½	5¾
Prime	5¼	5⅜
Good	5	5⅛
Fair	4¾	4⅞
Ordinary	4½	4⅝
Common	4¼	4⅜
No. 2	2½	2⅝
Rough	3 50	4 85

FLOUR.

Choice	3 50	3 65
Fancy	3 90	4 05
Extra Fancy	4 30	4 35
Minnesota bakers	4 50	— —
Minnesota patents	5 15	5 25
Extra fancy	4 50	— —
Winter wheat patents	5 00	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	65	— —
Yellow	— —	65
Mixed No. 2	— —	65
OATS:		
Western	42½	43
Texas rust-proof	47	50
BRAN:		
₩ cwt	1 07½	1 10
HAY:		
Prime	18½	19½
Choice	20½	23 00

PROVISIONS.

PORK:		
Mess (Standard)	15½	— —
Prime Mess	13 50	14 00
Rumps	13 25	13 50
BACON:		
Fancy breakfast	11¼	12
Shoulders	— —	6¾
Sides, short rib	— —	9
Sides, long clear	8⅞	9
HAMS:		
Sugar-cured	11¼	11¾
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, short rib	8⅛	— —
Sides, long clear	— —	8⅛

GROCERIES.

COFFEE:		
Prime	20	20¼
Fair	19	19¼
Common	17¾	18
BUTTER:		
Western Creamery	35	— —
Western Dairy	20	21
Common	13	15
LARD:		
Refined	7½	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	9¾	— —
Coal, cases	12¼	— —
Cotton-seed	32	— —
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	12	14
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 25	3 75
KROUT:		
Western, ₩ bbl	10 00	12 50
ONIONS:		
Louisiana	— —	— —
Western	3 25	3 50

BALING STUFFS.

BAGGING:		
2 lb	7½	7¾
1¾ lb, per yd	7	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 00
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	22	23
Southern	23	24
WOOL:		
Lake, per lb	22	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	4	4½
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	18 00	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Gen. E. S. Bragg, of Wisconsin, has been appointed Minister to Mexico by President Cleveland.

The Florida Sub-Tropical Exposition was opened, on January 12, with most impressive ceremonies and demonstrations.

Severe storms were reported from the Northwest on the twelfth instant. A number of persons are said to have perished in the cold.

The nomination of G. W. Nott, postmaster at New Orleans, was confirmed on the twelfth.

Earthquake shocks were felt in Georgia, North Carolina and South Carolina on the twelfth instant.

Gen. F. T. Nicholls was nominated for governor by the Democratic State Convention, at Baton Rouge, January 13.

Senator Walthall has been renominated by a Democratic caucus of the Mississippi Legislature.

The Legislature of Virginia has agreed upon a bill to give each soldier and sailor from that State who served in the Confederate forces a pension of $30 per annum. Its benefits will also extend to the widows of men who lost their lives in the service.

The Memorial Committee of the Waterways Convention had a hearing before the River and Harbor Committee of the House, on January 14.

Secretary Fairchild has prepared a letter to Speaker Carlisle, urging additional legislation to prevent the smuggling of opium.

A snow-storm was reported from Crystal Springs, Miss., on January 15.

Grace M. E. Church, at St. Augustine, Fla., was dedicated, on the 15th inst., by Bishop Mallalieu. It cost, with the parsonage and furnishing, $75,000, and was presented to the congregation by Hon. M. Flagler, of New York.

A fire at Denniston, Texas, on January 14, destroyed the roundhouse of the Missouri Pacific railway and twelve locomotives which were in it. The loss is estimated at $100,000.

The nomination of Hon. L. Q. C. Lamar, who had been appointed Associate Justice of the Supreme Court by the President, was confirmed by the Senate on January 16. The nominations of Messrs. Vilas, to be Secretary of the Interior, and Dickinson, to be Postmaster General, were also confirmed.

The Crystal Springs Canning Company has been organized, with a capital of $50,000.

The terrible storm which has swept over the Northwest, blockading the railroads in five States, subsided on the sixteenth instant. It is not improbable that a hundred lives have been lost.

FOREIGN.

A plot against the life of the Crown Prince is said to have been discovered.

Lord Salisbury, in an address delivered at the Conservative Club banquet, Liverpool, on the twelfth, said that the dark cloud over Ireland was lifting, resolute government having had its effect.

The International Socialist Congress will be held in London in August.

Prince Oscar, second son of King Oscar, will be married shortly to one of his mother's maids of honor.

A deputation of the Baptist Union held a conference with Mr. Spurgeon, on January 13, in reference to his withdrawal. He declared that he must maintain his resignation; but would continue to support the department of the Union in which he was specially interested.

De Lesseps maintains that the Panama Canal will be made available for the transit of vessels in 1890.

Several military officers, government officials and teachers have been arrested in Sofia, on the charge of conspiring against Prince Ferdinand.

Advices from the Russian frontier say the troops in the Lubiy District are suffering terribly from cold. Forty sentinels have been frozen to death.

Lord Salisbury has announced that he will not resign unless defeated on the Irish question, and at the same time issues a circular to the party, advising certain concessions to his Liberal allies.

The war scare has not passed. All Austrians have been notified by the police to leave Poland, and the Polish officers in the Russian army have been sent to the interior for garrison duty. Austria is not idle; troops are being hastened to the Silesian frontier.

Ex-President Grevy suffered from a stroke of apoplexy last week. He has since then been confined to his bed, and his physician has been visiting him twice daily. His condition was kept secret as long as possible.

Archbishop Ryan has handed to the rector of the American Seminary, President Cleveland's letter, with the volume of the American Constitution presented to the Pope. The rector will present the gift on the occasion of the Pope's reception to the American bishop.

A conflict occurred at Gweedore, Ireland, on January 14, between peasants and a party of police. Several persons were more or less seriously injured.

A party of Orangemen attacked an Irish League meeting at Everton, a suburb of Liverpool, January 14, and wrecked the hall where the meeting was held.

In an interview, Mr. Parnell is reported to have said that there is grave dissension among the members of the Cabinet, and that a government party crisis may occur at any time. He said that the recent reductions in rent made by the land commission are not half what the tenants of Ireland are entitled to.

It is reported from Paris that M. Fourens, Minister of Foreign Affairs, is endeavoring to establish an entente between France, Russia and England.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. Commencing with this date, the price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

Our Daily Bread.

HEAVY and sour bread or biscuit has a vast influence through the digestive organs upon the measure of health we enjoy. How important to our present happiness and future usefulness the blessing of good health and a sound constitution are, we can only realize when we have lost them, and when it is too late to repair the damage. Notwithstanding these facts, thousands of persons daily jeopardize, not only their health, but their lives and the healths and lives of others, by using articles in the preparation of their food the purity and healthfulness of which they know nothing. Perhaps a few cents may have been saved, or it may have been more convenient to obtain the article used, and the housekeeper takes the responsibility and possibly will never know the mischief that has been wrought. Paterfamilias may have spells of headache, the children may have lost their appetites, or look pale; if so, the true cause is rarely suspected. The weather, the lack of out-door air, or some other cause is given, and the unwholesome, poisonous system of adulterated food goes on. Next to the flour, which should be made of good, sound wheat, and not ground to fine, the yeast or baking powder, which furnishes the rising properties, is of the greatest importance, and of the two we prefer baking powder, and always use the Royal, as we thereby retain the original properties of the wheat, no fermentation taking place. The action of the Royal Baking Powder upon the dough is simply to swell it and form little cells through every part. These cells are filled with carbonic acid gas, which passes off during the process of baking.

The Royal is made from pure grape acid, and it is the action of this acid upon highly carbonized bicarbonate of soda that generates the gas alluded to; and these ingredients are so pure and so perfectly titted, tested and adapted to each other, that the action is mild and permanent, and is continued during the whole time of baking, and no residue of poisonous ingredients remains to undermine the health, so heavy biscuits, nu sour bread, but if directions are followed every article will be found sweet and wholesome.

To Our Agents.

Do not fail to read and clip out for reference our new rate for the Southern Cultivator and Dixie Farmer. These prices should enable you to get new subscribers with the greatest ease. Try it. Some time later there will be a good offer made for the benefit of agents.

HUGH JAMIESON, JR.,
Publisher.

HOW TO MAKE MONEY.—Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

W. R. STUART,
Ocean Springs.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

A Great Newspaper.

There appears in another column of this paper an advertisement of the Cincinnati Commercial Gazette, the leading Republican newspaper of the central States. It is a paper fully abreast with the times, and is complete in all the various departments that go to make up a *family* newspaper. The advertisement gives no uncertain sound, and has a clear ring. It is worth your while to read it.

Quarterly Conferences.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Pleasant Hill, at Sedus	Jan. 21, 22
Woodside and Ebenezer, at Ebenezer	26
Mansfield	28, 29
Grand Cane, at Longstreet	Feb. 4, 5
Sabine, at Bayou Scie	9
Many, at New Hope	11, 12
Natchitoches, at Robeline	18, 19
Bellewood, at Pine Grove	22
Keachoc, at Holly Grove	25, 26
Coushatta, at Coushatta	Mar. 3, 4
East Point, at Coushatta Academy	6
Red River, at Lindsley Chapel	8
Shreveport	10, 11
Caddo, at Greenwood	17, 18
Mooringsport, at Mooringsport	21
N. W. Caddo	24, 25
North Bossier	31, Apr. 1
South Bossier, at Haughton	0
Valley circuit, at Bellevue	7, 8

The district stewards will meet at the Methodist Church in Shreveport, January 31, at ten o'clock A. M.

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity Street	Jan. 22
Carondelet Street	29
Moreau Street	Feb. 5
City Mission—Carondelet St. Church	7
Craps Street	12
Soreparu and Parker's Ch., at P. Ch.	19
Louisiana Avenue	26
Dryades Street	Mar. 4
False River	11
Carrollton Avenue	18
Plaquemine	25
Algiers	Apr. 1
Baton Rouge	8

The district stewards will please meet in basement of Carondelet Street Church, on Thursday, January 26, 1888, at 7 P. M.

CHAS. F. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Ruston, at Ruston	Jan. 21, 22
Downsville, at Mars Hill	28, 29
Brushwood, at Gibsland	Feb. 4, 5
Tulip	11, 12
Homer, at Homer	15
Haynesville, at Haynesville	18, 19
Douglass, at Vienna	25, 26
Vernon, at Vernon	29
Sparta and Saline, at Sparta	Mar. 3, 4
Arcadia, at Arcadia	7
Minden, at Minden	10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

The district stewards will please meet at the Methodist Church in Gibsland, February 4, at ten o'clock A. M.

ROBERT RANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin	Jan. 21, 22
New Iberia	28, 29
Lafayette	Feb. 4, 5
Morgan City	11, 12
Lake Charles	25, 26
Opelousas	Mar. 3, 4
Leesburg	10, 11
Sulphur Mine	24, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Sabine mission	14, 15
Abbeville	21, 22

The district stewards will meet at Lafayette, February 4, at three P. M.

S. S. KEENER, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Chapel Hill	Jan. 21, 22
Atlanta	28, 29
Pittsboro	31
Banner	Feb. 2
Tocopola	4, 5
Water Valley circuit	7

J. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Friar's Point	Jan. 22
Fairview	29
Fusonia	Feb. 5
Jonestown	12
Austin	19
Australia	26
Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. HONNOLL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Sparta, at Friendship	Jan. 21, 22
Houston and Wesley, at Houston	28, 29
Buena Vista, at Buena Vista	Feb. 1
Ebenezer, at Pleasant Grove	4, 5
Okatoma circuit, at Blackwell's Chapel	11, 12
Prairie, at Pabee's Chapel	18, 19
Tremont, at Asbury	23
Fulton and Smithville, at Smithville	25, 26
Athens, at Sardis	29

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

New Albany circuit, at Locust Grove	Jan. 21, 22
Guntown circuit, at Guntown	28, 29
Kossuth circuit, at Bethel	Feb. 4, 5
Blackland circuit, at Carolina	11, 12
Jonesboro circuit, at Ebenezer	18, 19
Ripley circuit, at New Hope	22
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

J. B. STONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Winona circuit, at New Hope	Jan. 21, 22
Winona station	22, 23
Newtonville, at Smyrna	26
McCool, at Weir's	26, 29
Newport, at Harmonia	Feb. 1
Carrollton and Greenwood—Carroll's	4, 5
Sidon, at Pleasant Ridge	11, 12
Valden, at Columbiana	18, 19
Ebenezer, at Hebron	23
Belzoni, at Belzoni	25, 26
Ethel, at Ethel	Mar. 3, 4
Zilpha, at Friendship	10, 11

B. F. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Salem circuit, at Macedonia	Jan. 21, 22
Brooksville circuit, at Brooksville	23
Longville circuit, at Louisville	28, 29
Platsburg circuit, at Mt. Hebron	31
Chester circuit at Chester	Feb. 4, 5
Walthall circuit, at Walthall	11, 12
LaGrange circuit, at Lewis Chapel	18, 19
Tampico circuit, at Cedar Bluff	25, 26

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Cornersville, at Bethlehem	Jan. 21, 22
Hyhalla and Victoria, at Hyhalla	28, 29
Olive Branch at Center Hill	Feb. 4, 5
Snow Creek circuit, at Harmony	11, 12
Ashlan, at Ebbol Hill	18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. BARCROFT, P. E.

SARDIS DIST.—FIRST ROUND.

Pleasant Grove circuit	Jan. 21, 22
Arkabutla circuit	28, 29
Mt. Vernon circuit	Feb. 4, 5
Chulahoma circuit	11, 12
Cockrum circuit	18, 19
Louisburg circuit	25, 26
Horn Lake	Mar. 3, 4

S. M. THAMES, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Jemison mission, at Pierce Ch. (Thu.)	Jan. 19
Clanton and Verbena, at Verbena	21, 22
Bell's Landing circuit, at Bell's L'd'g.	28, 29
River Ridge mission, at Bell's L'd'g.	28, 29
Black Bend ct., at Reves Ch. (Thu.)	Feb. 2
Camden and Oak Lawn, at Camden	4, 5
Pineapple circuit, at Pineapple	11, 12
Pleasant Hill circuit, at Pleasant Hill	18, 19
Prattville	25, 26
Autaugaville circuit, at Autaugaville	Mar. 3, 4

H. URQUHART, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Newton, at Hickory	Jan. 21, 22
Lake, at Lake	28, 29
Brandon, at Brandon	Feb. 4, 5
Trenton, at Trenton	11, 12
Walnut Greva, at Walnut Grove	18, 19
Hillsboro, at Hillsboro (11 A. M.)	30
Neshoba, at Pine Grove	25, 26
Conehatta, at Centerville (11 A. M.)	28
Carthage, at Carthage	Mar. 3, 4
Fennia, at Fannin	10, 11
Mervin, at Marvin	17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

District stewards will meet at Forest, February 14, 1888.

F. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Shubuta	Jan. 21, 22
Union, at Union	27, 28
Vossburg	Feb. 4, 5
Sandersville	11, 12
Enterprise	18, 19
Paulding, at Pleasant Hills	25, 26
Meridian circuit, at Sekalina	Mar. 3, 4
Meridian station	8
Landerdale, at Landerdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Binnsville, at Old Scouba	31, Apr. 1
Leakville, at Adamsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Wesson and Beauregard, at Wesson	Jan. 21, 22
Gallman, at Gallman	28, 29
Crystal Springs	Feb. 4, 5
Scotland, at Sweet Water	11, 12
New Hope, at New Hope	18, 19
Bowerton, at Hebronville	25, 26
McComb City, at Magnolia	Mar. 3, 4
Providence, at Bahala Chapel	10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Hermon	24, 25
Holmesville, at Holmesville	31, Apr. 1
Topisaw, at Cooper's	7, 8

The district stewards will meet in the Methodist Church, at Brookhaven, Thursday, January 19, at eleven o'clock A. M.

J. M. WEEMS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Hermanville	Jan. 21, 22
Pisgah	28, 29
Utica	Feb. 4, 5
Rodney	11, 12
Fayette	18, 19
Meyersville	25, 26
Anguilla	Mar. 4, 5
Rolling Fork	8, 9
Beechland	11, 12
Providence	18, 19
Roxie	20, 21
Vicksburg	25, 26
South Vicksburg	26, 27
South Warren, at Ashury	Apr. 1, 2

The district stewards will meet at Port Gibson, on Tuesday, January 24, at eleven o'clock A. M.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs, at Ocean Springs	Jan. 21, 22
Moss Point, at Moss Point	28, 29
Augusta, at Garraway's	Feb. 4, 5
Vancleave, at Pine Grove	8
Americus, at Ward's Chapel	11, 12
Poplarville, at Purvis	18, 19
Hattiesburg, at Hattiesburg	25, 26
Bethel, at Eminence	Mar. 3, 4
Mt. Carmel, at Santee	10, 11
Columbia, at Columbia	17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. O. WEST, P. E.

WOODVILLE DIST.—FIRST ROUND.

Springfield, at Paachatoula	Jan. 21, 22
St. Helena, at Nebo	28, 29
East Baton Rouge, at Bethel	Feb. 4, 5
Pipkin Chapel, at Pipkin	11, 12
Woodville	18, 19
Percy's Creek	25, 26
Bayou Sara, at Bayou Sara	Mar. 3, 4
Centerville, at Centerville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Amite, at Glaster	18, 19
Livingston, at Port Vincent	21, 25
New River	24, 25

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Benton circuit, at Midway	Jan. 21, 22
Yazoo City station, at Yazoo City	28, 29
Anding circuit, at Ilee Lake	Feb. 4, 5
Mt. Olivet circuit, at Fletcher	11, 12
Yazoo circuit, at Mt. Carmel	18, 19
Flora circuit, at Flora	25, 26
Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Bolton	24, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

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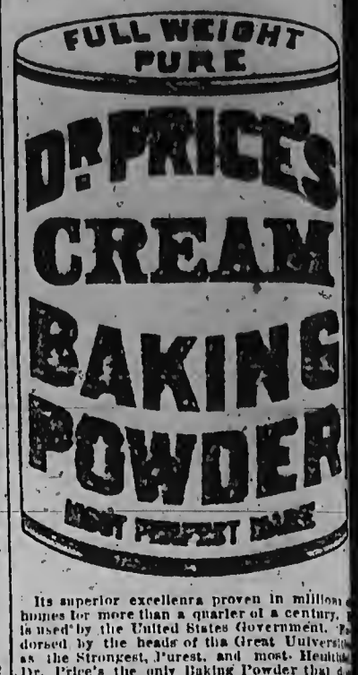

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The College is the property of the Louisiana Conference, of the Methodist Episcopal Church South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

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Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

Christian Advocate.

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AN IDEAL.

He was not fair, but in her face
There was a purity of soul,
That gave each feature perfect grace,
Lit up and beautified the whole.

Her hand was not the "lily-flower,"
Or "drifted snow" that poets sing;
But in its touch so soft and kind
There was a strength most comforting.

And little children cling to it,
And all the poor she clothed and fed
Knew what a cool and soothing touch
It laid upon the aching head.

Her laugh was low, and seldom heard;
Her smile, soon woke, most passing sweet;
Her sympathies went quickly forth
At another's joy or woe to meet.

Her creed? Ah me! she was not one
Who thought her own the only way,
And thanked her God, like him of old,
Who "went up" in his pride to pray.

But pressing on her upward road,
She strove to win all hearts for heaven.
And counted no man wholly lost
Why lived—so yet might be forgiven.

She knew heaven's gate was open wide,
She knew how great the joy within;
And in her perfect charity
She would have had all enter in.

—Sunday Magazine.

The Pope of Rome vs. the Son of God.

BY REV. J. A. PARKER.

In this paper I wish to lay down six propositions, the elaboration of which will go to sustain the charge adopted as a caption.

It is taken for granted that every Christian desires to be in line with the cardinal doctrines and controlling spirit of the Son of God. Indeed, the very thought that a man is a Christian, is a thought that that man is in harmony with Christ, following him in faith and practice. "Having the mind that is in Christ" is the germinal idea of a Christian's being. "That ye may be one even as I and my Father are one," is the expression of the divine idea. Without this identity, or oneness of person with Christ, no man can be a Cristian in the true sense of the word. If it be not so, then Christianity is a mere system of apery, or blind, lifeless pretension.

"He fashioneth all their hearts alike." "The grace of God which bringeth salvation to all men hath appeared." "Salvation is of the Lord."

From these three cardinal principles, of redemption, we deduce the following facts:

1. That as between man and man there is no difference. "He—God respecteth not the person of princes."

2. That God alone is the dispenser of grace.

3. That the power to save is vested in the Lord alone.

4. That whoever attempts to exercise any, or either of these prerogatives, assumes to take the place of God, and to exercise powers vested in him alone. Hence our first proposition:

A person claiming powers and privileges above his fellow-mortals must show the ground of his claims and the source of his power.

The correctness of this proposition, I think, can not be denied. Suppose some one should come into our community, claiming the right and authority of dictator. If comes clothed with proper authority—armed with credentials from some person or body originally having such power, we must submit. Otherwise he must go.

A gentleman in soldierly equipage, mounted on the ideal charger, comes to draft ten of our number to leave home and face the dangers and hardship of war for a term of years. You fall among the chosen. Are you going? "No. He may be an imposter. He must show his authority. If he comes around with a commission from the President, backed up by an act of Congress, why, then, I will go, and not before." Very good. Your decision is a wise and a patriotic one. But is not the Pope of Rome doing this very thing? He proposes to banish you from your heavenly home if you refuse to obey his order. Has God ever given him any such authority? Can he do what he claims? Will the great President of the spiritual union send a detachment of "the army of heaven" for you if you fail? If he will not, then the Pope has no power to coerce you. His claims are puerile. Like the ambitious youth, who, putting his foot at the tide line, ordered it to rise no higher, he must give back when the great tide rolls in, or be swallowed up in its returning folds."

The claims of popery are as fraudulent as its usurpations. He says God gave him this power over the souls of men. When did he confer this power upon a man? "He gave it to Peter to loose or bind." He did? But Peter was not a Pope. He was an apostle. So this power over the souls of men was never given to a Pope, but to an apostle. The power given Peter was over live men, not dead ones; over their persons in relation to Christianity, and not over their souls in relation to heaven and hell. Now, if the Pope claims power to remit sins or to seal damnation to men, he must have derived that power from God. Hence our second proposition:

Delegated power can never exceed the authority whence it is derived.

If special authority has been given the Pope over the souls of men, it could not be by man, for man has no such power over man. Nor could it be by any set of men—as the church—for the church has no power except as derived from God. Power beyond the persons of men in their relations to the church has not been given to the church, as is plainly shown by our blessed Lord. "Master," said one of the disciples, "we saw one casting out devils in thy name, and we forbade him, because he followed not us." The answer from the lips of the Lord came like a crash upon the excinsive assumptions of the disciples: "He that is not against us is on our part. * * * Other sheep have I which are not of this fold. Them also will I bring with me."

Here are the very men, of one of whom it was said: "Whosoever thou shall bind on earth shall be bound in heaven; and whomsoever thou loosest on earth shall be loosed in heaven." And yet they had no power to stop a few men from preaching the gospel. These disciples were the chief pastors in the church of God, and had no power over the souls of men. They could not, therefore, give such power to the Pope.

Whence, then, has the Pope this power over men? By virtue of his office as the head of the church? No. For the Pope holds an office not known to the church in the apostolic times, nor for three hundred years after the last one had died! By express declaration of God or, of his Son? No. For there is not one word in all the Bible giving man authority to judge men. "Who art thou that judgest another?" "Judge not, lest ye be judged: for with what judgment ye judge, ye shall be judged." Judgment is the right of Jesus, for "he shall judge the world." This brings us to our third proposition:

A person representing another must carry out the will of him whom he represents.

"Judgment is mine. I will repay, saith the Lord." "I will have mercy and not sacrifice." When, under the sanction of the Popes of Rome, "heretics were burned for the good of their souls;" when Tyndall was burned for translating the Scriptures into the English language for the use of the ignorant thousands of England; when the whole palatinate of the Rhine was laid waste under the sanction of Clement, and the wicked Charles V. of France saw, from his palace, "thirteen cities burning at once," and the homeless and ruined citizens fleeing in wretchedness and want—was this according to the will of the meek and lowly Jesus? Clement and John and Gregory, all Popes of Rome, cursed their enemies, and consigned their souls to endless perdition. Jesus looked in pity on his enemies, and said: "Father, forgive them; they know not what they do." It is impossible that one of these elements could be the representative of the other. It is more fitting that Arctic night should represent Tropic day. Oh, no! the Pope can not be the vicegerent of Jesus. Jesus said: "My kingdom is *not* of this world." The Pope says: "My kingdom *is* of this world. The church and the world are under my thumb." Jesus said: "Render, therefore, unto Cæsar, the things that are Cæsar's, and unto God, the things that are God's." The Pope says: "Render unto me all things; Cæsar is my subject." Jesus said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Pope says: "Go to the priest for knowledge, for you can not understand the Scriptures." And so it goes, at direct variance with the Son of God, in almost all things.

Whatever is not in keeping with high moral principle is in opposition to the Son of God.

When the crusades were inaugurated, permission was given to the soldiers to outrage all decency, all morality, and all right, and to trample down all authority save that of the Pope. Incendiarism, rapine, murder, arson, and all else hellish and diabolical, was permitted under promise of pardon from the Pope on returning from the wars, or a house in heaven if the soldier died before his return. The author of such diabolism can not be the vicegerent of God.

In matters of moral import, everyone must be actuated by the same motives—justice and mercy.

When the Son of God sent out his soldiers, he gave them this injunction: "Be ye wise as serpents, and harmless as doves." When the Pope sent out his soldiers, he ordered them to hunt down and burn all who differed from the Church of Rome.

Under the ministry of Jesus an adulteress was pardoned because her accusers were guilty. Under the ministry of Dominick and Tetzell as well—innocent virgins were subjected to the most cruel torture, and the most fiendish insults and hellish outrages.

Jesus sent his ministers out to "preach the gospel to every creature, baptizing them in the name of the Father, and the Son, and the Holy Ghost." The Pope sent his ministers out to conquer opposition with fire and fagot and gibbet and rack.

The Son of God reveals himself as the friend and guide of the erring. The history of the Pope of Rome reveals him as the foe and the destroyer of those who err.

These are facts the denial of which we challenge. In the light of these, can any thoughtful soul do otherwise than conclude that the Pope of Rome is in opposition to the Son of God?

We bewail the condition of Africa, of China, of Mexico, of Brazil, and well we may. But why? Three hundred years ago so important was the position of Africa in ecclesiastical councils that great deference was paid to her clergy. Was Africa in a better condition then than now, and if so, why? Dr. Draper—preface to "Conflict of Science and Religion"—says the church by which he says he means the Romish Church—has always been an enemy to science. We all know the Romish Church is an enemy to literature, opposing all schools not under the management of her priests, and shutting up those which are under such surveillance from the scrutiny of the world.

We know Rome does not accept the Bible as the LXX gave it, but has an interpolation by Pope Sixtus, so arranged and interpolated as to give coloring to Rome's presumption and sustain her arrogance.

"Compassion on the Ignorant."

One of the paradoxes of suffering is that it is cured by multiplication. "Sympathy is "weeping with them that weep until both quit crying." When I was a child I burnt my hand, and my nurse told me to hold the hand to the fire till it drew the fire out of the burn. So they taught me that "the hair of the dog is good for the bite." These two instances are given of a distorted teaching of a true principle. The ministry which is always effective, *with* the people must be *of* the people. An education or a condition that sets the preacher apart from the people is necessarily more defective than can possibly result from what is ordinarily called illiteracy. But, of course, that education of the mind and that elevation of condition in life which still admit of condescension to the estate of the lowly and of raising them are the true education and condition of an effective ministry. There are several points upon which humanity must be touched in order to following with a glad mind the teachings of their ministers.

1. The ignorant suffer from their ignorance. Many of their ills vanish on being told how to remove them. A bad temper in husband or wife is often thought to be the work of the devil when it is the work, perhaps, of a badly cooked breakfast or a smoky chimney. A sharp tack in the toe of a shoe may on a cold day transform Martha into an original Mary Magdalene. Disease that is laid plaintively at the door of an all-wise and all-good Providence is often found behind the kitchen window. Vice that flourishes in ale-houses and bagnios begins in the ignorance of the springs of pleasure that rise around the tireside in the evening readings of the family.

2. Ignorance of other people's condition often produces restlessness. A youth from the sunny valley, looking through a telescope, saw a man upon a high mountain leaping and throwing his arms vigorously up and down. The youth thought the man must be very happy to be dancing so, and was envious of him. The truth was, the man was exercising to keep from freezing. We do not know why some persons who are friendly to us appear so oflish. We misjudge their conduct. Sometimes they treat us meanly, but they know no better. "Forgive them, they know not what they do," is a prayer we do not repeat as often as we should.

3. Condition of illiteracy and poverty produces only one kind of ignorance. There is no class so ignorant of the condition of nine-tenths of the world as the learned and rich. Their very isolation renders them incapable of appreciating those stories of poverty, wretchedness and degradation which they sometimes read in books. They learn after awhile to believe that these descriptions in fiction are really "made-up tales," having no existence except in the literature with which they amuse themselves.

4. The fourth class is the misinformed. Millions of highly cultivated people have been enlightened with *un*facts. Their condition is all the more deplorable by reason of the fact that they have that which passes for knowledge. They know more than one can teach them. They propose to enlighten the teacher. Even the opening of their eyes to the truth is not always unaccompanied with great danger. To discover the falsehood of what they have learned for truth may be followed by a skepticism of all truth. They may come to believe that all knowledge is a fraud or relapse into the opposite, and yet equally fatal, error that one's life is independent of what he knows or believes to be true or false.

5. Heart-ignorance or stupidity. Of all classes this is the most hopeless. The stupid know that they do not know, and yet do not care. They have lost the knowledge of even the sweet spiritual sensation of the desire to know. Negation of knowledge has reached the limit, and stolid will becomes un-will to every aspiration to that which is *lovely or honest*, or pure or of good report. To compassionate the ignorant of these classes is not a thing to be done without effort or training. The ordinary man can not do it, although of "naturally a good heart." It is not so easy as shedding tears, which many take for compassion. This writer once told the story of a preacher which caused almost everyone in the audience to shed tears. He then took up the collection for the widows and orphans, and got a dollar and thirty-five cents! To illustrate the need of training, let us suppose the hunter to have a young falcon or a young bloodhound: Neither has been trained to hunt, though of keenest eye and scent. They will be fit for the chase by and by. So one of a "good heart" should be chosen; but that good heart must learn *how* to have compassion. The word to have compassion signifies *meditation* rather than sympathy in actual possession of the same sorrow and ignorance. He will know how to mediate for the unreflecting and erring.

But all ability does not follow from experience. Sorrow, toil, and suffering are not necessarily invigorating to mind or heart. There is no more virtue in a tear than in a smile, in a groan than in a laugh, if we come to the last analysis. Affliction works glory only when we look, not at the seen, but the unseen. Experience works hope when the Holy Ghost is shed abroad in the heart. But otherwise the sorrow of the world works death, and the more experience in human suffering hardens men, and many are so callous as the wretched, none so unsympathizing as the damned. One of the most appalling features of hell will be that no one of all its myriads will know how or be able to sympathize with another. Helpful sympathy, while it implies community of *condition*, implies superiority of *character* condescending to equality of *suffering* in order to elevate to like grade of *enjoyment*. The idea is not born of the material theory of equivalents. It puts a divine quality of an active nature into the passive condition of life. In this quality germinates the heroic and martyr spirit, for no one is worthy of either title until he has suffered *with* and *for* the undeserving.

There is nothing in temptation—nothing in having sinned which gives strength to genuine compassion. That sympathy which seeks ignorance and sin because they are of the same character proposes no relief, but a perpetual union of the bad which we deprecate. But the tempted longs to lean upon one who is superior to temptation; the stained hand of the sinner reaches up and pleads for the friendly grasp of the sinless. So, on the contrary, there is an infinite longing in real goodness to remove the evil that is in the world. Only true wisdom longs to enlighten ignorance until it knows as it is known. Only a rectitude that knows no shadow of deflection knows how to compassionate the erring. Only the truly good and wise know the wretchedness of the ignorant and sinful, both in what is not enjoyed, and in what is suffered; and so they only are able to have a proper compassion for them. Only One such has ever in person represented the human race. Only he, therefore, is worthy of the eternal priesthood after the order of Melchizedek. T. A. S. A.

Our English Letter.

Methodism in England is divided into six branches. It is no uncommon thing to find three or four of these denominations represented in villages where one could meet all the demands. Your correspondent has frequently preached in hamlets and small villages, containing three, and even four, Methodist preaching-places, each maintaining a weak and struggling existence. Recently, the subject of Methodist reunion has occupied a large share of attention. The last Conference, after a very interesting and animated discussion, appointed a committee to consider the matter. Strange as it may appear, the movement for union has met with strong opposition. It is asserted that Methodist reunion would involve compromise and a surrender of dearly bought and cherished rights and privileges.

The feeling in favor of union, however, is a growing one, and the editor of the Methodist Times fondly indulges in the hope that when, in 1891, the church comes to celebrate the centenary of Wesley's death, a united Methodism may gather around his grave. Mr. Hughes may be somewhat of an optimist, but, if the time for union is not yet, surely some scheme could be devised by which there could be a division of labor, so as to prevent friction and waste.

I see from the American papers that the Methodist Episcopal Church (North) has elected several lady delegates to its approaching General Conference. I also learn that there are several ladies in that denomination exercising their gifts as preachers. The British Conference, at an early day, delivered itself on this question. As far back as 1805 we find a standing rule "prohibiting women preaching, even under that vague and perilous condition of an 'extraordinary call' to any but their own sex."

English Methodism is proud of the record made by her sons in her own and other communions. One of the most gifted young clergymen of the Church of England are the sons and grandsons of Methodist ministers. The Rev. Arthur McCullagh, B. A., son of an ex-president of the Wesleyan Conference, has just secured a prize offered by the Bishop of Durham for the best essay on an ecclesiastical subject. Mr. McCullagh is curate of Hartlepool.

The papers this week announce the sudden death of the Rev. Thomas Nattrass. He was taken sick in the pulpit, and died before medical aid could be procured. Mr. Nattrass entered the ministry in 1852, and was a faithful and successful minister of the gospel of Jesus Christ.

O.

If we do not want to "speak of him," let us beware of plausibly persuading ourselves that it is because we do not want to speak about ourselves. Let us be honest, and own that the vessel does not overflow because it is not very full of faith and love.—F. R. Havergal.

Christian Advocate.

THURSDAY, JANUARY 26, 1888.

CARMEN WESLEYANUM.

[illegible]

Spectator.

The Weekly General Assessment Plan.

The writer has been asked by different parties to explain the general assessment plan for raising finances which has been in operation during the past Conference year, and prior thereto, in the Jefferson Street Church, Natchez, Miss., and how the same can be successfully carried out; therefore, for the benefit of those interested, he writes this:

The plan is simple. It is, that the contributor assess himself or herself a certain amount, to be paid at stated periods, and to cover all claims for contribution which the church may have against him or her for the raising of the necessary amount to meet the customary obligations. Or, to be more definite, I will explain how we have begun and expect to operate the assessment plan in our church during this year. The Board of Stewards met promptly, and, after fixing the salaries of the pastor, sexton and organist, made an estimate of the amount to be raised to cover all demands for the year, and resolved to raise the amount and relieve the pastor of his duty to collect any Conference fund. On the following Sabbath the Board fully informed the congregation of their action; what amount they were expected, as a congregation, to pay, and asked them to assess themselves individually with sufficient liberality to enable the Board to meet the obligations which they assumed as the agents of the church. Printed cards were distributed among the congregation, which explained our plan, and asked for a weekly contribution from the members, to cover all demands upon them, at the same time enumerating the different purposes to which their assessment would be appropriated; as, for instance, pastor's salary, incidental account, foreign and domestic missions, etc. In the vestibule of the church the secretary of the Board remains until the congregation is all in, and gives each of the members who assess themselves an envelope containing a card, upon which they write the amount they are willing to give each week, and sign the same. This card is so ruled that a regular account is kept thereon with the member of the amount contributed.

Experience has taught us that persons of limited means can and will give larger amounts by paying weekly, instead of at longer periods—as monthly, quarterly or yearly. During the week of toil and hardship they will lay by a small proportion of their earnings to aid their Master's work for the salvation of man; and at the end of the year these small weekly offerings assume a larger aggregate than they could possibly give should they defer the payment until that time. For example, a poor sister will give ten cents every Sunday; could she give $5 20 at the close of the year? The envelope and card is taken every Sunday, the contribution placed therein, and returned to the collector when the regular Sabbath-morning offering is taken up. As soon as the members assess themselves, we consider them indebted to the church to the amount they name, and we proceed to collect in pretty much the same manner that a business man acts toward his customer—that is, we send them regular statements of account; when they are in arrears, notify them; ask them to pay, urge them, persuade them, and encourage them all we can. Our effort is at all times to impress upon them the sacredness of the debt, their solemn obligation to meet it, and that it takes priority to all others. We make it a rule to fully advise the congregation of the state of the finances, and what we are doing in the premises. Once a month, or oftener, some member of the Board, in open church, before the benediction is pronounced, makes an oral report to the congregation, and, at the same time, earnestly encourages and exhorts them to do the very best they can. Now, mark you, the pastor does not make the statements in regard to finances, and it is not expected that he shall say anything in the pulpit at all about finances. The Board shoulders the entire responsibility of raising funds, and says to the pastor, Give all your labor to strictly pastoral work, go comfort the heavy-hearted, minister to the sick and dying, "rescue the perishing" in sin. You are better fitted for this work than we, and we will see to the finances.

We conceive that a pastor hampered and harrassed by the responsibility of having to collect any of the funds can not accomplish as much and as good ministerial work as one free from all such cares, and it would be well for Boards of Stewards to bear this in mind. But, as to the duty and neglect thereof of Boards in this connection, I will say more in another communication, with your permission, Mr. Editor.

It is our especial effort to get everyone to assess themselves, and contribute weekly, no matter how small the amount may be. A number of children, some quite small, take an envelope each Sunday, and put five or ten cents in it. By this means the little folks are being educated to give. Besides, it is a great help to us. Most of our contributors are people in moderate circumstances; and our object is not to raise our funds by the liberality of only one or two, but by the united effort of all. We want everyone interested. Like the little street waif who joined the missionary society, we want them to feel that they "are partners in the concern." But you will doubtless ask, Suppose the members do not assess themselves with sufficient liberality? Then we act as a Board of Equalizers. We examine the assessments, and those who are able to bear an increase we request to be more liberal. During the past year we did not have to make this request of any. Occasionly, when special circumstances require it, we send to the members circular-letters, fully explaining to them what we desire, and appealing to them for assistance: and we generally meet with appropriate response.

To carry out successfully our plan, we have to be very active. The secretary has considerable work and responsibility upon him. The Board must co-operate with him, and, as they are generally prominent business men, they should bring to bear their business experience and tact to aid the work. The stewards should also be faithful workers in the other departments of church work, and give the pastor their encouragement, aid and support at all times. The office of steward is one of importance; and, if the incumbents of the same would realize fully what is required of them under and by the provisions of our church laws, there would be but few half-paid preachers, and but little deficiency in our Annual Conference returns. We know our duty. Let us perform it. He gave his life for us. Can we not devote to his cause a small portion of our energies, our talents, our time, and our means?

RICH'D F. REED.

NATCHEZ, Mississippi.

"Jesus Wept."—Why?

The perfect humanity of Christ brings him into perfect sympathy with the human race. It is natural that this should be so. It is so throughout all the orders of creation. Kind always sympathizes with its kind. The more perfect the kind, the nearer perfect the sympathy. One mother stood by the open grave and saw the remains of her babe buried out of sight; she then walked across the cemetery to where another open grave awaited the remains of another mother's babe; and, although the two mothers had never met before, they fell into each other's arms, and wept upon each other's necks. "The fellowship of suffering." Paul says: "He took not on him the nature of angels; but he took on him the seed of Abraham: wherefore in all things it behooved him to be made like unto his brethren. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Isaiah says, "He hath borne our griefs, and carried our sorrows."

These Scriptures have a striking illustration in the occasion which called forth the short verse at the head of this article. Lazarus was sick, "therefore, his sisters sent unto him (Jesus), saying, Lord, behold he whom thou lovest is sick." "Now Jesus loved Martha, and her sister, and Lazarus." As he wept, the Jews said: "Behold how he loved him." When Martha "heard that Jesus was coming, she went and met him," and said: "Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee." Could she have expressed stronger faith? "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." He had given her no assurance, so far, that he would raise him before then. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" How promptly and how fully she replied: "Yea, Lord." Not only did she believe that, but more: "I believe that thou art the Christ, the Son of God, which should come into the world." Her faith took in the whole scheme of redemption, and she does not hesitate to say so. Could the Savior have asked a better or fuller faith? He must have been satisfied with this. Mary starts with the same confession: "Lord, if thou hadst been here, my brother had not died." He does not attempt to draw out her faith any further, nor does he wait for a fuller expression of it. The presumption is, that the sisters had much the same faith; and, if any difference, Mary's was better. But "when Jesus saw her *weeping* and the Jews also *weeping* which came with her, he grieved in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see." Then it was that "Jesus wept." And then it was that the Jews said: "Behold, how he loved him." They understood it to be a case of purest sympathy: such it appears to us. What an exhibition of perfect humanity and of perfect sympathy with humanity! He knew he was going to raise Lazarus, but he enters into the present sorrow of the sisters.

That mother knows that she is going to replace that broken toy over which her child weeps, but her mother's heart leads her to take the child to her bosom and sympathize with its grief. For this purpose Christ was "made like unto his brethren" that he might be prepared to sympathize in all their griefs. He did not charge these sisters with a want of faith; nor chide them with weakness, but entered heartily into their grief, mingling his tears freely with theirs. What a guarantee to all his suffering followers is this! If others fail to sympathize, Jesus does not. If others think it undignified to weep, Jesus does not. I am so glad that this shortest verse in the Bible is there. There is a volume of significance and a world of comfort in it. If I had been with the multitude on the occasion of the Savior's triumphal march into Jerusalem as they came to the descent of the Mount of Olives, I think I should have joined in the shout: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." And when he came near and wept over the city, I might have approached him with a degree of familiarity, and asked:

"For whom, bless'd Jesus, we would know,
Doth such a sacred torrent flow?
What brother, or what friend of thine,
Is graced and mourned with drops divine?"

But without these evidences of humanity, I would tremble and flee from the authority which drives the beggars and sellers out of the temple. Had I stood by him as he hungered at the barren fig tree, Zacchens-like, I might have had him to dine with me. But without this evidence of humanity, I would witness with terror the withering of the fig tree under his curse. Tears which flowed freely from sympathy with Martha and Mary might have increased to torrents as "Jesus wept." But, oh! without this, when I hear him cry, "with a loud voice, Lazarus, come forth," and witness the miracle of the resurrection, I would fall to the ground, and, Peter-like, exclaim, "Depart from me, I am a sinful man, O Lord."

These evidences of humanity are wonderfully significant; wonderfully encouraging. While no one can approach the unveiled Deity and live, we come with confidence through the sympathizing, weeping Man of Nazareth. I am so glad that he was human as well as divine. I am so glad that he was a man, and not an angel. I am so glad that "he was a man of sorrows, and acquainted with griefs." I am so glad that he wept over wicked Jerusalem, and the dead body of his friend, Lazarus.

J. D. CAMERON.

WEST POINT, Mississippi.

P. S.—In my article, on "The Agony in the Garden," which you had the kindness to publish in last week's issue, you make me say, "We must not forget that it was the *mere* Christ Jesus who suffered." instead of the "*man* Christ Jesus."

Yours, etc., J. D. C.

The C. S. T. Again.

MR. EDITOR: A number of brethren have expressed their gratitude for my calling attention to the above course of study, so permit me to call attention to a feature which may induce others still to examine its excellency. I have often thought if it were required to prepare the Conference course of study according to a plan like this, our young preachers would learn more in one year than they now learn in two, if not four, years. For illustration, I will refer to the doctrinal course. There are eight courses. Pope's Theology, based upon Townsend's Elements, is preferred, though some others are accepted in special cases. When your name is enrolled, and you have secured the books, an outline and a list of instructions are sent. To bring the illustration so all may see it: Suppose that Binney's Compend were a perfect statement of the elements of theology as presented by Watson, and that Binney had a systematized index, you would be directed to get a blank book of about two hundred pages and record the subjects and topics, using every third or fourth right-hand page. Memorize this index and then master the book (compend), making annotations in your own language under the proper heads. Then you would take Watson and give it at least two readings, making annotations each time, and when done make out a system of your own from your written book; which is to be sent to the dean, and he sends printed questions, which are to be answered in the presence of an examiner, without referring to any book or writing.

On the left-hand pages you would make notes of your readings from other books, as well as references to works in which these subjects or topics are treated. Suggestions are given as to how to work the matter into sermons; and this suggestive expression is given—"A theology which can not be preached is useless." And in the instructions in reference to the use of the Bible in the course of the study, it is well stated: "A theology which is not biblical is worse than useless. It is pernicious." There are many other excellent requirements, but my letter would grow too long to mention them. If I can induce any preacher, old or young, to begin the course, I will feel amply repaid for my time and trouble, and I am sure they will bless the day that inaugurated the "Chautauqua School of Theology."

J. L. FUTRELL.

From the Work.

CANTON, MISS.

MR. EDITOR: I am beginning my third year in this station with good prospects of success. In some respects Canton is a hard field. It is a whisky town, and the whisky power is a great hinderance to the cause of religion. The organized forces of evil are formidable, and the churches make but a feeble impression on the community. Some of those who profess to be the followers of Christ are lacking in the courage necessary to "witness a good confession" before a gainsaying world. But we have some good people here who walk worthy of their high vocation. We have a membership of near two hundred in a population of near three thousand. Our church is in a good condition now for work in the vineyard of the Master. Last year they met all their assessments in full, and this year they propose more liberal things in the matter of ministerial support. This is a relief to the pastor, who has been trying, on a very small salary, to educate a son for the ministry. A good spirit seems to prevail among our people, and we are hoping for a year of prosperity.

On the first day of this year two of our members died. At early dawn Mrs. F. H. Wood, after a painful illness of several months' duration, died in great peace. She came to this State from Missouri during the war, and settled in Canton after the war with her husband, who died more than a year ago. She joined the "Christian" Church early in life, and remained a member of that communion until near two years ago, when she united with the Methodist Church in this place. She had worshiped with our church for years here, and was highly esteemed for her many virtues. A cultivated Christian lady of uniform piety and devout spirit, she has gone to her reward.

Bro. A. H. Ford was one of the oldest and best of our members. He will be remembered by many of the former pastors of Canton as an efficient steward and as an earnest co-worker in the vineyard of the Lord. When I came to Canton two years ago he had recently returned to this place from Richmond, Ky. His sainted wife had recently died, and he had suffered, and was still suffering some, from a stroke of paralysis. He was getting old and feeble, but he was in his place in church on all occasions of public worship. After this he suffered much and long with an attack of rheumatism. He had partially recovered, and resumed his accustomed seat in the house of God. On Wednesday, December 28, he made me a long visit. Thursday, December 29, he was at prayer meeting as usual. Sunday, January 1, between one and two o'clock in the afternoon, he fell asleep in Jesus without a struggle.

Thus the saints of God are gathering home. Entering upon this new year we should all renew our diligence and zeal, for we know not what a year may bring forth.

Our new presiding elder, Rev. D. A. Little, has chosen Canton for his home. Our first quarterly meeting was held the first Sabbath in January. Bro. Little has made a fine impression on our community as a preacher. Everyone parted with Bro. Ellis, our former presiding elder, with regret; but he has a worthy successor in Bro. Little.

W. B. LEWIS.

MOUNT OLIVET CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I wish, through your columns, to make suitable acknowledgements, and to return my thanks to the good people of Satartia and vicinity for their many favors received since my return from Conference. On the day before Christmas they sent to the parsonage a wagon-load of all kinds of good things, eatable and wearable—something for everyone of us. Dry goods, notions, canned goods, groceries, fancy goods, cakes, mince pies, etc., were piled up on the chairs, on the beds, on the tables, until it looked like I was going to set up a little store. I have read of "storms" in the ADVOCATE, but never was exactly in one before that I know of. If this was one, why, then, "storms may howl, and clouds may gather." Although I never remember to have been in a storm before, yet, for the past two years that I have been on this circuit, there has been a *steady breeze* from all quarters. Many good things have come in, and continue to come from every direction.

In return for the good things from the people of Satartia, I want to do the generous thing myself—that is, to take Bros. Little and Huntley down there and give them some good preaching. You see, I read "Robin Hood" when I was a little fellow, and its pernicious effect still cleaves to me. Moral to the boys and girls: Don't read such books as Robin Hood and the like, or it will make you as bad as I am—wanting to take the sweat out of Bro. Huntley and Presiding Elder Little to do a generous act in my own name. Oh, depravity, what a hold thou hast upon us!

God speed the ADVOCATE and all the preachers in our united efforts to battle for the right and the salvation of souls this year! In some counties, Yazoo among the number, the great battle for prohibition has to be fought over again this year. We have had prohibition two years. Its beneficial effects are seen and acknowledged by all who are not blind or one-eyed; but it is astonishing how many one-eyed people there are, though. Some were born so, I suppose. Others have had one eye jabbed out by the rum seller. Some close one eye a-purpose. They don't want to see with it. Appetite has gotten the better of them. The rum seller would like to jab out both of the eyes of his victims, and make swine of them at once; but that would make them too stupidly indifferent to *his* cause. He wants them to see his version of the matter, so he can use them as tools to serve his purpose. Poor, deluded, one-eyed victims! There are those who predict, with seeming satisfaction, that this county will "go wet next time." Well, I tell them the weal or woe of your sons and daughters, now growing up, is wrapped up in the question, indifferent as you may seem to it. Yes, the damnation or salvation of hundreds of boys will turn on that very question this year. And the girls—they will some day be the wives of those boys.

Some of the—did I say, *some*—*all*, of the arguments that I have heard used by the whisky bloats in favor of their cause are too silly to be worthy of refutation, or so absurd as to be beneath the notice of a circus clown. They don't even amount to a good joke.

But I did not start out to write about anything but the "storm," and here I am with four pages. I must have thought that I was on my sermon for the Examining Committee. If this is too long, it is a very easy matter for you to shorten it, though. Scissors work faster than pen, and the waste-basket beats them. So, good-bye. Yours truly,

S. J. COTTON.

CHULAHOMA CIRCUIT, NORTH-MISSISSIPPI CONFERENCE.

MR. EDITOR: A brief report from this charge may not be uninteresting to some of the readers of the ADVOCATE. I am just entering upon my second years' work in the Chulahoma circuit. I have been warmly received by the people. I have found this a very pleasant field of labor, though not a strong work financially. The people are highly cultured, intellectually, morally, and religiously. This was once one of the wealthiest portions of Mississippi. But not so now. The generous soil that was such an abundant source of income has been mostly washed away during the last fifteen or twenty years. I suppose that land in this section has depreciated in value seventy-five per cent. during the last ten or fifteen years. In consequence of this a spirit of discontent has been prevalent, causing many to move away. By such removals the church has been greatly weakened.

Last year, in response to Cousin Cate's call, the ladies of the charge, under the superintendency of Miss Josie Bloodworth and Mrs. J. W. Sharp, made a most beautiful and valuable crazy quilt, which was sold according to directions of the originator of the scheme. But so little was realized that I did not report it separately at Conference. (The people had already paid nearly two hundred per cent. more for foreign missions than they had paid the previous year.) It was then proposed to sell the quilt again and make the preacher a present of the proceeds as well as the quilt. This was done, giving some timely strength to the preacher's purse, and putting his family in possession of an article both useful and ornamental, which is very much appreciated, not merely for its intrinsic value, but for what it expressed as a gift from the noble ladies of this charge.

Wall Hill and Chulahoma have each had a splendid Christmas tree. Both were occasions of much innocent pleasure to the people. This preacher was very handsomely remembered on both occasions. May the Lord help me to be more useful to this people this year than I was last year!

I will do all I can for the ADVOCATE. It should be in every Methodist family in the Conference. Yours fraternally,

J. M. HUGGIN.

WALL HILL, Mississippi.

When a day of sickness and pain comes to us, it is a day which the Great Teacher, who is also the Great Lover, calls us to pass in his School of Patience to learn the Lesson of Resignation which he alone can make at once clear and sweet. It repeats—*he* repeats—the scriptural mandate, "Submit yourselves to God." (James iv, 7.)—Christian Index.

Temperance.

Arrogance of the Saloon.

The gravest problem in municipal government is to secure honest and economical administration. Our great and rapidly growing cities are obliged to spend very large sums for public improvements of various kinds; and wherever public money is to be spent, there we may be sure we will find men anxious to have a hand in the business. For somehow there has grown up a false code of honesty in the public mind; the thief who steal outright from a private citizen is condemned and punished, while he who steals from the treasury through cunning contracts, sharp practice in bidding, and other schemes unfortunately far too familiar, suffers no loss of social or business standing.

The opportunities of many municipal office-holders to obtain profit out of office holding has led dishonest and disreputable men to seek such positions with eagerness; and the saloon has been the most potent influence by which they could compass their wishes. The result has been that there is not one of the larger cities of the land but has become the victim of an organized scheme of plunder. The erection of public buildings, the paving of streets, and every other municipal improvement has been made to cost far more than it would had it been done for a private individual; and our total municipal debt is many millions greater than it would otherwise be, on account of these wholesale stealings.

It has become common for men who are notoriously corrupt to seek and obtain office in our great cities. They do not appeal to the honest, respectable classes for their support: they know that this would be unavailing. But they turn to the saloons, and through their means control the ignorant and degraded, and the distinctively vicious classes of the community—classes whose numerical strength would not be so great were it not for the saloons themselves. Rum is the parent of poverty, ignorance, vice, degradation; and where the saloon flourishes most, there we find the greatest number of these dangerous classes.

The rum power has not been slow to recognize the power it thus wields in politics. The men who are rivals for the saloon support have courted and coddled the rum power to obtain place, until it has become fully cognizant that it can control municipal politics. And it has not been slow to make the most of this advantage. No man, as a rule, who is known to be an active opponent of the rum power can obtain municipal office of any kind. If he can not be defeated for nomination in the caucuses, he is overthrown at the polls. Hence men who in their hearts resent the tyranny are nevertheless compelled by their own political ambition to keep silent, and even if they do not do the bidding of the rum power will not actively oppose it, knowing that the knell of their aspirations will be struck by the first show of opposition on their own part.

This has gone on until the dangers of this growing supremacy of the rum power has become clearly apparent. The saloonists and their allies have so centralized their power, and are so conscious of their strength, that in many of our cities they bid defiance to all law, wherever it may interfere with their schemes of profit and plunder. They are willing that all laws shall be strictly enforced except those which concern themselves. They regard themselves as a privileged class—as above and beyond all law. There is not a liquor law upon the statute books of any State or any city that they will not disregard. They feel secure in their law-breaking, because they know the power they wield in politics. The official who does enforce the law against them will be driven from power at the next election. They feel themselves stronger than the sentiment in favor of law or order, and hence ignore whatever laws they may choose with impunity. They even have abrogated the Fourth Commandment, because Sunday is one of the best days in the whole week wherein to sell rum.

So universal is this disregard of law by the rum power, so fully is it recognized, that it is even made an argument against the enactment of restrictive laws. The most oft-reiterated plea against restrictive law is: "Oh, you can't enforce the law!" Things have come to a sad pass, indeed, in this land, when a class of the community has become so defiant that citizens give its lawlessness as a reason for the non-enactment of legislation!

The rum power is one of the two parties responsible for this state of things. The other is the people themselves. They have been playing the role of cowards in this struggle, and have allowed the infernal tyranny of the rum power full swing. It is time for an awakening, and we are glad to see the signs of its coming. The rum power has gotten too arrogant. It has driven things with too high a hand. A reaction is setting in rapidly against the domination of the saloon in politics.—Toledo Blade.

Neal Dow and His Prohibition Crusade.—Gen. Neal Dow, now nearly eighty-four, is almost as youthful and as fresh as at forty. Sitting in his study at Portland, Me., he lately told a friend how it happened that he first undertook the big task of abolishing the liquor traffic. "I have never told the story in public," he said, "nor has it ever been printed. As you know," he went on, "it was a good many years ago. I was sitting in this same house one evening quite late. In answering a knock at the door I found a lady, whom I knew very well as the wife of a government official in this city. He was a periodical drunkard, and on this very night was downtown on a spree. His wife wished me to get him home quietly, because if he was drunk next day he might lose his position. I started out, and found him in the back room of one of the down-town saloons. That was in the days of license in Maine. I said to the keeper in a quiet way: 'I wish you would sell no more liquor to Mr. Blank.' 'Why, Mr. Dow,' he said, 'this is my business; I must supply my customers.' 'That all may be,' I replied, 'but here is this gentleman with a large family depending on him for support. If he goes to his office to-morrow, drunk, he will lose his place. I wish you would sell him no more.' He became somewhat angry, told me that he, too, had a family to support; that he had a license to sell liquor to whomsoever he pleased—and that he didn't care to have me meddling in his business. 'So then' you have a license?' said I, 'and you support your family by destroying that man's. We'll see about this.' I went home thoroughly determined to devote my life to suppressing the liquor traffic in the best way possible. The Maine law originated in that rum-shop.

Two Hundred Thousand Stumbling-Blocks—Where? In these United States. These are to be found in every city, town, village and on every road-side. They are drinking saloons; in no sense beneficial to the country, but to every sense a positive and continuous detriment. Their existence can not be justified by any argument based upon justice, necessity or mercy. They impede the progress of civilization, education and religion, and obstruct all material and moral advancement. No early training or social habits can be justifiably quoted, as a reason, why these hindrances to everything that tends to elevate and bless humanity should be permitted to exist. No human statute should throw around their iniquitous traffic its brazen palladium and thus protect them from the sweep of a Christian indignation. Surely it is time, and also the imperative duty of all friends of humanity, to unite and to demand of our legislators all over our land a suppression of these saloons, and to say to them in the language of God's own Word, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people."—Pulpit Treasury.

How They Allure.—The New York Sun recently gave a description of some of the leading bar-rooms of New York City, showing some of them to contain from $60,000 to $100,000 each in paintings, statuary, etc., to make the path to perdition attractive and fascinating. These saloons are the product and legitimate outgrowth of the license system. The plea that license "restricts" is utterly false and fallacious. The young men who frequent these gilded pathways to hell are first assured that these places are licensed, legalized, and protected by the strong right arm of the law, and hence are legitimate and necessary to the public good and welfare. One of these gilded saloons will do more to lure souls down to eternal ruin than a hundred "low dives," that only take the cast-off victims when so debauched of character as not to be fit to associate with the new "customers" which these more "respectable" saloons are constantly receiving. The gilded "saloon must go" in order that the young men may be saved. God and truth and right are stronger than all the world combined.—Temperance Advocate.

The Saloon and the Home.—The first is the enemy of the second, while the second is a necessity of society. The home is the place where the family instituted by God has its permanent resting-place, its sacred enclosure, its scene of increase, growth and culture. That which tends to injure home has its origin from beneath and not from above, because God would not stultify himself by establishing two institutions, the one contrary to the other. The home is evidently of God, because it tends to the carrying forward of his purposes with our race, but the saloon is just as evidently not of God, because its influence in every direction tends to injure and destroy the very objects which God designs to effect by the home. Why then should the saloon, man's invention for gain, be permitted any longer to exist when its influence upon the home is evil and only evil and that continually?—Pulpit Treasury.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary," day by day, on his knees, praying over every sentence, line, and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers, it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloys. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of eloquence. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it. And they shed light into his subject, like windows in houses.

Can a Man Swallow a Cannon-ball?

Well, "that depends." He can if his throat is large enough, and the cannon-ball not too large. The question really seems worthy of some consideration in view of the size of some of the pills that are prescribed for suffering humanity. Why not throw them "to the dogs" and take Dr. Pierce's Pleasant Purgative Pellets? Small, sugar-coated, purely vegetable, perfectly harmless, in glass and always fresh.

"Everyone wishes to have truth on his side," says Whately; "but it is not everyone who sincerely wishes to be on the side of truth." A vital difference. Those who wish to have truth on their side, are apt to persuade themselves that what is on their side is truth, and thus to give the authority of truth to their error. Those who wish to be on the side of truth, search honestly to discover on which side truth is, and, if need be, renounce their error to embrace truth. Caiaphas may be the outcome of the first process: only the second process has for its outcome a Paul.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Arr. Tuscaloosa	1:10 a. m.	9:50 a. m.
Arr. Birmingham	3:20 a. m.	12:05 p. m.
Arr. Attalla	5:25 a. m.	2:50 p. m.
Arr. Chattanooga	8:30 a. m.	6:10 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:15 a. m.
Arr. Cincinnati	6:40 p. m.	7:10 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 3, St. Line
Lve. Cincinnati	7:55 a. m.	5:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:50 a. m.
Lve. Chattanooga	6:00 p. m.	8:10 a. m.
Lve. Attalla	9:00 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	3:30 p. m.
Lve. Tuscaloosa	12:15 a. m.	5:15 p. m.
Lve. St. Louis		8:00 p. m.
Lve. Meridian	4:00 a. m.	10:55 p. m.
Arr. New Orleans	9:30 a. m.	6:15 a. m.

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No. 3, Express	6:25 p. m.	No. 4, Express, 7:00 a. m.
No. 5, Bat. Rouge accidation	10:00 a. m.	No. 6, Bat. Rouge accidation, 3:45 p. m.

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LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

	Arrive:	Leave:
No. 1	2:00 a m	No. 2	1:00 p m
No. 3	6:25 p m	No. 4	7:00 a m
No. 5	10:00 a m	No. 6	3:45 p m

LOUISVILLE AND NASHVILLE.

No. 3	Cin. Ex.	7:10 a m	No. 4	F'st Line	9:05 a m
No. 1	F'st Line	7:20 p m	No. 6	Com.	5:25 p m
No. 5	Coast	9:05 a m	No. 2	Cin. Ex.	5:10 p m

ILLINOIS CENTRAL.

No. 1	Passen'r	11:00 p m	No. 2	Passen'r	9:15 a m
No. 3	Cin. and		No. 4	St. Louis	
N. O.	Lim.	3:20 a m	And	Chic. Ex.	6:00 p m

TEXAS AND PACIFIC.

No. 52	California Express	9:20 p m	No. 51	California Express	7:50 a m
15	Rouge local	6:30 a m	16	Rouge local	3:35 p m

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19	Califor.	4:00 p m	No. 18	Local	1:20 p m
No. 17	Local	7:05 a m	No. 20	Califor.	12:00 M

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1	Lim'd	9:30 a m	No. 2	Lim'd	5:00 p m
No. 5	Fast Line	6:15 a m	No. 6	Fast Line	10:00 p m

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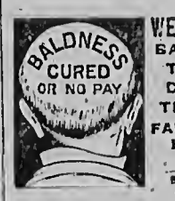

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., *Editor.*

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REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, JANUARY 26, 1888.

Briefs.

After all the "science of religion" and "philosophy of ethics," about which we hear so much nowadays, we incline to the opinion that the whole matter had been well digested and assimilated by the mind of the man who said: "A handful of help is worth a cart-load of pity."

In our statistical report of the membership of our church in Louisiana we gave the figures as reported to us by the statistical secretary; but after our interview with him some delinquent brethren handed in their statistics, and this greatly altered the figures. The whole number of members is 16,109.

A brother, in whose judgment we have great confidence, said to us a few days ago that the best thing the pastors of the various churches could do for the good of the country is to circulate Dr. Josiah Strong's book, "Our Country," and induce the people to read it. The general indifference of church members to the great questions of the day is a very serious matter. Twelve millions of Christians in this land ought to exert a greater power for the welfare of the nation than they at present do. The responsibility is on them, and must be met or answered for.

We call the attention of every steward in our church to an article in another column entitled, "The Weekly General Assessment Plan." We think Bro. Reed has done good by giving an account of how it works in his church: and we remember that Bro. Singleton, his pastor, read a fine report at Conference. Every effort that takes a step forward in solving the financial problem of the church is *one* step nearer the millenium. Study Bro. Reed's plan, and, if you think it good, adopt it and work it faithfully. Any plan that proposes to induce *everybody to give something every week* ought to be tried and not pooh-poohed.

An exchange has this interesting note:

"De Lesseps, who recently celebrated his eighty-third birthday, can look around him and see but very few men of anything like equal eminence who are as old as he. The German Emperor is 90, Dr. Dollinger is 88, Moltke and Bancroft, the historian, are each 87, Kossuth is 85, and Prof. Owen is 83. Of sovereigns, the Pope is 77, and King William of the Netherlands is well on in his 71st year. Of statesmen, Gladstone is 79, Mr. Bright is 76, Prince Bismarck is 72, M. Jules Grevy is 74, M. Léon Say and M. Leroyer are each 71; Lord Selborne is 75, Sir Rutherford Alcock is 78, Lord Sherbrooke is 76, and Lord Granville is 72. Of generals, MacMahon is 79, Lebœuf is 78, and Bazaine and Cialdini are each 76. Of poets, Lord Tennyson is 78, Mr. Browning is 75, and Dr. Oliver Wendell Holmes is 78. Of musicians, Verdi is 73. Of engineers, Lord Armstrong is 77, and Sir John Hawkshaw is 76. Of painters, Meissonier is 72; and, finally, of showmen, Barnum is 77. Perhaps, however, M. Chevreul, who is fairly upon his 102d year, ought not to be omitted.

Tell your neighbor that his house can not be comfortably furnished without a copy of the NEW ORLEANS CHRISTIAN ADVOCATE coming in every week. This valuable piece of furniture can be had at 112 Camp street, New Orleans, for $2. There is no real comfort to a Methodist family in Mississippi or Louisiana without it.

Young J. Allen, the Missionary.

Dr. Allen reached our city last Saturday evening from Texas. He spoke twice in Carondelet Street Church on Sunday to large audiences; and on Monday, in the same church, he made an address to the women on the different phases of woman's work in the foreign field. Our people have been fortunate in the privilege thus given them to hear what has been done by mission work in China under the eye of this observant and faithful missionary. They have now clearer views of China—its people; its customs, its laws, its government, and the progress and present attitude of our work in that great empire—than they could possibly obtain from any other source. Dr. Allen's long residence among that people, his intimate association with all the other missionaries working in that field, and his connection with government officials in educational work, have all conspired to give him a broad and comprehensive view of the present aspect of affairs; and his statesman-like conception of the needs of the work, and of the agencies to be used to meet those necessities, render him an efficient leader, whose voice should be heard by all the church.

From the character of his addresses, containing, as they do, so much valuable information in regard to the *whole East*, and also in regard to the deficiencies of our work there, we judge that Dr. Allen's visit home and his tour throughout the bounds of the home church is a very important part of that providence by which the Lord, at this special time, is endeavoring to arouse us to a proper appreciation of our high privileges in sending his blessed gospel abroad to those who need it. One of our great faults is, that we fail to study the developments of providence; and, therefore, not seeing the "open doors," we do not enter upon works to which God calls us, and hence lose the rewards which always come to the watchful and observant.

We do sincerely trust that our people everywhere will catch a new enthusiasm from the platform addresses of our faithful missionary, and that they will respond heartily and liberally to his earnest appeals for help. And we have to say to them just what Paul said to the Corinthians on the subject of liberality: "Therefore, as ye abound in everything, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

One of the most thrilling episodes occurred during Dr. Allen's address on Sunday night. Having heard that Capt. Wyman, who was in command of the ship, "Seaman's Bride," in which he made his first voyage to China, was in the congregation, Dr. Allen asked him to come to the front; and the meeting of these two men, in the presence of the vast audience, after so long a separation, was a most impressive scene. Capt. Wyman's presence during the recital of the trials and dangers and triumphs of that voyage added no little to its interest in the minds of the hearers.

The Suffering Christ.

BY "GILDEROY."

In your issue for January 12 I find a thoughtful and suggestive article, by Rev. J. D. Cameron, on "The Agony in the Garden.—Its Cause."

It is not my purpose to answer the question raised by Bro. Cameron. I do not know the cause of the agony in the garden, only that it was a part and parcel of the suffering Christ came to endure. Bro. Cameron says: "We must bear in mind that it was only the humanity that suffered agony. Divinity can not suffer. To suppose this, is to question the infinite perfections of the divine character. Suffering argues imperfection." Now, is this true? Is it true that God can not suffer, did not suffer, and does not suffer now? Is it true that suffering argues imperfection? I ask these questions not to answer them, but to provoke thought, to stimulate inquiry. The breaking of the Father's heart in the gift of his only begotten Son to die for us seems to imply the greatest suffering. What it cost God in heart-agony to do this seems to be the reason why we should give up all for God. The whole transaction, from first to last, seems to have put a great strain on the divine heart. God saw the need, and God laid the plan; but I do not like to think its execution cost God's heart no pain. The agony of the Son in that garden surely touched the Father's heart deeply. It would have done this had he been only a man. God sympathizes with man, feels for man; how much more for his divine Son?

It may be well to consider that the agony of the garden was purely spiritual, a sorrow of the soul, if not of the divine nature of Christ. The time had not come for the physical suffering of our Lord, and, yet, the agony of the inner man caused him to sweat, as it were, great drops of blood. It was the "fineness," if not the "divineness," of the nature of our Lord that made him capable of such agony as no other man ever endured. Instead of "suffering arguing imperfection," it is one of the very things that argues the perfection and purity of natures as we understand them. The purer people are, the more they become like our blessed Lord, the more they partake of the divine nature, the more acutely they suffer—particularly in the inner man. The facts, as we see them, are against this statement. Sin blunts; grace refines. The finest nature our world has ever known endured the agony in the garden. It was so great because the divine sufferer was so capable.

Again: Christ had in him two whole and distinct natures—the Godhead and the Manhood—*once united, never to be divided*; and, yet, in our reasoning, we often allow Christ to be God only, or man only, or God and man both, just as it happens to suit our convenience and our preconceived opinions. It seems to me he was God and man united in the garden and on the cross, and now on the mediatorial throne; and I confess I can not see or understand how the inner human Christ could suffer without the God-Christ suffering, too. I affirm nothing, only tentatively and suggestively. The union of two natures in one is a profound mystery too deep for human ken, and yet clearly revealed in the divine Word. In some way sin and salvation involved the divine nature and divine character, as well as the nature and character of the sinner. It was a question too deep for any but God himself, as to how God could be just and yet justify the ungodly, or forgive sin. Somehow Mercy and Justice must harmonize, and Justice and Mercy be made to kiss each other. The nature of God and the character of God were involved, hence the need for a God-Christ to save, to make it possible for God to save without an infraction of his justice on the one hand, or his mercy on the other.

The agony of the garden and the suffering of the cross lay deeper than the human nature of our Lord.

SENATOBIA, Mississippi.

The first week in April is set apart as a "week of self-denial and prayer," and the collections during that week are to be held separate and go to the relief of the General Board of Missions. It will take a great deal of earnest praying to get ready for that important week. Are you getting ready?

The North Mississippi Conference Minutes.

ANOTHER OPEN LETTER FROM THE PUBLISHER.

I have had quite a number of letters from brethren in regard to the Minutes—some of them quite complimentary, and some complaining. I thank those brethren for their kind words. To the others I have only this to say: I do not know who paid, nor how much, to the publication of our Minutes. No list was given to me; and when the work was done, I gave instruction to send some to every member of the Conference, assuming that every man was entitled to them. I did not think that brethren paid to get just so many for just so much. If you get less or more than some other brother, it was an accident of mailing. No intentional discrimination was made. I do not mind being fussed at; but when I take a "thanky job" and pay for the privilege of doing it, as I have done, I feel that I have a sort of right to fuss back. To those who did not get many, I will say, I have Minutes on hand yet. If you got less than eight copies, send me postage, and I will send you a few more. You must excuse me for not paying out any more money, for I am already $23 out on them.

By the way, I have been asked what the job cost. The printing cost $135 for 1,500 copies; postage and expressage, $27—making $162. Resources: Cash paid me at Conference, $108 95; advertisement, $25—making $133 95, leaving a deficit of $28 05.

Perhaps you will say I was extravagant. Doubtless so. But you wanted a decent work; and I believe you have it. Brethren say they are the best we ever had. You wanted it done in the Publishing House—which was right; but it costs more to do rule and figure work at Nashville than in country offices. But it is always well done. And you got it *on time*—a thing you never did before. I told you at Conference, if you will remember, that it would cost $150 or $160 to get the Minutes.

Now, dear brethren, you have a full statement; "henceforth let no man trouble me." I have done the best I could; and I will vote next year that all these complaining brethren be made a committee to get out the Minutes, and they will know something at the end of it that they don't know now. In the meantime, if any brother has not gotten any Minutes, let him write to me and send postage, and I will send him some.

Your brother,

T. B. MALONE.

CRAWFORD, Mississippi.

What Our Papers Say.

Once in awhile the Independent prints a good religious editorial. In a late issue was an article on "The Holy Spirit and the Prayer Meetings," an extract from which is this:

The first meeting together of the disciples after the ascension was in obedience to the command of Christ, for the purpose of being baptized by the Spirit. While they were waiting and praying, the Spirit was poured out upon them, and they were all filled with his presence and power; with a divine enthusiasm and a burning love of the truth. Shortly afterward they were again in prayer, "and the place was shaken where they were assembled together; and they were all filled with the Spirit." This would seem to indicate the close relation between united prayer and the Spirit of God, and sets the example of waiting upon and *expecting* his presence whenever Christians are assembled for prayer. It is not necessary that we should look for or receive the external manifestations of the Spirit, as in cloven tongues or in the physical shaking of the place where prayer is made. These were phenomenal manifestations of the Spirit's presence to disciples who until then had known nothing of his presence, in any such way as he then came to them, or as he manifests himself to us now; but no prayer meeting ought to convene without the expectation of his presence as making one among the disciples and as being essential to the very end for which the meeting is held. It is thus that Jesus fulfills his promise to be present with his disciples wherever and whenever two or three of them are met together in his name.

This, from the Southwestern Methodist, may be a hit at you; therefore, read it with a great care:

The man who has eccentric views of piety is sure to distrust the piety of others, and, finding only one in a hundred who is in sympathy with his eccentricities, he mourns the low estate of Zion and the general corruption of the ministry. Such a man prescribes for the church, "prayer, more prayer." That were well if prayer, divorced from the duties that daily press upon us, did not cease to be prayer. But of one who prays much, or claims to pray much, and one who is most prompt in kind deeds, few will be at a loss to declare which is more spiritual. There are people who formally pray for the missionary, whose prayers are, and will remain, an abomination in God's sight until they give more of their money to help the missionary; and there are people praying in old dilapidated churches whose prayers will not be heard in the house of God until they honor God with their substance by putting his house in better condition. Some who make loud professions and talk much in public meetings, need to observe the weightier matters of law, justice, truth and mercy.

In an article, on "Memorizing Scripture," the St. Louis Advocate, after speaking with approval of the present methods of teaching in our Sunday-schools, recalls a "good old custom, the decadence of which is to be deplored." The reference is to the custom of requiring Sunday-school scholars to commit to memory verses of Scripture every Sabbath. We have heard one of our Bishops deploring the same decadence; and we respectfully call the attention of our Sunday-school teachers to these words from the St. Louis Advocate:

The practice of memorizing Scripture had obvious advantages. Purely as a literary exercise, its tendency is decidedly good, for, as every scholar knows, the English Bible has created the English literature. The language of the King James' version is the purest specimen of genuine English ever written, and its crisp, curt style is a model of concise fullness, which, with changes to suit modern words and expressions, may be profitably imitated by any writer. Aside from the mere verbiage, every reader of the Bible must have been frequently impressed with its aptness and elegance of illustration, a quality which has commended it to the careful study of any and all who proposed, either through the press or from the rostrum, to influence the public mind. To a literary man, the study of the Bible is indispensable, even if his object be no higher than the establishment of a correct literary taste, for it should never be forgotten that the Bible contains the best example of history, the cleverest presentations of argument, and the highest flight of poetic fancy the literary world has even known. But, more than all, the memorizing of Scripture is the best training in practical Christianity that can be given. Texts learned in childhood are never forgotten, and often, in after years, recur to mind to soothe and comfort when words from other sources are vain and empty. In view of all these considerations, it might be well for Sunday-school teachers to give more prominence to Scripture learning.

The Arkansas Methodist, discussing the design of the Church Congress, recently held in Washington City—viz.: to promote a closer union of Christians, and greater harmony in church work—thus states the position of Methodism on the subject of "church unity:"

For more than a century Methodism has stood right where the earnest men of the Church Congress are trying to get. Methodism has always said: "Whosoever will do the will of my Father which is in heaven, the same is my brother and sister and mother." Upon the part of Methodism this has not been a mere empty sentiment. It is well known that members, in good standing in other communions, are received upon certificate without re-baptism. Ministers from other churches are received without reordination. We fully recognize the official acts of other denominations. With us the unity of the church is a glorious reality. There is no necessity for one great ecclesiastical organization; all that is needed is a recognition of the Christian character of each other—the only test being loyalty to the Lord Christ.

Notes.

Father Chiniquy, in his book, "Fifty Years in the Church of Rome," speaking of the instruction he received in a Roman Catholic college, says: "The gods of the heathen spoke to us daily by their apostles and disciples—Homer, Virgil, Pindar, Horace,—and the God of the Christians had not permission to say a single word to us in that college!" Are not many Protestant colleges following the same steps? We give our children Paganism in all its forms in our colleges and leave Christianity for them to learn after they come out! Is it any wonder that our schools are so hard to keep going?

Congress is likely to act in one way or another on the liquor question. There are many members of the Lower House who are in favor of some sort of action, and the Senate is considered by the liquor men as adverse to their interests. Several bills have been already prepared and, no doubt, will be presented in due time. The bill to prohibit the traffic in the District of Columbia, it is said, is favored by many Senators, and will probably pass that body. With the Supreme Court *solid* for prohibition and the Senate favorable, the friends of that measure have only to work on in earnestness and hope, and the victory will be secured.

"What God has joined together, let no man put asunder." If we sever that which God has united, we lay claim to a superior wisdom; but the end of the experiment always discloses the true state of the case. God has joined faith and works; so joined them that a true faith issues in good works. If they are separated, faith is destroyed and works rendered valueless. Dogma is valuable only as it leads up to practical ethics, and ethics of the right kind are simply the flowers of dogma. "Faith without works is dead," but by "works faith is made perfect." The *credenda* and the *agenda* balance each other in the Christian system. Paul says, "We are created in Christ Jesus *for good works*."

We have often thought of putting in a "note" in reference to "condensing;" but the Michigan Christian Advocate has done it so neatly that we copy and ask your attention to it:

If some person or convention thinks you have delivered an extra good sermon or read a superior essay and asks you to send it in for publication, don't do it. But give them added evidence of your common sense by sitting down and condensing that sermon or essay into a bright, terse, solid column article. Save just the juicy marrow. We like to get such articles. And the people like to read them. We can not truthfully say as much for the sermon essay sort that spreads out over three or four columns of space. It's not always easy work to boil things down so—not till you get used to it. Try it. If you don't succeed, come around and borrow our patent condenser.

There are thousands of Christians in our cities who are actually asleep in the enjoyment of their religion in their comfortable churches. They have lost sight of the great fact that Christianity, if true to its aim in carrying out the programme of its Author, must be aggressive. Reclining in their luxurious pews, Sunday after Sunday, and listening complacently to a favorite preacher, they are dreaming away the day of their opportunity. Religion seems to her as an opiate upon their spiritual lives. When on every corner the cry is heard, "No man cares for our souls," these dreamy Christians, like the priest and Levite of old, pass so far away on the other side as not to hear the terrible moan of agony. Are such Christians "the workmanship of God, created in Christ Jesus for good works?" Is the man who never does any aggressive work for the cause of Christ, entitled to the name of Christian? It is just these sleeping, dreaming Christians to whom Christ will say: "Inasmuch as ye did it not to the least of these, ye did it not to me." As pastors, let us try to wake up these deluded members of our church. Nero fiddled while Rome was burning, but such people are asleep while hell is enlarged to meet them at their coming. The idea of such people having an evangelical faith is an absurdity.

Personals.

In a private letter, a brother in Mississippi hits the nail on the head, and drives it home," when he says: "It is better to have people want you to write, than to want you to quit writing." It seems so to most people.

Rev. H. R. Withers has a beautiful and just tribute to the memory of Dr. Winfield in the last number of the Arkansas Methodist. There are few such men as Dr. Winfield was.

Mr. Caleb Foote has been editor of Salem (Mass.) Gazette since 1825. He has been connected with that paper since 1817. He is eighty-five years old.

The late Sir William McArthur, of London, left $250,000 to the Wesleyan Societies of England and provided for much more to come to them on the death of his widow.

Our friend, R. A. Smith, of Arcadia, La., has sent us a beautiful photograph of his E. A. Seminary building, and it now adorns our office. We have long known Principal Smith, and believe him to be a first-class teacher, and his Methodism was "bred in his bones." We wish him and his Seminary all success.

William E. Baker, of the sewing machine firm, Grover & Baker, died recently on his farm at Wellesley, Mass. He is said to have spent large sums in gratifying his eccentric tastes in all kinds of fantastic things upon his farm.

M. D. Babcock, the inventor of the fire extinguishing apparatus which bears his name, died in an almshouse, in San Francisco, December 21, aged seventy.

Senator Walthal has been unanimously re-elected United States Senator from Mississippi, for the term commencing March 4, 1889.

It is reported that Consul Brigham, at Puerto del Norte, has been appointed Consul at Kingston, Jamaica.

Hon. S. S. Cox, of New York, was elected Speaker *pro tem.* of the House during the illness of Speaker Carlisle.

Rev. Clement E. Babb, formerly of the Herald and Presbyter, has just closed his thirty-fifth year of continuous editorial work.

We were delighted with a visit last week from Rev. J. B. Laurens (Uncle Larry), of Virginia. He is just out from an eight months' spell of severe illness and was on his way to the City of Mexico, where he will spend at least two months.

A private note from Dr. Tillett, of the Hymn Book Committee, says:

"The MS. of the new hymn book is now simply awaiting the final touches of a musical expert, and it will, we trust, be turned over before long to the printer and pressed right through."

Items of Interest.

The armies of Europe number over ten millions of men.

The combined wealth of the Astor family is estimated at $250,000,000.

The project of transforming the west side of Central Park New York, into a track for "speeding fast horses" is being agitated. That would be a bad transformation.

The November number of the North American Review, containing the Field-Ingersoll controversy, has reached its tenth edition.

On December 6, seventeen cities in Massachusetts voted on license, and eight of them voted "no license."

In Marion, Ind., a valuable span of horses, coming in contact with a fallen electric light wire, were instantly killed.

It is becoming more and more evident that the United States did a very profitable stroke of business when it bought Alaska. According to the last report of its governor, it is turning out gold bullion at a rate of about $100,000 a month, is doing a fishery business of $3,000,000 a year, and has a yearly fur trade of more than $2,500,000; coal, marble, and lumber are also among its resources.

The "Personal Liberty Party," of New York, is making effort for legislation to permit cities of 50,000 inhabitants to open saloons during Sunday afternoons. That party needs careful watching.

The London Missionary Society has a fleet of five vessels plying between mission stations. Three are in Polynesia and two in Africa. The money for their support is raised by young people.

Gen. Fremont has accepted a Christmas gift of a lot at Seaside, near Los Angeles, and will permanently locate there.

The Southwestern Methodist, of St. Louis, has advanced the subscription price to $2 50 where payment is not made in advance, or within three months from the opening of the year.

The Southern Methodist Churches in Richmond, Va., raised, last year, the sum of $75,709.

According to figures made up by Rev. W. S. Robertson, the Christian world raises over $11,000,000 a year for Protestant missions.

How to Obtain a Valuable Book.

Wishing to have in my library the invaluable McClintock & Strong's "Cyclopædia of Biblical, Theological and Ecclesiastical Literature," I wrote to the Publishing House for prices; and the reply was, "We can give no reduction." Being very anxious also for Johnson's "Universal Scientific Cyclopædia," I wrote to our Publishing House for terms; and the same reply came: "We can give no reduction."

I have procured both of these Cyclopædias; and the publishers wish me to sell my ministerial brethren other sets. Every scholar knows their value. They are *mines* of the purest gold. I am prepared to offer the brethren of your patronizing Conferences the following terms:

McClintock & Strong (twelve volumes), cloth; publisher's price, $60. Library, sheep, (twelve volumes); publisher's price, $72. The cloth set I will furnish for $50, and the Library, sheep, for $60. Johnson's "Universal Scientific Cyclopædia" (eight volumes); publisher's price—cloth—$48; sheep, $56. I will furnish eight volumes, cloth, for $40, sheep, $46.

Should the brethren wish to read a suggestive and spiritual book, let them order, through our House, Dr. A. B. Bruce's work, called "The Humiliation of Christ in Its Physical, Ethical and Official Aspect."

J. W. COOPER.

EDWARDS, Mississippi.

Books and Periodicals.

—The Monteaglean is published in the interest of Christian culture, and is the official organ of the Monteagle S. S. Assembly. Rev. R. W. Clark, Nashville, Tenn.—Price $1.

—Humboldt Library: A Half Century of Science, by T. H. Huxley and Grant Allen. J. Fitzgerald, 24 East Fourth St., N. Y. Price fifteen cents.

—The African Repository, American Colonization Society, Washington City, D. C. A quarterly published in the interest of Africa.

—The Magazine of Art, for February, is on our table, embellished with brightness and beauty. The publishers have begun the year with a determination to eclipse the last years' record of this popular monthly. Cassell & Co., 711 Broadway, N. Y. Price $3 50.

—The Homiletic Magazine. E. B. Treat, 771 Broadway, New York City. Price thirty cents a number.

—Minutes of the Eighteenth Session of the Los Angeles Conference, Methodist Episcopal Church, South.

—Annual Catalogue of Wesleyan University.

—People's Library. Morals, Art, by Anthony Comstock. J. S. Ogilvie, 57 Rose St., N. Y. Price ten cents.

PROHIBITION—ITS PAST, PRESENT AND FUTURE. By S. M. Vernon, D. D. P. W. Ziegler & Co., 720 Chestnut St., Philadelphia. Price thirty cents.

This is a valuable book of itself, and carries a valuable index by means of which you can readily find anything it contains. We commend it to all.

The iniquity of the saloon power is daily becoming more daring. It is known to many that twenty-three States and Territories have laws requiring temperance instruction in the public schools. The saloon power is *now* making an effort to nullify these laws. A circular sent out from Boston by prominent clergymen contains these significant words:

Desperate endeavors are now being made by the liquor dealers and bookpublishers friendly to them to nullify this instruction by introducing text-books which do not comply with the law, and which, by showing only the evils of an excessive use of intoxicants, practically encourage moderate drinking, and in some cases positively commend it by describing its exhilarating effects.

This saloon power seems to have taken in hand to repeal or modify all the good laws in the statute book; and will the people have it so? Will the people deliberately go to ruin with their eyes open?

EAST MISSISSIPPI FEMALE COLLEGE,
Meridian, Miss.,

Opens its doors for a few more pupils on January 30, or February 1, 1888. Those who desire to enter then for the five months' session will please apply immediately to secure places. Unexcelled advantages in Literary Department, in music, art and industrial arts. Enlarged facilities, patronage increased beyond previous years. A fine health-resort from malarial districts. One of the most delightful schools for Southern girls in the South. Your daughter needs an education; here is the place for her. Address at once.

A. D. M'LOY, Pres.

Los Angeles Methodists are ahead in raising missionary money for 1887—fourteen hundred members contributing $2,012.

A Glimpse of Japanese Life.

We are permitted to publish the following extract from a private letter of Mrs. Daisy Lambuth, which will give to our readers some idea of a "high tea" in Japan:

Well, we have formed a ladies' society, and over twenty were present at our first meeting. It is a society for improving ourselves in every way—reading, music, cooking, etc. We had a very nice set of ladies and schoolgirls present. The school is growing right along, but has not reached its old number yet. They have singing, then the Bible, next they memorize a verse daily in English and Japanese.

We were rather surprised to hear from Mrs. Y. that our schools here were only for English, no Bible. It could not be more opposite. The Japanese are anxious for the Bible. In all our mission schools and night schools, though they pay, the Bible is given to them in some cases one-third of the time. Mr. Mosely and Mr. Waters both have large Bible classes.

Now, for our feast: One of the school-girls had us all around to her home (a large restaurant) for a four o'clock meal. We were invited up stairs into two large rooms, beautiful, of course; carved works, unexpected shelves, beautiful flower vases and stands. The lady of the house did not come in until just before the feast began. Ten of us in all, we were placed in a semi-circle, with velvet cushions under us on the floor. First three large dishes or bowls upon lacquered stools were brought in, and the hostess helped us with her own hands. First we had pomelos, sparrows and green orange peel preserved, and fish-ball and boiled chestnuts. Then came a splendid soup of custard with eels—you might call it egg soup; then fish (the pie) with turnips, greens, and several kinds of vegetables peculiar to Japan; then soups of three kinds of sea-weed—the only thing I did not like. The soup bowls were beautiful lacquer, and the dishes were put on a little lacquered stand of five inches in height before us. None of the dishes were removed, so we could return to any dish we liked. Rice and oysters cooked together came next, and when we finished our rice, tea was poured into the bowl. We washed our chopsticks, drank the tea, and were finished. I forgot that first we had tea and red bean cakes and sugar. Between each course we had music, singing, and two dancing girls to perform for us. Their dancing was wonderful. How they ever take such postures I do not see. We began to eat about four and finished about seven, and my feet did not hurt one bit when I got up. Japanese food is ever so much better than the Chinese. No grease about it; not so much as about our own food even.

DAISY.

The Nashville Christian Advocate, in a thoughtful article, on "Burning Strange Fire," has this paragraph, which every preacher should prayerfully ponder:

Of course, any manner of life which slights the truth that has been written by the inspiration of the Spirit grieves him away from the soul, and so it sometimes comes to pass that a man, through a morbid passion for feeling, having grieved the Holy Ghost by neglecting instruction, and being thus bereft of the only legitimate excitement of the religious sensibilities, resorts to artificial stimulation; kindles strange fire on the altar of the heart, the flame from above having been extinguished by his profane stirrings. A horrible form of this sin, and one which is, perhaps, not as uncommon as some may suppose, is the habit of some men who put strained, unwarranted, sentimental interpretations upon the Scriptures for emotional uses—handling the Word of God deceitfully to inflame the passions instead of commending themselves to every man's conscience in the sight of God by manifestation of the truth.

An Avaricious Man.

Why is an avaricious man like one with a short memory? He is always forgetting, but the wise parent never forgets Taylor's Cherokee Remedy of Sweet Gum and Mullein, the croup preventive, and cough and consumption cure.

Louisiana Conference Apportionments for 1888.

WIDOWS' AND ORPHANS' FUND.

New Orleans district	$1,133
Delhi "	600
Opelousas "	635
Shreveport "	635
Homer "	665
Alexandria "	332
Total	$4,000

MISSIONS.

	Foreign.	Domestic.
New Orleans district	$2,000	$500
Shreveport "	1,000	360
Homer "	1,000	360
Delhi "	900	315
Opelousas "	800	315
Alexandria "	300	150
Total	$6,000	$2,000

CHURCH EXTENSION.

New Orleans district	$ 593 75
Shreveport "	343 75
Homer "	343 75
Delhi "	322 50
Opelousas "	283 75
Alexandria "	212 50
Total	$2,100 00

BISHOPS.

New Orleans district	$320
Delhi "	115
Opelousas "	115
Shreveport "	135
Homer "	135
Alexandria "	70
Total	$890

The apportionment for education is the same as that for Bishops.

Louisiana Conference Minutes.

The Committee on Publication of the Minutes of the past session find that to pay for publication the assessment to each charge will be one-fifth of the apportion for Bishops for 1887. Pastors will please take this collection immediately, and forward same without delay. If prompt attention is given, the minutes will be ready for mail by February 10, and distributed promptly, prepaid.

T. K. FAUNT LEROY,
HUGH JAMIESON, JR.

City Mission.

The Board of Managers of the City Mission will please meet in the pastor's office of Carondelet Street Church, at seven P. M., Tuesday, February 7, 1888; and the Association monthly meeting will be held in the basement of Carondelet Street Church the following Tuesday, February 14, at seven P. M.

Rev. James J. Billingsley, the city missionary, will be present. Let there be a full attendance.

JNO. T. SAWYER,
President.

Notice.

To the Members of the Mississippi Conference Brotherhood—

DEAR BRETHREN: Bro. J. C. Brogan is dead.

Assessment No. 9 is now due, and must be paid within sixty days. Remit by postoffice money order, or registered letter, to I. W. Cooper, at Edwards, Miss.

B. F. JONES,
Assistant Secretary.

YAZOOVILLE, Miss., Jan. 19, 1888.

Storm Calendar and Weather Forecasts for 1888, by Rev. Irl R. Hicks, with explanations of the "Great Storm Period" upon which our Planet is now entering, mailed to any address on receipt of a two-cent postage Stamp. Write plainly your Name, Post-Office and State.
THE DR. J. H. McLEAN MEDICINE Co.,
ST. LOUIS, MO.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp street.

Mansfield Female College—1888.

One hundred dollars, paid in advance, will entitle new pupils to board, tuition and music for the term beginning Monday, January 2, 1888, and ending Wednesday, June 13. Seventy-five dollars will pay board and tuition in the literary department, without music. Let those who have been attending home schools during the fall term avail themselves of this offer.

F. M. GRACE, Pres.

On our eighth page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

Le Conte Pear trees grown from cuttings. Apply to W. R. STUART, Ocean Springs, Miss.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

The excellent showing made by the Southern Insurance Company in their annual statement, which will be found in this issue of the ADVOCATE, speaks in the highest praise of its excellent management. Although 1887 was considered a year of heavy losses in fire assurance, the Southern has, after paying adjusted losses and reserving the amount of unadjusted losses, been enabled to make connections with a surplus justifying the directory to declare the usual semi-annual dividend of four per cent. on the capital stock.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein, in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is an immense stock to select from. The wares of the best manufactures in the world can be found on sale at this mammoth establishment, at prices unheard of and terms which bring within the reach of everyone, making an endeavor, the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibit, showing forth the liberality and fair dealing of the great piano house of P. Werlein, 124 Canal St., New Orleans, La.

Putting up stoves is not an aggreeable task; yet, strange to say, it seems every body who engages in it.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Half the pepper sold consists of p's.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street.

P. O. BOX 3080. NEW ORLEANS, LA.

JENKINS' HOUSE,

NOW OPEN

For the reception of Permanent and Transient Boarders.

COR. ST. CHARLES AND POYDRAS STS.

Entrance, 151 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.

BROWNE & JENKINS,

DESIGNERS AND DECORATORS IN

WALL PAPER,

174 CAMP STREET, NEW ORLEANS.

Write for prices. Samples sent to country free.

MISCELLANEOUS.

THE

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$157,203 54
On river risks	7,541 82
On marine risks	7,718 19
	$172,463 55
To add—Unearned premiums of 1886	70,842 00
Total premiums	$243,305 55
To add—Interest and profit and loss	30,850 74
Total income	$274,213 29
To deduct: Losses paid—On fire risks	$161,318 32
On river risks	5,511 10
On marine risks	1,457 30
Total losses paid	$171,590 02
Return premiums, cancellations and commissions	24,665 28
Reinsurance	30,215 56
Taxes and licenses	4,134 15
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	31,067 11
Total disbursements	$331,972 09
Surplus	$189,271 20

ASSETS

At their Market Values:

Cash on hand	$69,874 17
$25,000 United States 4 per cent. coupon bonds	31,168 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	140,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	30,629 98
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,514 24
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$449,881 14

LIABILITIES.

Capital stock, full paid	$250,000 00
Reserve fund	9,714 86
Dividends unpaid	1,189 00
Reserved for unexpired risks	83,897 76
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,509 02
Balance (exclusive of dividend of July, 1887)	12,373 15
	$389,681 14

The above statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.
M. T. DUCROS, Notary Public,
138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest-dividend of FOUR PER CENT. on the capital stock.
SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

RELIGIOUS BOOK DEPOSITORY.

94 Camp Street.

Cts.
Prayers for the Use of Families, by Dr. Stratton..50
Martha's Fault, and Mary's Choice, two sermons, by Rev. R. Q. Mallard, D. D.....25
Fifteen Objections to Church Entertainments..10

Send for Catalogue of Bibles.
Send for Catalogue of Tohoi Books.
Send for Catalogue of Small Libraries.
Send for Catalogue of the Pansy Books.
Send for Catalogue of Sabbath-school Requisites.
Send for Catalogue of Christmas Cards and booklets.
Send for Plan of getting the choice Periodicals by the month.
Inquire about Hymn Books, Devotional Books, Library Books, or any Religious Book.
Tell UNION SCHOOLS and your
PRESBYTERIAN FRIENDS,
BAPTIST FRIENDS,
EPISCOPAL FRIENDS,
they can get all their books here at Publisher's prices; and don't forget it yourself!
See my column advertisement in this paper, of November 17, 24, December 1 and 8.

E. S. UPTON, New Orleans.

"In Time of Peace Prepare for War."

Now is the time to order your Winter Supply of

WOOD and COAL.

Cabinets made now at SUMMER PRICES will be filled whenever desired by customers.

We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.

We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.

R. E. CONNERLY,
Lee Circle Coal and Wood Yard,
266 ST. CHARLES ST., NEW ORLEANS.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. H. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery. Pupils must furnish their own bed-clothing and pillow towels and toilet articles.

The College is the property of the Louisiana Conference of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 285 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

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A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphorescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

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In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Filets, GAUZES in Lamies, Medora, and Fancy Effects. CREPONS, Plain and Satin Stripes. LACES—Fedora, Point-d'-Esprit and Tunisian, Pearl and Beaded Netts and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

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Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

We Now Offer Goods at Prices that Surpass All Other Triumphs.

We find our stock much larger than usual at this time of the year, and in order to bring it down we have made some WONDERFUL REDUCTIONS.

WOOLEN DRESS GOODS.—Big additions to the 5c, 10c and 15c counters. Extra-wide French Tricots, 50c; reduced from 60c. Very fine Cashmere, double width, 25c; reduced from 35c. All-wool Nun's Serge—"all colors"—35c; reduced from 50c. Wool-body Camel's Hair Mixture, 95c; reduced from 50c.

SILKS AND VELVETS.—No such inducements ever offered before. Good Black Silk, 50c; reduced from 75c. Round Cord Black Silk, $1. Reductions in Colored Silks are worth attention.

CLOAKS! DOLMANS!! NEWMARKETS!!!—Every wrap now less than cost. *Worth your while to come and see us.* Fine Newmarkets, $4; reduced from $6 50. Fine Newmarkets, $6; reduced from $9. Fine Newmarkets, $10; reduced from $15.

Strangers visiting the city, call on us.

We will take pleasure in showing our stock and prices for comparison.

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Crockery, China, Glassware and General House-Furnishing Goods.
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Stone China Dinner Sets, 128 pieces.....$10	American Porcelain Dinner Sets, 136 pcs..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

$5.00 BIBLE!

A Handsome Family Bible, bound in Morocco, Gilt-edge, 2,000 illustration Family Record, etc. This Bible retails for $10 and $12. I have 50 of them on hand, and will close them out at $5 each. Some Bibles in American Morocco or Arabesque for $4.

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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

SPECIAL ANNOUNCEMENT.

The Cincinnati Commercial Gazette
FOR THE YEAR 1888.

This will cover a period of great importance IN BUSINESS AND POLITICS.

The election of the nominee of the Chicago Convention, June 19, 1888, means:

The Protection of American Industry;
The Protection of Our Coasts against Foreign Enemies;
The Maintenance of American Ideas in All Things;
Honesty and Economy in All Departments of Government—National, State and Municipal;
In Elections a Fair Vote and an Honest Count.

Protection Against the Pauper Wages of Europe

Is the true policy for American Labor. Fair Pay for Fair Work insures a Home Market for Home Products of all kinds.

These headlines indicate *Republican Principles* and the policy of the COMMERCIAL GAZETTE. It will also contain all the news, domestic and foreign. *The World is its field.*

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JAMES EPPS & CO., HOMŒOPATHIC CHEMISTS, LONDON, ENGLAND.

Our Young People.

QUESTIONS.

Can you put the spider's web back in place
That once has been swept away?
Can you put the apple again on the bough
Which fell at our feet to-day?
Can you put the lily-cup back on the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing
That you crushed with a hasty blow?
Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dewdrops back on the flowers,
And make them sparkle and shine?
Can you put the petals back on the rose?
If you could, would it smell as sweet?
Can you put the flower again on the husk,
And show me the ripened wheat?
Can you put the kernel back in the nut,
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?
Can you put the perfume back in the vase
Where once it has sped away?
Can you put the corn-silk back on the corn,
Or down on the catkins? say.
You think my questions are trifling, dear?
Let me ask another one:
Can a hasty word ever be unsaid,
Or a deed unkind undone?

—Wide Awake.

The editor wishes the little cousins to know that he can not print letters unless he knows who they are from. The initials at the close of a letter will not do; he must have the full name. Now, the editor will to ask a question: Where in the Bible is "the phrase "hot springs" found?

MR. EDITOR: Seeing so many nice letters in your paper from the little cousins, I thought it would please my mamma and papa to see a letter in the ADVOCATE from me. So I will try and do my best to get one in it; for I love to please them. Mamma takes your nice paper, and I must say, it is highly appreciated by all. After they get through reading it at home, mamma sends it to me. I am going to school in Lebanon, Ohio, at the National Normal University. I have joined the Young Men's Christian Association, and go to prayer meeting every day after noon, and enjoy it splendidly. I have a brother and sister at home going to school to a young lady, whose name is Miss Sallie E. Ramage. She left here October 1, 1887, and has been teaching school ever since. I think she has twenty-five pupils or more. We also have a nice Sunday-school at home. My papa is the superintendent. I went every Sunday that I could, and so did my sister and brother. I am about fourteen hundred miles from home, and you may be sure, Mr. Editor, I would like to see my folks. I have been away from home some five or six months and expect to stay about six more. I enjoyed my Christmas very well. Mamma sent me a nice Christmas box, and you may know I relished what was therein. I trust all the little cousins enjoyed their Christmas as well as I did, if not better. We are having some very pleasant weather here for this time a year, although I expect we will get it about February. We have already had snow about ten inches deep. With many good wishes to the dear old ADVOCATE, I remain,

Yours ever,

ALVIN D. MOORE.

LEBANON, Ohio.

MR. EDITOR. Here I am again. I hope you had a merry Christmas, and I wish you a happy and pleasant New Year. My cousin has three pets: two beautiful little squirrels and the prettiest little canary. I do wish you could hear him sing. His name is Tommy. I will first answer Marcie Stevens' question: Hezekiah had fifteen years added to his life. Will also answer Wilna Chichester's question: "To the Unknown God," is found in Acts xvii, 23. With your kind permission, I will answer Olive A. Reily's question: "Eternity" is found in Isaiah lvii, 15. I will close by asking the little cousins a question: Where is "yesterday" found in the Bible? Your little friend,

EDITH M. CHICHESTER.

EDWARDS, Mississippi.

MR. EDITOR: I would like to join the little cousins. Pa takes your valuable paper, and we all like to read it. We have no Sunday-school here now, but have preaching twice a month. Bro. L. P. Meador is our preacher. Everybody likes him so well. I will answer Olive A. Reily's question: "Eternity" is found in Isaiah lvii, 15. Ella May, the middle verse in the Bible is found in Psalms cxviii 8. I will close by asking a question: Where in the Bible is the word "choke" found?

Your little friend,

KATE MURRAY.

STEENS CREEK, Mississippi.

MR. EDITOR: I am a little boy that was eleven years old not long ago, and am not very much older yet. I like to read the ADVOCATE. My folks are all Methodists. I live where there was woods once—but they have *axed* it all out—and near McNair, on the Valley road. I go to school every day when it doesn't rain, to Miss Annie McLaurin, a nice young lady from Whitworth College; and to Sunday-school when it does not go into winter-quarters. I live on a farm where they raise corn, cotton and potatoes and have gardens. I raised a small bale of cotton last year myself; but it only weighed 135 pounds. When I sold it, I did not get much for it. I would like for some of the cousins to tell me how to make it weigh more. I think I will make my patch larger. I would like to ask a Bible question, as it seems to be in order. Who does the Bible say sold themselves for corn, and what kind of corn was it? I have seen pop-corn and Indian corn, but I never saw any that anybody would sell themselves for—except "corn-juice." I will answer the little friend's question about the longest verse in the Bible. It is found in Esther viii, 9. Where is "wash-pot" found in the Bible? The middle verse in the Bible is found in Psalms cxviii, 8. Our preacher is Bro. John A. B. Jones, of Port Gibson. Hoping I won't get in the waste-basket, I am,

Your little friend,

GEORGE A. M'DONALD.

MR. EDITOR: I am a little girl seven years old, and as this is my first letter to your valuable paper, I hope to see it in print. My grandma takes your nice paper and has been taking it for many years. I am always glad when it comes, for I enjoy reading the young folks' letters very much. I have been going to Sunday-school every Sunday. Grandma Davis is my teacher. We have preaching once a month. Rev. D. P. Bradford is our new minister for this year. He will preach for us on the fourth Sunday. So you see we have not heard our new preacher yet. I will close by asking the little cousins a question: Where in the Bible is the word "cheekbone" found? I am a new member that wishes to join your band.

Your little friend,

IDA S. DAVIS.

BAYOU TUNICA, Louisiana.

MR. EDITOR: As I have seen several letters from friends of mine in your excellent paper, I thought I would write one, too. I go to the Port Gibson Female College, and we all think it a very fine school. The president, Rev. E. H. Mounger, is a very accomplished gentleman, and we all love him very much. In the ADVOCATE, of December 29, Wilna Chichester wishes to know in what chapter and verse of Acts are found the words, "To the Unknown God." She will find them in Acts xvii, 23. I will now ask a question: In what chapter of Genesis is found the word "aprons?" I must close. Your little friend,

KATIE A. DRAKE.

PORT GIBSON, Mississippi.

MR. EDITOR: This is my first attempt to write to a paper. I am a little boy eleven years old. My mother takes the ADVOCATE. I delight to read the little cousins' letters. Our pastor last year was Robert B. Downer. I like him very much. Our pastor this year is Bro. Hines. I have never seen him yet. I will close by asking the little cousins a question: Where is "parlour" first mentioned in the Bible, and who were the first that were invited in to it, and by whom were they invited? I will close.

WILL C. ALLEN.

RECORD TOWN, Mississippi.

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE E-TEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

Against the Rainy Day.

However thriving and "well-off," then, a man and his wife may be, they do their children a positive wrong in failing to do them a positive good and providing them with a means of taking care of themselves should thieves break in and steal or moth and rust corrupt their treasures. For the son there are more means at hand of taking this care than for the daughter, more ways marked out, more trades; and there is always the healthy and natural occupation of caring for the land, into which he can be initiated early and almost unconsciously. But still there are a great many clean and wholesome and pleasant trades left for the girl, which may be taught and with whose practice she may be made familiar, even if she really never have to touch them afterward in the whole course of her life. Not to speak of stenography and type-writing, which, until the time when they shall be made parts of universal education, will afford means of obtaining a livelihood, there are various house-keeping, flower-raising, seed-raising, bee-raising, and kindred industries, all of which may upon need be found far more profitable than the music lessons and wild-flower painting on which so many of our young ladies rely for eking out their incomes, and beyond these there are always the industries of the needle in dress-making and bonnet-making, and the like.

Every girl who has the least art of tricking herself out with ribbons and finery can use her art advantageously in making and trimming hats, and the more ideal she may happen to be in other ways, the more fanciful and "taking" will her bonnets be; and the girl who has an eye for form, and any dexterity of finger, will make of herself a mantua-maker of more or less merit, but equal to a livelihood on necessity, with, moreover, the advantage of being able to instruct and direct her own dress-maker if she never have to use otherwise the art she has learned. However wealthy, however finely educated the young girl may be, she will find it surely accruing to her comfort and good in the future if her friends have seen fit to give her, in addition to all else they may have given, a trade, or something answering to a trade, with which she can earn her living in case of need, whether the need ever come or not.—Harper's Bazar.

AN IMPROVISED BOOK-CASE.—If you have a spare window or door which can be closed up, you can make a very handsome case for holding books, pictures and bric-a-brac, by lining it with bright colored canton-flannel, or if your purse is larger, you may use a more costly fabric. I used garnet-colored canton flannel, laid it in graceful folds, and fastened with brass-headed tacks, covered the shelves with the same, and finished their front edges with woolen fringe. I put in two shelves, and the window-sill makes the third, which also is covered.—Pittsburg Christian Advocate.

Pity the Little Ones.

The daughter of a well-known gentleman in Richmond, Va., who has turned her thirteenth year, was suffering with a bad cough night and morning, and nasal catarrh so severe as to be obliged to use seven or eight handkerchiefs per day. Five months after they used the first treatment of Compound Oxygen. They wrote for another supply, and stated that she was still improving; that the discharge from her nose, which had been so copious and so annoying, had ceased. "Her improvement is wonderful. Looks well; romps and plays out of doors." Nearly four more months expired when they wrote again, saying: "My little one has wonderfully improved. She thinks she is entirely cured."

Hundreds more of such interesting cases among children might be added. The little book of two hundred pages called the Treatise on Compound Oxygen is replete with instructive testimonials, and the history and use of the Compound Oxygen. Sent free on application to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

As every lord giveth a certain livery to his servants, charity is the livery of Christ. Our Savior, who is Lord above all lords, would have his servants known by their badge, which is love.—Latimer.

WHEN you get up in the morning with tongue heavily coated, a disagreeable taste in the mouth, skin hot and dry, eyes burning, head aching with a dull heavy pain, and to sum it, feeling as if you were "all broken up," you should at once take Dr. J. H. McLean's Liver and Kidney Pillets. 25 cents per vial.

MISCELLANEOUS.

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonary specific.

L. D. Bixby, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and I believe, saved my life."

Ayer's Cherry Pectoral

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For Little Lads and Lasses. By J. H. Mee. A most charming collection of bright and tuneful children's songs for use in the Kindergarten, School or Home. Price, 25 cts. by mail, postpaid.

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By H. P. Danks. A new and pretty operetta of moderate difficulty, for the use of amateurs. Price by mail, postpaid.

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Edited by J. H. Murray. A very superior collection of choice voluntaries for the Pipe or Reed Organ, selected from the works of the great European masters. Price, $1 00 by mail, postpaid.

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SORGHUM

A LITTLE book that every farmer ought to have is the "Sorghum Hand Book" for 1888, which may be had free, by addressing The Pioneer Iron Works Co., of Cincinnati, O. Sorghum is a very valuable crop for syrup-making, feed, fodder, and this pamphlet gives full information about the different species, best modes of cultivation, etc. Send and get it and read it.

Christian Advocate.

Marriages.

WA[illegible]-STIDHAM.—At Haughton, La., December [illegible], by Rev. R. M. Blocker, Mr. Joel P. [illegible] and Miss Emma E. Stidham.

FITZHUGH—CAWTHON.—At the residence of the bride's father, January 12, 1888, by Rev. W. B. King, Mr. D. T. Fitzhugh and Miss [illegible] Cawthon, both of Franklin county, Miss.

JONES—MASON.—January 11, 1888, by Rev. [illegible] Shepherd, Mr. S. E. Jones and Miss Ola G. [illegible], both of Marshall county, Miss.

SIMMONS—MEGEREE.—At the residence of the bride's father, near Nicholson, Miss., by Rev. J. D. Cravens, Mr. A. W. Simmons to Miss [illegible] Megeree.

POELLY—BONDURANT.—At the residence of Mr. William Smith, Wesson, Miss., January [illegible], by the Rev. T. L. Mellen, Mr. William [illegible] Poelly and Miss Mamie Bondurant, all of [illegible], Miss.

WHITE—KNIGHT.—At the residence of the bride's brother-in-law, Mr. Ed. Rhodes, near [illegible], Miss., January 25, 1888, by Rev. A. D. Miller, Mr. W. L. White and Miss Ida [illegible], all of Franklin county, Miss.

HOLDEN—MABRY.—At the residence of Mr. Joe Daniel, the bride's uncle, near Brandon, Miss., December 22, 1887, by Rev. A. D. Miller, Mr. W. V. Holden and Miss Minnie Mabry, all of Rankin county, Miss.

MILLIKIN—BRAME.—At the residence of the bride's mother, January 16, 1888, by Huston Partridge, Mr. John Millikin and Mrs. Eliza Brame, all near Delhi, La.

[illegible]-CAMP.—At the Methodist Church, [illegible], Miss., January 12, 1888, by Rev. W. L. [illegible], assisted by Rev. B. F. [illegible], Mr. Winans Dickson and Miss Lucy T. [illegible].

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KIRK—Mrs. Julia Ann Kirk, wife of Capt. George H. Kirk, departed this life after a long and painful illness, January 5, 1888. At sixteen years of age she wrote in her diary: "The Lord pardoned my sins, and adopted me as his child. To me a glorious day." The writer became acquainted with her three years ago, and was soon impressed by her rare and beautiful character. Deep and earnest was her piety. Her Christian experience was rich and eloquent. Endowed with fine natural gifts, and these thoroughly dedicated to God, her life was exceptionally radiant. On her fifty-sixth birthday she wrote: "My soul would raise a glad song of praise to God, my Father in Heaven; to Jesus, my blessed Savior; to the Holy Spirit, my blessed Comforter. * * * I long to do more in the vineyard of my Master." Two years ago she was attacked by a malady which ended her life. In sickness, as in health, her faith prevailed. "It is my Father's hand," she said; "let him do what seemeth him good." Not a murmur escaped her lips. Patient, gentle, considerate, trustful, she awaited the result. She has left behind the legacy of a character most lovable and exemplary. How honored the husband of such a wife; how blessed the children of such a mother! She was the light and joy of the home. Her last hours were hours of holy triumph. She spoke joyously of the future. Just before her spirit passed away she seemed to be gazing on objects of wondrous beauty. Her face lighted up as with supernal lustre, while she softly said, "Peace," and sweetly she leaned on Jesus. Thus closed a life which had been a benediction to all who knew her. She walked with God. She stimulated in others the desire to know more of things spiritual. In her death God gave his seal to the completeness of her salvation.

S. H. WERLEIN.

For four years the editor was the pastor of Sister Kirk, and he can say all that Bro. Werlein has said, with this addition: The beauty of her character grew on him all through [illegible] four years.)

HORTMAN—Lillie Pearl Hortman, only daughter of J. J. and Silvanie Hortman, was born September 20, 1877, and died December 29, 1887, aged ten years and three months. Sister, as called by the family, was a very sweet little girl. She was a member of the Pleasant Valley Sunday-school, and very fond of attending Sunday-school and all other religious service. She was fond of singing and would join the school or the congregation in singing from her little hymn-book the sweet songs of Zion. Her song book, as well as her Bible, and other good books, was her daily companion; hence when laid away her little hymn-book was placed in her snowy little hand because it looked natural and proper. Little sister is so sweet in heaven to-day. May our heavenly Father comfort the broken hearts!

Her pastor. R. M. B.

Williston, Florida, Sept. 7th, 1885.

Messrs. A. T. Shallenberger & Co., Rochester, Pa.

Gents,—I have tried the bottle of Pills for Malaria, sent me, with the most wonderful results; one dose cured a case of two months' standing. Please send me one dozen by mail, immediately, with some advertising matter.

Very truly, J. P. Efferson,
Dealer in General Merchandise.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,
110 Gravier St., NEW ORLEANS, LA.

MITCHELL.—William B. Mitchell was born in Davidson county, Tenn., September 8, 1819; moved to Yalabusha county, Miss., in 1839; was married to Miss Sarah S. Word, May 20, 1840. He professed religion and joined the Methodist Episcopal Church, South, at Spring Hill Camp Ground, near Grenada, Miss., in 1842; moved to Oxford, Miss., January 1, 1850, where he spent most of the remainder of his life. He was licensed to preach at Cambridge Camp Ground, in 1851, ordained deacon in 1855, and elder, in the city of Memphis, Tenn., by Bishop J. O. Andrew, in 1859. He joined the North Mississippi Conference in December, 1871, and, after traveling five years, located at his own request. After several years spent in Oxford, Miss., he moved to Iuka, Miss., January 1, 1887, where he died suddenly, December 12, 1887. Bro. Mitchell was a man of good preaching ability, and if he had entered the ministry in early life, and devoted himself to that one work, would have made a very efficient itinerant preacher. He was a thorough Methodist in his views, studied closely our doctrines and economy, and was always ready to defend them, which he did with skill and success. He was always, for what he thought the right side of every question, and never left you in doubt as to which side that was. His influence was most sensibly felt in his own home, and its fruits most visible in the lives of his children—all of whom grew to become exemplary and useful members of the church. Three of his sons are useful members of the North Mississippi Conference. He rests from his labors and his works do follow him. J. D. CAMERON.

JORDAN—Died at Pleasant Hill La., September 29, 1887, Sister Lucretia Jordan, consort of John Jordan and daughter of Dr. William A. Jones. Sister Jordan was born May 7, 1816, in Alabama, professed religion when quite young and joined the Methodist Church, in which she lived until the messenger of death came, and took her from the church militant to the church triumphant. It may be truly said of Sister Jordan that she was not without oil in her vessel, and her lamp trimmed and burning ready to go out to meet the bridegroom. As her pastor, I visited her a few hours before her departure, and found her in perfect confidence as to her acceptance as a child of God. As we rose from prayer with her weeping children she said: "I am not afraid to die. Let me go home where there are no more sickness or burdens to bear!" Will the dear children and grandchildren remember their mother's life of devotion to the cause of Christ, and her prayers for them? May the Lord direct them to look away from the pleasures of this world to that home where their loved one has laid down her burdens for the crown of life! J. M. Johnston

WADSWORTH—Died at Franklinton, Washington parish, La., January 2, 1888, Bro. Judge John Wadsworth, aged sixty-five years, four months and twenty-two days. Bro. Wadsworth had been a citizen of this town for thirty-five years; was a member of the Masonic fraternity for over thirty years. At the time of his death he was Royal Arch Mason. He was a lawyer by profession, and acted in the capacity of parish judge from 1872 to 1874. Bro. Wadsworth leaves a large family and many warm friends to mourn his sad death. He was a patient sufferer for four years. The church sustains a great loss in the death of Bro. Wadsworth, as he was one of the leading spirits in "Centenary Church," being Sunday-school superintendent and a strong supporter of the church. We condole with the bereaved family, and point them to Christ, who can soothe all their sorrows. A. C. Flowers, P. C.

Don't commit suicide! If you have dyspepsia; with headache, heartburn, distress in the stomach, no appetite, and are all worn out—but take Hood's Sarsaparilla and be cured. It creates an appetite, and gently regulates the digestion. Sold by druggists.

"Give Him a Cheer."—Many a man fails in a good but difficult effort because he receives criticism when he needs and ought to have encouragement. It is better to help than to hinder, but the latter is easier; a child may throw a railroad train off the track.

A fireman was trying to reach from the top of a ladder a poor woman who was imploring help at the window of a burning house. One among the crowd below cried: "You can't do it, come down."

He was already sufficiently discouraged by the difficulty, was somewhat burned and almost choked by the smoke. He began to descend and was leaving the woman to her fate, when a man shouted; "Give him a cheer."

The vast crowd made the air ring with their encouragement, whereupon the fireman stopped, again ascended towards the window, and, aided by the cheering of the multitude, though a seeming miracle, brought the woman safely to the ground. "Give him a cheer," is a good motto.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. Slocum, M. C.,
181 Pearl St., New York.

Scientific.

Oil Calming a Troubled Sea.

That oil properly used, as has been frequently urged in this journal, has an extraordinary effect on troubled waters there can be no sort of doubt; and it is much to be regretted that the experiment is not brought into general and regular practice, and that every sea-going ship is not provided with a quantity of oil, and the proper apparatus to employ it as a sea-calmer, if not a tempest-stiller. Its singular efficacy has been proved over and over again by English seamen in English ships and boats; and if is gratifying to find that the same practice has been tried in America with marked success. From a private letter, dated at Truxillo, in October, 1886, from a passenger on board a large trading steamer plying between that place and New Orleans, we learn that the vessel encountered a terrible hurricane in the Caribbean Sea, early in that month, when the ship was disabled and became unmanageable, and lay in the trough of the sea in a dangerous position, and entirely at the mercy of the waves, which ever and anon broke over her. The captain, having tried almost every expedient to keep the ship's head up without success, determined to have recourse to the oil experiment. We give the result in the writer's own words: "The captain now put four oil-bags on the windward side of the ship, when the oil acted like magic. The sea became smooth for at least twenty-five yards in that direction, and not a sea broke over her, while ahead and astern and to leeward, the ocean was in a wild rage, and the howling of the winds drowned all other sounds." Here was an extraordinary escape from immediate danger; and the remedy was apparently repeated or continued, for the letter goes on to say that the ship lay for thirty hours in the trough of the sea free from the danger of broken water, and protected by the application of the oil, until, at the end of that time, the hurricane passed away, and the ship was enabled to proceed on her voyage uninjured. Now it is not too much to say that, had it not been for the efficacy of the oil, the ship in her helpless condition must have succumbed to the violence of the hurricane, and probably all on board would have perished. Could not the Board of Trade be urged to lay down some rule making it incumbent on all sea-going ships to be provided with a certain quantity of oil for use in case of need?—Chambers' Journal.

Mineral Fibers.—Mr. C. V. Boys, describing, in the Physical Society in London, "The Production, Preparation and Properties of the Finest Fibers," said that in producing very fine glass-fibers, he found it best to use very small quantities at high temperatures, with a velocity of separation as great as possible. In the last point, the best results are given by a cross-bow and straw arrow, to the tail of which a thin rod of the substance to be drawn is cemented. By this means, fibers of glass less than 1-10000 of an inch in diameter can be made. The author had also experimented on many minerals, with more or less success. Ruby, sapphire and fluor-spar could not well be drawn into fibers, but quartz, augite and feldspar gave very satisfactory results. Garnet, when treated at low temperatures, yielded fibers exhibiting the most beautiful colors. From quartz, fibers less than 1-100000 of an inch in diameter had been obtained. The thread can not be drawn directly from the crystal, but the latter has to be slowly heated, fused and cast in a thin rod. Quartz-fiber seems to be free from the torsional fatigue so evident in glass and metallic fibers, and is, therefore, valuable for instruments requiring torsional control. The tenacity of such fibers is about fifty tons on the square inch.—Popular Science.

"I am weary of living," moaned poor Mrs. Hinkley. "For I'm fairly worn out with the ache in my back. My nerves are a chain Of weakness and pain. And my poor head is aching as if it would crack." "Now, don't be discouraged," cried good Mrs. White. "It is never so dark but there's promise of light; I can tell you in brief, What will give you relief— Pierce's Favorite Prescription will soon set you right."

It is the only remedy for woman's peculiar weaknesses and ailments sold by druggists under a positive guarantee from the manufacturers, that it will give satisfaction in every case or money will be refunded. See guarantee on bottle wrapper. Large bottles (100 doses) $1. Six for $5.

A Pastor's Power.

To the most effective and spiritual power it is essentially prerequisite that a pastor be content with his own personality and with his divinely appointed field of labor.

Nothing is more suppressive of whatever spiritual power may be in a pastor than a habit of comparing himself disparagingly with others. Each child of God, layman or minister, is a specialty in himself as to his constitution and as to his gifts. Blessed be God for phenomenally gifted and successful pastors. But every pastor will find out some time, if he did not know it at the outset of his career, that he can be no one but himself. Studying of other effective lives to find out and to appropriate, if we can; the secret of their effectiveness, must be right, if we do it with the motive of ourselves attaining to the highest degree of usefulness in the service of our God. But the best model will always continue to be our Lord himself. Whatever anyone can do (and we can all do much) toward self-culture through the study of the best models, everyone of us will, after all, continue to be himself. We ought, indeed, to set out with the determination to make the very utmost of what we are and have, and yet we ought always to bear in mind that what we are to accomplish at all, we shall be compelled to accomplish, not through another, but through our own personality. No one has been long in the ministry without having known at least some who have aspired to be what they were not and never could become, and have wrecked their own comfort and usefulness upon this ambition. It is the meanest of follies to seek to be other than one's self. Most of us know this, and perhaps very few, if any of us, are guilty of it. And yet, after all, when we see that our own spiritual power is less than that of some of our brethren, we may at times indulge a feeling of discontent over what we fancy to be an unequal distribution of gifts and successes. This feeling, dear brother, just in the degree in which we harbor it, is suppressive of spiritual power. A prime necessity to this power is contentment with one's own personality as God's gift, and determination by divine help to make the very best use we can of it for the ends for which it is given.—Rev. David Cole, D. D., in Intelligencer.

Don't You Know

that you can not afford to neglect that catarrh? Don't you know that it may lead to consumption, to insanity, to *death?* Don't you know that it can be easily cured? Don't you know that while the thousand and one nostrums you have tried have utterly failed that Dr. Sage's Catarrh Remedy is a certain cure? It has stood the test of years, and there are hundreds of thousands of grateful men and women in all parts of the country who can testify to its efficacy. All druggists.

A strong creed is a great educator. It comes to the individual disciple in an aspect and manner which spontaneously commands his attention. It states the truth in a dispassionate form, presents the elements of the gospel in systematic order, and wins for them the readiest acceptation. It reminds the church, in ways which are both interesting and commanding, of what it has professed to believe, and what it is regarded by other Christian bodies and by the world as believing. It furnishes to all classes within the believing household convenient and helpful modes of describing their personal faith; it supplies linguistic moulds into which their convictions may flow and be solidified into form. As an educator of those who avow their belief in it, a Confession like that of Westminster is equal to a regiment of preachers. It is hardly doubtful, for example, whether any document of the Reformation has done as much to mould and determine the faith of English-speaking Protestants as the Shorter Catechism. That little declaration has been doing for the past 200 years the work, perchance, of 1,000 pulpits.—N. Y. Evangelist.

Heartburn.—This very disagreeable complaint results entirely from indigestion, and prevails largely during the earlier stages of dyspepsia. If the liver and digestive organs are in proper working order, there will be no heartburn. Take Dr. J. H. McLean's Liver and Kidney Pillets. 25 cents per vial.

Oppression makes wise men mad; but the distemper is still the madness of the wise, which is better than the sobriety of fools.

Indigestion results from a partial paralysis of the stomach and is the primary cause of a very large majority of the ills that humanity is heir to. The most agreeable and effective remedy is Dr. J. H. McLean's Liver and Kidney Pillets. 25 cents a vial.

MISCELLANEOUS.

For The Nervous
The Debilitated
The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place hereto fore unoccupied, and marks a new era in the Treatment of nervous troubles. Overwork, anxiety, disease, fast [illegible] of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

Recommended by professional and business men. Send for circulars.

Price $1.00. Sold by druggists.

WELLS, RICHARDSON & CO., Proprietors
BURLINGTON, VT.

MISCELLANEOUS.

THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World.

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15c per dozen [illegible]. All kinds of [illegible] from 15c to $2.50. Oil, 5c a bottle. Singer Shuttles, 25c each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,
185 CANAL STREET, NEW ORLEANS.
S. E. RUNDLE, Agent.

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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending January 21, 1888.)

COTTON.

Low ordinary	8	@ — —
Ordinary	8 1/2	— —
Good ordinary	9 1/8	— —
Low middling	9 9-16	— —
Middling	9 7/8	— —
Good middling	10 1/4	— —
Middling fair	10 5/8	— —
Fair	11 3/8	— —
Galveston middling	10	— —
Mobile middling	9 13-16	— —
St. Louis middling	9 7/8	— —

SUGAR.

OPEN KETTLE:		
Prime	4 3/4	4 7/8
Fully fair	4 11-16	— —
Strictly Prime	4 15-16	— —
Choice	4 3/4	4 7/8
CENTRIFUGAL:		
Seconds	4 1/2	5 1/8
Pr. yellow	5 3/4	5 13-16
Gray White	5 7/8	— —
Off whites	6 3-16	6 3/8
Stan. Gran	7 1/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	27	28
Strictly Prime	32	33
Choice	—	34
CENTRIFUGAL:		
Syrup	20	26

RICE.

Head	5 3/8	6
Prime	5 1/2	5 5/8
Good	5 1/4	5 3/8
Fair	5	5 1/8
Ordinary	4 3/4	4 7/8
Common	4 1/2	4 5/8
No. 2	2 3/4	— —
Rough	4 00	5 00

FLOUR.

Choice	3 45	3 60
Fancy	3 85	4 00
Extra Fancy	4 25	4 30
Minnesota bakers	4 50	— —
Minnesota patents	5 15	5 25
Extra fancy	4 50	— —
Winter wheat patents	5 00	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	61	65
Yellow	—	53
Mixed No. 2	—	—
OATS:		
Western	41	42
Texas rust-proof	48	50
BRAN:		
₩ cwt	1 05	1 10
HAY:		
Prime	20 00	21 00
Choice	22 00	23 00

PROVISIONS.

PORK:		
Mess (Standard)	15 50	— —
Prime Mess	13 50	14 00
Rumps	13 25	13 50
BACON:		
Fancy breakfast	11 1/4	12
Shoulders	7	— —
Sides, short rib	— —	9
Sides, long clear	8 7/8	— —
HAMS:		
Sugar-cured	11 1/4	11 3/4
DRY SALT MEAT:		
Shoulders	— —	6 1/4
Sides, short rib	8	— —
Sides, long clear	— —	8

GROCERIES.

COFFEE:		
Prime	19 3/4	— —
Fair	18 3/4	— —
Common	17 5/8	— —
BUTTER:		
Western Creamery	35	36
Western Dairy	20	21
Common	13	15
LARD:		
Refined	7 1/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	9 3/4	— —
Coal, cases	12 1/4	— —
Cotton seed	32	— —
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 50
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 25
KROUT:		
Western, ₩ bbl	12 00	— —
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
2 lb	7 1/2	7 3/4
1 3/4 lb. per yd	7	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 00
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	8 00	10 00
EGGS:		
Western	22	23
Southern	23	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	4	4 1/2
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	18 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Justice Lamar was sworn in and took his seat on the Supreme bench on the eighteenth instant.

Two Jewish rabbis, one Catholic priest, and a justice of the peace were indicted in St. Louis, January 18, by the grand jury, for failing to make returns on marriage licenses as required by law.

Thompson, Ga., was almost destroyed by fire. Fifteen business houses on the main street were burned.

A bill prohibiting the sale of intoxicating liquors within five miles of Whitworth College was passed by a unanimous vote in the Senate, January 21.

The Secretary of the Interior, on January 20, decided the famous litigation between the State of Louisiana and the cities of New Orleans and Baltimore over certain lands in Louisiana, lying about sixteen leagues above New Orleans, on the Mississippi river, between the river and Lake Maurepas. Something less than 100,000 acres was involved in the controversy, of which amount under to-day's decision about two-thirds goes to the State of Louisiana and the balance to the two cities. The cities of New Orleans and Baltimore claimed the land in question under the will of John McDonough, who bequeathed it to the cities for educational purposes.

A band of train robbers was captured by a sheriff's posse at Cooley's Lake, twenty-four miles east of Kansas City, on January 18.

The east wing of the Holyoke (Mass.) Envelope Company was burned on January 22. Loss $235,000.

The parsonage belonging to St Augustine's Roman Catholic Church, Bridgeport, Conn., burned January 23. Over $50,000 worth of property was destroyed.

Several cases of small-pox have broken out among the colored residents of Detroit, Mich.

The Methodist ministers of Baltimore, at a meeting held on the twenty-third instant, adopted, by a vote of 19 to 10, resolutions censuring the action of President Cleveland in sending a copy of the Constitution of the United States to Pope Leo as a Jubilee gift.

The doors of the First National Bank of Auburn, N. Y., were closed on January 23, pending an examination of the affairs of the bank.

FOREIGN.

The British Baptist Union has accepted Mr Spurgeon's resignation.

Premier Tirard has rejected the Budget Committee's decision touching the taxation of the liquor traffic. Several ministers oppose M. Tirard, and a crisis is imminent.

A dispatch has reached the American Board of Foreign Missions from Mardin, in east Turkey, stating that 10,000 people are starving there, and calling for immediate relief.

While 4,000 workmen, under the command of several mandarins, were making Breakwater to stem the Hoangho floods, they were engulfed by a sudden rush of water. Only a few escaped.

Three hundred mariners have been ordered to Scotland to quiet the disaffected crofters.

The Emperor of Austria's desire to depose Prince Ferdinand has been increased by the speech made by Ferdinand to his officers, New Year's day, in which he defied efforts to dislodge him.

Mr. William O'Brien, M. P., and editor of the United Ireland, who has been confined in prison since October 11, was released on January 20.

It is stated that Spain is organizing an expedition for Morocco to consist of 25,000 men.

Mr. Gladstone, in replying to a eulogistic address presented to him at Florence, said he hoped it might please God to terminate at an early hour the controversies now dividing Great Britain in a manner most in accordance with truth and justice.

The authorities have proclaimed a number of meetings of the National League which it was proposed to hold at Kilrush, and in the vicinity.

The Sultan has requested Prince Bismarck to send a competent German to Asia Minor to instruct the natives in the better working of mines and forests and in husbandry.

The gift of President Cleveland to Pope Leo was presented to him, January 21, in the throneroom in the Vatican. He was delighted with the gift, and ordered that it be placed on exhibition among those of the kings.

The socialists attempted to hold a meeting at Trafalgar Square, London, on the twenty-second instant, but were prevented from doing so by the police, who arrested two of them.

An attempt was made to kill Louise Michel, at Havre, on January 22. She was making an address at a meeting of anarchists, when a man in the audience fired two shots at her. She received a wound in the head and the lobe of one of her ears is torn away. The wound is not of a serious nature.

News received from Cuba, on the twenty-third instant, is to the effect that the city of Havana is in the greatest state of excitement, caused by Captain General Marin's administration. He has been captain general of Cuba only three months. During said time the government tax office at Matanzas has been robbed of $50,000, and in every branch of the government it has been frauds, robberies, etc. The newspapers have been suppressed, and communication with the home government cut off.

Ismail Pasha's claims have been settled. He receives the Egyptian palaces that formerly belonged to him, his property valued at £500,000, the commutation of his civil allowances at fourteen years' purchase, and £10,000 in cash for crops.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. Commencing with this date, the price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

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W. R. STUART,
Ocean Springs.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Atlanta	Jan. 28, 29
Pittsboro	31
Banner	Feb. 4
Tocopola	5, 6
Water Valley circuit	7

J. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Fairview	Jan. 29
Fa'soula	Feb. 5
Jamestown	12
Austin	19
Australia	26
Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. BRINNOL, P. C.

ABERDEEN DIST.—FIRST ROUND.

Houston and Wesley, at Houston	Jan. 28, 29
Buena Vista, at Buena Vista	Feb. 1
Ebenezer, at Pleasant Grove	4, 5
Oktahoma circuit, at Blackwell's Chapel	11, 12
Prairie, at Paine's Chapel	18, 19
Tremont, at Ashufy	23
Fulton and Smithville, at Smithville	25, 26
Athens, at Sardis	29

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Guntown circuit, at Guntown	Jan. 28, 29
Kossuth circuit, at Bethel	Feb. 4, 5
Blackland Fe circuit, at Carolina	11, 12
Jonesboro circuit, at Ebenezer	18, 19
Ripley circuit, at New Hope	22
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

J. B. STONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Newtonville, at Smyrna	Jan. 26
McCool, at Weir's	28, 29
Newport, at Harmonia	Feb. 1
Carrollton and Greenwood—Carrollton	4, 5
Sidon, at Pleasant Ridge	11, 12
Valden, at Columbiana	18, 19
Ebenezer, at Hebron	23
Belzona, at Belzona	25, 26
Ethel, at Ethel	Mar. 3, 4
Zilpha, at Friendship	10, 11

R. P. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Louisville circuit, at Louisville	Jan. 28, 29
Olatsburg circuit, at Mt. Hebron	31
Chester circuit, at Chester	Feb. 4, 5
Walthall circuit, at Walthall	11, 12
Lafrange circuit, at Lewis Chapel	18, 19
Tampico circuit, at Cedar Bluff	25, 26

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Hyhalla and Victoria, at Hyhalla	Jan. 28, 29
Olive Branch at Center Hill	Feb. 4, 5
Slow Creek circuit, at Harmony	11, 12
Ashland, at Union Hill	18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

ANSON RAINWATER, P. E.

SARDIS DIST.—FIRST ROUND.

Arkalutia circuit	Jan. 28, 29
Mt. Vernon circuit	Feb. 4, 5
Chulahoma circuit	11, 12
Chetrum circuit	18, 19
Longburg circuit	25, 26
Horn Lake	Mar. 3, 4

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT—FIRST ROUND.

Waterproof, at Waterproof	Jan. 28, 29
Lake Providence, at Lake Providence	Feb. 4, 5
Monroe, at Monroe	11, 12
West Monroe, at West Monroe	18, 19
Bartlesburg and Shelly Island	25, 26
Wilmsboro, at Wilmsboro	Mar. 3, 4
Oak Grove, at Oak Grove	10, 11
Richland, at Little Creek	17, 18
Lloyd Grove, at Lloyd Grove	24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

The meeting of the district stewards will be held in the Methodist Church in Delhi, on Wednesday, March 7, at two o'clock P. M.

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Woodside and Ebenezer, at Ebenezer	Jan. 26
Mansfield	28, 29
Grand Cane, at Longstreet	Feb. 4, 5
Sabine, at Bayou Sale	9
Many, at New Hope	11, 12
Natchitoches, at Rubellite	18, 19
Bellewood, at Pine Grove	22
Amoroni, at Holly Grove	25, 26
Coushatta, at Coushatta	Mar. 3, 4
East Point, at Coushatta Academy	6
Red River, at Lindsley Chapel	8
Shreveport	10, 11
Caddo, at Greenwood	17, 18
Mooringsport, at Mooringsport	21
N. W. Caddo	24, 25
South Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

The district stewards will meet at the Methodist Church in Shreveport, January 31, at ten o'clock A. M.

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet Street	Jan. 28
Morean Street	Feb. 5
City Mission—Carondelet St. Church	7
Craps Street	12
Soniparu and Parker's Ch., at P. Ch.	19
Louisiana Avenue	26
Dryades Street	Mar. 4
False River	11
Carrollton Avenue	18
Plaquemine	25
Algiers	Apr. 1
Baton Rouge	8

The district stewards will please meet in basement of Carondelet Street Church, on Thursday, January 26, 1888, at 7 P. M.

CHAS. F. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Downsville, at Mars Hill	Jan. 28, 29
Brushwood, at Gilliland	Feb. 4, 5
Fulton	11, 12
Homer, at Homer	15
Haynesville, at Haynesville	18, 19
Douglass and Vienna	25, 26
Vernon, at Vernon	29
Sparta and Sailie, at Sparta	Mar. 3, 4
Arcadia, at Arcadia	7
Minden, at Minden	10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

The district stewards will please meet at the Methodist Church, in Gilliland, February 4, at ten o'clock A. M.

ROBERT RANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 28, 29
Lafayette	Feb. 4, 5
Morgan City	11, 12
Lake Charles	25, 26
Opelousas	Mar. 3, 4
Leesburg	10, 11
Sulphur Mine	21, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Saddle Mission	14, 15
Abbeville	21, 22

The district stewards will meet at Lafayette, February 4, at three P. M.

S. S. KEENER, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Bell's Landing circuit, at Bell's Landing	Jan. 28, 29
River Ridge mission, at Bell's Landing	28, 29
Black Bend ct., at Reves Ch. (Thu.)	Feb. 2
Camden and Oak Lawn, at Camden	4, 5
Pineapple circuit, at Pineapple	11, 12
Pleasant Hill circuit, at Pleasant Hill	18, 19
Prattville	25, 26
Autangaville circuit, at Autangaville	Mar. 3, 4

H. CHUBBUART, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Lake, at Lake	Jan. 28, 29
Brandon, at Brandon	Feb. 4, 5
Trenton, at Trenton	11, 12
Walnut Grove, at Walnut Grove	18, 19
Hillsboro, at Hillsboro (11 A. M.)	20
Neshoba, at Pine Grove	25, 26
Conchatta, at Pederville (11 A. M.)	28
Carthage, at Carthage	Mar. 3, 4
Faunlo, at Faunlo	10, 11
Marvin, at Marvin	17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

District stewards will meet at Forest, February 14, 1888.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Union, at Union	Jan. 27, 28
Vossburg	Feb. 4, 5
Sandersville	11, 12
Enterprise	18, 19
Paulding, at Pleasant Ridge	25, 26
Meridian circuit, at Sokalina	Mar. 3, 4
Meridian station	(7 P. M.) 8
Lauderdale, at Lauderdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Hipnsville, at Old Scooba	31, Apr. 1
Leakesville, at Enonsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

H. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Gallman, at Gallman	Jan. 28, 29
Crystal Springs	Feb. 4, 5
Scotland, at Sweet Water	11, 12
New Hope, at New Hope	18, 19
Bowerton, at Reinbolth	25, 26
McCoach City, at Magnolia	Mar. 3, 4
Providence, at Hahala Chapel	10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Hermon	24, 25
Holmesville, at Holmesville	31, Apr. 1
Tephaw, at Cooper's	7, 8

J. M. WEEMS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Pisgah	Jan. 28, 29
Utica	Feb. 4, 5
Rodney	11, 12
Fayette	18, 19
Mayersville	25, 26
Anguilla	Mar. 3, 4
Rolling Fork	5, 6
Beechland	11, 12
Providence	18, 19
Roxie	20, 21
Vicksburg	25, 26
South Vicksburg	26, 27
South Warren, at Asbury	Apr. 1, 2

W. L. C. GUNSCUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Moss Point, at Moss Point	Jan. 28, 29
Augusta, at Garraway's	Feb. 4, 5
Vancleave, at Pine Grove	8
Amerieus, at Ward's Chapel	11, 12
Poplarville, at Purvis	18, 19
Hattiesburg, at Hattiesburg	25, 26
Bethel, at Eminence	Mar. 3, 4
Mt. Carmel, at Santee	10, 11
Columbia, at Columbia	17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. S. WEST, P. E.

WOODVILLE DIST.—FIRST ROUND.

St. Helena, at St. Helena	Jan. 28, 29
East Baton Rouge, at Bethel	Feb. 4, 5
Pipkin Chapel, at Pipkin	11, 12
Woodville	18, 19
Perry's Creek	26, 26
Bayou Sara, at Bayou Sara	Mar. 3, 4
Centerville, at Centerville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Audie, at Gloster	18, 19
Livingston, at Port Vincent	24, 25
New River	24, 26

The district stewards will meet in Clinton, Wednesday, February 8.

JOHN A. ELLIS, P. E.

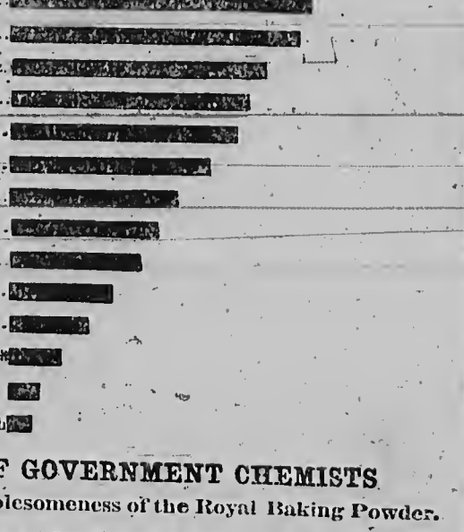
JACKSON DIST.—FIRST ROUND.

Yazoo City station, at Yazoo City	Jan. 28, 29
Anding circuit, at Bee Lake	Feb. 4, 5
Mt. Olivet circuit, at Fletcher	11, 12
Yazoo circuit, at Mt. Carmel	18, 19
Flora circuit, at Flora	25, 26
Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Bolton	21, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

B. A. LITTLE, P. E.

COMPARATIVE WORTH OF BAKING POWDERS.



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"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. H. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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Christian Advocate.

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R GREEN GRASS UNDER THE SNOW.

BY ANNIE A. PRESTON.

The work of the sun is slow,
But as sure as heaven, we know:
So we'll not forget,
When the skies are wet,
There's green grass under the snow.

When the winds of winter blow,
Wailing like voices of woe,
There are April showers,
And buds and flowers,
And green grass under the snow.

We find that it's ever so
In this life's uneven flow;
We've only to wait,
In the face of fate,
For the green grass under the snow.

Young J. Allen's Address in New Orleans.

(The following report of Dr. llen's address, in Carondelet reet Church, in this city, came too late for our issue of last ek, but we gladly give it a ace now, that our readers, who ve not heard Dr. Allen, may dge of the character of the n and of the addresses he is king to the churches in behalf our missionary work.—ED.)

Dr. Allen began by saying, substantially, that, God in Christ, conciling the world to himself, s the grand central idea of the istian religion. It is a progressive idea; it is an assimilating idea; it is the supreme idea the Old and New Testaments. is the idea which to-day operes in the dispensation of the ly Ghost. It is comprehenve of all time—past, present, ture; and of all peoples, reaching out into the deep and dark gradation of the world. It has n in the world a long time. herever it goes it has as its timate object the extension of e kingdom of God and his rist. It is now realizing itself the world. What is Christenm but this idea embodied? o!" said our Lord. To-day have all the forces, sciences, ventions; discoveries concreted, t the Word of God applies to n the mandate, "Go preach gospel." Christendom is braeing the world. Its upach was at first slow. It ittedly a partial light. It s like the moon seen in its st-quarter. Steadily the light s been increasing. Christenm embodies more than mere urch edifices and a preached pel. It means heavenly power which the whole life is edid. It means intellectual enhtenment, physical expansion, d spiritual illumination.

When missionaries first went China they found that people ing in the blissful conceit that ere was but one country and e emperor, and that China was t country and her emperor world's sovereign. The etyology of the word "China" is, ll under the concave." They, t knowing whence the missionary came, said that he was an ean monster," declaring that had come up out of the sea. ina is a nation 4,000 years old. eir institutions, laws, religion, tem of education, antedate all t we can produce. Their system of education is, perhaps, the best in the world. They are a well-governed nation. Their officials are all picked men, trained and educated to the highest degree with the view of being ornaments in their profession. When the missionaries went there, few in number and insignificant of appearance, and began the work of teaching this ancient people, they were construed as upstarts. The existence of a treaty known as "The Exterritoriality," imposed upon China and Japan by European nations at the time of their weakness, has been a cause of much irritation among these peoples. "This Exterritoriality means the exclusive jurisdiction of the foreign legations and consulates over certain portions of the national territory, by which foreigners, resident or traveling in the country, are exempt from the native authorities and laws." This gave the missionaries only limited access to the country. Certain treaty ports were thrown open. In Shanghai all the nations are represented, and each has its consular and municipal government. China and Japan fret under this exaction. They want to throw it off, but realize their inability to cope with the great Western powers, though they are not behind the most advanced nations in the character of their military equipment. China's war with England, during which the English navy, with 3,500 men, conquered all the coast of China and held it, taught the defeated nation an important lesson. To-day China has a better navy than the United States, and her soldiery are equipped with the latest improved English and German guns. This Exterritoriality has brought China and Japan face to face with the Christian civilization of the West. They have thus, by comparison, learned their weakness. They are aroused from their long sleep, and determined that they will not remain inert. The consequence is that in Japan, especially, the nation may be said to be under a process of denationalization. In religion, food, dress, manners, and in all that appertains to national greatness, they recognize their amenability to the most advanced laws of Christian civilization. Thus these nations propose to assert their right to stand abreast of the leading powers of the world, and to suffer no discrimination against them by more powerful nations.

The demand is not for missionaries as such; but as teachers they are welcome. Japan and China are clamoring for instruction, and throw open their doors to the missionary teacher. Another clause in the treaty, designated "the favored nations," prescribes that the same terms shall accrue to all nations that are accorded to any one. This was effected purely in the interest of developing international commercial relations with the outside world. It prevented advantage of one nation over another. To England might be accorded the contract to build ships. Germany, France, Russia, Italy, etc., bid for other contracts, the equivalents of that made with England or any other government. But this treaty has another application. Two hundred years ago the Roman Catholic Church had large possessions in China—lands, schools, churches. The priests, by mismanagement, aroused the enmity of the Chinese Emperor, and were expelled the country, and the property was confiscated. By this treaty, under the French protectorate in 1860, this property reverted to Rome, and her priests were admitted into possession. But a privilege accorded the Romish Church can not be denied the Protestant Church. Hence the whole of China is to-day accessible to Protestant missionaries. A proclamation was recently issued, guaranteeing to all religious bodies the protection of the Chinese government.

Some think that China moves slowly. But it is not so. They are not a nation of "coolies," as they have been called. Among their four hundred million subjects there are all classes and grades, as, indeed, there are in our Western Continent. There are the day laborers, the farmers, merchants, professional men, literati. They have their schools, colleges, and universities. Their literary men will compare with our literary men. Their officers are, in the main, the equals of ours. Their merchants are quite as rich and enterprising as ours. In Europe only 106,000 students attend the colleges, while in China 1,500,000 students can be found within her college walls. But they are lacking in the knowledge of God. They do not realize that Christ is to rule over all, and that the Christian is, under Christ, the owner of this world. They worship the creature. Idolatry is prevalent. They create fantastic deities, representing the forces of nature, and fall down before them. Christian enlightenment is to lift the veil from their eyes. At Shanghai and Canton and other places the government has opened schools and secured Christian missionaries to superintend them. At these schools text-books used in the curriculum of European colleges are given the students. As the natives come in contact with the scientific triumphs of the West, many of their superstitions are exploded. The Christian missionaries are providentially the class to whom the work of translating European books has been assigned. By them the histories of the European nations have already been furnished the Chinese authorities, and are largely used in their colleges. Nine hundred and fifty maps, descriptive of other lands, have been prepared, and are now in use. Thus the ignorant multitudes in China and Japan are being prepared through the schools for the Christian religion.

The scheme of sending native young Chinamen and Japanese to European colleges, adopted some years ago by these respective nations, has proved unwise. They learned European and American manners, language, and ideas, and, on returning to their own country, were found to have forgotten their mother-tongue, and were rather unfitted than prepared for the responsible trust of official position. Hence the policy to-day is, to extend the advantage of Anglo-Chinese and Japanese schools to the natives in their own countries.

Our college in Shanghai, of which Dr. Allen is president, is patronized by some of the more influential classes, and will expand from year to year into a powerful agency, in connection with the missionary enterprises of Christendom. Thus it will be seen that we may hope through our schools to accomplish what we have in measure failed to effect through the more distinctive work of preaching the gospel.

The Educational System of Southern Methodism.

BY DR. W. F. TILLETT.

Has not the time come in the development and multiplication of the institutions of learning belonging to or controlled by the Methodist Episcopal Church, South, when the interests both of the church and the cause of education demand that the institutions be correlated and organized into such a system as shall make them mutually helpful of each other, and thereby secure their highest efficiency? We think it has. With the immense and rapidly increasing number of institutions under our control we stand in danger, unless some such system be adopted, of wasting much of our educational energy for want of a wise distribution of labor. There are four, and but four, well-recognized and easily defined grades of institutions. They are (1) the primary school; (2) the preparatory school; (3) the college; (4) the university. A great church, recognizing education as one of the greatest departments of its work in the world—next to preaching its most efficient means of doing good—should have all these institutions within its system of education. We have them, and now we need correlation, distribution of labor, organization into a system, something of uniformity throughout the church in our educational work.

The educational system of Southern Methodism should lack nothing in its provisions for the complete education of her youth. In this age of secular education, when much, especially of what is called higher education, is under the control of men and influences that are out of sympathy with evangelical religion, it is the duty of the church to provide a complete system of education which shall from the A B C of the beginner to the Ph.D. of the university be positively Christian. We want the highest scholarship, and must have it; but we want learning and scholarship that is consecrated to God, and in full sympathy with evangelical Christianity and Wesleyan Arminianism. Why should not a young Methodist find within the educational system of our church all that he needs fully to equip him for any profession in life?

* * * * *

We are on the threshold of a second century in our history, and are laying plans and building for the future. Methodism believes in machinery, in system, and in connectionalism. Let us not weaken our system by allowing petty rivalries to exist between institutions that ought to be mutually helpful of each other. Would it not help the cause for the educators of Southern Methodism to have a friendly conference, where our general superintendents (who have no merely local prejudices) could meet with them and advise for the best interests of the church at large and the cause of Christian education among us?

What say we, then? Let us have a conference of Southern Methodist educators, representing the preparatory schools and colleges and universities of the church. Let it be here at Nashville, in May, when our general superintendents are in session. Such a conference would accomplish important results and give an impetus to our educational work that would be felt throughout our bounds. It would attract public notice, and would help forward the grand movement that is now being made in all our Conferences to endow our Conference colleges. A free discussion and interchange of opinion among our church educators could but result in good. The great educational interests of our church call for such a conference. Its action need not bind any college except so far as each college might see fit to make it binding. The representatives of the leading colleges and preparatory schools of Tennessee have lately held such a meeting with most satisfactory results. A most admirable article from the pen of Bishop Galloway, advocating many of the points presented in this article, appeared about a year ago in the NEW ORLEANS ADVOCATE. It was worthy to have been carefully pondered by all our teachers. Would not much good be accomplished by such a conference of educators? Already some of our Bishops and several of our most successful and influential educators have signified their approbation of such a move.—Nashville Christian Advocate.

We gladly second the proposition of Dr. Tillett made in the above extract. It is a definite proposition, and can be easily understood. It is high time that the looseness in our educational work be "tightened up" somewhat. All great achievements in these days are accomplished by co-operative work carried on by systematic and co-ordinated efforts. The old plan—"Every-one for himself and the devil take the hindmost"—won't work now. We are in favor of the conference Dr. Tillett suggests. "It will attract public notice," and *that* is a good thing. It will bring together Southern Methodist educators of every grade; and a wise man of old has said: "In a multitude of counselors there is safety." By all means, let this conference of Southern Methodist educators be held next May, in Nashville.

The Week of Prayer and Self-Denial—April 1-8.

The Board of Missions, in session November 25, 1887, suggested the observance of a week of prayer and self-denial in 1888, and recommended April 1-8 as the time for those Conferences already held, leaving other Conferences to select a week best suited to their local circumstances. Several agreed upon the days fixed by the Board, two or three adopting another date. On many accounts it is best for the entire connection to adopt the same time. There is inspiration in the thought that more than a million Christians are specially praying the same hour for the same thing, and in concert are coining their self-denials into the currency of God's kingdom. But whatever the date appointed by a Conference, let the week be faithfully observed. It will insure spiritual enrichment to the church beyond possible computation, and add needed thousands to our missionary treasury.

The partial observance of the appointment for 1887 yielded about *twenty-seven thousand dollars*, besides stimulating the regular collections and quickening the spiritual life of the connection. If the offerings of each Conference had have been in proportion to a few that might be mentioned, that amount would have been increased by one hundred thousand.

Denying one's self *for the Lord* demands special grace. There is self-denial that is not *of* the Lord or *for* the Lord. We may deny ourselves for ourselves, and esteem it a Christian virtue. Rigid personal economy may be practiced to further an enterprise, laudable indeed, but not *for* the Lord. The Master magnifies motive. "For Jesus' sake" is at once the true inspiration to duty and the real measure of reward. A suggestive missionary motto for April 1-8, 1888, might be, therefore, "Self-denial for the Son of God." On the preparation for and observance of the appointed week I venture a few observations.

1. The offerings made should not be in lieu of or form a part of the regular missionary assessment. These gifts are special, and should be kept separate. If possible, "clear the decks" before that week. Every specific self-denial will then take special direction. Every dime redeemed will go on a distinct mission of redemption—reduction of "the debt" and enlargement of the work.

2. It is best to make the offerings daily. At the close of each service let the self-denials of the day be cast into the treasury. It will strain our faith to part at one time with the accumulated savings from self of an entire week.

3. The president of the Conference Board of Missions can magnify his office in making preparation for the special service. An early called meeting of his Board, some preliminary mass meetings arranged, the issuance of a circular or two, and diligent correspondence with pastors and leading laymen during the two months preceding will strangely warm his own heart and kindle the zeal of his entire Conference.

4. Upon our editors of church papers the success of this appointment mainly depends. Without exception they will be vigilant and diligent in broad-casting the connection with missionary information—learning a lesson from the politicians. I believe it would pay for each editor to adopt missions as a specialty, and make his a "red-hot campaign paper" from now until the eighth of April. And then pastors must see that the circulation of these papers shall increase by thousands—that not a Methodist family is unsupplied with an "Advocate," or "Methodist," at least "for the campaign." The substantial and permanent additions to each subscription list by such a policy would be gratifying to publishers and a benediction to the church.

If the week of prayer and self-denial is observed in the spirit of its appointment, by our great connection, after the eighth of April the missionary debt will be a "precious memory," and the candidates for foreign work now waiting to go will be hurried to the distant fields already white unto harvest. Mighty exigencies are upon us; sublime possibilities are before us! Dr. Allen brings to us stories of apostolic achievement in the East that are thrilling; but the prophetic vision he unfolds is enrapturing. The one strengthens faith, the other is a call to double diligence and more heroic effort. To meet an emergency in the Master's kingdom, we ought to be willing to convert our self-indulgences into coin for the Master's use.

CHAS. B. GALLOWAY.

BROOKHAVEN, MISS., Jan. 19, 1888.

The Slater Fund.

In the Nashville Christian Advocate, of a recent date, Bishop McTyeire has quite an exhaustive review of the last report of the above fund by the agent, Rev. Dr. Haygood. We give an extract which will show our readers the general intention of the agent in the disbursement of this fund:

"Instead of investing money in brick and mortar, the management have wisely distributed the annual income of the fund among various and well-established negro schools and colleges, supplementing them with certain forms of education that would otherwise be neglected, or but feebly rendered. The advantage of this method is manifold. It withholds this strong fund from unfriendly competition with institutions already in the field. It gets at its beneficent work immediately, without the delay and expense of building, of organizing, and of experimenting. It is economical—one broad-minded and clear-sighted agent is enough, and one only is employed. There is yet a greater advantage: It stands as a generous bidder for good conduct, and thus quietly, but potently is felt in the teaching and government of the scores of negro schools, colleges, and universities that dot the land. Following the scriptural rule, 'to him that hath'—that is, who uses well and improves his opportunity—'more is given,' and he is enabled to do better. But the idle and ill-governed—who spend their time going through school motions, and training for elections and social competitions—get nothing. There are no sectarian or political tests; the only test is the work that is done, or proposed to be done. Is it practical? Does it really tend to fit the negro for living well? Does it look in the direction of sound morals and useful citizenship? If so, here's help. The Slater Fund comes in to supply that inch of leather that makes buckle and tongue meet!

"Thus administered, this fund is both helper and hostage, and we of the South ought to think exceeding well of it. It encourages, restrains, and directs—the product of this million does—the three millions already invested in the South for negro education. I ought to qualify and say, If *properly* administered; or if administered as it now is. A bad man, a weak man, a fanatical man occupying an influential position in the administration of this Trust would do vast mischief. That Dr. Haygood occupies such a position is a fact on which the friends of the Trust, and of the negro, and of the South may be congratulated."

Christian Advocate.

THURSDAY, FEBRUARY 2, 1888.

ON HOREB'S ROCK THE PROPHET STOOD

On Horeb's rock the prophet stood;
The Lord before him passed
A hurricane in angry mood
Swept by in strong and fast.
The forests fell before its force,
The rocks were shivered in its course;
God was not in the blast;
'Twas but the whirlwind of his breath,
Announcing danger, wrack and death.

It ceased. The air grew mute—a cloud
Came enfolding up the sun;
When through the mountains deep and loud,
An earthquake thundered on.
The frightened eagle sprang in air;
The wolf ran howling from his lair.
God was not in the storm.
'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again, and nature stood
And calmed her ruffled frame;
While soft (from heaven a fiery flood
To drink) descending came;
Down to its depths the ocean fled,
The sickening sun looked wan and dead;
Yet God still not the flame;
'Twas but the terrors of his eye
That lightened through the troubled sky.

At last a voice, all still and small,
Rose sweet upon the ear;
Yet rose so clear and shrill that all
In heaven and earth might hear;
It spoke of peace, it spoke of love;
It spoke as angels speak above;
And God himself was here;
For, oh! it was a Father's voice,
That bade this trembling world rejoice.

Reminiscences of My Early Itinerant Life.

I will devote another paper to my second year in the ministry, illustrative of the wonderfully sustaining power of God to one of the most shrinking, fearfully timid ministers that ever occupied that awfully solemn place—the pulpit. This illustration was given on a memorable occasion in the experience of this year, at one of my appointments in a town on this circuit. There was a set effort on the part of a pretentious pettifogger, with more cheek than brains, to confound the young minister. There he sat before him with the impudence of an imp of Satan; his countenance "grinning horribly a ghastly smile," the embodiment of hellish devilry staring the minister in the face with a look as fearful to the preacher as if from the bottomless pit. How he got through the sermon is not remembered. But he can never forget the richness and fullness of the divine blessing that day in his itinerant round on his circuit. Meeting a son of Ham on the way, with no one else but his horse to share the religious fervor of his soul all aglow with the love of Christ, he gave expression to his joy by shaking his hand with a hearty grasp, and would have embraced him and his horse in the ecstasy and exuberance of the divine blessing. Thus it is, in ministerial life and trial the divinity of his mission is realized in the apportionment of divine grace proportionate to the demands and exigencies of the occasion for its bestowment. Blessed be God for this realization in the experience of God's servants! Thus the enemy is defeated in the hour of his triumph through the very instrumentality by which he hoped to achieve success.

In these early years of my ministry I learned the blessedness of pastoral visitation and preaching the gospel to the poor; and some of my happiest experiences were felt in fulfilling this obligation of the minister. Many a time then and since, during my life-long service, has my chiefest joy arisen in the pastoral work, visiting from house to house, and seeking in destitute places to proclaim the unsearchable riches of Christ, my heart melting with tender love for the subjects of ministerial solicitude, white and black.

The enemies of our Southern Methodism will never know until the revelation of the last day the trophies achieved by Southern ministers in their labor of love for the souls of men, for whose salvation they claim the exclusive prerogative, having entered into their labors and monopolized its fruits. I will here mention the names of some of my charge of this year whose homes were mine, and who cheered their pastor with kind hospitality and encouraging words: William Lupi, Gadi Gibson, Bro. Featherstun, Dr. Smith's family, with whom lived Sister Fisher (they all were very kind); Mr. Hardeman's family, near the ball ground appointment, Judge Mills' family, Mother Hill (a mother in Israel), Bro. Neely's family, and many, many others whose houses were open, and a hearty welcome extended to the young minister whose heart was touched by their kindness and hospitality.

I would say here what I have often said and felt: These friendships are the oases of the itinerant's life, and the affecting reminiscences that cheer him in his life's retrospections of self-denial and toil. The writer came to the close of this, his second year of the ministry, learning, to his surprise, in view of his weakness and great embarrassment, that he was desired and spoken of for the second year on this circuit. This being the expiration year of his trial for admission into the Conference, he passed an acceptable examination, Dr. Drake being the chairman and chief examiner, who awarded to him the honor of No. 1 in his studies, particularly Watson's Institutes. In passing the ordeal of the Bishop's (Andrew) crucial test of the itinerant's vows, there was one sinking and trembling heart that felt constrained to express his fears of inadequacy for the solemn responsibilities assumed in an affirmative response to the questions propounded. This saintly man of God, in the magnanimity of his great heart, commended the candor of this quailing soul, and uttered words of cheer that have never and never will be forgotten.

Thank God for blessing the church and world with such an example of a true Bishop of the church of God! No one more fit could have been selected, against whom the waves of Northern fanaticism could have rolled with all their momentum, with utter failure to move from the pedestal of granite foundation upon which he stood as firm as Gibraltar.

I would say to young ministers in the close of this paper what I have before said from my life experience. In entering upon the vast responsibilities of a minister's calling, there are only two questions to settle—your conversion and call to the ministry. Satisfied with these, you have nothing to fear. Neither men nor devils can jostle you in your great work. Fix your mind on it with intense solicitude, and prosecute it with undivided energies. Read, write, study with all the powers given you in the exercise of your individuality, aping no man on earth. Be yourself exercising your own gifts, and, as sure as you are the called of God, your mission will be successful in the achievement of the result contemplated by your ordination by the Holy Ghost.

H. M. BOOTH.

Popery.

MR. EDITOR: Is it not high time that this laudation of the Pretender at Rome by the Protestant world should cease? While he is receiving presents and congratulations from Protestant rulers, Protestant presidents, Protestant statesmen, and Protestant editors of the secular press, how would it do to call the attention of your readers to what Protestants believe some of the inspired writers said of him?—"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." "For the mystery of iniquity doth already work." "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." (II Thessalonians ii, 3, 4, 7, 8, 9, 10.) Again, under the figure of a woman: "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls" (what a literal description of the man at Rome!), "having a golden cup in her hand full of abominations and filthiness of her fornication" (how exactly this accords with history!), "and upon her forehead was a name written, mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Revelation xvii, 3-6.) "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws." (Daniel vii, 25.) "And the king" (this Roman fraud wears a triple crown) "shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods." "Neither shall he regard the God of his fathers, nor the desire of women" (celibacy of the clergy), "nor regard any god: for he shall magnify himself above all." (Revelation xi, 36, 37.)

Whatever interpretation Romanists may place upon these passages of Scripture, it is a settled fact that Protestants believe them to refer to Leo XIII. and the communion which he represents. If the adherents of Leo wish to celebrate his jubilee, let them do so; but let Protestants, at least, be consistent. And, furthermore, while the President of this republic is sending his congratulations and a copy of the Constitution of the United States—in a manner recognizing the arrogant claims of this Pretender—let some one send the President a copy of this portion of the Constitution of Heaven. When politicians and secularists have to do with things which concern religion, theology or church history, verily, they do display the veriest ignorance!

S. J. COTTON.

YAZOO, Mississippi.

Preachers' Wives' Loan Fund.

AN APPEAL TO THE MEMBERS OF THE METHODIST CHURCH IN THE NORTH MISSISSIPPI CONFERENCE.

Miss Helm says, "If we can secure this loan fund, our success is assured for all time, as it will stand a perpetual parsonage builder." I want to know how many charges in North Mississippi Conference will make their preacher's wife a life patron of this loan fund. It takes only $5 to constitute a life patron. This will be a nice compliment to your preacher's wife, and especially so to those who shall occupy the parsonages built by this fund. The money raised will be loaned for the building of parsonages; and, when it is returned, will be loaned again, and so on for all time, thus making a continual stream of joy to gladden forever the hearts of our itinerant host.

All who desire to join in this glorious work will please send me $5 with the name of your preacher's wife. I will forward all money to Dr. David Morton; and will publish a list of charges which constitute their preacher's wife a life patron in the CHRISTIAN ADVOCATE.

Carrollton and Greenwood station will begin by making Mrs. T. W. Lewis a life patron. I appeal to our women to take this work in hand. If we can get *one* woman in each charge to undertake the work, it will be done. Only $5 from your charge to make your preacher's wife a life patron! What a small amount from so many; yet how much good it will accomplish!

Yours for parsonages,

MRS. EVA R. BINGHAM,
Treas. for North Miss. Conf.

Rev. C. K. Marshall, D. D.

MR. EDITOR: Rev. H. M. Booth, in a recent article about men and things in Bringing to the front some of the early recollections of Methodism and Methodist preachers in the days of *auld lang syne* in Mississippi, makes complimentary mention of the gentleman whose name heads this article. But in doing so, unintentionally on his part, misleads the reader by speaking of the Doctor as if he was wholly absorbed in secular engagements, and lost to the lines of usefulness as a minister of the gospel. This does great injustice to the Doctor, and makes a wrong impression upon the minds of his brethren. It is true, that for some years he has been a local elder, but he never has permitted business to divert him from his studies or from filling appointments on the Sabbath all over the central part of the State, and in many ways assisting his brethren in protracted meetings. A good brother said to me, but a few days ago, that Dr. Marshall had dedicated more churches in Mississippi than any preacher in the Mississippi Conference. It is known that when special duties of a secular nature have made too large a draft upon his time he has employed paid agents to attend to the business, rather than so entangle himself with it, and thus cut him off from the higher and more useful purposes of his life. In fact, in looking over his past life and his great services to the church, it is by no means certain but that his life has been worth as much to the church in the local ranks as it would have been in the regular itineracy. Let anyone who chooses look in upon his elegant study, and he will find him still the diligent student, and spending his time with his books, in forging electric thunder-bolts with which to demolish the works of darkness and sin. Scarcely three hours in a week does he devote to secular affairs, and awaits the call of his brethren at any time to push the battle to the very gates. Whenever he is invited he goes, and works faithfully for the church, and has no higher aim in this life. He never was ambitious of place, office or power. He has oftentimes had political position and honors to seek him out, and press him for acceptance, but never once has he permitted his name to be used as a candidate for any office, although the highest have been tendered him.

We make these remarks to prevent the remarks of your correspondent from conveying an erroneous impression to others of the Doctor's mode of life and his aims as a preacher.

At the writer's invitation, the Doctor has filled his pulpit, and done glorious work for the Master that might fill an angel's heart with joy.

NOTA BENE.

Woman's Work.

The following from the Woman's Missionary Advocate will be interesting reading to many of our friends. Let our good women everywhere organize for work. Very little can be done without organization. See how Sister Johnston puts the result: "We are getting more subscribers for the Advocate and extending missionary zeal throughout the circuit." Of course, when the Advocate is read, missionary zeal is enkindled. Somebody will discern before long that the Advocate is a missionary paper!

"CLINTON, LA.

"Mrs. M. E. K. Johnston writes of a circuit auxiliary. This is a good plan as a beginning, but we hope each charge will soon take up the work.

"DEAR MRS. BUTLER: I have been wishing for some weeks to tell you and my friends, through the Advocate, that one great desire of my heart has at last been realized—that of a Woman's Missionary Society in our work. Last year we tried to organize at the different churches, but made a sad failure. This year we concluded to try a circuit society; so the announcement was made at each church that we would organize a Woman's Missionary Society at the East Feliciana circuit parsonage, in Clinton, La. All were invited to come and spend the day, as most of them live too far away to come and return in half a day. I must acknowledge that my faith was a little weak, but I waited patiently for the time, and my heart was made glad when the ladies begun to come in, on that notable day, most of them bringing their dinners of good things and substantials, some of them having read the leaflets, 'Crete Blake's Way,' and, like Mrs. Clark, we, too, are in our kitchen; but, I assure you, it was a most pleasant day. We organized with twelve members, and have now doubled that number. At each meeting I feel encouraged. We are getting more subscribers, too, for the Advocate, and extending missionary zeal throughout the circuit."

From the Work.

RUSTON, LA.

BRO. CARTER: I will say, "Bro. Carter," for if I begin, as letters generally are to the ADVOCATE, "Mr. Editor," my heart will quail, and I am afraid I will not be able to proceed. On the other hand, when I write the familiar name, "Bro. Carter," I can almost feel your presence, and I can imagine myself face to face with our much-loved editor and having a real *tete-a-tete*, for I assure you there is nothing in that face to produce awe. But you know when some people write to an editor, they feel called upon to do wonderful things. Well, if my thoughts are as cold, and my pen and ink are as chilled and frozen as the weather and everything we can see, I will not be able to write many lines.

Didn't we get back from Conference in good time? And how comfortable and easy we feel; but sad to think of those dear preachers and their families who have to pull up and go. How Bishop Key did win hearts—female hearts! If *she* just knew it, would his dear wife get jealous, I wonder? The weather has been so very bad—raining, snowing or sleeting ever since we returned from Conference. We have not been able to carry out any of those resolutions formed the last night of Conference. When Bishop Key was giving us that good fatherly talk just before reading the appointments, we promised the Lord we would go, if sent, without a murmur, and try to do better service for the church than we had ever done in all the years that have passed. And God being our helper, we will. This is a working church; all we need is unity of action. If our people would unite and make a long pull, and pull altogether, we could "do wonders."

We have a ladies' prayer meeting which meets every Monday evening. We also have a "Home Workers' Society," a Woman's Foreign Missionary Society, and a Woman's Christian Temperance Union—each of which meet once a month. Our prayer meetings are helpful. I don't see how we could get along without them. When I miss one, I feel that I have been a great loser. Our ladies raised, last year, in their different societies, something over $275.

Last, but not least, I will tell you about our Juvenile Missionary Society. The first Sunday in July last, at the close of the Louisiana Woman's Foreign Missionary Convention, Mrs. Fullilove, our worthy State president, and Miss Eliza Logan, of Mansfield, organized our Juvenile Society—between thirty and thirty-five members were enrolled. At the close of the year, December, 1887, we had 132 members. Christmas eve night we, myself as lady manager, Mrs. Col. Kidd, lady manager of music, and Mrs. Dr. McCormick, assistant lady manager, gave a missionary entertainment and Christmas tree, which was pronounced a success. The children performed their parts extremely well. Since then our roll has gone up to 139 members. I have not space to tell you about the many handsome and beautiful things which adorned the tree, but must tell you about the nice silver service—four pieces, with initial on each piece; also a set of silver forks, which this writer received.

Our Baptist brethren have had a series of meetings for two weeks or more. Eleven were to have been immersed yesterday, but they were frozen out. Bro. Hatch, who is assisting Bro. Friley, the pastor, is an earnest worker.

We have a fine school in Ruston. Prof. T. S. Sligh as president, his accomplished wife as vice-president, and a corps of teachers in the literary department, with Miss Eva Slaton, of Cincinnati Conservatory, as principal of music department, we could not ask any better advantages for our children.

Now, Mr. Editor—I can say that now as I am nearly through—I have told you, in part, what we have done. If you are not disgusted with this effort, I will tell you, when we get fairly launched with our new year's work, what we are doing.

Very truly,

E. PENN PARKER.

HOMER, LA.

MR. EDITOR: We have had, and are having, most unmitigated weather and roads. Our people, not suspecting such unprecedented rainy, snowy weather, are short of wood. Just think of a wood famine in the midst of woods! The snow on the earth, thoroughly water-saturated and frozen, makes it hard for animals to pull loads of wood. A wagon was seen yesterday in front of the Methodist Church with only three sticks of wood on. What a reproof against improvidence! "Take no thought for the morrow" run wild. Our railroad is running in four miles of this place. We will soon be connected with the main arteries of travel and commerce by steam. Amen! These good people receive us kindly; and we have reason to expect a better year than even last, which was a year of great prosperity in our Zion. Pray for us.

T. B. WHITE.

MORTON AND FOREST CIRCUIT.

MR. EDITOR: January 14 and 15 was the appointed time for our first Quarterly Conference, which was also the first in the Brandon district. Our new presiding elder was on hand, and preached on Saturday and held the Conference. We had a nice dinner on the ground. A liberal assessment was made, and a very encouraging part of it was paid. Sunday was such a cold, rainy day that we had no public services. The elder remained in the community until Tuesday. He certainly brings into his district work the entire might of the man. The writer had the usual Christmas turkey sent him by one of the stewards. We are pleasantly situated, and hope to have a prosperous year.

Fraternally,

C. M'DONALD.

MORTON, Miss., Jan. 20, 1888.

SANDERSVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I reached my circuit in time to fill my first appointment, which was the fifth Sunday in January. I find this circuit composed of many good people, who are living on hills surrounded with rocks. When I mounted the first rocky hill I thought of the blessing pronounced upon the man that humbled himself. The good book says he shall be exalted. I am exalted among this people when I get off of these hills and descend down upon lower ground and find true wishers to the cause. I find people in the bounds of this work that are anxious for me to preach to them any time during the week. This is a good sign of a revival if the preacher will be faithful. Just after I arrived here a good friend, who does not belong to the church, hailed at the gate with a large hog, ready to slay away. Directly here comes one of my stewards with a large hog, other stewards giving more and some asking about the condition of their preacher, which is a sign of more. Pray for us.

L. J. JONES.

SHILOH CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We are moving on well on the Shiloh circuit. This is my second year, and the people received us kindly, with many tokens of love. We are working and praying for a successful year. Pray for us. We expect to work for the ADVOCATE with some degree of success. May the good Lord bless the ADVOCATE, with its editor and publisher, is the prayer of your brother in Christ,

A. D. MILLER.

Notice.

Please correct. Instead of what you published, insert the following:

The Woman's Missionary Society, of Iuka, raised during their week of self-denial $63. Iuka station raised last summer during the week of self-denial ordered by the parent Board of Missions, $65. So the church at Iuka during the two weeks has collected $128 35. We shall have on hand in April.

D. L. COGDELL.

IUKA, MISS., Jan. 23, 1888.

(We published the former just as it was written. If brethren would be a little more careful, there would be no need for cards of correction.—ED.

A Correction.

MR. EDITOR: I notice in the Journal of the North Mississippi Conference two mistakes. In the statistical report of Winona district, Belzoni is reported to have expended for churches and parsonages $1,200, instead of $12. Just below this it says Belzoni was assessed for presiding elder $33, and paid $23, instead of $33, as assessed. Now, if the brethren will make the calculations, they will learn that only these two mistakes have been made—two more.

D. M. GEDDIE.

ALCORN'S FLAT, Mississippi.

HEAD—HEART—HAND.—The trinity in man's composition should be taught to work harmoniously for his own individual welfare, and for the good of others. The head should be instructed in whatever tends to prepare the man for earth properly for himself in body, mind and estate, not neglecting any talent with which God has intrusted him, but employing each in due proportion for the furtherance of the whole, and be thoroughly furnished for every good work. His heart should be cultivated that it may be brought, by the influence of God's Holy Spirit, to love God supremely, to curb its passionate affections, to extend its sympathies to the suffering, the needy and distressed, and to embrace the world in its benevolent grasp. The hand should be trained to be the ready instrument in the performance of deeds of charity and of mercy, and in seeking to win souls to Jesus by pointing, like another Baptist, "to the Lamb of God which taketh away the sin of the world." While the whole man in his every part should be dedicated to the service of God in whom he lives and moves and has his being" these three—head, heart and hand—should be, as it were, a special anointing for their several uses in carrying out the purposes of their Maker.—Pulpit Treasury.

Southern Temperance Publishing House.

The want most keenly felt just now by all temperance workers in the Southern States is that of tools to work with. We need books and more even than books; we need an organ, a strong, well-edited journal devoted specifically—I may as well say, exclusively—to our cause—a paper that will take up the distinctive features of our Southern work and press them home to the people in manner at once as pleasing as to command attention, and as forcible as to insure conviction. A journal, that while it will defend our work and workers when attacked, with blows weighty enough to cause repentance, will also be strongly and persistently aggressive. In short, we need a first-class temperance paper, attractive in form, brainy in matter, and of circulation as extensive as to reach the masses.

Our newspaper friends tell us that we can not hope to secure all of these qualities in any single State—that whatever may be the advantages in having such a journal all to ourself, it simply *can not be done*. More than this: the wisest, or, at any rate, the most experienced of them, say that it is very doubtful whether even the combined efforts of temperance workers in several Southern states will ensure the success of such a journal as the cause demands unless backed up by some other enterprise more certainly remunerative. Fortunately for our cause, such an enterprise is not only at hand, but is even pressed upon our attention by the very necessities of the situation. We need not merely a paper; we need also *books* and *pamphlets*.

We are told that publishers of books are just opening their eyes to the fact that in the South there is a rich and almost unoccupied field for the sale of their publications. The negroes, yielding ready to the solicitations of the proverbially adroit "book agent," are readily induced to buy almost any kind of a book, more easily attracted, perhaps, by the showiness of the binding than by the contents of the work presented to them.

This richly remunerative field will soon be occupied with enterprising agents furnished with books calculated to retard rather than advance the cause of temperance; and every consideration of prudence and philanthropy urges us to pre-empt a vein so rich in promise of speedy return.

We should place cheap, attractive temperance books in the hands of the colored people; first, for the moral effect upon them, and, second, because by so doing we can secure the "sinews of war" so much needed for other departments of our work.

Our white population also need such literature and will readily purchase it when it is brought home to them at their houses.

The business of making and selling books has undergone such processes of division and subdivision within a few years past as to render it possible for one acquainted with its details to operate quite extensively on very small capital. The would-be "publisher" secures his manuscript by purchase, or writes it himself if he can, and has it stereotyped and an edition of say, five hundred copies printed by those who do nothing else but stereotype and print, and then he has them bound at a separate bindery all on easy terms if he has credit, advertises for agents in the want column of the leading papers in the territory he seeks to cover these agents pay for the books as delivered to them, and press the sale with an earnestness that recalls the story of "the boy and the gopher," and the margins above first cost are so very liberal that even in this wasteful style of doing business, they all make money. Now we need to avail ourselves of just such opportunities and possibilities as these in the prosecution of our temperance work, though in more business-like form, of course, than the one just outlined; and the object of the present article is to set the thoughtful among us to thinking, and the talkers among us to talking, and the writers among us to writing, upon the ways and means of doing it.

We offer the following scheme as tentative merely: Let it be discussed fully, and dissected and improved upon until the right scheme is developed.

We propose, first, to incorporate under the laws of this State, "The Southern Temperance Publishing Society." The objects of the society should be fully set forth in its charter and such restrictions thrown around it as will prevent misuses and nonsense. We must so fortify ourselves in our Act of Incorporation that the enemy can not capture us. It has been suggested that the sum of ten thousand dollars should be subscribed as capital stock placed as follows: Five hundred dollars each to ten men, two of whom should be citizens of Louisiana, and two of Mississippi, three of Texas, and one each of Alabama, Florida and Georgia. This disposes of one-half the stock. The remaining five thousand should be taken by the various W. C. T. Unions in the States above named, giving Louisiana the preference, so as to keep the stock near home and in small amounts, so as to enlist the largest possible number in the work.

The ten men above suggested should be beyond all question devoted friends of the cause, and the stock should not be transferable except by consent of the Executive Board. This will protect the society against a danger by no means to be overlooked of capture by purchase of stock by those unfriendly to the movement. The Unions, it is thought, could be induced to purchase the stock in shares of, say, twenty-five dollars, not alone by an appeal to their general interest in the cause, but also on purely business grounds. For, in the first place, it is in contemplation to so conduct the business of the association as to make the investment remunerative to all concerned in it, and then it is further intended to supply the Unions with temperance literature at fifty per cent. discount from retail price, and upon the deposit of their certificate of stock, to give them a standing credit to its face value, and to require all agents operating within their territory to purchase what they sell through the local Unions at forty per cent. discount, leaving a margin of ten per cent. profit to the Union—thereby not only directly interesting them in the profits of the sales, but also affording to the Publishing House the best possible protection against bad debts. It is also thought that the work thus offered will prove congenial and profitable to many worthy members of the Unions in all parts of the South.

The character of the books to be published or handled by the house should be determined by an Executive Board, composed of the ten men holding one-half of the capital stock, with as many more men or women to be selected in such a way as to properly represent the Unions holding the balance of the stock, which Board should have also full executive functions in all other matters relating to the conduct of the business.

Our men and women of talent and ready pens—and there are many such all around us—should be put at work here at home, producing attractive temperance tales and sketches, and readable articles of the right sort for publication, all of which, if approved by a committee, should be paid for either by direct payment or [illegible] as might be [illegible] arrangement could [illegible] publishing houses [illegible] their works [illegible] basis and thus a [illegible] perance literature brought to the doors and placed upon the tables of our people.

With such an organization as this actively at work on strictly business principles entirely self-supporting, it would be comparatively an easy matter to start such a paper as the wants of the situation now so loudly demand.

The agents handling the books could, by a suitable commission, be enlisted at once in the work of obtaining subscribers and advertisers for the paper. The paper would reciprocate by advertising the books. Each enterprise would foster and strengthen, morally and financially, the other.

I have an offer in writing from one who has given the matter much thought couched in the following terms:

"If you will raise the above $5,000 from ten such individuals, and from States named, I will obligate myself to raise the other $5,000 in the manner named, or spend equal to $500, in knowing why it can not be done. The first requisite is, however, to dispose of the first $5,000 to such individuals and effect a permanent organization. When this is done then I will follow with good results."

Who will help me "pick up the glove?" As I have stated, the foregoing scheme is offered to invite discussion; but let me insist that no one shall point out a defect in it unless he at the same time suggests a remedy. I am not wedded to this scheme, but it will do no good to destroy it unless replaced by a better.

W. H. GOODALE,
Chair'n Prohibition Ex. Com. of Louisiana.

How to Improve the Prayer Meeting.

1. Think about it all day, and anticipate it with pleasure.
2. Be sure to be in time, if at all possible, and take your seat close up to the platform.
3. Sing cheerfully; bright, joyous singing wonderfully helps to make a lively prayer meeting.
4. If the meeting is left open for any brother to pray, rise quickly and testify how highly you value the privilege of joining in the prayers of the church.
5. When you rise to pray be sure to be brief, burning and believing.
6. When you pray, be thankful to God for every token of blessing he has given the church and the Sunday-schools.
7. When the meeting closes, give a hearty shake of the hand to the stranger, and speak a kindly word to your brethren. Try and make the prayer meeting as much like a family gathering as possible.
8. When you mention the prayer meeting during the week, tell how good and pleasant you found it to be.
9. If this does not improve the prayer meeting, then be more earnest in private prayer on behalf of the church, and resolve, whoever else may be absent, you will not forsake the opportunity of assembling yourselves together with brethern, in earnest waiting on God, until he is pleased to command the blessing. At any rate, resolve, if the prayer meeting be not in a healthy state, it shall not be your fault.—British Workman.

A General Tie-up

of all the means of public conveyance in a large city, even for a few hours, during a strike of the employees, means a general paralyzing of trade and industry for the time being, and is attended with an enormous aggregate loss to the community. How much more serious to the individual is the general tie-up of his system, known as constipation, and due to the strike of the most important organs for more prudent treatment and better care. If too long neglected, a torpid or sluggish liver will produce serious forms of kidney and liver diseases, malarial trouble and chronic dyspepsia. Dr. Pierce's Pleasant Purgative Pellets are a preventive and cure of these disorders. They are prompt, sure and effective, pleasant to take, and positively harmless.

How to Form a Library.

A well-known author recently commended the following rules to be observed by youthful readers who are beginning the collecting of books:

1. Set apart a fixed sum, weekly or monthly, as the case may be, in proportion to your income, and spend that and no more for books.
2. Always devote a portion of your money to acquiring works of reference.
3. Never buy a worthless book or edition.
4. Take care not to buy too many books of one class.
5. Do not, at least until you have a well-stocked library, be deluded into buying sets of an author.
6. Do not spend too much on magazines.
7. Be particular as to the binding of your books.
8. Keep a catalogue of your books, entering in pencil inside each the date of purchase and the cost, and in the catalogue all particulars as to loans.
9. Take care to read what you buy, and buy only what you will read.

MISCELLANEOUS.

Tutt's Pills
REGULATE THE BOWELS.
Habitual Costiveness
Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of a costive habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.
SECRET OF BEAUTY
Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that henalthy which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.
Tutt's Liver Pills
STIR UP THE TORPID LIVER.
SOLD BY ALL DRUGGISTS, 25c.

BRADFIELD'S FEMALE REGULATOR
A SPECIFIC FOR
WOMAN'S DISEASE
& ALL IRREGULARITIES
PECULIAR TO HER SEX.
A PERFECT REGULATOR AND POWERFUL TONIC.
IF TAKEN DURING THE
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*
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Is a peculiar medicine, at present unequaled in curative power, prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.
Hood's Sarsaparilla
Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.
Hood's Sarsaparilla
Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

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"GREAT JACKSON ROUTE."
THE ONLY LINE
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PULLMAN BUFFET SLEEPERS
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Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes
To St. Louis Without Change.
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ONLY ONE CHANGE OF CARS
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Shortest and Quickest Line to
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CINCINNATI,
AND ALL POINTS
EAST and NORTH.

NORTH-BOUND.

	No. 2, Lim'd.	No. 4, Ft. Line
Lve. New Orleans	5:00 p. m.	10:00 p. m.
Arr. Meridian	10:20 p. m.	3:00 a. m.
Arr. St. Louis		7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:50 a. m.
Arr. Birmingham	3:20 a. m.	12:05 p. m.
Arr. Attalla	5:25 a. m.	2:30 p. m.
Arr. Chattanooga	8:30 a. m.	6:40 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	1:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 3, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Attalla	9:00 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	3:30 p. m.
Lve. Tuscaloosa	12:18 a. m.	5:15 p. m.
Lve. St. Louis		6:00 p. m.
Lve. Meridian	4:00 a. m.	10:35 p. m.
Arr. New Orleans	9:50 a. m.	6:15 a. m.

J. M. KNIGHT, Ticket Agent,
50 St. Charles Street.

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Arrives. Leaves.
No. 1, Fast Mail, 3:05 p.m. | No. 2, Fa't Mail, 3:00 p.m.
No. 3, Express, 9:25 p.m. | No. 4, Express, 5:40 a.m.
No. 5, Bat. Rouge accommodation, 10:00 a.m. | No. 6, Bat. Rouge accommodation, 5:30 p.m.
Double daily through trains, New Orleans to Memphis and Vicksburg.
No. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Lake View, Memphis and Vicksburg, also Pullman Sleeping Cars between New Orleans and Vicksburg, stopping only for meals at Jackson, Miss. Train leaves New Orleans 3 p. m. daily, making direct connection through to Memphis, passing through the famous Sugar and Rice Plantations and the Yazoo Delta of the South, the "Yazoo Delta."
Close connection at Harriston for Natchez, and N. J. and C. points at Vicksburg with V., S. and P. and V. and M. R. R. at Memphis with C. & T. Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines at these Short line to Hot Springs.
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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....9:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....7:00 am
No. 5.....10:00 am	No. 6.....3:15 pm

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex...7:10 am	No. 4 Fast Line..8:55 am
No. 1 Fast Line..7:20 pm	No. 2 Coast.....3:35 pm
No. 5 Coast.....9:05 am	No. 2 Cin. Ex....8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....8:20 am	No. 1 St. Louis and Chic. Ex. 6:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 9:20 pm	No. 51 California Express. 7:50 am
B. Rouge, local. 11:30 am	B. Rouge, local. 5:30 pm

SOUTHERN PACIFIC CO., MORGAN LINE.

No. 19 Califor. 4:00 pm	No. 18 Local....7:20 pm
No. 17 Local....7:45 am	No. 20 Califor..12:00 M

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..9:40 am	No. 2, Lim'd.....5:00 pm
No. 5, Fast Line. 6:15 am	No. 6, Fast Line. 10:00 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 6:15 am	No. 6, Fast Line 10:00 pm

P. AND E. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....9:30 am | Leave.....3:30 pm
Sunday Schedule.
Arrive.....7:37 pm | Leave.....8:00 am

MISCELLANEOUS.

SPECIAL ANNOUNCEMENT.
The Cincinnati Commercial Gazette
FOR THE YEAR 1888.
This will cover a period of great importance
IN BUSINESS AND POLITICS.
The election of the nominee of the Chicago Convention, June 19, 1888, means:
The Protection of American Industry;
The Protection of Our Coasts against Foreign Enemies;
The Maintenance of American Ideas in All Things;
Honesty and Economy in All Departments of Government—National, State and Municipal;
In Elections a Fair Vote and an Honest Count.
Protection Against the Pauper Wages of Europe
Is the true policy for American Labor. Fair Pay for Fair Work insures a Home Market for Home Products of all kinds.
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, FEBRUARY 2, 1888.

Briefs.

We begin to see the "beginning of the end" of the church lottery business. We read the other day this sentence in the Chautauquan "Editor's Notes": "The New York Society for the Prevention of Crime has warned church fairs and charity enterprises that they must suffer the penalty for all chance work." We advise our friends who are so prone to propose such methods of raising money for the Lord's treasury that they had better beat a retreat while the way is open to the rear.

Dr. Young J. Allen's proposition to be one of one hundred persons to give $500 each for the immediate relief of our Mission Board stands as a challenge to the whole church. Are there not several—yea, many—Christians in Mississippi and Louisiana who have grace enough to accept the challenge? If so, send your name to the NEW ORLEANS ADVOCATE right away, and pay the money to your pastor or to Secretary John, at Nashville, by May 1. Who will be the first to respond to this generous offer of our veteran missionary?

We desire to put our young ministers on their guard at one very important point. Our business as preachers is to *study* the Word of God, so that we may be able to explain the great facts and doctrines of redemption to the edification of our hearers. We do not undervalue commentaries, but we have found out that a man may study commentaries without studying the Bible. The best commentary on the Bible is the Bible itself, and the best interpreter is the Holy Spirit, who inspired it. Cowper's line is as true of Revelation as it is of Providence:

"God is his own interpreter."

Don't go to the study of God's Word, young brother, handicapped with an extra weight of commentaries. *Consult* as many commentaries as are in reach, but *study the Word* that you may be "thoroughly furnished" for the sublime work of preaching the "glorious gospel of the blessed God."

To the young minister who is looking around for a commentator to explain the Word of God, we would say, Be careful not to pass by the greatest of all commentators. He who inspired the Scriptures is alone competent to explain their meaning; and Jesus, referring to the coming of the Holy Spirit, said that one of his special works would be to "take of mine and shew them unto you." The Spirit glorifies Christ by teaching the meaning of his words and works. Redemption, in all its phases as affecting this life and the life to come, is the great lesson for a preacher to learn; and he can only learn it from the Holy Spirit, for only he knows its immense meaning. Therefore, young brother, wait on the Spirit continually, and you will be an effective preacher; and effective preaching will win souls here, and will win a star-gemmed crown hereafter. The instructions of the Holy Spirit put forth from the pulpit constitute the only real power in preaching. "In the power of the Spirit," is followed in Luke's gospel by: "He taught in their synagogues, being glorified of all."

The Boston School Board has appropriated $20,000 to maintain the Kindergarten in connection with the public schools this year.

Our Assessments.

Some of our people are chronic grumblers on the subject of assessments. They regard them as *always* too high, and *nearly always* unequally distributed. They forget that there is always a difficulty in adjusting the assessments to the ability of those who are expected to pay, for the simple reason that the assessors have no correct knowledge of that ability, and no definite rule by which to gain that knowledge. The rule which those assessed are accustomed to apply to the case is very misleading. That rule is generally this: "Others are more able to pay than we are." While this may be true in some special cases, it is very untrue when applied generally: for if so applied, it would result in cutting down the assessments to a minimum, of which the most penurious would be heartily ashamed.

For the enlightenment of all, we here give the assessments laid upon the church in our three patronizing Conferences; and we trust our readers will study and pray over the matter. We take the figures from the published Minutes; so that if any mistake occurs, it is not ours.

The North Mississippi Conference has 36,234 members; and, according to the Minutes, the assessments by the Conference Boards amount to the sum of $18,339. This is just about fifty cents per member. That fifty cents represents what each Methodist in the bounds of that Conference is expected to do for his "neighbor" during the coming year. Surely we do love our neighbor fifty cents' worth!

The Mississippi Conference has a membership of 34,205; and the assessments amount to $17,930. This is about fifty-two cents per member. The Methodists of the Mississippi Conference are expected to "love their neighbor" to the enormous amount of fifty-two cents' worth each. They ought not to grumble at that!

The Louisiana Conference has 16,315 members: and the assessments reach $15,880. This is about ninety-seven cents per member; and that ninety-seven cents is the value the Boards put upon the "neighbor love" of the Louisiana Methodist. We can scarcely call that heavy!

Put this all together, and we find that the 86,754 Methodists in Mississippi and Louisiana are expected to pay this year, for carrying on the work of the church outside of their own church walls, the sum of $52,149, which is just sixty cents per member. How that can be burdensome we can not see! That God tolerates those who grumble at these low assessments is one of the evidences that infinite patience yet dwells in his heart.

In contrast to our assessments, Dr. Allen, in his address here, stated that the China Mission Conference, with a membership of only 276, had been assessed for missions *alone* $700, which is $2 50 per member for missions!

Verily, are we to learn liberality from recent converts from heathenism? Have those converts a religion which prompts them to give $2 50 for missions while our religion grumbles at having to give about thirty cents? As far as we can see, there is nothing to hinder every Methodist in our constituency from giving *one whole dollar* to missions this year. That small thing can be done; and it would put $80,000 into the missionary treasury, and nobody feel it *but the Treasurer*. Will it be done? It depends upon the pastors. If each pastor will work earnestly and judiciously to collect $1 for missions from each member, the result at the end of the year will open everybody's eyes!

During the last twenty years the trustees of the Peabody Education Fund have distributed in the Southern States $1,967,749.

Boldness of Speech.

"Boldness" is the word which the Revised Version has in place of "plainness." Having some knowledge of Paul's character, we do not hesitate to believe that this word contains the idea he intended to convey. Plain speech may be very timid speech; and we can not conceive of Paul speaking timid words. Sin, in the church or out of it, is never a timid thing. It is as bold and aggressive as a bold and aggressive Satan can make it. To attempt to overthrow it by timid words is a useless, hopeless task. There is needed a courage born of heaven, and a boldness of speech inspired by the Omnipotent Spirit to qualify and fortify for the battle against sin. Fearful souls are not wanted in the Lord's army. Like the hangers-on and camp-followers of an army, they impede progress and multiply the risks and endanger victories, and actually invite defeat. The church needs preachers of great "boldness of speech;" not rashness, not brag, but true and calm courage that speaks out on all proper occasions.

We believe that such men are coming more and more to the front. They are multiplying in all the denominations. It is a blessed token for the future. Sin, in the church or out of it, will no longer be condoned or squinted at. The principles of righteousness are in eternal opposition to unrighteousness. Religion can make no compromise with wickedness. The more the great Book is read, the plainer and more emphatic do these truths appear; and, as a consequence, the more "boldness of speech" is heard from the pulpit, and the more aggressive becomes the advance column of the Lord's great army. We give our readers a sample of "boldness of speech," which we think is the preaching needed for this day. It is the close of a sermon by Rev. Mark Guy Pearse, in St. James Hall, London, December 16:

"I heard of a man, some years ago, who occupied a position of great responsibility and influence as manager of one of the largest companies in England—as sturdy a bit of honesty as ever God made. A merchant called upon him one day, anxious to sell some steel, and quietly set down before him a roll of notes amounting to £500. "What are these?" asked the manager, taking them up. "Oh!" explained the merchant, in an undertone, "if you will be good enough to accept them with the compliments of the firm." Then it flashed upon the good man that it was a bribe. Crumpling the notes together as so much waste paper, he flung them out of the office door, and said, indignantly: "Sir, if you are not gone after them in one minute, I will kick you there!" That is the Christianity for the nineteenth century—that resoluteness in the soul, in the hand, aye—and in the foot, too, if need be! The Christianity of Jesus Christ is a power stronger than the power of money.

What is the good of all our churches and chapels, our sermons and services, our preachings and prayings, if we can not find in them all a power that can make *honest men?* What is the gospel of Jesus Christ for if it is not a power to make men keep their hands clean, to make men speak the truth exactly, whether it pays or whether it does not pay? If we can not find in Christianity a power that can secure that, then let us have done with it. Turn the churches and chapels into lunatic asylums, or to some other purpose, and send all ministers at least to earn an honest living. The Christianity of Jesus Christ is a power to make men honest, true, upright, and to keep them so, or it is nothing, and worse than nothing.

Does somebody suggest that you can not do business on those principles? So it has been said. Very well, if that be so, what then? There was a time when men could not be Christians and live; so they were Christians still—*and died*. If it come to that stern necessity, there is no good reason why we should not go and do likewise. At least *be one thing or the other*. If the world be what you want supremely, choose it, and make the most of it; but do not call yourself a Christian. If Christ be King, and you profess to be his servant and soldier, then be true to him. No man can serve two masters. "Ye can not serve God *and* mammon."

Christ *is* the King. He *must* reign. Will you bow before him now? Will you, in his strength, gird yourself afresh for his service? kneel at his feet, and pledge yourself to be true and faithful to him, his brave soldier, at all times, and in all places, and in all companies, and amidst all perils, carrying unmurmured this awful trust—*the glory of the Lord?*

Pulpit Effort.—Pastoral Labor.

BY "JEAN PAUL."

1. Heard preachers, whose pulpit efforts were intolerably monotonous and dry, sneer at the noble endeavors of others who understand the art of attracting, charming, moving audiences, derisively remarking that pulpit pyrotechny would not convert the world.

2. Preaching is sacred oratory. Yes; oratory. Alas! of the superabundance of pedagogism in the pulpit. Teaching is not preaching. Many eloquent exhorters, whom sickly æsthetics denominates "ranters," accomplish more for Christ than the exquisite disquisitions of pedants Many preachers I wot of would not be deemed beside themselves by King Agrippa.

3. We must preach a positive gospel. Since our Christian religion is a matter of faith—beyond the precincts of logical deductions—exclusively, argumentative preaching has a tendency to beget infidelity. "Thus saith the Lord." Then amplify, illustrate, apply. We have to do with the conscience and will, not so much with the understanding of men. Our Master's preaching was didactic throughout.

4. Preachers usually overestimate the intelligence of their hearers. Costly mansions, diamonds and silks are not invariably an index of exquisite culture on the part of their possessors. At any rate, bank presidents, professors of famous universities, lady correspondents of metropolitan newspapers, etc., are all alike miserable sinners. By all means enlist their religious interest, quicken their conscience, precipitate their volition into proper action.

5. Scrupulously avoid slang, coarseness and vulgarity. Our thought must be transparently pure; our language, chaste. "Apples of gold in vessels of silver." On the other hand, we should not assume an elevated position as to literary excellence, trying to raise the masses to our plane. In the pulpit we have nothing to do with literary and educational elevation. Rescue the perishing.

6. Much of the preaching of our day partakes of excessive censoriousness. Loveless tirades against sin and folly abound, making it appear that the preacher finds pleasure in laying bare the wounds, without any anxious desire of healing the same. "Comfort ye, comfort ye my people."

1. For a preacher to say that he has no gifts as a pastor is to stultify himself. God has not called men to the pastorate who have not the ability to do its work.

2. Men of constitutionally social disposition—habitually "thinking with their mouths," the embodiment of the *motum perpetuum*—are usually not the best pastors; whereas, on the other hand, those naturally averse to much intermingling with men frequently excel. The latter visit from a sense of duty; do their duty; are brief, pertinent and earnest.

3. Intimacy breeds contempt. While cordiality is inevitable, a dignified reserve should always be maintained.

4. Noticed a physician in the sick-chamber. Entering, he at once weighed the surroundings, read the eye of the invalid, felt the pulse, glanced at the tongue, inquired in direct phraseology as to the ailment. Then followed the prescription, and, *sans ceremonie*, he bowed himself out. Imagine he had spoken of politics or a neighbor's affairs!

5. Those under our pastoral care must be impressed with the fact that we truly love them—love them for Christ's sake; that we are greatly interested in their spiritual welfare.

6. The only prerequisites to make a useful pastor are good common sense, and a heart overflowing with the love of Christ.

NEW ORLEANS, Louisiana.

Imputed Repentance.

Not long ago I heard this question—"Did Christ Repent?"—raised, discussed and answered in the affirmative, with a great glow of enthusiasm and satisfaction, as if some near and new route had been found into the kingdom of God. The speaker, full of earnestness and zeal, seemed very anxious to find some easier way to Christ than the old one. The old way lay through a valley, dark as the shadow of death, where the water was bitter as wormwood and gall. If one could only repent by substitution, or in the person of a substitute, it would make the new way to Christ nearer and less painful than the old one. The conclusion reached was, that Christ Jesus, our substitute, repented with a perfect repentance; and this repentance of Christ was imputed to us, or was counted as our repentance when we believed on him, and, thus, we were wholly relieved from the painful and, to us, impossible task of repenting perfectly for our sins. It was wonderful to see with what greediness some poor souls gulped down this morsel of food. They claimed that it was the most comforting and reasonable view of the doctrine of repentance they had ever heard. I noticed, too, that those who were the least inclined to give up sin and to live without sin were most pleased with this, to them, new and clearer view of repentance.

I need not say that this theory of Christ repenting, and of the imputation of his repentance to those for whom he died, was wholly unsupported by a single quotation from the Word of God. So far as the Word of God is concerned, this theory was as the "baseless fabric of a vision." I observed that those who grasped it so eagerly were the least read in the Divine Word. They took it for granted that it was true because so earnestly and pleasantly uttered by a minister in the sacred desk. The other preacher who, on the next Sunday, undertook to present the doctrine of repentance, as set forth in the Word of God, was berated by some of his own flock as too doctrinal, too theological, wanting in liberality, and all of that sort of stuff. The time has come—perhaps, always was—when there are some who will not endure sound doctrine; but they take in and take on whole cart-loads of unsound doctrine, and cry, "Eureka." Some people may not want it, may decry it; but the church needs, and ought to have, the fundamental doctrines preached now with the same earnestness, power and unction that characterized the apostles and the fathers of our Methodism. It takes strong meat to make strong men and women. Underneath every strong religious character there must be a solid substratum of sound doctrine.

Say what you will, but the church needs strong doctrinal preaching. It need not necessarily be acrimonious or controversial. Shilly-shally, namby-pamby, anecdotal, pathetic, story-telling preaching will the church with a generation dwarfs. Giants, mighty and women of God can not reared on that kind of preaching.

Yours, GILDEROY.

SENATORIA, Mississippi.

Notes.

The city brother who spends seventy-five to one hundred dollars year for car-fare, in riding on Sunday past a weak and struggling church his own faith in order to reach a and wealthy church, where he is specially needed, will have some puzzling questions to answer *in one of days to come.*

When Dr. Livingstone was complimented for the heroic sacrifices he had made in order to open Africa to Christian missions, his reply was:

People talk of the sacrifices I made in spending so large a portion of life in Africa. Can you call that sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say, rather, that it is a privilege. I have never made a sacrifice.

How is it with you, brother? Haven't you rather boasted sometimes of what you have endured in Christ's cause?

The great thing for the church to do is to face bravely the terrible facts by which she is surrounded, and work earnestly and heartily to bring those facts to an amicable adjustment to her own machinery for propagating the religion of our Lord. There is too much truth in what a great preacher said the other day: "Ninety-nine hundredths of the church would, if they were comfortably buried, be missed only by the baker and the tailor." What is needed is, every man at work for Christ.

The London Methodist Times, giving an account of the first love-feast of the West End Mission, held recently in Wardour Hall, says: "After the meeting was opened, without a moment's hesitation, men and women spoke all over the building briefly, to the point and with wonderful power. For two hours the testimony went on without a break, except to sing from time to time with indescribable energy and enthusiasm." When the leader announced the time to close, three "pleading brethren were all on their feet together." The building was crowded to its utmost capacity. Would not such a love-feast be a wonderful thing in your church?

Paul's celebrated passage in II Corinthians iii, 18, is rendered in the Revised Version in this manner: "But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." The idea is quite different from the old version. The minister, having Christ *in him* the hope of glory, his very countenance catches the glow of that inner glory and as a mirror reflects that glory out upon his hearers, and in the repetition of this process he is transformed from glory to glory as from the Lord, the Spirit. How wonderful is the ministry committed to men!

Class meetings seem to be no better attended in England than in this country. A writer in the London Methodist Times says that during *two* quarters he attended twenty-six class-meetings. There were 405 names on the class books, and the total attendance was 159. He traveled eighty-one miles to attend these meetings, and holding them took fifty-two hours of his time. We have been hearing for a long time of the popularity of the class meeting among the Wesleyans. But an average attendance at meeting of *six* shows that our information was hardly correct. The leader in the above meetings seems to have had some zeal, for we think not many leaders in this country would travel three miles to hold a class meeting and then spend two hours in holding it.

The St. Louis Advocate, speaking of the itinerancy and making appointments, says: "Never favor the man at the expense of the church—Christ first, the church next and the preacher as servant of both." If that rule were followed by the appointing powers, wouldn't it raise a ruction? If it *had been* followed during our past history, wouldn't we have been fifty years ahead of where we are now? Would not such a practice beget in the ministry that ancient *esprit de corps* which seems to be almost lost, viz: the martyr spirit? Would the appointing power now send a man to a place, when there was a certainty that he would be killed for Jesus' sake? And, if the man were appointed to such a place, would he go? That is the spirit which prevailed in the early days, and it is the spirit which always wins. Paul said, "We preach ourselves your servants for Jesus' sake;" and Jesus said, "He that loseth his life for my sake shall find it." The whole difficulty in adjusting appointments to works lies in that maxim of the common law of our church, that "*every* man must have an appointment."

Personals.

Rev. T. W. Dye, formerly of North Mississippi Conference, sends us greetings from the Land of Flowers, which we highly appreciate. His address is Clear Water Harbor, Fla.

A brother in Mississippi writes these encouraging words: "The dear old ADVOCATE gets better all the time. I read it with increased interest every week." One of the ancients said: "A word fitly spoken, how good it is!" And we may add, How much good it does.

Editor McCoy, of the Alabama Advocate, prints this in his issue of January 19:

We will give a reasonable price for an office cat that can eat a certain class of poetry, and at the same time survive long enough to give our readers the beneficial results of such valuable service.

A writer in Southwestern Methodist says: "We do not believe that there are 500,000 Southern Methodists, and, perhaps, not that number by one-fourth off, who read our church literature, or take any interest in the benevolent enterprises of the church!" We had occasion, a few weeks ago, to examine the Newspaper Annual for 1887, and found that the *whole number* of subscribers to *all* our church papers does not exceed 140,000. How is that for a reading church?

A large circle of friends will be grieved to hear of the death of Mrs. Annie M. Handridge, of Como, Miss. She died January 21. An excellent Christian woman has received her reward.

One of our young preachers writes: "I have reached my new field of labor safe and stood after a ride of 231 miles on horseback." Verily, the "circuit rider" still goeth about over the land.

Two ladies in Livingston parish, say in a note to the editor: "We wish to make it known through the ADVOCATE that we solicit help from a good temperance lecturer." Who will respond to this call? Temperance work is a need all over the land; but these ladies think it needed most in the above parish.

Rev. R. A. Durham, of the Texas Conference, and recently appointed to Huntsville station, died at Dallas, January 18.

Dr. Kelley, having heard that somebody said he had made his retraction to the Board of Missions because he was afraid of losing his office, has published a card in which he retracts his retraction, and we suppose that he stands now where he did before the Board meeting in November. In all probability the Board will ask him to resign his office, and in all probability he will decline to resign and then—what?

A good sign of Methodist progress in Mississippi Sound is in the fact that Bay St. Louis is now a station, whereas five years ago it received just a part of the fifth Sunday.

Rev. David L. Hunn, the oldest graduate of Yale College at his death, died in Buffalo, January 29, aged ninety-eight.

At the court ball, the Czar invited the Austrian embassador to open the first quadrille. That is the latest from Russia, and it is regarded as an augury of peace!

A family of negroes in Texas have just come in possession of $18,000,000, inherited from a Mexican grandmother. There are six of them, and they drew the money from the Bank of England, where it had been on deposit. We learn all this from the Galveston News.

A good sister who had the misfortune to break her ankle, says the ADVOCATE was like "the visit of a friend, coming every week in my lonely hours, cheering and comforting me." Those two words describe the mission of our paper—it cheers and comforts.

A private note from Bro. Bowen gives the intelligence of the death of Mrs. Theobalds, of Greenville, Miss. She was a decided Christian, and a devoted Methodist for seventy-five years. Her beautiful faith was strong, and her testimony perfectly satisfactory to the last. A suitable memoir will be furnished by her former pastor.

Notice.

Rev. C. C. Campbell has been removed from Union circuit and appointed to Paulding circuit; and Rev. R. S. Gaven, local, has been placed in charge of Union circuit, both of Meridian district.

R. D. NOUSWORTHY, P. E.

"What ye sow, that shall ye also reap." If we sow good seed, we may confidently expect good results; hence, he knows every man and woman to carefully consider where the best seed may be obtained. Seed that is warranted pure, fresh, and raised on his own farms, is what the veteran seed grower, James J. H. Gregory, of Marblehead, Mass., offers the public, and is well-known integrity makes his warranty a valuable one. Send for his 1888 catalogue.

"How Can I Go?"

Here is a paragraph from a letter just received by the Missionary Secretary from Dr. Allen: He says:

Please announce, 1. That I am now calling for one hundred subscribers of $500 each—the object being to relieve the Board of its embarrassments, and thereby secure, beyond a peradventure, the re-enforcement and relief of all our mission fields. 2. That I propose to lead that subscription, not that I am able to give that amount, but because I, more than any other perhaps, appreciate the urgency and the relief that such a measure will bring to our work—the whole work. Other subscriptions of lesser amounts, of course, will be gladly received, but it is hoped that in no case will this special call be allowed, to interfere with personal contributions on account of regular assessments at the respective churches or charges. Let us take courage, my dear Dr. John, and press this matter. Let subscribers send their names direct to me, and the money with names to you. I want the names for the list. We can relieve the Board and the work by God's grace; so let us work a campaign in earnest. I wish to make this call through the papers, because I can reach so few personally, and I know there are one hundred men in our church who can respond to such a call. This special call met, the Board will then have no difficulty in meeting the calls for re-enforcements, now so urgently made from all our fields. Help! help! my soul cries. How can I go back to China—to prison and chains?

Yours cheerfully, hopefully,

YOUNG J. ALLEN.

It is a moving call. "How can I go back to China—to prison and chains?" his great soul cries. These are not strained words, uttered for effect; we have talked with him, and know how he feels that the present limitations upon our mission work in China make it painful as a prison to the earnest workers crying for help there. Who will answer this cry? Who of them able to respond is hard-hearted enough to refuse?

Items of Interest.

The names of thirty-six widows of soldiers, who served in the Revolutionary War, are still on the rolls of the pension office. The average age of the pensioners is eighty-two years.

Recent legislation in Washington Territory has given the ballot to the women.

The Senate of Mississippi, by a unanimous vote, has passed a bill prohibiting the sale of intoxicating liquors within five miles of Whitworth Female College, Brookhaven, Miss.

Dr. Cuyler's church paid last year $2,550 for city missions, a little more than one dollar per member. This item is for our church members in cities.

In twenty-four Presbyterian colleges reporting 2,180 students, 1,478 are reported as church members, and 2,058 are engaged in Bible study.

Dr. Tiffany, of Philadelphia, attended five funerals in three days, and the united ages of the persons buried were 390 years!

Our brethren of the Methodist Episcopal Church have fixed the downward limit of their missionary figures this year at $1,200,000! Why can't we do as well in proportion?

A judge in Pennsylvania has decided that it is unlawful for a camp meeting association to charge an entrance fee on Sunday.

It is said that all the business houses put together in Pittsburg outnumber the saloons by only forty-four.

City Mission.

The Board of Managers of the City Mission will please meet in the pastor's office of Carondelet Street Church, at seven P. M., Tuesday, February 7, 1888; and the Association monthly meeting will be held in the basement of Carondelet Street Church the following Monday, February 13, at seven P. M.

Rev. James J. Billingsley, the city missionary, will be present. Let there be a full attendance.

JNO. T. SAWYER,
President.

Mock Agony.

What wine is mock agony? Champagne (sham pain). If it was a real pain in the lungs or chest, Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure it.

Books and Periodicals.

BOOKS.

700 ALBUM VERSES. J. S. OGILVIE & Co., publishers, 57 Rose Street, N. Y. By mail, postpaid, for fifteen cents in stamps.

We have just received a book with the above title which we recommend to our readers as being a great help to all who may be invited to inscribe a sentiment of affection or regard in a friend's album, as it contains seven hundred excellent selections.

GOSPEL HYMNS NO. 5. BY MESSRS. SANKEY, MCGRANAHAN, STEBBINS. Published by Biglow & Main, New York. Price $30 per hundred.

This is equal in merit to any of the numbers of the Gospel Hymns Series.

THE HEREAFTER. 12mo. cloth, sixty cents; paper, twenty-five cents.

An interesting case of the readiness of an unbiblical newspaper to settle almost any question of heaven or earth is that of the Boston Herald, on Christmas Day, propounding: "What Are the Strongest Proofs and Arguments in Support of the Belief in a Life Hereafter?" and printing short answers from twenty-three religious teachers, mostly Boston clergymen. The Herald estimates its readers that day at a million. D. Lothrop Company make a book of the answers, connecting each with the author's autograph signature, title, church and seat: almost instructive book, the effect of which is to show what leading ministers say when suddenly called on for proof of their central doctrine. The book is all the more useful for being short. It illustrates also the newspaper way of treating a question even of faith.

PERIODICALS.

—Cassell's Family Magazine, for February, has a table of varied contents, among which almost everyone may find something of interest. The "Gatherer" department is specially interesting. Cassell & Company, 739-741 Broadway, N. Y. Price $1 50.

—The Chautauquan, for February, is fully up to its high character as to choice reading matter. Dr. Buckley, Miss Willard, Bishops Hurst, Merrit and Hendrix, Joseph Cook, Maurice Thompson, Julia Ward Howe, all appear in this number. Theodore L. Flood, editor. Meadville, Penn. Price $1 50.

—Popular Science Monthly is crowded, from cover to cover, with scientific articles on several very important subjects. Those interested in these matters will find this monthly an interesting one. D. Appleton & Co., New York. Price $5.

—The Converted Catholic Monthly is edited by Father O'Connor, and is designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity. James A. O'Conner, publisher, 50 Bible House, N. Y. Price $1.

Free Trial Given.

Electric Pad M'f'g Co., of Brooklyn, N. Y., offer to guarantee their Electric Medical Appliances will cure certain classes of diseases. Write and get their circulars. Not many specialists are willing to abide by the results of their remedies. We learn from a reliable source that this firm is reliable.

Louisiana Conference Apportionments for 1888.

WIDOWS' AND ORPHANS' FUND.

New Orleans district		$1,133
Delhi	"	600
Opelousas	"	635
Shreveport	"	635
Homer	"	665
Alexandria	"	312
Total		$4,000

MISSIONS.

	Foreign.	Domestic.
New Orleans district	$2,000	$700
Shreveport "	1,000	360
Homer "	1,000	360
Delhi "	900	315
Opelousas "	800	315
Alexandria "	300	150
Total	$6,000	$2,000

CHURCH EXTENSION.

New Orleans district	$ 593 75
Shreveport "	343 75
Homer "	343 75
Delhi "	322 50
Opelousas "	243 75
Alexandria "	212 50
Total	$2,100 00

BISHOPS.

New Orleans district	$320
Delhi "	115
Opelousas "	115
Shreveport "	135
Homer "	135
Alexandria "	70
Total	$890

The apportionment for education is the same as that for Bishops.

Now is the time to get in your orchard work; see notice of W. R. Stuart in this issue.

To Our Agents.

Do not fail to read and clip out for reference our new rate for the Southern Cultivator and Dixie Farmer. These prices should enable you to get new subscribers with the greatest ease. Try it. Some time later there will be a good offer made for the benefit of agents.

HUGH JAMIESON, JR.,
Publisher.

PHYSICAL vigor can not exist when the blood is full of kidney poison. To restore the kidneys to a healthful condition and discharge of their functions, use Dr. J. H. McLean's Liver and Kidney Balm.

Louisiana Conference Minutes.

The Committee on Publication of the Minutes of the past session find that to pay for publication the assessment to each charge will be one-fifth of the apportion for Bishops for 1887. Pastors will please take this collection immediately, and forward same without delay. If prompt attention is given, the minutes will be ready for mail by February 10, and distributed promptly, prepaid.

T. K. FAUNT LEROY,
HUGH JAMIESON, JR.

A disordered condition of the stomach or malaria in the system will produce sick headache. You can agreeably remove this trouble by taking Dr. J. H. McLean's Liver and Kidney Pillets. 25 cents per vial.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"Well, Uncle Zeke, what compensation do you want for whitewashing that fence?" "Doan want no kompliosashun, Mass Backus; only just fo' dollahs and a half."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The milk which is set aside for the cat is something like a pedestrian, because it travels in laps.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	7,531 82
On marine risks	7,718 19
	$372,550 55
To add—Unearned premiums of 1886	70,812 00
Total premiums	$443,362 55
To add—Interest and profit and loss	30,850 74
Total income	$474,213 29

To deduct: Losses paid—

On fire risks	$164,318 52
On river risks	5,811 40
On marine risks	1,457 30
Total losses paid	$171,590 02
Return premiums, cancellations and commissions	94,665 28
Reinsurances	30,215 50
Taxes and licenses	4,434 16
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Part I, Babcock engines, rent, advertising, etc.	34,067 11
Total disbursements	$334,972 09
Surplus	$139,271 20

ASSETS
At their Market Values:

Cash on hand	$69,873 17
$25,000 United States 4 per cent. coupon bonds	31,468 75
$130,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$50,000 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
10 mixed loans secured by collaterals	50,629 98
1 stock share N. O. Produce Exchange	125 00
1 stock share N. O. Sugar Exchange	75 00
1 share bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co	625 00
Premiums in course of collection	45,213 24
Furniture and fixtures, safe, etc.	2,050 00
Deposit with Fire Underwriters' Association	150 00
	$459,681 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,741 86
Dividends unpaid	1,189 66
Reserved for unexpired risks	88,897 75
Reserved for adjusted and unadjusted losses	60,000 00
Sundry unpaid accounts of December, 1887	1,569 92
Balance (exclusive of dividend of July, 1887)	12,973 45
	$459,681 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILLENBERGER, President.
SCOTT MCGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. DUCROS, Notary Public,
138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT MCGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

ONE of the first symptoms of a severe bilious attack is sour stomach. If taken in time Dr. J. H. McLean's Liver and Kidney Pillets will check and, perhaps, prevent a serious illness.

MISCELLANEOUS.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street.

P. O. Box 3080. NEW ORLEANS, LA.

JENKINS' HOUSE,

NOW OPEN

For the reception of Permanent and Transient Boarders.

Cor. ST. CHARLES AND POYDRAS STS.
Entrance, 151 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.

ARTIFICIAL EYES

Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.

It enables the eyelids to move as freely as ever.

It restores the functions of the tear passages.

It prevents the eyelashes from turning within, causing inflammation.

It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.

Mr. W. BOHNE, our Optician, has made a specialty of selecting and inserting them.

A. B. GRISWOLD & CO.,
JEWELERS AND OPTICIANS, *New Orleans.*

What Choirs Need.

ANTHEM BOOKS.

Emerson's Anthems of Praise. $15 per doz. $9.
Perkins' Anthem Harp. $1 25; or doz $12.
American Anthem Book. $1 25; per doz. $12.
Order with Ditson's imprint.
Dressler's Sacred Selections. $1 50; per doz. $15 50.
Lewis Leo. Renshaw. $1; per doz $8.
Santoral, Palm of Triumph. $1; per doz. $9.
Von Lindla, Ernst Leslie. $1; per doz $9.
How's Responses and Sentences: 25c; per doz. $2 50.
Perkins' Easy Anthems. $1; per doz. $9.
and many others. Packages sent for 10th and descriptions.

Singing Societies and Clubs need

Choral Books, as Emerson's Chorus Book. $1.
Perkins' Glee and Chorus Book. $1.
Apollo Male. Zerrahn.
Concert Selections. Emerson. $1.
Also the Choruses of the Messiah, etc. (See lists.)

Cantatas (Classic), as Mendelssohn's Christus, 40 cts.; Rheinberger's Hesperides, $1; Three Holy Children, Stanford, $1; Fair Melusina, Holmann, 75c.; Wreck of the Hesperus, Anderton, 35 cts.; Battle of the Huns, Zollner, 80 cts.

Cantatas (Secular), Adopted's Bondage, Chadwick, $1.; Ruth and Naomi, Honeroseh, $1; Rebecca, Hodges, (easy) 65 cts.; Esther, Bradbury, (easy) 75 cts.

Also more than a hundred Masses, containing the best and sweetest of sacred music.

Any Book Mailed for Retail Price.

Oliver Ditson & Co., Boston.

C. H. DITSON & CO., 867 Broadway, New York.

MISCELLANEOUS.

DID YOU EVER

See good plants offered as cheap as this, viz: 15 Choice Everblooming Roses for $1.00, 15 choice double or single Carnations, $1.00, 15 finest monthly Carnations $1.00, 15 Lap. and Cl'bl'n, Chrysanthemums, $1.00, 20 very choicest Pansies, $1.00, 20 Verbenas, $1.00, sent prepaid by mail. For finely illustrated Catalogue of hundreds of other plants send 10cts. in stamps, for which select up your first Dollar order each, worth of plants additional. Address, C. DROHISCH, Cottage Rose Garden, COLUMBUS, OHIO.

MILLINERY!

F. R. HARDON,

29 - - - CHARTRES ST., - - - 29

BET. CANAL AND CUSTOMHOUSE STS.

We would call the attention of the readers of this paper to our carefully selected New Shapes, Shotted Velvets, Silk, Ribbons and Millinery Novelties generally. Prices will suit customers.

Most careful attention given to *orders.*

We solicit your patronage.

FIRE INSURANCE.

Liverpool and London and Globe INSURANCE COMPANY.

Largest Fire Office in the World.

Losses paid by Chicago Fire, 1871, $4,230,031.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash without Discount as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with home companies.

Directors in New Orleans—NEWTON BUCKNER, Chairman; HAMILTON WOLSEY, JOHN W. LAGOUISSE, A. DELVAILLE.

CLARENCE F. LOW, Ass't Res't Sec.
HENRY V. GORDEN, Resident Secretary.

Hope Insurance Company,

189 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP	$250,000 00
ASSETS, JAN. 1, 1887	$401,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
MAURICE STERN, Vice-Pres.
LOUIS BARNETT, Secretary.

DIRECTORS:

John I. Adams,	Henry Beer,
Geo. A. Lanaux,	Maurice Stern,
G. Lehman,	Wm. Blake,
Victor Meyer,	F. M. Zievler,
Geo. Denegre,	A. B. Rousseau,
Jas. A. Renshaw,	John Holmes,
J. A. Chalaron,	Pierre Poutz,
Pearl Wight.	

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

CASH CAPITAL ... $100,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on desirable Fire Business.

W. R. LYMAN, President.
J. B. OGLESBY, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Buddle, also of Virginia, who will manage the lingering department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks each.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term, must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 268 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, President.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.

FOR EVENING WEAR.

A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphurescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

Just received direct from PARIS the very Latest Novelty in PLUSHES, LOOP BOURETTES in Fifteen Different Shades.

In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Filets. GAUZES in Lamies, Medora, and Fancy Effects. CREPONS, Plain and Satin Stripes. LACES—Fedora, Point-d'-Espirit and Tunisian. Pearl and Beaded Netts and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

1556 Canal St.

WM. H. PIERSON.
STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $5 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

We Now Offer Goods at Prices that Surpass All Other Triumphs.

We find our stock much larger than usual at this time of the year, and in order to bring it down we have made some WONDERFUL REDUCTIONS.

WOOLEN DRESS GOODS.—Big additions to the 5c, 10c and 15c counters. Extra-wide French Tricots, 50c; reduced from 85c. Very fine Cashmere, double width, 25c; reduced from 35c. All-wool Sun's Serge—"all colors"—25c; reduced from 50c. Wool-body Camel's Hair Mixture, 15c; reduced from 20c.

SILKS AND VELVETS.—No such inducements ever offered before. Good Black Silk, 50c; reduced from 75c. Round Cord Black Silk, $1. Reductions in Colored Silks are worth attention.

CLOAKS! DOLMANS!! NEWMARKETS!!!—Every wrap now less than cost. *Worth your while to come and see us.* Fine Newmarkets, $4; reduced from $6 50. Fine Newmarkets, $6; reduced from $8. Fine Newmarkets, $10; reduced from $15.

Strangers visiting the city, call on us.

We will take pleasure in showing our stock and prices for comparison.

J. A. Braselman & Co.,
586 - - - MAGAZINE STREET - - - 588
NEW ORLEANS.

W. C. SHEPARD, 49 Camp Street, New Orleans.

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape,..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

$5.00 BIBLE!

A Handsome Family Bible, bound in Morocco, Gilt-edge, 2,000 illustrations, Family Record, etc. This Bible retails for $10 and $12. I have 50 of them on hand, and will close them out at $5 each. Some Bibles in American Morocco or Arabesque for $4.

J. C. GRANT, Successor to FINLEY & GRANT, 50 and 52 Baronne St., New Orleans.

1888. GREGORY'S SEED CATALOGUE. 1888.

Warranted Seed. I have founded my business on the belief that the best seeds are grown directly from the grower, having a large proportion of my seed crop grown in the Northern States and put by, as you see my Vegetable and Flower Seed Catalogue for 1888, FREE to every second daughter of Adam. It is profusely illustrated with engravings made directly from photographs of vegetables grown on my seed farms. Besides an immense variety of standard seed, you will find in some valuable new vegetables not found in any other catalogue. As the original introducer of the Beet, Burbank and Early Ohio Potatoes, Hubbard Squash, Deerhead Cabbage, Very Corn, and a score of other valuable vegetables, I have the confidence of the public.

JAMES J. H. GREGORY, Marblehead, Mass.

BURPEE'S SEEDS, FARM ANNUAL FOR 1888

Will be sent FREE to all who write for it. It is a Handsome Book of 128 pp., with hundreds of illustrations, Colored Plates, and tells all about the BEST GARDEN, FARM and FLOWER SEEDS, Bulbs, Plants, and Valuable New Books on Garden Topics. It describes some Novelties in VEGETABLES and FLOWERS, of real value, which cannot be obtained elsewhere. Send address on a postal for the most complete Catalogue published, to

W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

SCOTT'S FLOWERS

39 Years' Experience in ROSES. Crand Specialties in PLANTS, BULBS & FLOWER SEEDS of extra choice quality. Rare Novelties of great merit. Handsomely Illustrated Catalogue for 1888 with a lovely Colored Plate of Three Choice New Roses sent FREE to any address. Send for it Now. ROBERT SCOTT & SON, Philadelphia, Pa.

The Great Church LIGHT.

PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room, for circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 551 Pearl Street, N. Y.

15 Pounds gained in Three Weeks, and CURED of CONSUMPTION.

Messrs. Caldwell & Co., 1032 Race St., Philadelphia, Pa.

GENTLEMEN:—Please send me twelve bottles of Dr. R. JAMES' "ALL INDIAN" Vegetable Pills and Ointment, for a friend of mine who is not expected to live. and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HILL.
Lawrenceburg Anderson Co., Ky.

OPIUM and Whiskey Habits cured at home with out pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 66½ Whitehall St.

BROWNE & JENKINS,

DESIGNERS AND DECORATORS IN

WALL PAPER,

174 CAMP STREET, NEW ORLEANS.

Write for prices. Samples sent to country free.

100 Per PROFIT and SAMPLES FREE to agents, canvassers for Dr. Scott's full Genuine Electric Belts Brushes, &c. Live agents wanted for Electric Corsets. Quick sales. Write at once for terms. Dr. Scott, 846 Broadway, N. Y.

Our Young People.

LOST BABY'S NAME.

BY ANNA F. BURNHAM.

"I'm losted! Could you find me, please?"
Poor little frightened baby!
The wind had tossed her golden fleece,
The stones had scratched her dimpled knees,
I stooped and lifted her with ease,
And softly whispered, "Maybe."

"Tell me your name, my little maid,
I can't find you without it."
"My name is Shiny-eyes," she said.
"Yes, but your last name?" She shook her head.
"Up to my house they never said
A single word about it."

"But, dear," I said, "what is your name?"
"Why, didn't you hear me told you?
Just Shiny-eyes." A bright thought came:
"Yes, when you're good; but when they blame
You, little one, is it just the same
When mamma has to scold you?"

"My mamma never scolds," she moans,
A little blush ensuing,
"'Cept when I've been a-frowing stones,
And then she says (the culprit owns)
'Mehhitabel Sapphira Jones,
What has you been a-doing?'"

The editor takes pleasure in introdneing to the "little cousins" a young Corean, who is attending the Anglo-Chinese College in Shanghai, China. The letter is one written to Dr. Allen, the president of that college, now traveling through the bounds of our church in the interests of our mission work, and by him given to the editor to publish for our young readers, that they may see that even a boy born a heathen may become as one of them. Some of our little folks may know Miss Lipscomb of whom he speaks so favorably. The editor hopes that all our young readers will take a deep interest in our missionary work, and give all they can to insure its continual progress. Here is the letter:

Dr. Y. J. Allen—

My Dear Sir: I have the pleasure to write a few lines to express my sincere wishes for your happiness after the long voyage which you have recently made. I am happy to say that I am in good health, and that the teachers and pupils of the college are all well. The temperance society works very well, having now more than forty members. Miss Hamilton and Lipscomb, who have won the regard and esteem of all the boys in the college, labor very earnestly for the welfare of the society. Recently, six boys expressed their desire of being saved, and three of them are to be baptized next Sunday. Wishing you a happy New Year, and hoping to see you before very long, I am, sir, Yours affectionately,

T. H. YOUNG,

ANGLO-CHINESE COLLEGE,
SHANGHAI, CHINA, Dec. 8, 1887.

MR. EDITOR: As I have never written to your good paper, and I do so enjoy reading the many letters I see from the little cousins, I am going to write you a short letter. We have a good pastor and a nice Sunday-school, and I think I have the sweetest and best teacher in the Sabbath-school. I will answer that problem, and hope I am right. The numbers to be added are:

1
2
59 38
40 76

100

The addition of the fractions give one, which, added to the whole numbers, make one hundred. I will close by asking a question: Whose is the word "gold" first found in the Bible? Hoping my letter will escape the waste-basket, I am,

Your little friend,

ALICE F. WHITEMAN.

VICTORIA, Texas.

(This is also a correct solution of the problem.—ED.)

MR. EDITOR: I will write you a short letter this morning, as it is too cold to go to school. My mother takes your paper and likes it very well. I live about a mile and a half from Aurora. I used to live in Crystal Springs, Miss. I have relatives there. My Grandpa Barnes lives there. I have two grown sisters. One of them lives at Dallas, Texas, and the other at Decatur, Texas. My oldest brother lives at Whitney, Texas. I have two nephews and one niece: Their names are Irene Tinsley, Clarence Edgar Momand and Alwin Barnes Momand. Edgar will soon be two years old. We all think he is the smartest boy in the world. He says his prayers and asks the blessing. I had another niece, but God saw fit to take her to heaven; she was too pure for this wicked world. Her name was Willie Laurie Tinsley. I will close by asking one question: Why did Adam call his wife Eve?

Your little friend,

BERTIE B. BARNES.

MR. EDITOR: I will write you a short letter this morning. This is my first letter to your dear paper. It is very cold this morning; the ground is all covered with snow and sleet. My Grandma takes the ADVOCATE and likes it very much. My mother was raised in Crystal Springs, Miss. Her maiden name was Miss Willie Barnes. I am visiting my Grandma Barnes, and mamma don't know anything about my writing this letter. Where is the word "gold" first found in the Bible? I will close for this time.

Your little friend,

ETTIE TINSLEY.

DECATUR, Texas.

MR. EDITOR: I am a little girl eleven years old. I would like to join your little band. I have never written a letter to your valuable paper, but my elder sister and brother have. I feel like I would be proud to see my letter in print. Please do not let it find the waste-basket. I will answer Rhoda Bush's question: "Rhoda" can be found in Acts xii, 13. Wilna M. Chichester's question: "To the Unknown God" can be found in Acts xvii, 23. I will ask some of the little band a question: What did Zechariah prophesy of Christ?

Your little friend,

MINNIE HOLT.

BENTON, Mississippi.

MR. EDITOR: I am a little girl ten years old. I have two sisters and two brothers. I go to Sunday-school twice a month. My uncle, Philip Ballard, is superintendent. Papa is teacher of my class. Papa takes your paper; that is, he takes the CHRISTIAN ADVOCATE. I hope you will put this in your paper, and if this one letter escapes the waste-basket, I may write again. I remain, Your friend,

MAY E. BALLARD.

AMITE CITY, Louisiana.

The Model Girl.

Cheerful, but never boisterous, happy, but never thoughtless, our bonnie lassie is the peacemaker, the universal helper, the sympathizer, the active worker of her home. Whatever is wanted she can supply; and she can do all that is needed for the comfort of every one. She is eyes to the blind, feet to the lame, hands to the incapable. If anything is to be done for grandma, it is she who does it. When mother is ill, it is she who waits on her, who looks after the little ones—and does the housekeeping. Loving, unselfish, energetic, industrious, she has no ambition outside the circle of home and its affections; and she does not pretend to intellectual merit. She adores her mother and lives in perfect peace with her sisters, which does not prevent her giving her whole heart to her lover, nor make her less than helpful and tender to a comparative stranger. She is of the most perfect type of womanhood, content to live in the shade of home and a strong man's love. Wherever she goes she will carry peace and create happiness—her influence will be essentially pure and gentle. She will know nothing of "burning questions," so she will not be able to discuss them. The deeper riddles of life and morality, of society and humanity she will not touch, nor will they trouble the serene loveliness of her thoughts. All that she knows or ever will know is, that life is sweet because of her affections and her duties—because her conscience is void of offense before God and man—because she knows neither idleness nor repining, neither the pangs of unsatisfied ambition, nor the fiery pangs of passion, of jealousy, of envy, or of hate. Love with her is sunshine, not flame, and home is her altar, not dungeon.—St. James Gazette.

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Household.

A Bright Home.

Nursery and play-rooms should have plenty of sunshine. The ancient Athenians attributed much of their beauty and health to sun-baths which were taken regularly. In some hospitals there is a uniform system of "sun cure," where the patient is subjected to the direct rays of the sun for different lengths of time. Little children should have plenty of sunshine. It is just as necessary in order to make them strong and healthy, as to insure the growth and strength of a plant.

We live too much in the dark. It is fashionable to have the shades drawn down, and so we draw them down regardless of the fact that we are shutting out health and freshness and sweetness, and inviting mustiness and gloom and disease to our homes.

Have the walls of the nursery painted or kalsomined; never paper them, for paper often contains poisonous coloring matter. An instance of its effect was recently shown in the little child of a friend. Mischievous as all babies are, he secured the wash-rag in his mother's absence and industriously washed the wall-paper (which was of a brown and gold color), sucking the rag at intervals. Though the mother was away but a few minutes, the child had taken enough poison into its system to throw it into convulsions and seriously endanger its life.

See that your house is furnished so that every part can be used, and so that the children will feel at home and at liberty to play and enjoy themselves.

The happiest home I know, is one that is comfortably and tastefully, but not luxuriously furnished, where the boys have their corner and plenty of places to put things and where they can invite their friends. A part of their bed-room is fitted up in winter as a shop, where they can enjoy themselves without fear of spoiling or breaking things. They are the envy and their mother is the admiration of their boy friends, all of whom say they like to visit here better than any place else. The home is not as showy as many another, but from its door will issue men that will be nobler, gentler, better men, for the kindly interest and thoughtfulness of the mother's love that could make "a place for the boys."—George Egbert Symonds.

SAVE SOMETHING.—Young man, young woman, put something away for the days which are coming. Times may not always be so good as now. Your health and ability to earn may not be so vigorous a few years hence as they are now. The decay which comes with age is the lot of all. Therefore, save while you are young and strong and thrifty. What spectacle is more sad than frail old age struggling from day to day for the necessaries of life? And what an innumerable number of such misfortunes could have been averted, if the fruits of younger years of industry had been garnered!

According to the census of 1880, the aggregate wages paid in Allegheny county alone amounted to over $22,000,000 yearly. It is probable that they amount now to $30,000,000. The reports of the savings banks show that not only a goodly number of wage-winners save a portion of their earnings, but that many of these are small earners. This verifies the old saw that "where there's a will there's a way."

Now, let everybody try the experiment of saving something. Start with a dollar; if you have no more, it will be a nest-egg. The savings bank will take good care of it, and pay interest on it. Then add another and another, as often as you can. You will find it a pleasure while in progress, and an individual comfort in old age.—Pittsburg Penny Press.

The Coloring Comet.

It is fancied by a grateful patron that the next comet will appear in the form of a huge bottle, having "Golden Medical Discovery" inscribed upon it in bold characters. Whether this conceit and *high* compliment will be verified, remains to be *seen*, but Dr. Pierce will continue to send forth that wonderful Vegetable compound, and potent eradicator of disease. It has no equal in medicinal and health-giving properties, for imparting vigor and tone to the liver and kidneys, in purifying the blood, and through it cleansing and renewing the whole system. For scrofulous humors, and consumption, or lung scrofula, in its early stages, it is a positive specific. Druggists.

MISCELLANEOUS.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of **Ayer's Hair Vigor** is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to *the same shade of brown* it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but, now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. *I look ten years younger.*"

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedlue, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case a course of **Ayer's Sarsaparilla** or of **Ayer's Pills**, in connection with the **Vigor**, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

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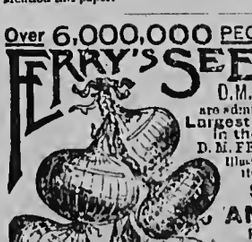

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Christian Advocate.

Marriages.

FLETCHER—ROSE.—At the residence of the bride's father, January 18, 1888, by Rev. J. M. Wyatt, Mr. J. J. Fletcher, of Winona, Miss., to Miss Mattie A. Rose, of Dark Hill, Miss.

RADFORD—WILLIAMS.—At the residence of the bride's grandmother, St. Helena parish, La., January 18, 1888, by Rev. J. W. Ellison, Mr. M. M. Radford and Miss Josephine Williams.

MORRIS—McCOY.—At the residence of the bride's father, St. Helena parish, La., by Rev. J. W. Ellison, Mr. A. J. Morris and Miss Mary L. McCoy.

WELLS—ADKISSON.—At the residence of the bride's brother, December 22, 1887, by Rev. I. W. Cooper, Mr. James Wells to Miss Minnie Adkisson.

BUTTS—HARRISON.—Near Edwards, Miss., December 20, 1887, by Rev. I. W. Cooper, Mr. James Butts to Miss Mollie Harrison.

PERKINS—PHELPS.—Near Queen's Hill, January 1, 1888, by Rev. I. W. Cooper, Mr. J. P. Perkins to Miss Mollie Phelps, all of Hinds county, Miss.

MASON—WINN.—In Homer, La., January 12, 1888, by Rev. T. B. White, D. D., Mr. William Mason and Miss Maggie Winn.

WILLIS—TAYLOR.—At the residence of Dr. Taylor, in Claiborne parish, La., January 12, 1888, by Rev. T. B. White, R. R., Dr. J. Clint Willis of Arizona, La., and Miss Mattie Taylor.

ELLIS—DOGGETT.—January 15, 1888, in Pontotoc county, Miss., by Rev. N. G. Augustus, Mr. B. B. Ellis and Miss Anna Doggett.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MILLSAPS—MRS. PINK MILLSAPS, nee Davis) was born in Copiah county, Miss., November 22, 1858; married to Mr. W. F. Millsaps, December 22, 1877; died October 28, 1887. Reared by parents consecrated to God—the pride, the pet, the almost idol of the entire household—she grew up as pure and bright as a sunbeam. At the age of fourteen she took upon herself the vows of the church, which she faithfully kept and magnified by her consistent life and triumphant death, and has now gone to receive her spotless robe of immortality. Graduated from Whitworth College, 1876; here she won the admiration of all by her dignified and lady-like bearing, smiling face and sweet disposition. Talented and accomplished in no ordinary degree, beautiful in person and character, she was well prepared to adorn her place in life. Her home life was beautiful. This was her kingdom, and she ruled with the sceptre of love; she brought all the love of her affectionate nature. Her husband's interests and friends were hers. How nobly she met the duties in every relationship the fearful vacancy speaks only too audibly. She was indeed no ordinary woman, always bright and courageous; everything was always for the best. When first stricken she was hopeful of recovery, adding, "The Lord's will is my will." It was a hard struggle to leave the loved ones—the jewels which God had given her; but by the aid of an unseen hand she gave up all. Soon after she became unconscious, and so continued until all the glories were revealed in the beautiful "city of God," and thus passed away like a beautiful dream.

What pen can picture the desolation in that once happy home! The sweet voice silenced, the sweet smile faded—all so lonely and desolate? May God send the Healer to comfort the bereaved, for truly it is no ordinary trial to lose such a character. Such a wound can not be bound up save in the "balm of Gilead," and by a Savior's hand. God never loves us more than when he sends us bitter troubles. May they see the mercy-drops on their cup of sorrow and be able to love more and more the hand which is too wise to err, too good to be unkind! Heaven is so much nearer and dearer when filled with those we love. A FRIEND.

EDMUNDS—On Friday night, August 12, 1887, at the home of Mr. Wes. Hope, near Farmersville, Collin county, Texas, WILLIAM HAMMON EDMUNDS passed away. He was born in St. Helena parish, La., May 10, 1859, and was twenty-eight years, three months and two days old. Though born and raised in Louisiana, he was far away from the home of his nativity and those who loved him best in a strange land, but not among strangers. He was with dear friends who tenderly and attentively nursed him, and, with the assistance of an eminent physician, did all that care and attention could; but God claimed him for his own, and his young life went out forever, and those who loved him best will mourn his death as only a fond mother and loving sisters and brother can mourn.

Oh! the anguish of that mother's heart when the sad news came to her that her boy was dead! And the burning tears that were shed when the letter came that told the sisters their dear brother was dead! Bereaved, broken-hearted mother, cease your weeping. Christian faith rises superior to earth's sorrow. The sufferings of this present time are not to be compared to the further glory. Be faithful to the great trust the Master gave you, and some bright morning in eternity, in that sun-bright clime, away beyond the sorrows of earth, above the starry skies your dear boy may come again into your loving arms, garlanded in immortality and eternal life. Though not a professor of religion, we sincerely believe that this dear boy's soul has rest. He believed in the Bible and its teachings, and in all his dealings with his fellowmen he showed a Christian spirit; and his devotion to his mother and sister, whose comfort and happiness was his heart's delight, would commend his soul to the mercy of God. He came to Mr. Hope's just one week before his death, and, though sick, not one word of regret ever escaped his lips, and when the end came his gentle spirit passed away without a struggle, without a murmur, and grief-stricken friends wiped the death-damp from his manly brow, and when all was over buried him quietly, reverently in the little graveyard at McMinn Chapel. A FRIEND.

HARRINGTON—Died, in Lauderdale county, Miss., near Cooper's Normal College, December 11, 1887 HELEN LOTTIE ESTELL HARINGTON, daughter of Bro. and Sister Hally P. and Mary E. Harington, aged fourteen years, five months and nineteen days. The deceased was an interesting, intelligent and lovely young woman, who was admired and loved by all who knew her, as the anxious and paternal care manifested by many watchful friends throughout her illness would clearly prove. Many sleepless nights were spent by weeping parents, brothers and sisters and consoling friends around her bed of suffering; and nothing was spared that could be done to stay the afflicting hand of an all-wise Providence, who is to wise too err and too good to do wrong. That fluttering pulse that seemed so long to waver on the eve of an eternal separation, creating in turn hopes and disappointments, finally quivered away, as the declining rays of a western sun, into that calm that wafted the gentle spirit of precious Lottie into the bright realms of eternal day. Weeping parents, mourn not for your departed idol. She is gone forever from this earth; but she is at home in heaven, where pains and tortures will never more be felt. Dry your tearful eyes, and let the remembrance that our heavenly Father does all things for the best be your consolation. He that afflicts will heal your sorrows, though your loved in death is sleeping.

H. P. LEWIS.

COLLIER—In Wesson, Miss., January 4, 1888, JAMES P. COLLIER died. His parents were Mrs A. E. and the late M. T. Collier. He was born December 20, 1869, and was "born again" before he was fifteen years old. During a revival, conducted by the Rev. Thomas Cameron, at Black Hawk, Miss., Jimmie professed conversion and joined the church. He had before that time been dedicated to God by his pious parents and brought up "in the nurture and admonition of the Lord." His mother says of him, that "he never wavered in his faith, which grew brighter and brighter as his sweet, patient spirit plumed its wings for its heavenward flight." For a long time he was an invalid, and through many weary months he suffered much, but was sustained by divine grace. A few days before his death he assured his mother that he had no fear of death, for his trust was with Jesus. God kept him in perfect peace. The frail body was laid away in the grave in the hope of a glorious resurrection. He has joined the many loved ones gone before, and with them is waiting and watching for those who yet remain to work for Jesus.

T. L. MELLEN.

RICHARDSON—Died at her home, near Grand Cane, La., November 16, 1887, MRS. M. A., wife of J. R. Richardson, aged sixty-seven years. She was a woman of marked refinement, dignity and devoutness of character. Her former years her home was famous for the elegant hospitality which it dispensed, and for the bright and cultivated companies which used to gather beneath its roof. She was a wise and self-forgetful mother. Happy in the faithful love of her husband, she was ever watchful for the purity, culture and piety of her children. Almost from their infancy there existed between her children and herself the sweetest and most trustful intimacy. It was her high ambition to see them well established in useful positions in life. Christ was ever her Rock, and upon him she nestled in quiet hope, until the death-angel came and then she passed away as she had lived, leaning upon the staff of her faith. Her loved ones took her silent dust and buried it in the cemetery near this place. Sleep, dear one, till Christ shall call thy body back to life, and give the crown that knows no fading.

A LOVING DAUGHTER.

General Geary, while Governor of Pennsylvania, wrote Dr. Shallenberger: "I regard your Antidote as a public benefaction. In my case, as well as in many others known to me, it has proven an invaluable remedy for chills; not only prompt in curing, but singularly pleasant and beneficial in its general effects upon the system."

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E. S. UPTON, New Orleans.

Scientific.

Race and Language.

A striking and, indeed, crucial test of the decisive value of language in ethnological classification is found in the case of Madagascar. In seeking the origin of its inhabitants we should naturally turn first to Africa; and there, in fact, we find, among the Nubians and the Hamitic tribes of the eastern coast, people bearing sufficient resemblance in shape, features, complexion, and hair, to the natives of Madagascar, to warrant the opinion of their relationship, in the absence of any stronger evidence to the contrary. Remembering, however, that the Arabians in early times had much intercourse with the great African island, we turn to their country and find in the tribes of Yemen a similar resemblance. We then, perhaps, consider how readily the swarthy and curly-haired Dravidians of Southern Hindostan might have found their way to Madagascar, with the help of the northeast monsoon. To decide from which of these probable sources the ancestors of the Madagascar natives were derived, we have recourse to their language, and we ascertain, beyond the shadow of a doubt, that they were neither Africans nor Arabians nor Dravidians, but Malays. To reach their new abode they had to cross the entire width of the Indian Ocean, a distance of three thousand miles. This origin is a fact which no ethnologist now thinks of questioning; and the only decisive evidence to establish it is the language of the islanders. It is true, that when we have ascertained this fact by the linguistic evidence, we find ample material in the character and customs of the people to confirm it; but without the positive test of language this subsidiary evidence would be altogether insufficient as proof of such derivation. No one who considers the case of Madagascar can reasonably doubt that in language, and language only, resides the true distinction of races.—Popular Science.

Origin of the Telescope and Pendulum.

It seems scarcely credible that that wonderful, far-seeing instrument which brings the most distant worlds under our envious ken, should have had its origin in child's play; yet so it is. The children of a spectacle-maker in Middleburgh were allowed at times—probably on wet days—to play in their father's workshop. On one of these occasions, as they were amusing themselves with some spectacle-glasses, one of them placed two together, one before the other, and looked through them at a weathercock on a neighboring steeple. To the child's astonishment, the vane appeared larger and nearer to it than when seen through one glass only. The father was called to see the sight, and, struck with the singular fact, resolved to turn it to advantage. His first plan was to fix two glasses on a board by means of brass rings, which might be brought nearer to each other or further off at pleasure. He was thus enabled to see distant objects better and more distinct than before. The next improvement was the glass in a tube, which may be termed the first telescope. Galileo soon heard of it, and applied it to astronomical purposes.

The mention of this great man recalls to mind his accidental discovery of the pendulum. A correct time measure had long been a desideratum in the world. Water-clocks had been tried and found wanting; Alfred's candles would not do for the world at large. Another lucky accident must supply the want; and it came as follows: The future great astronomer, though then only a young man, was in the cathedral of Pisa. One of the vergers had been supplying a lamp with oil, which hung from the roof, and left it swinging to and fro. This caught Galileo's attention, and, carefully noting it, he observed that it vibrated in equal times, and first conceived the idea of applying it to the measurement of time. It cost him fifty years to complete his pendulum.—Selected.

If you have catarrh, you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the system. Give it a trial.

CHRISTIAN CONVERSATION.—It is startling to think what Christian conversation might be, of what it ought to be, and then of what it is. Why should such power for good be wasted, or far worse than wasted? Why should our Christian development be retarded by the misuse of the marvelous gift of speech? It were far better that one were born dumb than that, having a tongue, one should use it to scatter evil and sorrow, or to sow the seeds of bitterness and pain. Our Lord said we must give account of every idle word; and if for the idle words, how much more for the words that stain and injure, or fall as a destructive blight into other hearts and lives!

When we give ourselves to Christ, we ought to give him our tongues; when we are regenerated, our tongues ought to be regenerated. It was not without significance that, when the Holy Ghost came down on the day of Pentecost, the manifestation was in "tongues like as of fire." One of the first results, too, of this heavenly baptism was that the disciples spake with other tongues. It is not a mere fanciful interpretation that sees in all this an intimation that true conversation transforms the speech, and that a Christian should speak with a new—a Christian—tongue.—Congregational Magazine.

News in the Country, Confirmed in the City.

A bright-eyed lady from Brooklyn came into the New York office and cheerfully gave her experience. There had been a time when she thought Compound Oxygen "just a thing to advertise." But she had been boarding with friends in the country who thought very differently, and had the best reason for thinking so, as three or four members of their family had been cured of lung trouble and catarrh by it. So, on their recommendation this Brooklyn lady procured a "Home Treatment." She had been suffering from insomnia, nervousness and indigestion. Her husband was a sufferer from catarrh and bronchitis. She had now been taking Compound Oxygen for only two weeks, but already felt so much benefit from it that she gratefully said, "I am a new woman. I have found so much benefit from it that nothing shall hinder me from taking it regularly. I can now sleep with comfort; my digestion is better, and my nervousness is going away. My husband, too, is materially better, and very much encouraged."

All that you want to know about this Compound Oxygen is to be found in the "Treatise," which will be freely mailed to you by Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa. Write for it.

DYING IN THE LORD.—Frances Ridley Havergal, during her last illness, while suffering intensely from a high fever, in sweet submission said, "God's will is delicious; he makes no mistakes." Bidding one of her physicians good-bye, she asked, "Do you really think I am going?" He answered, "Yes." "To-day?" she enquired. "Probably," was the reply. Then she exclaimed, "Beautiful! too good to be true!" and looking up with a smile, added, "Splendid! to be so near the gates of heaven!" Later, as the time of her departure came, she nestled down into the pillows, folded her arms upon her breast, saying, "There—it is all over! Blessed rest!" Her countenance became radiant with the glory seemingly breaking in upon her soul, and those who watched her thought she appeared as if she was conversing with the King in his beauty. She tried to sing, but after one sweet note her voice failed, and she was gone to be with her Lord.

Woman's Work.

There is no end to the tasks which daily confront the good housewife. To be a successful housekeeper, the first requisite is good health. How can a woman contend against the trials and worries of housekeeping if she be suffering from those distressing irregularities, ailments and weaknesses peculiar to her sex? Dr. Pierce's Favorite Prescription is a specific for these disorders. The only remedy, sold by druggists, under a positive guarantee from the manufacturers. Satisfaction guaranteed in every case, or money refunded. See printed guarantee on bottle wrapper.

When the tale of brick is doubled, then comes Moses.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

He that would enjoy the fruit must not gather the flower.

Sour Stomach is one of the first symptoms of a coming bilious attack, and if remedied in time a severe spell of sickness may be prevented. Take Dr. J. H. McLean's Liver and Kidney Pillets. 25 cents per vial.

MISCELLANEOUS.

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely, on the Bowels.

AS A DIURETIC, It Regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price $1.00. Sold by druggists. Send for circulars.

WELLS, RICHARDSON & CO., Proprietors.
BURLINGTON, VT.

MISCELLANEOUS.

THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen, two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,
185 CANAL STREET, NEW ORLEANS.
S. E. RUNDLE, Agent.

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—AND—

CHRISTIAN ADVOCATE,

ONE YEAR,

—AT—

UNHEARD-OF PRICES.

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POPULAR ATLAS AND ADVOCATE, $2 75.

POCKET ATLAS AND ADVOCATE, $2 25.

AMERICAN ENCYCLOPÆDIA OF AGRICULTURE AND ADVOCATE, $3 75.

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These Offers Are to Our Subscribers, and But for a Short Time.

Send Your Subscription in Now.

Terms: Net Cash Only.

HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

For Week Ending January 31, 1888.

COTTON.

Low ordinary	8	@— —
Ordinary	8 1/2	— —
Good ordinary	9 1/8	— —
Low middling	9 9-16	— —
Middling	9 7/8	— —
Good middling	10 1/4	— —
Middling fair	10 5/8	— —
Fair	11 3/8	— —
Galveston middling	10	— —
Mobile middling	9 7/8	— —
St. Louis middling	9 7/8	— —

SUGAR.

OPEN KETTLE:		
Prime	4 7/8	4 15-16
Fully fair	4 3/4	4 13-16
Strictly Prime	— —	5
Choice	— —	5 1-16
CENTRIFUGAL:		
Seconds	4 1/2	5 1/2
Pr. yellow	5 3/4	— —
Gray White	5 7/8	6
Off whites	6 1/8	6 5-16
Stan. Gran	7 1/8	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	26	27
Strictly Prime	30	32
Choice	33	34
CENTRIFUGAL:		
Syrup	20	26

RICE.

Head	5 3/4	6
Prime	5 1/2	5 5/8
Good	5 1/4	5 3/8
Fair	5	5 1/8
Ordinary	4 3/4	4 7/8
Common	4 1/2	4 5/8
No. 2	2 3/4	— —
Rough	4 00	5 00

FLOUR.

Choice	3 45	3 60
Fancy	3 85	4 00
Extra Fancy	4 25	— —
Minnesota bakers	4 50	— —
Minnesota patents	5 15	5 25
Extra fancy	4 50	— —
Winter wheat patents	5 00	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	61	65
Yellow	— —	65
Mixed No. 2	— —	64
OATS:		
Western	40	41
Texas rust-proof	48	50
BRAN:		
Pwt	1 07 1/2	1 10 1/2
HAY:		
Prime	20 00	21 00
Choice	22 00	23 00

PROVISIONS.

PORK:		
Mess (Standard)	15 1/4	— —
Prime Mess	13 50	14 00
Rumps	13 25	13 50
BACON:		
Fancy breakfast	11 1/4	12
Shoulders	7	— —
Sides, short rib	— —	8 7/8
Sides, long clear	8 7/8	— —
HAMS:		
Sugar-cured	11 1/4	11 3/4
DRY SALT MEAT:		
Shoulders	— —	6 20
Sides, short rib	— —	8
Sides, long clear	— —	6

GROCERIES.

COFFEE:		
Prime	19	19 1/4
Fair	18	18 1/4
Common	16 3/4	17
BUTTER:		
Western Creamery	35	36
Western Dairy	20	21
Common	13	15
LARD:		
Refined	7 1/2	— —
TEAS:		
Choice	40	80
Fair	21	35
OILS:		
Coal, bbls	9 3/4	— —
Coal, cases	12 1/4	— —
Cotton seed	32	— —
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 50
Chicago, per 100	— —	— —
Louisiana, P crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 25
KROUT:		
Western, P bbl	12 00	— —
ONIONS:		
Louisiana	— —	— —
Western	3 75	— —

BALING STUFFS.

BAGGING:		
2 lb	7 1/4	7 3/4
1 3/4 lb. per yd	7	— —
BALING TWINE:		
P lb	— —	10
TIES:		
P bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 00
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	8 00	10 00
EGGS:		
Western	16	— —
Southern	17	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, P lb	4	4 1/2
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, P ton	12 00	— —
Meal	18 00	— —
Pure ground bone	30 00	— —
Muriatic acid, P lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

A terrific explosion occurred in a dynamite factory at Behlyar's Station, in Pennsylvania. Four men, engaged in the manufacture of dynamite cartridges, were blown into the air by an explosion of the deadly stuff, and landed torn and bleeding many yards away. One man killed and the others dangerously injured.

Ex-Gov. H. C. Warmoth was nominated for governor of Louisiana by the Republican Convention, which met in this city, January 25.

David Whitmer, the last of the witnesses to the authenticity of the Book of Mormons, died at Richmond, Mo., January 26.

The funeral of Viscount das Nogueiras, late envoy extraordinary and minister plenipotentiary of Portugal, was held in Washington, on January 26.

The fisheries negotiators, who have held daily sessions at the State Department for a week, adjourned on Saturday, and met on Monday, January 30. It is understood that they are nearing the end of their deliberations.

Dr. P. M. Mell, chancellor of the State University, and for many years president of the Baptist Association, died at his home, in Athens, Ga., January 26.

The Irish Volunteers held a meeting in New York City, on January 29, at which O'Donovan Rossa and Frank O'Byrne were the principal speakers. The use of dynamite was advocated.

A defective flue was the cause of a three thousand dollar fire in Pittsburg, Pa., January 29.

The representatives of the sugar region of Louisiana have prepared a letter to the Ways and Means Committee setting forth the present condition of the sugar planting industry in Louisiana; that notwithstanding a period of great depression it is beginning to revive and that with the introduction of new and more effective methods of dealing with the cane there is a fairer prospect for the planters keeping up this industry, but they deprecate and protest against the reduction of the present duty.

One of the largest fires that has occurred in New York for many months took place on January 30. Loss estimated at $1,500,000.

Of the 256 patents and designs issued last week by the United States Patent Office, citizens of Alabama received one, Arkansas one, Louisiana one, Mississippi one and Texas three.

H. C. Minor, who was nominated for lieutenant governor by the Republican Convention of Louisiana, has written a letter of declination. Judge Wyly and ex-Gov. Flanders have also declined the nominations offered them on the same ticket.

Prof. Asa Gray, the eminent botanist and professor of botany at Harvard College, died January 30, aged seventy-five.

Earthquake shocks were felt in Massachusetts and Rhode Island on January 30.

FOREIGN.

Ex-Queen Isabella will be permitted to live in Seville.

The Czar has refused to permit the Orleans princes to join the Russian imperial guard.

Messrs. Kennedy and Fitzgibbons of Tarbert, county Kerry, have been sentenced to six weeks each at hard labor for acting as president and secretary, respectively, of a proclaimed National League meeting.

The Catholic press in Germany announces a new clerical campaign, the object of which is to sever the schools entirely from government control.

The Paris Court of Appeals has decided that priests in France are entitled to enter into the married state.

A circular issued from Florence by Mr. Gladstone, on January 21, addressed to his followers in Parliament, says the state of public affairs appears to render it certain that important discussion may be expected to rise immediately upon the meeting of Parliament.

Messrs. Sullivan and O'Brien will shortly address a mass meeting at Leeds.

Advices from Tonquin say eighteen French soldiers were shot for desertion.

It is stated that the diplomatic negotiations recently opened between Prince Lobanoff, the Russian ambassador to Austria, and Count Kalnoky have been abandoned; that the condition of affairs between the two governments is simple that each is lying in wait for the first chance to strike.

An entente cordial has been effected between Germany, Austria and Roumania.

Dr. Mackenzie declares himself as satisfied with the condition of the Crown Prince's health, and says there is a decided improvement in every respect on the part of the Prince's throat where the previous growths developed.

In speaking of the public gifts presented to Pope Leo, a correspondent says they have come in so rapidly that two additions have already been made to the building in which they are to be exposed. So far 7,000 cases of articles have been handled, and the end is not yet. Up to January 13, presents to the value of $10,000,000 have passed through the hands of the Vatican inspectors. Even that sum has been exceeded in money.

The communal elections in Switzerland have resulted in a complete victory for the liberals.

Galician papers confirm the reports of continued movements of Russian troops toward the Austrian frontier.

Bismarck refused to see Lord Randolph Churchill on the ground of overplus of work.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Quarterly Conferences.

LOUISIANA CONFERENCE.

DELHI DISTRICT—FIRST ROUND.

Lake Providence, at Lake Providence	Feb. 4, 5
Monroe, at Monroe	11, 12
West Monroe, at West Monroe	18, 19
Harrisonburg and Sicily Island	25, 26
Winnsboro, at Winnsboro	Mar. 3, 4
Oak Grove, at Oak Grove	10, 11
Richland, at Little Creek	17, 18
Lind Grove, at Lind Grove	24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

The meeting of the district stewards will be held in the Methodist Church in Delhi, on Wednesday, March 7, at two o'clock P. M.

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Grand Cane, at Long-treet	Feb. 4, 5
Sabine, at Bayou Scie	9
Many, at New Hope	11, 12
Natchitoches, at Robeline	18, 19
Bellewood, at Pine Grove	22
Spanco, at Holly Grove	25, 26
Conshatta, at Conshatta	Mar. 3, 4
East Point, at Conshatta Academy	6
Red River, at Lindsley Chapel	8
Shreveport	10, 11
Caddo, at Greenwood	17, 18
Mooringsport, at Mooringsport	21
N. W. Caddo	24, 25
North Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Morean Street	Feb. 5
Crapo Street	12
Soraparu and Parker's Ch., at P. Ch.	19
Baton Rouge	26
Hryades Street	Mar. 4
City Mission	
False River	11
Carrollton Avenue	18
Plaquemine	25
Algiers	Apr. 1
Louisiana Avenue	8

The New Orleans District Conference will convene, in this city, on Thursday, April 8, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

CHAS. F. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Brushwood, at Gibsland	Feb. 4, 5
Tulip	11, 12
Homer, at Homer	15
Haynesville, at Haynesville	18, 19
Douglass, at Vienna	25, 26
Vernon, at Vernon	29
Sparta and Salling, at Sparta	Mar. 3, 4
Arcadia, at Arcadia	7
Minden, at Minden	10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

The district stewards will please meet at the Methodist Church in Gibsland, February 4, at ten o'clock A. M.

ROBERT BANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Feb. 4, 5
Morgan City	11, 12
Lake Charles	25, 26
Opelousas	Mar. 3, 4
Leesburg	10, 11
Sulphur Mine	24, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Sabine Mission	14 15
Abbeville	21, 22

The district stewards will meet at Lafayette, February 4, at three P. M.

S. G. KEENEY, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Brandon, at Brandon	Feb. 4, 5
Trenton, at Trenton	11, 12
Walnut Grove, at Walnut Grove	18, 19
Hillsboro, at Hillsboro (11 A. M.)	20
Neshoba, at Pine Grove	25, 26
Conehatta, at Centerville (11 A. M.)	28
Carthage, at Carthage	Mar. 3, 4
Fannin, at Fannin	10, 11
Marvin, at Marvin	17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

District stewards will meet at Forest, February 14, 1888.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Vossburg	Feb. 4, 5
Sandersville	11, 12
Enterprise	18, 19
Paulding, at Pleasant Ridge	25, 26
Meehlatt circuit, at Sukatina	Mar. 3, 4
Meridian station	(7 P. M.)
Lauderdale, at Lauderdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Binnsville, at Old Scandia	31, Apr. 1
Leaksville, at Adamsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

H. G. SOMSWORTHY, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Feb. 4, 5
Seekland, at Sweet Water	11, 12
New Hope, at New Hope	18, 19
Bowerton, at Reliobolit	25, 26
McComb City, at Magnolia	Mar. 3, 4
Providence, at Bahala Chapel	10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Herman	24, 25
Hazlehurst, at Hazlehurst	31, Apr. 1
Fayette, at Centreville	7, 8

J. W. WEEMS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica	Feb. 4, 5
Rodney	11, 12
Fayette	18, 19
Mayersville	25, 26
Anguilla	Mar. 4, 5
Rolling Fork	5, 6
Beechland	11, 12
South Warren, at Asbury	17, 16
Vicksburg	18, 19
South Vicksburg	19, 20
Providence	25, 26
Roxie	27, 28

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Augusta, at Garraway's	Feb. 4, 5
Vancleave, at Pine Grove	8
Americus, at Ward's Chapel	11, 12
Poplarville, at Purvis	18, 19
Hattiesburg, at Hattiesburg	25, 26
Bethel, at Eubanee	Mar. 3 4
Mt. Carmel, at Santee	10, 11
Columbia, at Columbia	17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. S. WEST, P. E.

WOODVILLE DIST.—FIRST ROUND.

East Baton Rouge, at Bethel	Feb. 4, 5
Pipkin Chapel, at Pipkin	11, 12
Woodville	18, 19
Percy's Creek	25, 26
Bayou Sara, at Bayou Sara	Mar. 3, 4
Centerville, at Centerville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Amite, at Gloster	18, 19
Livingston, at Port Vincent	24, 25
New River	24, 25

The district stewards will meet, in Clinton, Wednesday, February 8.

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Appling circuit, at Bee Lake	Feb. 4, 5
Mt. Olivet circuit, at Fletcher	11, 12
Yazoo circuit, at Mt. Carmel	18, 19
Flora circuit, at Flora	25, 26
Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Holton	24, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

DR. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Hanover	Feb. 2
Tocupola	4, 5
Water Valley circuit	7

J. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Falconia	Feb. 5
Jonestown	12
Austin	19
Australia	26
Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. RONNOLL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Ebenezer, at Pleasant Grove	Feb. 4, 5
Oktalonna circuit, at Blackwell's Chapel	11, 12
Prairie, at Pabie's Chapel	18, 19
Tremont, at Asbury	23
Fulton and Smithville, at Smithville	25, 26
Atheus, at Sardis	29

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Kosouth circuit, at Bethel	Feb. 4, 5
Blackland circuit, at Carollpa	11, 12
Jonesboro circuit, at Ebenezer	18, 19
Ripley circuit, at New Hope	22
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

J. B. STONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Carrollton and Greenwood—Carroll'n.	Feb. 4, 5
Sidon, at Pleasant Ridge	11, 12
Valden, at Columbiana	18, 19
Ebenezer, at Hel ron	23
Belzoni, at Belzoni	25, 26
Ethel, at Ethel	Mar. 3, 4
Zilpha, at Friendship	10, 11

R. P. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Chester circuit, at Chester	Feb. 4, 5
Walthall circuit, at Walthall	11, 12
LaGrange circuit, at Lewis Chapel	18, 19
Tampico circuit, at Cedar Bluff	25, 26

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch at Center Hill	Feb. 4, 5
Snow Creek circuit, at Harmony	11, 12
Ashland, at Union Hill	18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. BANCROFT, P. E.

SARDIS DIST.—FIRST ROUND.

Mt. Vernon circuit	Feb. 4, 5
Chulahoma circuit	11, 12
Cochran circuit	18, 19
Louisburg circuit	25, 26
Horn Lake	Mar. 3, 4

S. M. THAMES, P. E.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. Commencing with this date, the price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

HOW TO MAKE MONEY.—Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

W. R. STUART,
Ocean Springs.

Kentucky has furnished to Congress more presiding officers than any other State, having given *nine*. Virginia has given *seven*.

OUR BREAD IN DANGER.

The United States Government Chemists, in their examinations of articles of food offered for Government use, have developed the alarming fact that almost all the brands of baking powders upon the market are made from alum or phosphates, or contain large quantities of lime or other adulterants. As a matter of fact, of the samples analyzed, the Royal was the only baking powder found free from all of these deleterious ingredients, and absolutely pure.

Alum is used as a substitute for cream of tartar to produce a cheap baking powder. It costs less than two cents a pound, whereas pure cream of tartar costs forty. The effect of alum upon the system has been ascertained to be poisonous, and over-doses have been attended with fatal results. The phosphate are next to the alum powders in cheapness. They contain a large amount of lime. The baking powders sold with a gift are of the alum or phosphate class.

Lime is the most useless adulterant yet found in baking powders. It is true that when subjected to heat it gives off a certain amount of carbonic acid gas, but a quicklime is left, one of the most powerful caustics known. Chemists have found twelve per cent., or one-eighth of the weight, of some of the baking powders advertised as pure to be lime.

The absolute purity and wholesomeness of the Royal Baking Powder—now affirmed by every chemist and food analyst of prominence, and conceded by all manufacturers of other brands—arise from the exclusive use of cream of tartar which is specially refined by patent processes that totally remove the lime and all other impurities. These facilities are possessed by no other manufacturer.

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the New Orleans Christian Advocate.)

PARALLELS.

BY W. H. G.

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The Saying Worthy of All Acceptation.

BY J. B. WALKER, D. D.

(1 Timothy 1, 15.)

No saying from any human ure has ever been so import-t, interesting, and worthy of acceptation as this inspired ying, "Christ Jesus came into e world to save sinners." His-ry and biography record the yings of great men. Longinus, celebrated Greek critic and iter, said the sublimest sen-nce he had ever read, was, od said, Let there be light, d there was light." Cæsar's lletin of his campaign to the oman Senate, "I came, I saw, conquered," was grand as la-nic. Bacon said knowledge is wer. Daniel Webster said, in greatness of his nationality: know no North, no South, no st, and no West." Andrew ckson said, "The Federal nion must be preserved." eiry Clay said, "I had rather right than be President." any statesmen and philosophers ve uttered many great sayings out man and his complex re-tions; but none of them are so rthy of acceptation as our xt.

There are many good reasons r the universal worthiness and ceptation of this divine saying. nd, first, because it is a *true* ying, for Christ came not to ll the righteous, but to seek d save the lost, to call sinners repentance. When come, he as to be called Jesus, for he ould save his people from their ns. Unless Christ came to ve, and to bear our sins in his wn body, his life and death are enigma, for which there is no lution. No other purpose be-nd saving sinners can be found his history. All his life was rayer and love.

Second, because it is a saying *universal* interest, for all are nners, and each incapable of ving himself. There may be reat truths in science, in poli-es, in finance, in medicine, of ttle interest to millions; but is is a saying that comes home all our needs, and to our hopes nd fears. We can say of many ings: "It's no affair of mine; 's nothing to me;" but none of us can say this about this great saying. It is as interesting to us as the dread of death and the de-sire of life can make it.

Third, it is worthy of all ac-ceptation, because of its uni-versal *adaptation*. It is suited to each and to all as no other saying can be. Some sayings are adapted to the poor, but not to the rich; and some to the rich that do not suit the poor. So some sayings are for the learned, and some for the unlearned, and some for the young unsuitable for the old. But no matter who I am, or where I am, or what my condition may be, it is a saying worthy of all acceptation to me.

Fourth, it is worthy of all ac-ceptation because of the blessed *nature* of the statement: Christ Jesus came into the world to save sinners. Can anybody de-mur to this statement? Can anybody say, This saying ought not be said? Can anybody give this saying other than a hearty acceptation? It would surely seem they ought not. It should be as food to the starving, water to the famishing, as light to those who have watched through the darkness and storm for the coming of the morning.

Christ Jesus came into the world to *save* sinners; but the statesmen, the law makers and the rulers have seemed to come into the world to warn, restrain, and punish sinners. So they en-acted penal codes, have built jails and penitentiaries and scaf-folds. They appointed police, sheriffs, judges and courts; but Christ Jesus came into the world to save sinners.

The philanthropist, philoso-phers and humanitarians expend their talents, time and energies in illuminating ignorance with schools and books. Others, by various charities, have sought to relieve the pressing wants of needy and dependent millions. Again, others seek by useful in-ventions and labor-saving ma-chines to lighten the toils and in-crease the comfort of weary thousands. And many have de-voted themselves to the amelio-ration of suffering, like Howard, Elizabeth Fry, and Florence Nightingale, in hospitals, infirm-aries and asylums. All these ef-forts have been well meant and good so far as they went; but they have come short of man's deepest and greatest needs. Sin is man's greatest evil, and de-liverance from it his greatest ne-cessity and best benefit. But mere philanthropist and humani-tarians can do nothing to save men from sin; but Christ was manifested that he might destroy the works of the devil, and save man from sin, its guilt, its de-filement, its condemnation, and its awful penalty.

The wise sayings and maxims of the world's teachers, outside of Bible authority and Bible methods, have looked most al-ways to the material and tempo-ral aspects of man's condition and wants, and have left out of their consideration man's spirit-ual and immortal needs. It is true that the gospel word looks in outward working to our mate-rial and temporal good; but it looks immeasurably deeper and higher, and beyond this tempo-rary state. The world's wisdom is shallow, and does not reach down to the root of the matter. It busies itself with some prun-ing and lopping among the branches, but does not make the tree good, that it may bring forth good fruit. It filters the waters of the stream, but does not make the fountain pure, so it comes short of our needs; but this faithful saying proclaims that Christ came to save sinners, to save them from their sins.

Most of the great conquerors and empire builders have seemed to come only to grasp and wield power, accumulate wealth, to revel in sensual pleasure, and win earthly fame; in short, they have, in the worldly sense, been "lovers of their own selves;" but Christ came to seek no earth-ly good for himself. Indeed, he became poor, he humbled him-self, and took upon himself no reputation, for he came to save sinners.

The saying is worthy of all ac-ceptation, because it is most comfortably and gloriously true that Christ can save sinners, for he has all power in heaven and earth. By him all things were created, by him all things con-sist, for all things are upheld by the word of his power. All dis-eases were cured by his saving touch or omnipotent word. The lame leap for joy, the deaf hear his voice, the blind behold their Savior come, and even the dead felt the quickening energy of his power. He burst the bars of death, rose from the dead, and, self-buoyant, ascended on high, leading captivity captive. He can save to the uttermost, and can save forever. He has the infinite merit; he is our sin-offering; he has made it just in God, in the sight of angels, and all intelligences to pardon the guilty. The truth of the all-worthy saying has been vindicated countless times in the salvation of a great multitude no man can number—out of all the tribes and kindreds of men.

Let us ask you, reader, "Are you a sinner?" Then Christ came to seek and save you from your sins. He can save you now, for it is the accepted time, and the day of salvation. Would you be saved? Does your heart cry out, "Save me, Jesus, save now?" If so, you are not far from the kingdom of God.

Christ in Gethsemane.

BY REV. Q. A. OATS.

In the ADVOCATE, of January 12, Rev. J. D. Cameron discusses the Savior's agony in Gethsem-ane. By a comparison of views we may gain light on the subject.

That our Savior was not suf-fering the measure of the penalty man's guilt would cause the whole race, if lost, to suffer, or that he was not undergoing a last desperate conflict with Satan, or that he was not enduring the wrath of God, are conclusions both scriptural and reasonable, as Bro. Cameron well shows us. But, if I understand him, with his conclusion that the "cause of the agony" was "a full realiza-tion of the relation of his conde-scension, humiliation, teachings, miracles, and now his death, sus-tained to the work of redemp-tion, with a consciousness of the full meaning, magnitude and consequences of the work in its relation to sin as a terrible fact in the moral universe, and much more terrible in its disastrous consequences upon the moral character of man here, and his eternal destiny hereafter," I can not agree.

That, in Christ's human mind, his consciousness of these great facts was "emulative," there can be but little doubt, after due consideration; but that this consciousness had just reached its perfection is not evident. The testimony of Scripture seems sufficient to show that these facts relating to the effects of his entire work on the tem-poral and eternal destiny of man, were fully revealed to him during the thirty years preceding his entrance upon his public minis-try. This full comprehension was probably necessary to pre-pare him to perform the essen-tial work as example and teacher of righteousness in a world of perverse men, that he might be that full light to shine in all future darkness, and light every man that cometh into the world. Did he not realize his conde-scension and humiliation when, in his conscious divinity, he de-clared that all power *in Heaven and earth* was his, and yet, in his conscious humanity, he de-clared his poverty to be greater than that of the foxes with their holes, and the birds of the air with their nests? He was Lord of all, yet became the servant of all.

He must have apprehended the influence of all he was, did, and taught, when he declared that he must taste death for all; that he did not come to send peace, but a sword, and to divide house-holds; to make known a strait gate and narrow way leading unto life, and few would find it; that many would not believe his teachings, and, therefore, would be lost; that wicked unbelievers would be turned into hell, and into everlasting punishment. These are facts that he taught and impressed in all their full-ness before the hour of his cru-cifixion.

I will venture an opinion. It was the terrible ordeal of physi-cal suffering at the hands of his enemies he was about to undergo, which, perhaps, is almost with-out a parallel, and the thought of being forsaken by his former friends, and the violent death of the cross, that caused the great agony of the human soul of the Christ. In the absence of any explanation of the cause of the agony, in the Scriptures, either before or after the event, we must look for it in the narration, if we find it at all. The cause of the agony we must find in his prayer. He prayed that the hour might pass. What hour but the immediate hour of his peril in being betrayed into the hands of his enemies? The hour peculi-arly his as foretold to his dis-ciples. He prayed that the cup might pass—*i. e.*, the cup of his suffering. In John xiv, 27, the same fact is recorded as being foretold to all the disciples, and it is there unquestionably con-nected with the declaration of his death and its necessity, with his dire suffering.

In the consciousness of Christ's divinity we are disposed to lose sight of his humanity. His hu-manity is as much a revealed fact as his divinity, and faith in it, and a proper understanding of its importance in the plan of re-demption is as necessary as in his divinity. "A man of sor-rows, and acquainted with grief." He was verily a man, with man's complete nature, sin only ex-cepted, having all man's mental and physical ability to suffer pain and wrongs. With this fact before us, there is no incon-sistency in the conclusion that he was overwhelmed with sorrow at the presence of that "wine press" which he must tread alone, and of the bitter cup he must drink. Not even the divinity, though present in sustaining power, could partake of this suffering. Do we not hear him in the mo-ment of the culmination of phys-ical agony, cry; "Eloi, Eloi, lama sabachthani?" which, being interpreted, is, My God, my God, why hast thou forsaken me?" A man, and man of sor-rows, as well as divine, possess-ing all power. It can be no breach of good judgment to say that he was overwhelmed with agony in presence of such dire physical suffering.

Are we told that this view at-tributes cowardice or unmanli-ness to Christ? Not so. It shows sublime courage and true manliness. No dreaded suffer-ing, no sorrow in his persecu-tion. Where the cross? Where the crown? Where the glory? All fully revealed to him, and a consciousness of humanity's weakness, he could go to his heavenly Father, and say, "Not as I will, but as thou wilt," and thus become obedient unto death, *even the death of the cross*. May we, by the same help, and in the same spirit, drink every cup re-quired by our heavenly Father! He "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." All this was needful for us, and was submitted to because he loved us. May we be ready to *give him our bodies*, a living sac-rifice, holy, and acceptable unto God, which is our reasonable service.

Another thought worthy of note, is that the divine foresight of Christ enabled him to fully realize the suffering, which could not have been the case with a mere human being. With men there is hope of relief in the face of threatening calamity, arising from inability to know that it will certainly come, and they can not know what the reality is till it is born. All was fully a true reality to the agonizing Christ.

Best Methods for Revival Work.

BY REV. E. G. KILGORE.

As the revival season will soon be upon us, and the battle cry will be heard all along the line, a few observations as to the best methods for conducting a revival meeting may not be out of place. The only apology I would make for offering a contribution on this subject is, that it has ever been considered profitable for persons representing the same interests to exchange views. I do not presume to know more about this class of work than many of my brethren; but I may speak that I do know, and testify that I have seen. There is evi-dently some ecclesiastical skill necessary in order to successful revival work.

In the first place, then, we would suggest that in order to accomplish a genuine work along this line, we have found the gospel indispensable. No clip-trap arrangement will take the place of preaching the Word. Evangelists, and (as for that) anyone else engaged in this kind of work, may count con-verts in the absence of preach-ing; but time will reveal the fact that a great deal of this is but surface work. The young dis-ciples have received nothing upon which their souls can feed after the sensation is over. Hence they do not develop, but, on the other hand, dwarf, and sometimes soon perish. Inspi-ration has declared the *gospel* the power of God unto salvation, and we should not try to substi-tute it with anything else. Be-sides this, it is not all the work of a revival to make converts. The flock of God must be fed. This can only be done by preach-ing. A large majority of the people read but little; hence all the religious information they get is from the pulpit, and, as a great many, even of our own people (I mean church mem-bers), never attend divine serv-ices (be this said to their shame) except on protracted meeting occasions, it is quite important for us to utilize the opportunity thus afforded us of feeding their souls. Evidently such members need to be fed. Let us not, then, on revival occasions, at-tempt to dispense with preach-ing; but let the great cardinal doctrines of our church be plain-ly and powerfully set forth. God will see to it that his Word will not fail, but will crown the gos-pel with success. We may not be able to see immediate results, but the Lord will take care of the seed sown, and the harvest will be sure.

In the next place, in revival work we must guard the sing-ing. There is, indeed, a great deal of gospel in song. Hence singing is a very important factor in the work. The gos-pel having been faithfully preached, many awakened souls may be sung into the kingdom, and many believing hearts made to rejoice under its power. There should, therefore, be great care taken as to the selection of music. First as to adaptability. The song should be suited to the occasion. We are taught in God's Word that we should sing with the understanding, as well as in the spirit. I remember to have heard a stirring sermon once, on a revival occasion, at the conclusion of which the min-ister called for a suitable hymn (he expected to call mourners), and some brother led off on, "Blow ye, the trumpet, blow." The effect of the sermon was, in a great measure, lost. On a similar occasion, "Hark, from the tomb," was raised. The preacher's plans were all defeat-ed. At still another time, a brother started, "The day is past and gone." A hymn suited to family prayer thus being sung over penitents. The singing should also be with animation. Some people sing (during an altar service) as though they were at a funeral. Our singing should be on quick time, and full of the spirit, thus making melody to the Lord in our hearts.

In the third place, we should not disregard propositions. Keep the people engaged. Have them kneeling at the altar, or shaking hands; standing in the "con-gregation, or talking to the penitents; doing anything that will keep them busy. Some of our preachers sometimes suf-fer themselves to be intimidated because of the presence of some one who might think their meth-ods indelegant or out of order. What should we care for the opinions of others, if we can but win souls for Christ, and reach heaven at last ourselves? Let the world and even some of the brethren criticise. We are work-ing for immediate results, and should conduct all our services accordingly. "There is nothing succeeds like success," has been wisely observed by some one, and they will all raise a shout of victory after the work has been accomplished. Hence we should not hesitate to make any kind of reasonable propositions that will give the people something to do. And when we can think of noth-ing more for them to do, dismiss the audience at once. We should spend but little time at church unemployed. Some one has wisely said: "Don't let the devil have time to get breath," while conducting a revival service. There is point in this, if it is a little rough.

In the next place, we should give due attention to prayer. We must never lose sight of the fact that our help comes from God, and, in order to secure his aid, we have been taught to pray. The Lord would be inquired of. We should ever keep ourselves in the spirit of prayer. Pray in public and in secret. Make general prayers and special prayers. It is a good idea to single some one out, and keep him constantly before God. The Lord hath said: "Whatso-ever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Thus our Lord has promised to answer faithful prayer. Let us, then, be prayerful, especially during revival efforts, ever re-membering that though "Paul may plant, and Apollos may water, it is God who giveth the increase."

Last, but not least of all, let the leader keep the people constantly inspired with confi-dence. This he may do by reminding them frequently of God's promises, and of his power and willingness to grant a blessing. A great deal depends on the minister's faith. If he becomes discouraged, and so ex-presses himself, his people will imbibe his spirit, and the inter-est will decline. Our Moses must be strong and of good cour-age, even though the children of Israel do murmur. Let the leader, then, keep himself re-minded of the promises given, and so let him encourage the people. Much more might be written, but I forbear at present.

THE BIBLE.—Two things may be said about the Scriptures which can be said of no other book in the world.

One is that if the Bible is ad-mitted to be what it claims, viz., the Word of God, then it solves every problem, whether moral or historical, which the origin and progress of the race as a whole suggests to the mind of man; while if this claim be rejected, there are multitudes of problems, many of them of vital import, which become at once wholly in-soluble. The other is that while the Bible has declared to us from age to age great truths of ever increasing importance con-cerning God and our own souls, the whole human race during the centuries since the canon was closed has not added to our stock of knowledge one solitary truth on these subjects; nay, it has not even, during the forty centuries since the revelation was given, stated the smallest of the truths touching God and our souls as distinctly as they are all set forth in the Word. If this be so, the Scriptures are the product of a superhuman intelli-gence.—Christian Intelligencer.

Christian Advocate.

THURSDAY, FEBRUARY 9, 1888.

ALL NIGHT IN PRAYER

All night in prayer,
The evening and the morning met with them in prayer,
The evening stars arose in bright, and still the night was spent in prayer,
All night in prayer,
All night in prayer with God;
No heeding ear of mortal caught the pleading prayer,
No weary disciple, sleeping, watched the gateway there,
All night in prayer,
All night in prayer with God;
The sobbing of a mortal heart echoed with the words of the,
The burning of the holy fire to the pure heart spoke,
All night in prayer,
All night in prayer with God;
The wandering angels come and on the mystic ladder climb;
The lowly One on earth is heard, while faithful is sure Christ,
All night in prayer,
All night in prayer with God;
Petitions hour with hour, thus in secret Jesus pleads,
And burdened hearts are lightened as Godward leads,
All night in prayer,
All night in prayer with God;
Adoring praise breathes forth unbidden prayer at last,
Sinks into silence, and with earliest dawn is past,
All night in prayer,
All night in prayer with God.

Woman's Department of Church Extension.

QUARTERLY REPORT.

SOCIETIES REPORTED SINCE SEPTEMBER.

Baltimore Conference—Members: Union, 7.

East Texas Conference—Members: Tyler, 43; Jasper, 7.

Holston Conference—Members: Yoakley Society, at Wheeler's Chapel, Tenn., 13; Liberty Hall, Va., 16; Ball Creek, N. C., 40; Weaversville, N. C., 27.

Indian Mission Conference—Members: Caddo, 7; Enfaula, 13; White Bead Hill, 10.

Little Rock Conference—Members: Hot Springs circuit, —; Arkadelphia, —.

Memphis Conference—Members: Clinton, Ky., 12.

Mississippi Conference—Members: Hickory, 32; Forest, 5; Serepta, 14; Rocky Springs, 11.

Missouri Conference—Members: Mexico, —.

North Texas Conference—Members: Allen, 23.

South Georgia Conference—Members: Bethney, 15.

St. Louis Conference—Members: St. John, —; Caledonia, —; Iron Dale, —.

Texas Conference—Members: Marlin, 28.

Kentucky Conference—Members: Morning View, 12.

Number of Societies reported during the quarter, 25; whole number of societies, 187; whole number of members, over 3,000.

We can not exactly or correctly estimate number of members, because many societies failed to report number of members; but allowing any members at all to the societies not reporting the number, would carry the total number far beyond 3,000. I hope our secretaries will note how this failure brings down our general report.

SABBATH-SCHOOL WORK.

Our societies are beginning to understand more fully the meaning of our efforts to extend the church in each pastorate. Bear in mind, when you use the word "church extension," that the word "church" is used in its *spiritual* sense.

We are to make every effort to bring those around us to Christ, the Head of the church. Invite strangers to the other church services, besides trying to bring all you can into the Sabbath-school. The suggestion made in a previous report that our societies should form mission classes, or have Bible readings for those who could not be induced to attend the regular Sabbath-school, has been adopted in several places. A Sabbath-school of forty-seven members is reported as organized by the Conference secretary, Mrs. E. D. Jones, at Middle School House, Claiborne county, Miss.

Brethren and sisters, look [illegible] Look over the unconverted of all ages [illegible] above all, pity the little [illegible] who are straying from [illegible] bring them back to our Father.

WHAT HAS BEEN ACCOMPLISHED.

We can not now give a full and exact report of the number of parsonages built, nor of finished and [illegible] by reason of full reports [illegible] not been sent in, and it is [illegible] not to make an imperfect report. We can only say two parsonages have been helped by the General Board at Vinita Station and the District of Muskogee, in Indian Mission. The Parsonage Society at Vinita, besides sending in the dues regularly, raised, by hard work, over $100, as a special donation for the local work.

Several Conferences, where the work has prospered, have helped parsonages within their bounds from the fifty per cent. of the funds remaining in the Conference; but how many and what places have been helped we have not yet learned. All this, with full account of finances, will be given in our annual report in April. If the presidents, secretaries, and treasurers of the societies will see that the blanks calling for reports for the year, from March 1, 1887, to March 1, 1888, are perfectly filled and promptly sent in to the Conference secretary, they will find the annual report more satisfactory.

"THE PREACHERS' WIVES' LOAN FUND."

Over $1,600 have been subscribed to this fund; exact reports of the actions of the Conference not yet received.

This fund, which is not to be *donated*, but *loaned*, will stand a monument to our efforts, and should commend itself to the zeal of every member of the society. This fund is to be managed by the General Board of Church Extension, and will be loaned to any charge filling the conditions of the contract. All money given for this "Loan Fund" must be sent to Rev. David Morton, D. D., 520 West Chestnut, Louisville, Ky., accompanied by the names of those to be made patrons. The patrons of this fund are to be considered the founders of it, their names put upon record, and published in that connection in the annual report. Anyone may be made a patron by the payment of $5, but we would be glad to have it specified if the patron be a preacher's wife. Three hundred dollars or more make an honorary patron of the loan fund.

THE CHILDREN.

We have heretofore depended principally on mite boxes to enlist the children, but we hope they will now be thoroughly organized everywhere into societies called "Home Builders"—each member paying twenty-five cents per year. I will also send mite boxes to all who wish them.

LUCINDA B. HELM,
Gen. Sec. W. Dep't Ch. Ex.
1506 Third Avenue, Louisville, Ky.

NOTE.—Do not fail to read in the societies the report above; also that to the children.

"Jack the Peddler."

Not long since, while crossing the Mississippi river at the Third District Ferry, New Orleans, an old man walked up and down between the seats, and handed each passenger a leaflet with the above title. It was a dismal, rainy day, and not many passengers were aboard. But that old man had a work to do; and he was "faithful over a few things." His head was "silvered o'er with age," and the furrows on his face may oft have been "the channel of a flood of tears;" yet there was a pleasant smile upon his wrinkled visage, as if it was a pleasure to him to do a little work for the Blessed Master. Who can estimate the result of that simple work?

Glancing at the title of the tract—I held nine in my hand—I scanned the faces of the other passengers to see if I could read their thoughts concerning the incident. One lady, after reading the title carefully, stuck it under the string of a package she held; another carelessly glanced at it, and held it in her hand; another put it in her satchel, while several read as long as they could. Not having a spare moment to read mine that day, and not desirous of straining my eyes while traveling on the train, I did not peruse the leaflet until a few days afterwards. Then I found it was an extract from one of Spurgeon's sermons, of which the text was, I Timothy i. 15; St. John vi. 47.

"Jack" was a poor peddler, with only sense enough to peddle a book; but Jack was a great man "for a' that an' a' that." He was a great swearer and drunkard, but God loved him, and led him in the way where he heard a poor woman singing:

"I'm a sinner, and nothing at all:
But Jesus Christ is my all in all."

So it took hold of him like a vise. He went home repeating the words and put his trust in him who was able to save, and was really converted. He then applied to the elders of the church, and said: "I want to join your church." The elders, knowing his antecedents, said: "You have been a great sinner; and you are unconverted." "Well," said poor Jack, "I don't know if I'm unconverted, but I do know that

"'I'm a poor sinner, and nothing at all:
But Jesus Christ is my all in all.'"

That was all the testimony they could get from him, and they could not refuse him; so they took poor Jack into the fold, and after that he was always happy.

Recalling the incident and the good that many tracts have been the means of accomplishing, I wondered much why more tracts were not distributed. Here is an open door to do a vast amount of good in the cities, and on all the lines of travel; but the children of *this world* are wiser in their proceedings than the children of light; for they are indefatigably employed, in season and out of season, circulating, spreading and disseminating the devil's own literature. It pays to have his emisaries on the march all the time. Carloads of "yellow-backed" literary trash are sent out to beguile the unwary; and some of it in such attractive style as to deceive "the very elect," if they do not keep both eyes open. Why could not the churches in cities employ tract distributors, to travel on all the trains and other public conveyances, and sell and give away those soul-catching tracts, like "Jack the Peddler" and hundreds of others? Where we now count by the hundred such a distribution of good seed sown by the wayside, there should be millions upon millions. The seed would bring forth a billion-fold for the blessed Master's garner.

A friend who is much on the trains told me that on one train upon which he was traveling a young man passed up and down tearing a leaf from a Bible he had in his hand, giving each passenger one leaf. He carefully preserved his leaf, and said they were well received. Who knows what a power there was in those leaves from God's book?

MRS. L. CRARY SADLER.

Report of Special Committee on Paine Institute, Appointed by Louisiana Conference.

Your committee to whom was referred the communication of the Commissioner of Education, relative to the work of our church in establishing training-schools for the "Colored Methodist Episcopal Church in America," would state that we have had the same under prayerful consideration, and ask to make the following statements and present the subjoined resolution:

The organization of the Colored Methodist Episcopal Church in America, by authority and under direction of our General Conference of 1870, was clearly, in the light of these succeeding years, under the guiding hand of the great Head of the church. These people have remained true to us, in the singleness of purpose, for which they were set up as a church. From their Bishops down, they have remained singularly free from all political alliances, and have held steadfastly to the one end of giving the gospel in Methodist simplicity to their people. Moreover, they have maintained their church in harmony with us in keeping the two races apart, socially, and in the marital relation. They stand for the purity of their African as we do for our Anglo-Saxon blood. Again, we can rely upon their preaching everywhere against the whisky power. They teach their people to be quiet and law-abiding citizens, and to cultivate the closest friendships with our church and the Southern people as their natural and providential allies. Their progress and enlargement are amazing, considering their start and the unavoidable drawbacks, not the least of which was the almost gross ignorance of many of those they seemed to [illegible] send out as ministers to preach the gospel and organize societies.

While all other negro churches in the South have been either directly or indirectly connected with the people North, and, as a consequence, have shared in the educational benefits by reaching unto themselves a more or less [illegible] the Colored Methodist Episcopal Church in America has had no one to look to for help, except the Southern Methodist Church. Your committee is profoundly impressed with the supreme opportunity that God has opened to our church to do a great missionary work for the negroes of the South by the establishment of these training-schools. Instead of one, and that one jeopardized for the want of a few thousand dollars, we ought to have at least three, thoroughly organized and equipped for efficient work. One of these institutes ought to be west of the Mississippi river; and we are glad to know from the commissioner that such is the purpose of the Board. We respectfully submit the following for your adoption:

Resolved, That in view of the fact that Paine Institute is jeopardized on account of the non-payment of amounts due, and the liability to failure in securing the $25,000 conditionally promised by Rev. Moses U. Paine, we heartily commend the Rev. W. C. Dunlap, Commissioner of Education, to the favorable consideration of those of our people who feel able and disposed to assist in this noble work.

Resolved, That in order to give publicity to our action, we respectfully request that this report be published in the NEW ORLEANS and Nashville Christian Advocates.

T. J. UPTON, Chairman.

The Cross.

No fact is better established than the reverence shown to the sign of the cross in almost all ages, and among almost all people. Apart from any distinctions of social or intellectual superiority of caste, color, nationality or location, it appears to have been in the possession of every people—the elastic girdle which embraced the most widely separated; the most significant token of a universal brotherhood to which all the families belonged. Diversified forms of the symbol are delineated on the ruined walls of temples and places, on natural rocks and the rudest statuary; on coins, medals and vases of every description.

There has ever been a peculiar sanctity attached to these symbols of the cross. All nations vied with each other in their efforts to show sanctity for the cross. Oh! that there was such a strife among the nations of earth in these days of so-called civilization! When the Spanish missionaries first set foot on the shores of America, they found the cross worshiped by the Indians. In every nation the cross directs the mind backward to some lost blessing, to some glorious enjoyment. It also points forward to the time when these glorious blessings and enjoyments shall be more than regained in the glorious morning of the resurrection. It looks into the background of man's vision, and sees a lost paradise of holy joy; it sees in the future more than a paradise—a heaven of eternal joy. Let us say, in the inspired language of the great apostle: "God forbid that I should glory save in the cross of our Lord Jesus Christ."

V. DE SKIPPER.

"Praise the Lord."

DEAR READERS: We feel like singing:

"Awake, my soul, in joyful lays,
And sing the Great Redeemer's praise;
He justly claims a song from me:
His loving Kindness, oh, how free!"

Yes, this wonderful, boundless love constrains us to let others know of God's dealings to us. As the glad-some new year is upon us, let us each fill our spheres, doing all with an eye single to the glory of God. We need more of this "wisdom from above, which is pure and peaceable," and that "love which passeth knowledge." We rejoice to know that our heavenly Father alone knows us altogether.

We are oftentimes tried to choose between life or death, and prefer to live and "endure as seeing him who is invisible." It makes us tremble and quake when the King of kings comes to us, and we feel our nothingness. The cross is presented to us in various ways, to make us willing to bear it for Jesus' sake. But the ministering spirits from our home above come to us, in our trying hour and link us nearer Heaven. Those ties are strong; but earthly ties bind us here to work and wait our Father's bidding. We can only say: "Thy will be done on earth as it is done in heaven."

[illegible] only through
The spirit [illegible] May,"

[illegible] with us he always [illegible]

Yesterday I finished reading "The Tongue of Fire," a volume which many of you have read. We find it plainly recorded in Acts ii. The descent of the Holy Ghost was truly a power; and those 3,000 souls saved was without a doubt the best camp meeting on record. We feel and realize the effects of that meeting yet, and look forward with rejoicing when "they shall not hurt nor destroy in all my holy mountain." How delightful to know that the "earth shall be full of the knowledge of the Lord as the waters cover the sea!"

Truly, no prayer has ever contained, or can contain, any form or feeling from our hearts as the Lord's Prayer. When we can pray it all with a sense of our helplessness and utter dependence upon One "who holds us in the hollow of his hand," then it is that all is well.

Then let us all, as ministers, editors, members of one body, ever bear with one another. Let us judge nothing before the time, and remember that we are all "unprofitable servants," doing only our duty, and give all the praise and glory to God. May we never forget to remember one another at a throne of grace, and be always found serving the Lord! With heartiest wishes to you all,

ANNA.

—JOHNSTON STATION, Mississippi.

West Monroe, La.

MR. EDITOR: At the last session of the Louisiana Conference I was placed under the revolving wheel of the appointing power, and rolled from Floyd to West Monroe, over some of the worst roads imaginable, for twenty miles, where we boarded the Vicksburg, Shreveport and Pacific railroad for this place. We moved to Floyd through as heavy rains as we generally have, and from Floyd through rain, snow and sleet. Two good brethren moved us from Floyd free of charge, for which we feel grateful. We left many kind friends at Floyd that we shall remember with the kindest of feeling. However, we meet many kind friends here who have received us kindly, and have already endeared themselves to us by the kind manner in which they received us. We found, after our travel through the sleet, on our arrival at the parsonage, a load of wood awaiting us, which was hailed with joy, especially as wife was shivering with cold. In addition to the wood, a wagon drove up, bringing a barrel of flour, a pail of lard, some sugar, rice, coffee, meal, soda, pepper, spice, bacon, a ham. Four dollars and five cents for wife to lay out, for the supplying of any deficiency for the parsonage, and a small purse for the preacher.

Now, Doctor, will it be asking too much that I ask, Would you pray that while these people minister unto us in temporal things, the Lord would enable us to minister unto them in spiritual things? Pray that the Lord will pour out his Spirit in a special manner on this charge.

Yours in Jesus,

C. T. MUNICLAND.

JANUARY 23, 1888.

A Correction.

In the address to the Louisiana Conference, in behalf of the Woman's Foreign Missionary Society, recently published in the ADVOCATE (January 19), is the following: "Our work is confined to a small territory—Shreveport district." The MS. was written with no view to its publication, and "Shreveport district" was a marginal note in pencil, only written to remind the speaker to mention that "the Shreveport district, under the management of its efficient district secretary, Miss Eliza Logan, is constantly increasing in new auxiliaries and renewed interest." In justice to the earnest labors of some of the ministers in extending our work, I beg to call attention to the following list of auxiliaries, only mentioning that several new societies have been recently reported to the corresponding secretary, adult and juvenile: New Orleans district, 7; Shreveport district, 13; Alexandria district, 0; Opelousas district, 0; Delhi district, 3; Homer district, 13.

E. J. FELLOWS.

Mississippi Brotherhood.

TREASURER'S STATEMENT.

Association No. 8 was called on the death of Rev. J. L. Forsythe, who was an active member of the Mississippi Conference Brotherhood. The following amounts have been collected: From beneficiary members, $300; from non-beneficiary members, $12—total, $312.

Our Brotherhood received a fine class of young men during the session of our late Conference. Let the honored laymen come to our help.

L. W. COOPER, Treas.

The Last Page in a Presiding Elder's Diary.

Jan. 30—5 P. M.—One month of the new year almost gone. Have visited eight pastoral charges of my district. Preachers at their post, entering with energy upon their duties. One of my *young men* says, by the grace of the Master, he intends to do a year's work that will tell in eternity. He is near fourscore, but moves around in the pastorate like a boy. I understand the Bishops want some active young men for the work in the West. I think I will tell them of him. In visiting around, he walks me down, but I am getting up in years, and that usually makes a difference. I am now fifty-three, and I don't want to be a year younger. I have visited some less this month than usual. I am afraid to walk too much; perhaps it is best, for I am apt to talk too much. I have visited eighty-seven families; prayed with many of them; have preached thirty times; read 1,000 pages in books, three pamphlets; half-dozen little poems, from twenty lines to two or three pages in length; the newspapers; the Gospels of Luke and John; some in the letters; some in Revelation; some in the Old Testament; a few hymns. I feel a little wearied, but I get home to-night at eight P. M., and will have three days to rest. Bless the Lord! I have not seen my family this year—*that is the hard part*. But if men leave their families, for a month to make bread for them, shall we who break the Bread of Life to the flock complain at a month's absence from our loved ones? Lord, save me from whining around about self-sacrifice and privations. Bless the good people how kindly they treat me! The Lord reward them! They honor thee through me.

I have one preacher, that a Presbyterian brother, who is visiting here, says ought to be in Congress.

The Jackson District Parsonage.

The Building Committee met in Canton, Miss., January 25, 1888. The district parsonage was located in West Jackson. The committee must have $1,500 besides lumber and lot. An assessment has been made, and the proper collectors notified. Child's play must cease, and every Methodist in the Jackson district should come to the help of the committee. The chairman has spent all his "pocket money" going to places to preside over the committee.

The decree has gone forth that the sheriff of Madison county shall have full power to collect and receipt all moneys. Send your money to Hon. R. H. Kemp, Canton, Miss. The necessity for building is upon us. The presiding elder has an *orthodox* family. The chairman was appointed to visit the saw-mills on the Illinois Central railroad, and solicit contributions of lumber.

L. W. COOPER, Chairman.

An Earnest Appeal.

An opportunity is now offered for an investment in a Christian work, next akin germane to Mexico, viz.: the building of a church for the Methodist Episcopal Church, South, in one of the centres of Romanism in Louisiana. Let each one whose eye shall providentially fall upon this notice, and who loves Methodism and our Lord and Savior Jesus Christ, send me promptly one dollar, and speedily a Protestant monument—a church of God—will be erected in a community where Romanism now greatly predominates. The name and the amount will be acknowledged in the ADVOCATE.

LEWIS A. REED, P. C.
GROSSE TETE ASSUMPTION
RIVER CIRCUIT, ARTHUR P. O., LA.

"Let your light so shine," says the Master. The first condition of letting a light shine is having a light. To be luminous is the first duty of the Christian. There are some people who impress you by their rectitude while they equally repel you. They send out their virtues not as the sun sends out rays of light, but as a hedgehog sends out quills. They are irritatingly good. The little girl who did not want to go to heaven if grandpa was going there, only spoke out what a great many people have felt. You have consecrated yourself to Christ, and want to begin at once Christian service. What can you do? Be a Christian. If you are a thorough Christian you will be an attractive one.—Christian Union.

Woman's Department of Church Extension.

TO PARSONAGE SOCIETIES.

February is the time for your annual meeting. Do not fail to hold it. Remember much depends upon your filling, as perfectly as possible, the blank calling for your annual report and sending it promptly to your Conference secretary. If you shall have held your meeting before these blanks reach you, be sure to call another meeting, and fill out the blank. Urge your treasurer to forward *immediately after* the meeting, the funds to be sent to Conference treasurer. Be particular upon these points, and let your reports be in the hands of your Conference secretary and treasurer before March 1, that your society may be properly represented in our annual report.

TO DISTRICT SECRETARIES.

Let each district secretary do her best to organize at least one, if not two, societies in her district in time to be reported to Conference secretary by March 1. We must have a good report at the close of this constitutional year. Let each one bend her energies to that point. Remember it depends in a great measure upon *your* efforts whether we shall be able to relieve the many cases of suffering before us and send the gospel to places now without it. This is then no light responsibility laid by God upon your hearts.

TO THE TREASURERS.

If you intend at any time to organize an auxiliary to the Woman's Department of Church Extension, it will greatly encourage us if you will make an effort to do so in time to report the society to the Conference secretary before March 1, that we may have a good start for the next year.

Blanks, quarterly reports and leaflets are sent regularly to Conference secretaries for circulation, and for the use of the societies. Societies not receiving these things should write their Conference secretary for them.

I wish to call the attention of all to my change of address. It is now 1500 3d avenue, Louisville, Ky.

LUCINDA B. HELM.

P. S.—Bishop Galloway writes me: "As your work develops, I appreciate more its great importance."

L. B. H.

Temperance.

What Prohibition Aims at.

The true object aimed at by prohibition and supporters of prohibitory laws was thus pertinently delineated by Rev. Hernick Johnson, of Chicago:

"Prohibition aims at a thing, not a man. It would smite a traffic, not a personal indulgence; annihilate grogshops, but not invade homes. See who this works in other matters. A mob is a bad thing. Prohibition says, 'Repress it.' But to repress it, it may be necessary to seize private property and destroy life; nevertheless, the mob is what prohibition is after, not the life and property. A conflagration is a bad thing. Prohibition says, 'Stop it.' But to stop it may require seizure and destruction of property in the path of the fire; nevertheless, the fire is what prohibition is after, not the property. A contagious disease is a bad thing. Prohibition says, 'Fence it in,' the house don't 'be quarantined.' But that is an interference with personal liberty; nevertheless, the contagion is what prohibition is after, not personal liberty. So the saloon is a bad thing. Prohibition says, 'Abolish it.' But to abolish it, it may be necessary to interfere with some private drinking usage; nevertheless, the saloon is what prohibition is after—not the private usage.

"Can interference with personal liberty be pleaded as against the repression of the mob? No. Can the plea of individual right of property bar the effort to stamp out a conflagration? No. Can the right to go in and out of our houses at pleasure be urged as against the restraints of quarantine? No. Neither can a private drinking usage constitute a good reason for opposing a prohibitory liquor law. If the law smites the usage in smiting the saloon, it does so only incidentally. Good citizenship will willingly bear an incidental evil for the sake of an essential and universal good. Life, in the end, will be more sacred if we repress the mob. Property, in the end, will have better securities if we put out the fire. Personal liberty, in the end, will have complete safeguards, if we stamp out the contagion. So, every interest of society and of the individual, in the end, will be better shielded, if once we say, determinedly and effectually, 'The saloon must go!'"

The Saloon and the Sabbath.

There is nothing small or modest about King Alcohol. He is not satisfied with the legal establishment of his trade, the expressed support of one great political party, and the practical allegiance of the other. The greedy monarch is now determined upon the open corruption of the Sabbath, the dearest of American institutions.

The conflict is beginning in the Eastern States. The "Personal Liberty" party has been organized by the liquor men, who claim to control many thousand votes, in New York and Pennsylvania. They aim to bring about the election of such men as shall carry forward their measures in the Legislature, the present objective point being "open saloons on Sunday." These saloon men are in earnest. They have selected as candidates for their support at the coming election, those of the Republican and Democratic nominees who are known to be in sympathy with saloon interests. And it was not difficult to secure a full ticket from both the old parties of men whom they could trust and indorse.

This plain assault upon the American Sunday has aroused the clergy, and many of them are earnest in striving to offset the efforts of this liquor organization. But where have these indignant clergymen been for the last decade? Why have they delayed so long to "come up to the help of the Lord?" The saloon has always been hostile to our Christian Sabbath. It has labored steadily, though stealthily, to corrupt and destroy it. As early as 1867, the Republican State Convention at Syracuse N. Y., passed a resolution, declaring that "No person should by law be deprived of the right of public or private recreation or pastiming on any day of the week." Why did we not hear from the clergy at this juncture? Again, in 1872, that famous Raster resolution, (explained by its author to mean the unsettling of Sunday laws), was embodied in the platform of the same political party. There was no great opposition to this next onward move of the saloon against the Sabbath. No wonder our precious institution is in danger. The liquor power is crafty. It has firmly intrenched itself on American soil, and will not go until the might of prohibition sentiment forces it to go. I am glad the battle is being put in array. There can be but one result from the final conflict, and that the "survival of the fittest". Who will stand by the Sabbath and the home?—A. K. Ehey, in Free Methodist.

The Saloon in Politics.

The [illegible] finds itself solid with [illegible] is indispensable [illegible] self solid with [illegible] saloon keeper. [illegible] obtain the votes [illegible] ment the saloon element [illegible] the vanity of the [illegible] there. Take it [illegible] obtain the votes [illegible] sion, the criminal classes. He must become familiar with all the ward "strikers" and loafers. He must be represented at the caucuses which are always held where drink abounds. He must defer to the views of men of the lowest intelligence. He must submit to platforms drawn up by demagogues and politicians. Is it any wonder that self-respecting men so often shrink from these ordeals, and prefer the obscurity of private life to a political career demanding such sacrifice and such debasement? The foreigner who lands in this country obtains his first ideas of its governmental system from the saloon. There he is introduced to the lowest intrigues of factional politics. There he is taught that the chief end and aim of politics is to make as much as possible for the "workers." There he is enlisted into one of the other of the great organizations which have reduced party politics to periodical battles for plunder, to contests for the opportunity to misgovern. There he learns that honor and principle are simply "molasses to catch flies," as a notorious politician once expressed it. There he is made to understand that he is not expected to think for himself, but that he must obey implicitly the party mandates, reverence the saloon keepers of his ward, submit himself humbly to his "boss," and on election day be thankful that he can sell his vote for a couple of dollars or a debauch on bad whisky. This is no fanciful picture. There is no considerable city in the United States in which purchased votes are not cast by the thousand at every important election, and these votes are almost invariably bought and paid for in and through the saloon.

It is absurd to expect, under such a state of things, politics can be anything but corrupt. It is absurd to look, in parties dependent upon the saloon, for enlightened patriotism, progressive politics, or any real care for the welfare of the nation.—Atlantic.

"What Shall We Say Then?"

Shall we continue and multiply saloons, in order that temperance may abound? "God forbid?" Shall government, through voters, led by political bosses, authorize and protect this foul business of liquor selling? Shall our homes and our land still be the prey of this vulture that feeds on carnage and death—on the blood and fame of our brightest and best? Have not restriction (?) and regulation been tried long enough? Are not the results appalling? Dr. Talmage says drunkenness has multiplied itself in Brooklyn five times in the last five years.

If we would see this tide of death and destruction arrested, must we not try some more positive measures? And what but prohibition of manufacture and sale can reach the case? As a practical beginning, we must remove temptation. Our method must include prevention as well as cure. We are our brother's keeper. Look at the poor victim of alcoholic thirst. Take only one case of the millions—our noble and lamented Gough. A near neighbor, one summer's day, found him on the sofa, his face buried in his hands, his wife near with a look of agony on her face. Asking what was the matter, Mr. Gough grasped his hand like a vise and said: "You think I care for you, Edward?" "Yes, you have given me many proofs of it," the friend answered. "And you think I love that little woman?" pointing to his wife. "I am sure you do, John, better than your life." "And yet," said Mr. Gough, and the beaded drops on his forehead told how great was his agony, "I would see you both dead at my feet for a glass of whisky." It was such a battle as that he met.

Is it not infinitely better to remove temptation before the appetite is formed? Whoever helps make laws or sentiment that perpetuate this curse, is more guilty than the man who stands behind the bar, than the men who make and sell. These do it with the sanction of the voter and under the protection of government. They are less culpable in part, from the lower moral plane of their education and surroundings.—Zion's Herald.

Great Safe Cure.

[illegible] Some of the greatest cures of [illegible] have been effected by the use of small sizes of [illegible] ordinary appearance. The reader will readily recall such instances, with which are Dr. Pierce's Pleasant Purgative Pellets, but these are far more effective than the large, old-fashioned pills which are so difficult to swallow and so harsh in their action. The "Pellets" are gentle and never cause constipation. For Dyspepsia, stomach and bowel derangements, they have no equal.

An enlivened heart which worships God alone, and finds Him its all, is raised above anxiety for earthly wants.

Peculiar

To tell in few important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedy of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures before unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can be said, "100 doses one dollar." Medicines in bulk and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its unparalleled record of sales, unequaled by any other preparation. Be sure to get Hood's Sarsaparilla and be induced to take any other preparation. Insist upon it.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

MISCELLANEOUS.

Tutt's Pills

REGULATE THE BOWELS.

Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are innumerable to life. Persons of a costive habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not do its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

Tutt's Liver Pills

STIR UP THE TORPID LIVER.

SOLD BY ALL DRUGGISTS, 25c.

BRADFIELD'S FEMALE REGULATOR

SPECIFIC FOR

WOMAN'S DISEASE

AND ALL IRREGULARITIES PECULIAR TO HER SEX.

A PERFECT REGULATOR AND POWERFUL TONIC.

IF TAKEN DURING THE

CHANGE OF LIFE

GREAT SUFFERING AND DANGER WILL BE AVOIDED.

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GRATEFUL—COMFORTING.

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Arr. Birmingham	3:20 a. m.	12:05 p. m.
Arr. Attalla	5:29 a. m.	2:50 p. m.
Arr. Chattanooga	6:45 a. m.	6:40 p. m.
Arr. Junction City	2:25 p. m.	2:35 a. m.
Arr. Lexington	4:15 p. m.	5:45 a. m.
Arr. Cincinnati	6:40 p. m.	7:40 p. m.

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Lv. Junction City	11:35 a. m.	12:50 a. m.
Lv. Chattanooga	4:00 p. m.	4:30 a. m.
Lv. Attalla	5:04 p. m.	5:00 p. m.
Lv. Birmingham	6:40 p. m.	6:40 p. m.
Arr. Tuscaloosa	9:30 p. m.	9:30 p. m.
Lv. St. Louis		7:00 p. m.
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No. 1.....9:10 am	No. 2.....5:00 pm
No. 3.....[illegible] am	No. 4.....7:00 am
No. 5.....[illegible] am	No. 6.....4:45 pm

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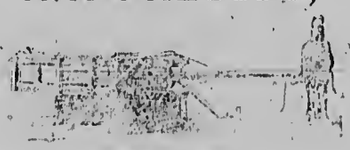

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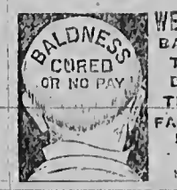

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THURSDAY, FEBRUARY 9, 1888.

Briefs.

"The only being who ever had any choice in the circumstances of his birth chose the poorest lot and the hardest fare that ever befell any man." Jesus Christ lowered the greatness of wealth by passing it by, and uplifted and hallowed the life of poverty by deliberately accepting it." That is what Rev. Mark Guy Pearse says, and it is worthy of being remembered forever.

The preacher who spends breath and consumes time in "answering objections" to Christianity would, perhaps, have better success in preaching if he would study to present the great truths of religion in plain language, and thus give the Holy Spirit a chance to make his hearers feel that there is a mighty reality in the Christian faith. Truth in plain words is the mightiest of powers.

One of the foremost evangelical preachers of our day said, not long since: "There was much danger that we might sit snugly at home, singing, 'My God, I Am Thine,' and forget the miserable millions outside." One of the most subtle and powerful temptations of the devil is on the line of turning our experiences in religion into the enjoyment of selfishness. All the tempter wants is to turn the flow of religion inward. Selfishness flows in—love flows out. The test of religion these days is in the second table of the law: "Thou shalt love thy neighbor as thyself."

A writer in the Pall Mall Gazette, speaking on the subject of "Books Which Have Influenced Me," says: "Take them all around, the Psalms are probably the best reading in the world when you are hard-hit and ready to perish." Every Christian who has seen any trouble, or who has suffered any pain of body or distress of mind, will agree to that. For consolation and comfort in trial there is no reading equal to the good old Psalms. They touch every feature of human experience in suffering; and the touch sends a current of soothing comfort through all the soul. Glorious old Psalms! What would the people of God do without them!

The Minutes of the second session of the China Mission Annual Conference is at hand, a neatly printed document published at Shanghai. From it we learn the following facts: The Parent Board has 7 mission stations, and the Woman's Board has 9 stations. Native church members, 198—probationers, 51; foreign church members, 18; ordained preachers, 3; unordained preachers, 6; total membership, 276 churches owned, 7—value $10,046 churches rented, 9; sittings, 1,575; hospital (male), 1—value, $10,000; female hospital, 1—value, $6,000; adults baptized, 40; infants baptized, 5; Sunday-schools, 10; Sunday-school teachers, 69; scholars, 653; contributed for foreign missions, $105; domestic missions, $131; parsonages (foreign), 7—value, $26,635; parsonages, native, 5—value, $3,895. In all, there are 30 day-schools, with 45 teachers, and 729 pupils. Value of school property, together with foreign teachers' residences, $106,578.

Dr. Cuyler's Church in Brooklyn has 2,309 members, and their contributions to benevolent enterprises last year amounted to $21,407.

Worldliness in the Church.

The church is *in* the world and *for* the world, but not *of* the world. Christ's words on this point can not mislead nor can they be misunderstood. He said, speaking of his church: "My kingdom is *not of this world*." Speaking of his followers, he said: "They are *not of the world*, even as I am *not of the world*." In these words not only is a plain line of demarkation drawn between the church and the world, but the nature of this separation is clearly stated, and an eminent example of it is put forth: "*even as I* am not of the world." The nature and example of unworldliness are both found in the life of our Lord. He was *in* the world, yet he kept himself free from its contaminating influences by building around himself a barrier which the world could not pass. He was *in* the world, yet he held it off by the strong arm of holy courage, and kept himself above its temptations by the censeless operation of an implicit faith in the sustaining presence of the Father.

The world and the church are as opposite as light and darkness! Indeed, light and darkness are in Scripture used as the symbols of the Church and the World. Christ said: "I am the light of the world;" and Satan is called "the prince of this world," and "the prince of darkness." The maxims and laws of the kingdom of God are the direct opposites of the maxims and laws of the world. The man who is governed by the maxims and laws of the one can not be governed by those of the other. His adherence to either government necessarily severs his connection with the other. Hence it is that our Lord said not, "Ye *must not* serve God and mammon," but, "Ye *can not* serve God and mammon." The thing is an utter impossibility. Conformity to the world unchurches everyone who practices it. Worldly people may be nominal church members, but their worldliness has already cut them off from Christ. They may attend church services and give of their money to support church institutions, but they are the withered, dead branches hanging on to the vine till a season or two more shall come around, when they will rot and fall to the ground.

Are there really such people in the church? Well, when a man can be a good church member and nobody ever suspect that he *is* a church member, it looks as though the church and the world had become tolerably well mixed. The conditions of membership in the church are so loose that men seem to occupy the anomalous position of being of the church and of the world, too. But it is only in appearance. The real fact is, that worldly people *are not* members of the true church. "Ye can not serve God and mammon." This maxim is the battle-ground where the interests of the soul for eternity are to be decided. It was on this very ground that the devil hurled himself upon the Son of God with a shock that startled the universe. And just as he took Jesus to the mountain-top and showed him all the kingdoms of the world and promised to give him all for one act of worship, so to-day he leads unwatchful people up the elevations and lifts the curtain, and fascinating worldly pleasures and the charms of worldly honors and the promises of worldly wealth blind the eyes and benumb the senses, and the dreaming soul believes the old lie—"All this will I give thee"—and falls in worship at his feet; and mammon is accepted in place of God.

How painful is the fact that people who *say* they are Christians do not believe the Word of God! The Scriptures say: "If *any man* love the world, the love of the Father is *not in* him." The Scriptures say: "*Whosoever* will be the friend of the world is the enemy of God." If these sentences are not utter nonsense, they teach that worldly conformity is incompatible with true Christian living; that a man can not be united to Christ and live a worldly life; that a woman can not be a member of the body of Christ and yet have a spirit contrary to the Spirit of Christ. These things being so, the apostle's exhortation is eminently pertinent: "*Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*"

The Real Danger.

We are accustomed to hear that, in these days, the church is *surrounded* by very great peril; that the dangers which environ her are imminent and numerous. Perhaps her foes were never more numerous, nor more alert, nor better organized than to-day. But he who looks *around* for the perils that threaten the existence of the church has not read church history aright. The greatest dangers to the church are not her outside foes, no matter how many they may be, nor evil outside influences, no matter how strong they may be. The history of the church is the simple record of her deliverance, through the providence of God, from all these things. Often and over again has she been assailed by the most powerful earthly adversaries; and in every such conflict she has won honorable victory. To the outward foe she presents an impregnable bulwark; and her *existence now* is sure proof of it.

The danger to the church is not in the fact that there are outspoken infidels in the world, but that there are infidels *in the church*. The danger is not in the open enemy, no matter how full of deceit and rage and power he may be. The danger is in the *professed friend* who is wanting in moral courage and Christian fortitude. There is not half as much danger in a quick-sighted foe as there is in a sleepy friend. The assaults of a raging world, led on by the prince of darkness, have burst in froth and spray against the bulwarks of Zion. The legions of hell have been thrown back in terrible recoil upon themselves whenever they have charged the ramparts of the church. Gibraltar stands impregnable. All the destructive engineery which the genius of man can invent; all the appliances which art and science can bring to bear; all the sapping and mining of experienced and skillful engineers; all the blazing bombs and screaming shells and whistling balls which an enemy's guns can throw can not capture it. So of the church.

There is but *one* thing that can capture Gibraltar. That is *treachery within*. It is so with the church. Nothing but treachery to her interests will ever pull down the standard of the cross. So that now, instead of watching too anxiously our outside foes, it becomes us to "search *Jerusalem* with candles." Let the garrison be inspected, and put upon most rigid discipline and exercised in the most rigorous training. The church, in this year of grace 1888, is going forth upon a campaign of larger aggressions upon the kingdom of evil than ever before; and what she needs is to put every soldier in her camp immediately upon the daily drill in the manual of heavenly arms. The undisciplined, undrilled soldier is of no more value in the battle than a civilian. He is ready to run at the first shout of the foe.

The real danger to the church is in the innumerable horde of people within her walls who do no work and no fighting for the great cause of Christ. They are the *impedimenta* whose transportation costs the outlay of the whole power of the army. Ease-loving Christians clog the chariot wheels and impede the triumphal progress of King Immanuel in his march to regain possession of his original inheritance. They are a curse.

"Curse ye Meroz, said the angel of the Lord. Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Setting Out on the New Year.

We are just getting fairly under way, as the sailors say, in the voyage for the year of grace 1888. The weather, till the last few days, has been much against itinerant and every other kind of work, unless it could be carried on within doors. The weather has much to do with man and his achievements every way. What constitutes climate but the habits of the weather; and what has more to do with the nature, powers and being of men than climate? Life is a fire which must be kept perpetually burning at almost the same heat. A change of a very few degrees in the warmth of that furnace, which every man carries within him, is fatal to the earthly partnership between soul and body. How awful to think of being swept into instantaneous death by the freezing blast, as a number of persons recently were in the Northwest! Our personal generalship is nowhere in higher demand than in combating the combined powers of the elements. We talk much of malaria, contagion and the like, but mere temperature kills as many as almost any other cause. The insidious and persistent effects of cold, damp air carry thousands to untimely graves. The patent-medicine man warns us, not without reason, to "look after that cough." But whether all his remedies are half so good for the cough as the habitual use of common sense and acquired skill in the prime art of self-preservation, is a question not difficult to decide. We should beware of getting under the weather, as the old-time folks used to say. We should keep the body well braced by a good supply of wholesome food, a plenty of sound sleep, and by habitual vigor of movement. The power of God works in us both bodily and spiritually in exact proportion to the constancy and energy with which we conform to the laws of our being.

The roads in many parts of the country have been for some time well nigh impassable, and have been no small hinderance to our traveling preachers. Still, as a militant army, they have not been inactive, but have been on the ground, and ready to give the enemy battle at many a time and place where he did not put in his appearance. But such movements on the part of an attacking army have often as great moral effect upon an enemy as would a successful battle against him. The presence of a preacher, at the time and place for preaching on a very unfavorable day, is not without its effect upon the absentees.

If much depends upon the weather and the roads, more depends upon the workers and the spirit with which they enter upon the campaign. The first impressions and the first expressions of a newly appointed pastor are apt to have a powerful effect upon him and the people to whom he is sent, and often decide the success or failure of his year's work. The people will usually be found ready to help their pastor to realize his expectations, whether good or bad. As he is to them, so they will be to him. The shadow of a disappointed preacher's face falls over all his circuit before him, and, with his half-suppressed words of dissatisfaction, prepares his people to regret us much as he that he should have been sent to them. That shadow sometimes stretches from the Conference-room across the far-off field of pastoral work. Much, very much, grows out of the mood of mind in which any work is begun.

A young preacher writes thus to his presiding elder: "I am well pleased with this circuit, and like the people very much. They all seem to be satisfied. I am doing my best, and, by the grace and help of God, I want to add many souls to the kingdom of Christ." If he does not walk in the light this year, it will not be because he is walking in the shadow of his own gloomy anticipations. For a preacher to form or express an unfavorable opinion of his work before he sees it, or after, till he has thoroughly tested its character by personal acquaintance with every part of it, is to obstruct one's own way and sow briars in one's own path. Our expectations have much to do with what we realize in both senses of the word "realize."

W. L. C. H.

Straining in Giving.

The following from the last Wesleyan, by "X. Y. Z." is so pertinent that we beg our readers to give it much prayerful thought:

This phrase—"strain them"—sticks by me. It will not be a new thing in the church—for people trying to do God's work to be strained. The best men and women through the centuries have strained themselves to do the work that had to be done for men and God. More people ought to strain themselves. I doubt whether religion has gone down to the very roots of life in any man who has not at some time "strained himself" to do good. Why should not laymen strain themselves as well as preachers, missionaries, college presidents, professors and others in like case? Why is one called to self-sacrifice and another may feel free with his "goods" and his "barns?"

It is a sad business indeed—this terrible necessity of begging the church to do its duty to Christ's kingdom—to do what it would love to do if it were truly consecrated.

One thing is certain, God's work will go on. If we will only do for this work what is easy for us to do; what costs us pin-money only; what costs no self-denial, no "strain," then we are unfit for the Master's use at such a time of the world as this; and it will come to pass with us, as has happened with others before our day, we will be counted unworthy, and our crown will be given to another.

We can't go on much longer at the old rate of giving money to God's cause in any department of Christian enterprise. In mission work and in school work we, of these Southern States, are far behind. For a million and more of members we are doing but "a very little thing." Our colleges are being strangled; our missionaries in full march are "halted" for lack of money. Oh, for revivals that open people's eyes to see what are the "signs of these times;" revivals that make men afraid of loving money as well as afraid of hell!

Heaven pity us—the million of us; most of us at ease; a few "strained" unto death; colleges hindered; the church, for the most part, asleep—"enjoying its religion!"

We suppose our Northern brethren, of the Methodist Church, understand themselves, but the composition of their General Conference is a curious mixture to us. A Bishop, or rather bishop, as a lay delegate and women as lay delegates are some things extra in the make-up of a Methodist body. The news comes now that ex-Gov. Pattison, of Pennsylvania, has been elected lay delegate by the North India Conference! Would it not save a good deal of money for all the foreign Conferences to elect their lay delegates from the United States?

According to the last statistics there are in the United States 4,601,416 Methodists and 3,729,745 Baptists.

Notes.

The opening of so many fields [illegible] Christian work, at home and abroad, is one of the sublimest acts of [illegible] providence that has ever been recognized by the world. It is an invitation to Christian consecration to [illegible] the wide range of Christ's benevolence, and to push its earnest work into every nook and corner where sin hides itself. These open doors, standing calls to every Christian man and woman to a work which gives employment to the noblest powers of the mind, and brings out the grandest results of life.

Solomon has this: "Say not thou what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this. In making comparisons between these times and the preceding times we are apt to overlook the fact that this is an *advertising* age, and that the devil is one of the most skillful advertisers on earth. He has his achievements "blazoned all abroad," and his plans "deceive the very elect." His exploits are "trumpeted to the farthest ends of the green earth," and he would have us blindly believe that the whole land is ready to proclaim him king, but the sober fact is, he is losing ground every day, and Christ's army is receiving daily recruits from every nation under heaven."

There are some people who are always "harping" on the better times that are gone forever, and the better Christians of other ages, the like of which we shall never see again. We commend to the consideration of such—if the ADVOCATE has among its readers—the following sentence from Prof. Fisher's new Church History. Speaking of the effect of Christianity in reforming the lives of its adherents in the earliest period of its existence, he says: "While the early writers laud Christianity for the effects wrought by it, in contrast with the influence of paganism, the complaints which they make of the faults of Christians show that ideal perfection is not to be claimed for the church, even in the days of its comparative purity."

Two college presidents have recently given in the Advance their opinions concerning the "Christian Influences in the Colleges of To-day." President Bartlett, of Dartmouth, says: "On the whole, the steadily increasing religious influences of the college are a matter of rejoicing, and we feel that a young man can be nowhere more safely placed, among a great company of other young men than in the college." President Seelye, of Amherst, gives his testimony as follows: "I am sure that the religious life in this college is steadier, stronger and more persuasive than it was forty years ago when I was a student here. A little more than half our number are church members when they enter, and this proportion steadily increases until generally from eighty to ninety per cent. have made profession of faith before leaving."

To the people and preachers who are looking forward to "hard times" during this year of grace, we commend the following from an exchange:

Many of our readers have Wesley's works at their finger ends, and will therefore, remember that in one of his sermons he states that for several years he subsisted on potatoes, and found that doing so conduced largely to promote that splendid health which he enjoyed. And, what is still more remarkable, in the same sermon he mentions the case of a man known to him, and connected with the foundry, who actually supported himself on a weekly pennyworth of parsnips, and with the addition of the water in which they were boiled, was all the food and drink he consumed during the entire week. It is clear that if it be impossible for the people to increase their incomes, it is possible enough for them greatly to reduce their expenditure, and at the same time really improve their health, to the nothing of their morals.

There is a thought which came while meditating upon our Lord's parable of "The Vine and the Branches," which is a thought of some moment. A person acquainted with vines knows that a dry, sapless, dead branch may retain its connection with the vine for a long time after its life is gone. He knows, too, that the agencies which contribute vigor to the living branches are the very agencies which bring rottenness to the dead branch. The flow of life is *from* the vine *to* the branches. When the channel is open, then, showers and dews and sunny days bring increased vigor and fresher life. If the channel is closed, then, showers and dews and sunny days are the messengers of decay. In the true religious life faith keeps the channel open, and the life of Christ in the soul eliminates from the means of grace and the ways of Providence whatever can be assimilated by the spiritual nature, and growth and fruit are assured. But where this supreme faith is wanting, these very means of grace and ways of Providence hasten the decay to the "very rottenness and repulsive horror of spiritual death." Hence we ought to be sure that we have a vital connection with him who said, "I am the Vine, ye are the branches."

Personals.

When Bro. McCoy, of the Alabama Christian Advocate, advertised for a poetry-eating cuty, we thought it was a joke, but the way original rhyme has been pouring into this office lately shows that Pegasus is on a rampage equal to any he ever took in the olden time. Is this to be a year of poetic affliction? Shades of Parnassus!

We learn from the Greenville Democrat that Sister Theobold, whose death was reported last week, left by her will $1,500 to the Methodist Church in Greenville, Miss., and $1,000 to Grenada Female Collegiate Institute, and $250 to a religious fund in Louisville, Ky.

The postoffice address of Rev. R. P. Mitchell is Durant, Miss.

Mrs. Cornelia S. Anderson, of the Weston Auxiliary, of the Woman's Missionary Society of the Mississippi Conference, is teaching in the Laredo Seminary, Laredo, Texas. She is the daughter of Bro. Sharborough, formerly of Mississippi Conference, and sister to Rev. M. Sharborough, of California. This auxiliary hopes to furnish workers for the Japan mission.

Prof. Asa Gray, the eminent botanist and professor in Yale College, died of paralysis, January 30.

W. W. Corcoran, the venerable philanthropist of Washington City, was born the year before Gen. Washington died, and has known all Presidents from Jefferson down to Cleveland.

The English Baptist Union have at last been compelled to accept Mr. Spurgeon's withdrawal, as he persists that when he withdrew he just meant to do that thing.

This sentence from a private note of a brother who has gone an entire stranger to a new work sounds exceedingly well: "The Lord is blessing these good people. Well trained by former pastors, they provide liberally for the preacher in charge. I love these people and this work." That brother has religion enough to see the good in his new field, and we predict he and his people will have a year of grand success.

L. D. Palmer, business manager of our Publishing House, has resigned his position, and David M. Smith has been appointed in his place.

Edward W. Winfield, son of the late Dr. A. R. Winfield, has been licensed to preach by the Quarterly Conference of the First Church in Little Rock, Ark.

Bro. Bowen reports a fine revival in progress at Greenville, Miss. Several have been converted, and the meeting is going forward with good prospects.

Bro. Gotshall, the Kansas City missionary, has brought us under obligations for copies of the Kansas City Times, in which are given accounts of the great revival under Jones and Small. Read what that paper says of that meeting on this page.

To-morrow—February 10—is the birthday of the ADVOCATE. We received a lyric for the occasion; but it came too late for insertion.

A new book, on "The Evolution of Episcopacy and Organic Methodism," is about to be issued by Rev. T. B Neely, D. D., of the Philadelphia Conference, of the Methodist Episcopal Church.

Louisiana Conference Apportionments for 1888.

WIDOWS' AND ORPHANS' FUND.

New Orleans district		$1,133
Delhi	"	600
Opelousas	"	635
Shreveport	"	635
Homer	"	665
Alexandria	"	332
Total		$4,000

MISSIONS.

	Foreign.	Domestic.
New Orleans district	$2,000	$700
Shreveport "	1,000	360
Homer "	1,000	360
Delhi "	900	315
Opelousas "	800	315
Alexandria "	300	150
Total	$6,000	$2,000

CHURCH EXTENSION.

New Orleans district	$ 593 75
Shreveport "	343 75
Homer "	343 75
Delhi "	322 50
Opelousas "	284 75
Alexandria "	212 50
Total	$2,100 00

BISHOPS.

New Orleans district	$320
Delhi "	115
Opelousas "	145
Shreveport "	135
Homer "	135
Alexandria "	70
Total	$850

The apportionment for education is the same as that for Bishops.

Father!!

Your poor wearied wife losing sleep night after night nursing the little one suffering from that night-dread to children and horror to parents, croup, should have a bottle of Taylor's Cherokee Remedy of Sweet Gum and Mullein, an undoubted croup preventive and cure for coughs, colds and consumption.

Items of Interest.

Four thousand boys, from nine to fifteen years, have been incarcerated in Cook county jail (Chicago) since 1881!

Sixty-five years ago the friends of Christ agreed to unite on a certain day in concerted prayer for the revival of religion in our colleges, and the day has been observed ever since.

In the New York Postoffice $15,000 worth of stamps are sold every day. In one year the sales average twelve tons of stamps, 250 tons of postals and 180 tons of envelopes.

The Pension Appropriation Bill, introduced in Congress the other day, calls for $80,275,500, an increase of $4,000,000 over last year.

The average salary of the ministers of the Southern Presbyterian Church last year was $552.

Dr. John Hall's Church, in New York City, supports three missions, for which the church recently raised $12,000. Some churches ought to be imitated by some other churches.

The General Conference of the Methodist Episcopal Church will meet May 1, in the Metropolitan Opera House, New York City. It numbers about 450 members.

According to Dr. Dorchester there are in the United States, 112,711 churches, 81,851 ministers and 12,132,651 communicants. Since 1850, the population has increased 152 per cent., and the communicants 213 per cent. There is one church for every 518 people and one minister for every 692 people.

The value of the gifts and money received by the Pope in honor of his jubilee, it is thought, will reach $20,000,000, and will be used in propagating the Romish faith.

The high license law in Minnesota has closed the doors of 1,600 saloons. St. Paul's drinking places have dwindled to one-half their former number.

A Mrs. Spring, of Liverpool, has gotten up a jubilee petition of the women of England to the Queen on behalf of closing the saloons on Sunday. The petition is seven miles long, and contains 1,132,608 signatures of women above sixteen years of age. There is no telling what a woman can do.

The mineral out-put in the United States in 1887 was the largest of any country in the world, reaching the enormous sum of $462,000,000.

The printer's bill for publishing the Louisiana Conference Minutes is due, and preachers are expected to forward at once their *pro rata* for its settlement.

The Kansas City Times has the following in regard to the meeting of Jones and Small, recently closed in that city:—

The Georgia revivalists, Sam Jones and Sam Small, have just concluded in Kansas City the most remarkable series of meetings in their experience. They have been here twenty-nine days and the attendance has averaged over 10,000 daily. The total attendance has been not less than 300,000. The conversions can not be reckoned because an unknown proportion did not come forward openly at the meetings.

It can only be said that the number runs up far into the thousands. Something which has probably not happened in connection with any other revival is that hundreds were converted by reading the newspaper reports of the sermons. All through Missouri and Kansas and in other States where the circulation of The Times is extensive, the effect was felt.

Accounts and comments have been pouring in, telling of the wonderful hold the sermons have taken on the popular mind. It is not beyond the fact to state that a million people have read them. The ministers of the city have indorsed the work and have lent their aid in every way. It has been a general, united, fruitful crusade for Christianity.

The work of Sam Jones is less temporary than that of any revivalist we have had here. The sentences he hurls out catch and stick. People go away and repeat them, think over them and preserve them. They become proverbs and remain for good.

Educated men, who have gone to scoff, if they did not remain to pray, at least were impressed with the earnestness of the eloquent Georgian. Many of them went again, some more than twice or three times. They felt the effect of straight, unartificial speech.

The meetings have been phenomenally successful and the effect seems likely to be phenomenally durable. The Times feels that the visit of these men has been an unmixed blessing to our city.

Books and Periodicals.

BOOKS.

AUNT PEGGY, AND OTHER POEMS. By T. A. S. Adams, D. D. Published by L. D. Dameron, St. Louis.

This is the second edition of this little book, and is evidence of the appreciation of the reading public. Dr. Adams is too well known to the readers of our paper to need any commendation from us at anything he writes, whether prose or poetry.

OUT OF EGYPT INTO CANAAN. By Martin Wells Knapp. Cranston & Stowe, Cincinnati. Price, eighty cents.

The author spiritualizes the journey of the Israelites from Egypt to Canaan, and applies it to the Christian course on earth. The book is good to the use of edifying, and will doubtless be helpful to many sojourners in this vale of tears.

CHRISTIAN GROWTH. By Dr. Fitzgerald, of Nashville Advocate. Price, ten cents.

This is a helpful little book for devotional reading, and will stimulate you and encourage you and benefit you in several other ways.

THE PREACHER AND THE RECTOR—TOKEN RELATION. By Rev. R. Abbey. With an introduction by Bishop Galloway. Southern Methodist Publishing House, Nashville. Price, five cents.

This is a companion to the author's "Priest and Preacher," which was published some months since and extensively read. This tract is a convincing argument against the pretensions of high churchism, and should be read by everybody.

LETTERS, SENTENCES AND MAXIMS. By Lord Chesterfield. With a critical essay by C. A. Sainte-Beuve. G. P. Putnam's Sons, New York; Eyrich's book store, 150 Canal street, New Orleans.

This beautifully gotten up little book belongs to the "Knickerbocker Nuggets" Series. Lord Chesterfield's letters have been before the public for more than a century, and are still the standard upon many points of good breeding. While the morality of many of his teachings is very questionable, on some points he is as strong against wicked practices as the most moral could wish. Take this: "People who swear never contribute in any degree to give the company they are in the denomination of good company. The practice, besides that it has no one temptation to plead, is as silly and as illiberal as it is wicked."

PERIODICALS.

—The Mouteaglean, for January, is late, but has a good table of contents. R. A. Clark, Nashville, Tenn. Price $1.

—The Book Buyer, for February, has a fine summary of the latest American and foreign literature. It is published by Charles Scribner's Sons, New York. Price $1 a year, 10 cents a copy. This is a valuable monthly to all who are getting up libraries, whether they be individuals or societies.

—Pulpit Treasury has sermons, editorials, exegesis, pastoral work, Sunday-school cause and many other interesting matters. This monthly is growing in favor with us. J. Sanderson, D. D., is the managing editor, E. B. Treat, 771 Broadway, N. Y., is publisher, and the price is $2 50 Clergymen, $2.

—From William F. Johnston, 308 Decatur street, New Orleans, we have received the following pieces of sheet music adapted to piano or organ: Golden Spray, fifty cents; Mary's Delight Mazurka, thirty cents.

—Minutes of the third session of the Mexican Border Mission Conference. Edited by Robert W. MacDonell.

—Wide Awake, for this month, is as splendid a number as we have yet seen of this superb monthly for young folks. The editors seem to know exactly what sort of reading young people need; and D. Lothrop & Co. know exactly how to get it up in attractive form. D. Lothrop Company, Boston. Price $2 40.

—The Forum, a monthly review of living subjects. Contents for February, 1888: I.—The Government and the Telegraph. Senator S. M. Cullom.—An argument for a telegraph system controlled by the government, but not for a government monopoly. By the author of the bill now pending in the Senate. II.—What Shall the Public Schools Teach? Prof. W. T. Harris.—An argument for the public school system substantially as it is, from the point of view of the practical public instructor, being the second article in this series. III.—How Protection Protects. Representative William D. Kelley.—A thorough statement of the protectionists' position in the approaching campaign, and the reasons therefor. IV.—The Sky. Prof. John Tyndall.—The result of his recent observations taken on the Alps, with special reference to atmospheric colors. V.—Books That Have Helped Me. Judge Robert C. Pitman. The concluding article of this series. VI.—The Mechanism of the Singing Voice. Dr. Austin Flint. The result of many years' especial study of the organs used in singing. VII.—My Religious Experience. Monsignor T. S. Preston.—An explanation of the unusual transition in middle life of a man reared in Protestantism in New England to the Romish faith. VIII.—The Torrid Zone of our Politics. Murat Halstead.—An argument, and statistical tables to show that the Southern Democrats are not national in their aims or tendencies. IX.—Bribery and its Near Relatives. Rev. Dr. C. A. Bartol.—An argument to show that certain methods for the suppression of vice are indefensible. X.—The Cause of Irish Discontent. Julian Sturgis.—A statement from an English point of view to show that the cause of Irish discontent lies deeper than dissatisfaction with the landlord system. XI.—Impediments to our Domestic Commerce. Darius Lyman, late Chief of the Navigation Bureau of the Treasury Department.—An explanation of the unnecessary impediments to our coastwise trade imposed by our navigation laws, and suggestions concerning their removal.

There is no important public question that will come forward during the presidential campaign but will be discussed on both sides by the highest authorities in the pages of the Forum.

St. Nicholas, for February, will capture all the young folks and not a few of the older people. Mrs. Burnett finishes "Sara Crewe" in this number, and John Preston True begins "Drill—A Story of School-boy Life." Mary Mapes Dodge makes a first-class monthly for boys and girls. Century Company, Union Square, N. Y. Price $3

—The Pearl of Days is a monthly devoted to the protection and interests of the Sabbath, and proves its devotion in a strong and attracting manner. W. B. Ketcham, 71 Bible House, N. Y. Price $1.

—The Eclectic Magazine, for this month, opens with an admirable article from Nineteenth Century by the Duke of Argyll, on "The Power of Loose Analogies," in which the Duke gives the scientific unbelievers some nuts to crack, and some things to think about. Following this are twenty or more articles, of more or less importance, from authors who have a large share of public attention. This monthly always presents a good resume of foreign literature, and is well worth its price ($5). Published by E. R. Pelton, 25 Bond street, New York.

—We have received Gregory's Annual Illustrated Retail Catalogue of Warranted Seeds. James J. H. Gregory, Marblehead, Mass. Free to all.

—Appleton's Literary Bulletin contains a large list of new books and forthcoming books. D. Appleton & Co., New York.

Mississippi Conference Brotherhood Notice.

The following brethren are appointed on the Executive Committee for the year 1888: T. B. Holloman, chairman, Crystal Springs; C. G. Andrews, D. D., Jackson; W. H. Huntley, Flora; W. E. Ballard, Bolton; R. S. Woodward, Yazoo City.

W. B. LEWIS, Pres.

CANTON, Mississippi.

Last year 202 persons were hanged in the United States. The law hung seventy-nine, and "Judge Lynch" hung 123.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

Be prompt in sending amount due for your quota of Louisiana Conference Minutes, as they are ready for distribution.

The Revised Version gives an entirely different meaning to an oft-quoted passage in Psalms lxviii: "The Lord giveth the Word: the women that publish the tidings are a great host." Now, we suppose that all who favor women preaching will favor an early adoption of the Revised Version, and all who are opposed to it will say, "Let us stick to King James' Version."

PHYSICIANS' pains are usually the effects of kidney troubles. Cure yourself by taking Dr. J. H. McLean's Liver and Kidney Balm.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

A cat's eyes are said to be largest at midnight. We never made any examination, but we are positive that its voice is about seventeen times larger at that hour than at any other period during the twenty-four.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"Can February March?" asked the punster, with a sickly smile. "Perhaps not," replied the quiet man, "but April May."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Louisiana Conference Minutes.

The Committee on Publication of the Minutes of the past session find that to pay for publication the assessment to each charge will be one-fifth of the apportion for Bishops for 1887. Pastors will please take this collection immediately, and forward same without delay. If prompt attention is given, the Minutes will be ready by February 15, and distributed promptly, prepaid.

T. K. FAUNT LEROY,
HUGH JAMIESON, JR.

MISCELLANEOUS.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 51
On river risks	7,531 82
On marine risks	7,518 19
	$372,350 55
To add—Unearned premiums of 1886	70,812 00
Total premiums	$443,392 55
To add—Interest and profit and loss	30,850 74
Total income	$474,243 29

To deduct: Losses paid—

On fire risks	$164,318 52	
On river risks	5,811 48	
On marine risks	1,457 50	
Total losses paid		$171,587 02
Return premiums, cancellations and commissions	24,665 28	
Reinsurances	30,215 50	
Taxes and licenses	4,431 16	
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,067 11	
Total disbursements		$334,972 09
Surplus		$139,271 20

ASSETS

At their Market Values:

Cash on hand	$69,873 17
$25,000 United States 4 per cent. coupon bonds	31,468 75
$119,000 city of New Orleans consolidated bonds (Louisiana issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 60
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	30,629 98
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,573 24
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$459,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,711 86
Dividends unpaid	4,189 05
Reserved for unexpired risks	83,897 75
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,503 62
Balance (exclusive of dividend of July, 1887)	12,373 45
	$459,684 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILLER BAUER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. DUCROS, Notary Public,
148 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street.

P. O. Box 3089. NEW ORLEANS, LA.

JENKINS' HOUSE,

NOW OPEN

For the reception of Permanent and Transient Boarders.

Cor. ST. CHARLES AND POYDRAS STS.

Entrance, 151 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.

What Choirs Need.

ANTHEM BOOKS.

Emerson's Anthems of Praise, $1; per doz. $9.
Perkins' Anthem Harp, $1 25; per doz. $12.
American Anthem Book, $1 25; per doz. $12.
Dresser's Sacred Selections, $1 50; per doz. $13 50.
Lang Bro. Hosanna, $1; per doz. $9.
Sanford's Choir Accumulator, $1; per doz. $9.
Vox Jubilo, (New) Paine, $1; per doz. $9.
Dow's Response and Sentences, 80c; per doz. $7 50.
Perkins' Easy Anthems, $1; per doz. $9.
and many other Books suitable for this and all descriptions.

Singing Societies and Clubs need

Choruses Books, as Emerson's Chorus Book, $1.
Perkins' Glee and Chorus Book, $1.
Apograph, Zerrahn, $1.
Clement Selections, Emerson, $1.
Also the Choruses of the Oratorios, (See Lists.)

Cantatas (Sacred), as Mendelssohn's Christus 40 cts.; Rheinberger's Christgotama, $1; Three Holy Children, (Stanford, $1; Fair Melusina, Hofmann, 75; Wreck of the Hesperus, Anderton, 75 cts.; Battle of the Huns, Zadlner, 80 cts.

Cantatas (Secular), Joseph's Bondage, Chadwick, $1; Ruth and Naomi, Danecrik, $1; Rebecca, Hodges, (easy) 65 cts.; Esther, Headley, (easy) 50 cts.

Also more than a hundred Masses, containing the best and newest of sacred music.

Any Book Mailed for Retail Price.
Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

RELIGIOUS BOOK DEPOSITORY,

94 Camp Street.

	Cts.
Prayers for the Use of Families, by Dr. Scudder	55
Martin's Fault and Mary's Choice, two sermons by Rev. B. Q. Mallard, D. D.	25
Fifteen Objections to Church Entertainments	10

Send for Catalogue of Bibles.
Send for Catalogue of Color Books.
Send for Catalogue of Small Libraries.
Send for Catalogue of the Pansy Books.
Send for Catalogue of Sabbath-school Requisites.
Send for Catalogue of Christmas Cards and booklets.
Send for Plan of getting the choice Periodicals by the month.
Inquire about Hymn Books, Devotional Books, Library Books, or any Religious Book.
Tell UNION SCHOOLS and your PRESBYTERIAN FRIENDS, BAPTIST FRIENDS, EPISCOPAL FRIENDS, they can get all their books like at Publisher's prices; and don't forget it yourself!

See my column advertisement in this paper, of November 17, 24, December 1 and 8.

E. S. UPTON, New Orleans.

"In Time of Peace Prepare for War."

Now is the time to order your Winter Supply of

WOOD and COAL.

Contracts made now at SUMMER PRICES will be filled whenever desired by customers.

We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.

We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.

R. E. CONNERLY,
Lee Circle Coal and Wood Yard,
266 ST. CHARLES ST., NEW ORLEANS.

BROWNE & JENKINS,

DESIGNERS AND DECORATORS IN

WALL PAPER,

174 CAMP STREET, NEW ORLEANS.

Write for prices. Samples sent to country free.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Wade, of Virginia, who will have the discipline of the College, and Prof. D. F. Bobille, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured in the Literary, Music and Art Departments.

Annual rate of board and tuition from one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

T. M. GRACE, President.

MISCELLANEOUS.

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D. H. Holmes.
SPRING, 1888.

We have now on exhibition a very CHOICE SELECTION of China, Pongee and Foulard SILKS, in original and exclusive designs. Full assortment of Plain Colors in all the new tints.

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French, Scotch and American Ginghams, Tennis Cloths, French and American Sateens, French Organdies, and Batistes.

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SILKS AND VELVETS.—No such reductions ever offered before. Good Black Silk, 50c; reduced from 75c. Brand Cord Black Silk, $1. Reductions in Colored Silks are worth attention.

CLOAKS! DOLMANS!! NEWMARKETS!!!—Every wrap now less than cost. *Worth your while to come and see us.* Fine Newmarkets, $4; reduced from $6 50. Fine Newmarkets, $6; reduced from $9. Fine Newmarkets, $10; reduced from $15.

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A Handsome Family Bible, bound in Morocco, Gilt-edge, 2,000 illustrations, Family Record, etc. This Bible retails for $10 and $12. I have 50 of them on hand, and will close them out at $5 each. Some Bibles in American Morocco or Arabesque for $4.

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SPECIAL ANNOUNCEMENT.

The Cincinnati Commercial Gazette
FOR THE YEAR 1888,

Will cover a period of great importance IN BUSINESS AND POLITICS.

The election of the nominee of the Chicago Convention, June 19, 1888, means:

The Protection of American Industry;
The Protection of Our Coasts against Foreign Pauper;
The Maintenance of American Ideas in All Things Honesty and Economy in All Departments of Government—National, State and Municipal;
In Elections a Fair Vote and an Honest Count.

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Is the true policy for American Labor. Fair Pay for Fair Work insures a Home Market for Home Products of all kinds.

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JEWELERS AND OPTICIANS, New Orleans.

Our Young People.

"THE DOT UPON THE I."

By M. W.

Dr. Tyng related the following incident to his Sunday-school in the Epiphany Church, Philadelphia, many years ago:

In Russia's far-off frozen clime
There lived a lovely child;
The Lord in deeds and words of love
His tender heart inclined.

He loved to hear his parents read
In God's most holy Word,
And treasured up within his breast
The blessed truths he heard.

This little boy was very sick.
And when about to die
He called his father to his side,
And said, "I want to buy

"Bibles to send to heathen lands,
Where they know not the Lord;
That they may all read for themselves
In his most holy Word.

"I can not send whole Bibles there,
Perhaps not one sheet word;
But I would like to give some help
To spread its truths abroad.

"Those three bright pennies in my box
I think a type would buy
To print in Christ's most holy name
The dot upon the *i*."

The stricken father did not fail
Those little coins to send.
O children, think how many coins
In wanton waste you spend!

Christ will receive the smallest gift.
When dollies tempt your eye,
Think of the little Russian boy's
Small dot upon the *i*.

—Children's Work for Children.

MR. EDITOR: Having seen so many pieces published in the young folks' column of the ADVOCATE, and seeing none from this part of the country, I resolved to see if you would publish a few lines from me. I do not feel that I have anything to interest any of the little correspondents of the ADVOCATE. I live on the Chicasawhay river, near the little town of Leakesville, which I think is a very beautiful country, which is one of the most beautiful pine regions. We have a Sunday-day-school at Leakesville. Our preacher for this work is Bro. J. B. Baldwin. He was on this work last year; and we all like him very much. I will answer Bettie Carruth's question: Where in the Bible is the most beautiful chapter found? It is Psalms xxiii. I will ask the young folks a question: Where is "gold" first spoken of in the Bible? I will close with many good wishes to the ADVOCATE.

Respectfully,

EUGENE BRELAND.

LEAKESVILLE, Mississippi.

MR. EDITOR: I enjoy reading the cousins' letters so much, and as no one has written you a letter from here, I thought I would write and tell you about a quilt Aunt Annie is making to get money for the church. She calls it an autograph quilt, and anyone who pays a dime will get their name on it. I am helping her to get the names. She says when she gets it finished she is going to give it to the preacher's family at Edwards, Miss.; so, now, if any of the cousins, or any of your readers, who feel an interest in church work, will enclose a dime to Miss Annie Bolls, Smith's Station, Miss., she will put their name on the church quilt. I hope you will print this, so grandma will see it, as it is my first letter to a paper.

Your little friend,

ALICE LEE BOLLS.

SMITH'S STATION, Mississippi.

MR. EDITOR: Here I am again seeking admittance to your columns, this time to return thanks to the kind friends who have contributed to my missionary quilt. The names I've placed on my roll of honor, which you will please publish:

Mrs. R. B. Woolfley, New Orleans, La.: Mollie and Bernie Doyle, Serepta, La.: Miss Ella Barkham, Markesville Miss.; Miss Mattie Decker, Jackson, La.: Miss Judson Hill, Carrollton, Miss.: Lea D. Jones, Refuge Miss. Now, in conclusion, I'd ask if there are not other friends of the missionary cause who, not having seen my other letter, would like to contribute to my quilt? To them I would say that scraps of silk, satin and velvet will be very acceptable, and also embroidery silk.

Your little friend,

MADIE R. MOSS.

WINONA, Mississippi.

MR. EDITOR: Conference sent my grandpa back here. My mamma, sister and I live with my grandpa and grandma. We like this place very much. It is filling up with nice families. I want to tell the little cousins what a nice present my grandpa gave me Christmas. A nice box of tools; and I have been trying my hand on some toy furniture; and Mr. Editor, if you get in a tight for a carpenter, you may telegraph for your little friend,

OSCAR HUNTER.

GALLMAN, Mississippi.

MR. EDITOR: The dear old ADVOCATE is a weekly visitor to our home. I love to read the children's column. I am going to school now. I have eight studies. I will tell you the names of them: Arithmetic, grammar, geography, physiology, history, algebra, composition, rhetoric and spelling. My teacher's name is Mrs. McCormick. I like her very much, she is so good and kind to me. I am a member of the Methodist Church. Bro. J. S. Parker is our pastor. I like him very much. I will ask the cousins a question: What is the shortest chapter in the Bible? I will close. Wishing to see this in print, I remain,

Your friend,

ANNIE H. MIDDLETON.

BENTON, Mississippi.

MR. EDITOR: It has been some time since I wrote to the dear ADVOCATE, so I thought I would write again. I am going to school, and like to go very much. I study arithmetic, geography, spelling and reading. I have a brother going to Kavanaugh College. He is studying for the ministry. I will be so glad when school closes, so he can come home to see us. Hoping he will see my letter in print, I remain,

Your little friend,

PEARL H. MIDDLETON.

BENTON, Mississippi.

THE OLD-FASHIONED GIRL.—She was a little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours of play, and enjoyed herself to the fullest extent. She never said to her mother, "I can't—I don't want to," for obedience was to her a cherished virtue. She arose in the morning when called, and we do not suppose she had her hair done up in curling papers and crimping pins or banged over her forehead. She did not grow into a young lady and talk about her beau before she was in her teens, and did not read dime novels, nor was she fancying a hero in every plow-boy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang nor used by-words. She did not laugh at old people nor make fun of cripples. She had respect for her elders, and was not above listening to words of counsel from those older than herself. She did not know as much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old, and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose up in the morning happy and capable of giving happiness. And now, if there is an old-fashioned girl in the world today may, Heaven bless and keep and raise up others like her.—Bishop Cosgrove.

NELLY'S WORK.—All by herself lives old Mrs. Webster. She is almost blind, and her limbs are drawn up with rheumatism, but she is a good woman, and has many friends who like to visit her and carry food and put her room in order. Among these is Nellie, who goes every day as soon as school is out. She doesn't make the bed or sweep the room, for she has not learned to do that work yet, but she carries a little Psalm-book in her hand, and sits down on the cricket at Mrs. Webster's feet, and reads the sweet, comforting words.

"It is better than my daily bread," the old lady says. "Yes, it is my daily bread!"

And when Nelly goes away, she lays her hand upon her head, and prays, "God bless you!"

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Household.

What to Teach Our Daughters.

The Charleston Dispatch relates that at a social gathering some one proposed this question: "What shall I teach my daughter?" The following replies were handed in:

Teach her that one hundred cents make a dollar.

Teach her to arrange the parlor and the library.

Teach her to say "No," and mean it, or "Yes," and stick to it.

Teach her how to wear a calico dress, and wear it like a queen.

Teach her how to sew on buttons, darn stockings and mend gloves.

Teach her to dress for health and comfort as well as for appearance.

Teach her to cultivate flowers and to keep the kitchen garden.

Teach her to make the neatest room in the house.

Teach her to have nothing to do with intemperate or dissolute young men.

Teach her that tight lacing is uncomely as well as injurious to health.

Teach her to regard morals and habits, and not money, in selecting her associates.

Teach her to observe the old rule: "A place for everything and everything in its place."

Teach her that music, drawing and painting are real accomplishments in the home, and are not to be neglected if there be time and money for their use.

Teach her the important truism: That the more she lives within her income the more she will save and the further she will get away from the poor-house.

Teach her that a good, steady, church-going mechanic, farmer, clerk or teacher, without a cent, is worth more than forty loafers or non-producers in broadcloth.

Teach her to embrace every opportunity for reading, and to select such books and periodicals as will give the most useful and practical information in order to make the best progress in earlier as well as later home and school life.

A STORY FOR WIVES.—A wife once retired for the night, worn-out and petulant because of her many cares and her husband's absence when she thought he might have been at her side. After a time he came home, sat down to his desk, and worked long and hard at his accounts, while she lay looking out at him, and feeling angry that he seemed wholly unmindful of her. When he had laid away slate and books she saw him unlock a drawer, and take from it a picture, which he lingered lovingly over, tenderly kissed, and then replaced. Her woman's curiosity was roused, and she determined to know more of the matter. So, while he was getting ready for bed, she feigned sleep. He soon slept soundly, and then she crept from her place, like a thief in the night, took the keys, unlocked the desk and drawer, and found that her husband had been kissing a picture of herself, which was taken when they were first married. Then she was chagrined and mortified because she had not been a more loving wife, and went back to bed with new resolutions formed. In the morning she put on a wrapper that was clean and very becoming, a collar and bow, and carefully brushed her hair. When her husband came in to breakfast, he looked at her, caught her in his arms, and kissed her. Then he asked the children if the little mother didn't look pretty. She was wise enough not to forget the lesson.

THE SECRET OF SUCCESS.—I was conversing with a clergyman, who I knew had been very successful in his ministry, and I asked him something as to his methods, and as to the principles he had found most effective. His answer was a modest and remarkable one. He said: "You know I do not consider myself an eloquent man; you know I am not; I do not think I have any particular kind of talent, but I have an unlimited belief in the power of the Word of God. Any instrument I endeavor to wield, I make it, by constant prayer that I shall always wield it discriminately, carefully, pointedly, and, as the consequence of being able to do that, I have had it said to me, 'That text went through me like a knife.'" That is what we want to produce, that the "sword of the Spirit, which is the Word of God," should be a sword to the heart.—Observer.

MISCELLANEOUS.

Why You Feel

So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

"The Life of the Body."

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

Ayer's Sarsaparilla stands "head and shoulders" above every other Alterative and Blood Medicine. As proof read these reliable testimonies:

G. C. Brock, of Lowell, Mass., says: "For the past 25 years I have used Ayer's Sarsaparilla. In my opinion, the best remedial agencies for the cure of all the diseases arising from impurities of the blood are contained in this medicine."

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JAMES VICK, SEEDSMAN,
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Marriages.

WADDILL.—At the Methodist parsonage, Raymond, Miss., January 24, 1888, by Rev. W. E. Ballard, Dr. T. F. Watson and Miss Lee Waddill, both of Raymond, Hinds county, Miss.

HAEVELL—HAEVELL.—In Forest, Miss., January 24, 1888, by Rev. C. McDonald, Col. C. B. Perry to Miss Mollie Haevell.

HICKEY—HICKEY.—At the boarding-house of Miss. Mattox, in Franklinton, Washington parish, La., January 26, 1888, by Rev. A. C. Bowers, Prof. Badamio T. Hickey, of Mississippi, to Miss Grade C. Hickey, of District of Columbia.

HARRISON—HARRISON.—At the Methodist church, Oak Ridge, Warren county, Miss., January 26, 1888, by Rev. R. Bradley, Mr. M. M. Harrison and Miss Bertie Harrison.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, six cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

PARKER—GEORGE W. PARKER was born in Jackson, Miss., August 18, 1835. At the age of twenty-one he moved to Vicksburg, but soon after the war, he moved to Yazoo City, where he lived until his death, which occurred November 15, 1887, at the residence of his father-in-law, about seventeen miles above the city. About fifteen years ago he united with the Methodist Episcopal Church, South, and continued a member until his death. He always responded liberally to every call of the church made, and always seemed glad that he was able to meet these demands. While the writer was pastor, Bro. Parker was one of the stewards, and always tried to be at his post of duty. He was twice married—both times was very fortunate in securing excellent Christian ladies for his companions. He leaves one child by each marriage. He was an affectionate father, and a most devoted husband; thoughtful and generous, he provided liberally for all their wants. Nothing that money could procure was wanted to complete their happiness. Bro. Parker has gone, never to be seen in his accustomed places again. But of his last days the writer knows but very little, as he has met him only once since he closed his pastorate in Yazoo City several years ago; but he trusts all was well with him in his last days. And may the grace of God sustain the widow and orphans in this their bereavement!

W. B. BALLARD.

BRADLEY—A. A. BRADLEY was born October 15, 1854, and died January 1, 1888. Born! Died! The history of the generations "gone before." Heart-strings broken; tears shed; many endured; spirits ripened for glory by being permitted to become partakers with their Lord of his sufferings. A father's staff removed, a mother's idol overthrown, a brother's companion taken, a sister's pride laid low in the dust! And such is life here! The morning breaks on the other side. There the hill-tops are already resplendent with its glimmering light. When we enter, "through the gate," into "the city," we will know as we will know. Some beams of that light divine reached here. The storm brightens; heaven draws near. Look up, sorrowing ones! Onward, forward. The rainbow of hope is the way, and soon, if faithful, we will, with the loved and lost, come to the joy of your Lord."

C. D. VAN VALKENBURGH.

ROSE—Died Sunday, January 29th, at the parsonage, the infant only son of the pastor of the Church in Tyler, Rev. H. Rose, aged twenty-one months. He was not the idol of his parents. His presence was sunshine in their home. He was beautiful in form and, intellectually, he was bright for his age; such a child parents would be grateful to God for. When I heard of the death of the darling boy, I was fearful the mother's tender heart would break. But in rare instances such as the parents the spirit of resignation. They have one, a little girl, left. She is quite sick. We trust our heavenly Father will spare to them. We ask the prayers of the church for them in their bereavement, and the recovery of their daughter. W. N. BONNER.

WALKER—Died at his residence, Laurel Hill, La., on January 18, EDWARD HOWARD WALKER, aged forty-two years. This announcement will bring sorrow to the hearts of many who knew Eddie in happier and brighter hours, and who loved him for those generous, forgiving traits of character, which marked his intercourse with his fellow-men. In manhood's prime he has laid down life's duties with the full assurance that there is rest beyond the river, "He in whom he trusted doeth all things well." G. A. W.

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Clears the skin. For Cuts, Bruises, Chafes, Heals for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a delightful.
For sale by all grocers. Liberal discount to the trade.
J. H. KELLER'S SOAP-WORKS,
NEW ORLEANS, LA.
100 Dollars and SAMPLES FREE to good canvassers for Dr. Scott's Celebrated Genuine Electric Belts Brushes, &c. Only agents wanted for Electric Corsets. Write at once for terms.
Dr. Scott, 218 Broadway, N. Y.

Christian Work in Colleges.

The largest and most widely organized college society to-day is the College Young Men's Christian Association. It exists in nearly three hundred institutions in the United States, Canada, Japan, China, India, Ceylon, Syria and Turkey. Over eleven thousand Christian students are connected with these organizations. Each association has a two-fold purpose: the strengthening of Christians, and the salvation of the unconverted.

The most valuable method of work employed, however, is visitation. In 1877, I. D. Wishard, of Princeton College, began a tour of visits, which has extended to about three hundred points. In 1885 he was reinforced by C. K. Ober, of Williams College. These men are the college secretaries of the International Committee of Young Men's Christian Associations, and serve as the representatives of the committee and the college students in extending and developing the work. They have personally addressed over one hundred thousand students in nearly every State and in Canada.

The year which has passed since the last annual Day of Prayer for Colleges has been an eventful one in connection with Christian work in the student world.

The interest awakened in foreign missionary work, at the first Summer School, resulted in a special tour among the colleges during the winter of 1887 of two members of the school consecrated to the work. Through their efforts over 2,000 students were led to express a willingness and desire to enter the foreign work. Some of these have already gone, but the great majority have yet a course of preparation before them.

A number of new College Young Men's Christian Associations in foreign lands have been reported since the last Day of Prayer. There are now three in Japan, four in China, two in India, two in Ceylon, one in Syria, one in Persia, and three in Turkey. The work in those associations is very similar to that in the American College Associations.

As a result of this Christian intercollegiate work, now just ten years old, thousands of students have professed Christ and followed him. Multitudes of these men have been scattered throughout the world, and are making their lives tell as Christian business men, ministers and teachers. The close contact which this work has established between the young men in the colleges and those in the city associations has resulted in making the former more practical in their methods. It has also impressed them with their responsibility to the work of the church for young men generally; and many of the leaders in this work in cities and along railroads were first interested in it while in college. Never before have so many young men been desirous of entering the great work of foreign missions as are now offering for that work.

Churches and Christian people everywhere are urgently requested to offer earnest and frequent prayers for God's blessing upon this work for students, both at home and abroad.

Catarrh is caused by scrofulous taint in the blood, and is cured by Hood's Sarsaparilla, which purifies and enriches the blood and gives the whole system health and strength. Try this "peculiar medicine." It is prepared by C. I. Hood & Co., Lowell, Mass.

TACT AND TALENT.—Talent is power, tact is skill. Talent is weight, tact is momentum. Talent knows what to do, tact knows how to do it. Talent makes a man respectable, tact will make him respected. Talent is wealth, tact is ready money. Talent is pleased that it ought to have succeeded, tact is delighted that it has succeeded. Talent toils for a posterity that will never repay it, tact throws away no pains but catches the passions of the passing hour. Talent builds for eternity, tact for a short lease, and gets good interest.—Paul Chatfield.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

Scientific.

Steel Armor at Its Best.

The finest armors were made from 1440 to 1460. They were marvels of suppleness, lightness and elegance. The iron shell was modelled on the body beneath it, and followed every movement of the torso and limbs, protecting without confining them; the steel envelope had become individual, and was, like hose and jerkin, made for its wearer, instead of the clumsy greaves of the fourteenth century made to fit any man. In these leg-pieces, carefully articulated at the thigh and above the knee, personal peculiarities appear—legs slightly bowed and more or less heavily unsieved at the calf; in the flexible corselet the body enjoyed comparative freedom; under the armet or round helmet the head turned easily; the pointed toes of the sollerets could be unfastened in a moment if the knight was obliged to dismount; the gauntlets were as supple as silk gloves, and the weight of the whole armor, composed of very thin plates of well-tempered steel, was so carefully distributed that it appeared comparatively light. This armor, moulded on the forms of the body beneath it, composed of polished steel, was the "white harness" so often mentioned by the chroniclers. In France it was worn without ornament, but the Italians decorated it with lions' heads and antique masks; a little later the armorers of Nuremberg, then very popular in France, introduced fluted steel—it was stronger, not heavier, and offered more resistance to lance-thrusts than the smooth metal. Many beautiful specimens remain of this Maximilian armor, as it was called.

No further progress was possible; comparative lightness, resistance, convenience and elegance of form had been attained. After this time the shape of helmet and corselet was varied according to individual caprice or the latest fashion, and the steel was gilded and ornamented; but armor, having attained its complete development, steadily declined.—E. H. and E. W. Blashfield, in Scribner's Magazine.

DECEPTIVE SENSATIONS.—The evidence of our senses is correct in nearly all cases in which two of them are called into play, so that the testimony of one is checked by that of the other. But when we have to rely upon one sense alone, we are sometimes liable to curious deceptions. This is the case with some of the feelings of touch. In hip-joint disease the pain is often referred to the knee, while it is really in the hip. This is because the nerve which conveys sensation from the knee also sends a branch to the hip-joint. The experience of those who have lost a limb are familiar. For some time afterward they feel sensations and pains of all sorts in the member that is gone, so that they can hardly convince themselves that it is not still there, itching or aching or smarting. This is because the nerve which used to convey feeling to the foot, extremity is affected by some temporary accident. The feeling, which may be real as to the trunk that remain, is still, by force of habit, referred to the extremity whence it used to come. Another experiment in deceptive sensations may be made by crossing the second finger over the first, and then placing a marble between the tips of the fingers, when it will be almost impossible to convince one's self that there are not two marbles. This is because two points in the fingers are touched simultaneously, which, in the ordinary position, could only be touched at the same time by two marbles. Acting upon its previous knowledge, the brain says that there are two.—Popular Science.

Famous Women.

It is a significant fact that most of the women who have achieved fame in art, literature, or "affairs," have enjoyed vigorous health. This shows that the mind is never capable of the severe and continued application necessary to creative work, unless the body is at its best. The woman who aspires to fill an exalted place among her associates, must be free from nervous debility and female weaknesses. Dr. Pierce's Favorite Prescription will banish these, and it is warranted to restore those functional harmonies which are indispensable to health. As a specific for all those chronic weaknesses and ailments peculiar to women, it is unequaled.

The working thread which is unmanageable as the Lord presents it, becomes knotted and twisted with a dozen more by our neglect.

DESTROY OR BE DESTROYED.—This seems the only alternative between the country and the liquor traffic. Those engaged in this ruinous business are mustering their forces, which are both many and strong, to resist all efforts for even the curtailment of their business in any particular. They seem not not only conscienceless with regard to the results of their trade on the civilization of the age, on the best interests of society and the welfare of the individual both for time and eternity; but also in the methods employed to defend, strengthen and enlarge their traffic. They do not hesitate to use any means to corrupt or remove from office any who oppose their projects, and they have formed combinations for that purpose. These means are many, varied, shrewd and generally successful. By these means the popular will is often defeated, popular morals corrupted and their own nefarious ends gained. The outcome of such unscrupulous organizations can only result in a contest some day which will shake the country from its centre to its circumference, and the end be the annihilation of the rum traffic or the destruction of civilization. Politicians must become Christian statesmen or be branded as Iscariots.—Pulpit Treasury.

Hearts.

Until within a few years the diseases of the heart and of the system were in nearly all cases reached through the stomach, for the doctors said, "*We can not, of course, reach the heart directly. How can we?*"

This question, asked twenty-five years ago, was only partially answered—it was only guessed at—until the discovery of "Compound Oxygen." Drs. Starkey & Palen, the physicians who have been so successfully administering this remedy, answer the question by telling of their experience. They call attention to the fact that *on the completion of the circuit of the system, all the blood which has been thrown out by the heart comes back to the heart by the way of the lungs. Here it finds a great field for aeration, exceeding in area the entire outer surface of the body; here, with the air, the oxygen reaches the blood.*" "*The returning blood, entering the heart incarnadined, adds new vigor to that organ, and, with less effort, a greater volume is sent forward, carrying vigor and comfort through all the arteries and veins in its circuit.*" This is a very brief statement of the method of cure by Oxygen. But a reading of the letters of patients who speak of the comfort the Treatment gave them, of the relief of heart trouble, and of the ability to sleep, after being for months or years deprived of it by palpitation or fluttering of the heart, will be the best evidence that could be produced that the right method of cure for disease has been found in "Compound Oxygen." And the value of the statement will not be decreased by its brevity.

The curiosity as to what Compound Oxygen is may be gratified by any one who will take the trouble to write a postal card or letter of request to Drs. Starkey & Palen, at 1529 Arch street, Philadelphia. They publish a brochure of two hundred pages, entitled *Compound Oxygen—Its Mode of Action and Results*, which will be sent free.

Dress has had given to it more thought than it deserved. If there be a rule, it is to dress in accordance with our means, but so as not to attract attention. St. Peter tells the women of his day in effect: they are to minimize personal adornment: dress is not to be an element of attraction so much as moral qualities. Worldly women will, of course, go on in this matter of adornment as they have for long centuries: but *Christian* women "the ornament of a meek and quiet spirit." If moral adornment becomes women, so it does men. To see men under provocation patient, this is an ornament in the sight of God of great price. In other words, what God cares for us in are moral qualities; these, and these only. Which we may make a note of.—Southern Churchman.

The Common Lot.

There is a place no foe can reach,
There is a home no voice can touch;
There is a chain no power can break,
There is a sleep no sound can wake.

Sooner or later that time will arrive, that place will wait for your coming, that chain must bind you in hopeless death, that sleep must fall on your eyes. But thousands every year go untimely to their fate, and thousands more lengthen out their days by heedful, timely care. For the failing strength, the weakening organs, the wasting blood, Dr. Pierce's Golden Medical Discovery is a wonderful restorative and prolonger of strength and life. It purifies the blood and invigorates the system, thereby fortifying it against disease. Of druggists.

"He always wins who sides with God."

SCORES in the discharge from the bladder indicates a disordered condition of the kidneys and bladder. Take Dr. J. H. McLean's Liver and Kidney Balm.

"Shine like the sun, in every corner."

OFTEN Neuralgic pains arise from Liver and Kidney irritation. Strike at the cause by taking Dr. J. H. McLean's Liver and Kidney Balm.

MISCELLANEOUS.

NERVES! NERVES!!
What terrible visions this little word brings before the eyes of the nervous.
Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration,
All stare them in the face. Yet all these nervous troubles can be cured by using
Paine's Celery Compound
For The Nervous
The Debilitated
The Aged.
THIS GREAT NERVE TONIC
Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.
It is a Nerve Tonic, an Alterative, a Laxative, and a Diuretic. That is why it
CURES WHEN OTHERS FAIL.
$1.00 a Bottle. Send for full particulars.
WELLS, RICHARDSON & CO., Proprietors,
BURLINGTON, VT.

MISCELLANEOUS.

THE NEW IMPROVED SINGER SEWING MACHINE
The Best in the World!
The Singer is the best to buy; the best to own; the best to run; and it need be the best to sell. It has three customers to one for all other kinds.
Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.
HALL'S BAZAR SKIRT FORMS.
The Singer Manufacturing Co.,
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S. E. RUNDLE, Agent.

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AMERICAN ENCYCLOPÆDIA OF AGRICULTURE AND ADVOCATE, $3 75.

The STANDARD ATLAS alone sells for $4 50; but an advertising agreement with the Publishers enables us to give it to our patrons for about one-third the regular price, clubbed with the CHRISTIAN ADVOCATE.

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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending February 7, 1888.)

COTTON.		
Low ordinary	7 15-16	@ —
Ordinary	8 7-16	—
Good ordinary	9 1 16	—
Low middling	9⅜	—
Middling	9 13 16	—
Good middling	10 3 16	—
Middling fair	10 9 16	—
Fair	11 5 16	—
Galveston middling	10	—
Mobile middling	9 13 16	—
St. Louis middling		—

SUGAR.		
OPEN KETTLE:		
Prime	4	4 13-16
Fully fair	4¼	4 13 16
Strictly Prime		4
Choice		5
CENTRIFUGAL:		
Seconds	4½	5
Pr. yellow	5¼	—
Gray White	5⅝	6
Off whites	6⅛	6¼
Stan. Granl.	7	—

MOLASSES.		
OPEN KETTLE.		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	20	

RICE.		
Head	5¾	6
Prime	5⅝	5¾
Good	5⅜	5½
Fair	5⅛	5¼
Ordinary	4⅞	5
Common	4½	4¾
No. 2	2¾	—
Rough	4 25	5 00

FLOUR.		
Choice	3 45	3 60
Fancy	3 85	4 00
Extra Fancy	4 25	—
Minnesota bakers	4 50	—
Minnesota patents	5 00	5 10
Extra fancy	1,35	1 40
Winter wheat patents	4 85	—

CORN PRODUCTS.		
Corn meal	2 85	3 00
Cream meal	3 75	3 80
Grits	3 75	—
Hominy	3 85	3 90

GRAIN, ETC.		
CORN:		
White	63	64
Yellow	—	55
Mixed No. 2	—	63
OATS:		
Western	40	—
Texas rust-proof	47	49
BRAN:		
Sewed	1 05	1 10
HAY:		
Prime	18 00	19 50
Choice	20 00	21 00

PROVISIONS.		
PORK:		
Mess (Standard)	15½	15⅝
Prime Mess	14 50	—
Rumps	13 50	14 00
BACON:		
Fancy breakfast	10	11½
Shoulders	7½	—
Sides, short rib	9	9
Sides, long clear	8⅞	9
HAMS:		
Sugar-cured	13	—
DRY SALT MEAT:		
Shoulders	—	6¾
Sides, short rib	8½	8
Sides, long clear	—	8⅝

GROCERIES.		
COFFEE:		
Prime	18¾	19
Fair	17¾	18
Common	16½	16¾
BUTTER:		
Western Creamery	33	37
Western Dairy	20	21
Common	13	15
LARD:		
Refined	7¾	7¼
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	9¾	—
Coal, cases	12¼	—
Cotton seed	32	—
Lard	65	68

VEGETABLES.		
CABBAGES:		
Western, per crate	3 00	3 50
Chicago, per 100	—	—
Louisiana, per crate	—	—
POTATOES:		
Louisiana	—	—
Western	2 75	3 25
KROUT:		
Western, per bbl	12 00	—
ONIONS:		
Louisiana	—	—
Western	3 75	4 00

BALING STUFFS.		
BAGGING:		
2 lb	7½	7¾
1¾ lb, per yd	7	—
BALING TWINE:		
per lb	—	10
TIES:		
per bundle	1 05	—

SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 00
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	8 00	10 00
EGGS:		
Western	15	16
Southern	17	17½
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, per lb	4	4½
Dry salted	7	—
FERTILIZERS:		
Cotton seed, per ton	12 00	—
Meal	20 00	—
Pure ground bone	30 00	—
Muriatic acid, per lb	2½	—
Sulphuric acid	2	—

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

J. H. Oglesby, president of the Louisiana National Bank, died on the second instant.

The Secretary of the Treasury has received a letter dated Pittsburg, Mass., inclosing a twenty-five cent silver piece, which the writer desires to have placed in the Treasury to the account of the conscience fund.

The famous Quinpa ranch, in the Texas Panhandle, has been purchased from Lady Adair, of Ireland, by Messrs. L. B. Moore, of this city and Charles Goodnight, of Texas. The ranch comprises forty thousand acres and the purchase price was $700,000.

The American Publishers' Copyright League, embracing all of the prominent publishers of the United States, have issued an address asking the co-operation of all who deal in and all who read books, in obtaining an international copyright law.

A director of the Philadelphia and Reading railroad estimated, February 3, that at least 5,000 miners had returned to work during the week, and said that there are enough mines being worked to avoid any inconvenience to the company or the consumers.

A petition has been received at Washington from the Merchants and Manufacturers' Association of New Orleans and the Chamber of Commerce of Mobile, in favor of a bill to provide for an international marine conference for securing greater safety of life and property at sea.

It is stated that Sir Charles Tupper has succeeded in still further extending the scope of the fishery negotiations and has informally suggested a bold alternative scheme of reciprocity between the United States and Canada, as a satisfactory method of permanently settling the constantly recurring difficulties between the two countries.

A colored boy, ten years of age, was made drunk by some parties, near Longview, Tex., February 3, and, going to the home of his brother, killed three children.

The shutting down of so many furnaces in Pennsylvania for want of coal has caused much misery. There being no demand for ore, many of the iron ore mines along the line of the East Pennsylvania railroad have already closed down. Many of the miners, with their families, have been compelled to seek admittance to the county poor-houses until work is resumed.

The United States revenue cutter "Albert Gallatin" collided with the revenue cutter "Dexter" in Wood's Hall harbor, on the Fifth instant. The "Gallatin" had two of her boats stove in, her rigging was torn out by the "Dexter's" bowsprit, and other damage was done. The "Dexter" was not damaged.

FOREIGN.

A sharp shock of earthquake has been felt in Scotland. It caused no damage. Shocks were also felt in different parts of England.

Mr. Cox, M. P., who is in prison at Limerick, put on the jail dress without protest and went to work in the prison yard chopping wood and doing the ordinary prison work cheerfully.

The treaty between Germany and Italy stipulates that if France attacks either country, the other shall send an army of 500,000 men to the French frontier.

The National Zeitung has telegrams from St. Petersburg and Vienna stating, under reserve, that Count Schouvaloff, the Russian ambassador to Germany, who is now returning to Berlin, will bring conciliatory proposals from the Czar.

It is stated that Germany's treaty with Italy is analogous to the Austro-German treaty, the name of France being substituted for Russia.

A mob of Rio Tinto miners, in Spain, now on a strike, being ordered to disperse, refused to do so, and was fired on by the troops. Several persons were killed and five wounded.

In the Chamber of Deputies, February 3, M. Cassaignac asked leave to interpellate the government in relation to the Legion of Honor decoration scandals. M. Fallieres, Minister of Justice, expressed a willingness, and also agreed to immediate debate on the interpellation.

The trial of Thomas Cullad and Michael Harkins, in London, who were charged with being connected with a dynamite conspiracy, was brought to a close February 3. They were found guilty, and were both sentenced to fifteen years' penal servitude.

Sir William Vernon Harcourt will open the attack on the government when Parliament meets, by offering an amendment to the address in reply to the Queen's speech condemning the enforcement of the coercion act.

Agents of the Panama Canal Company are negotiating for the promotion of a bill allowing the issue of a lottery loan of 775,000,000 francs.

Almost all papers discussing the Austro-German treaty predict that its publication will not intimidate the Czar, or induce him to depart from the pacific reserve which he has hitherto maintained.

Le Temps expresses the hope that Bismarck's coming speech in the Reichstag will dispel all uneasiness.

The King of Portugal will make a tour of Northern Europe for his health.

Bismarck, who spoke in the Reichstag on February 6, was received with great enthusiasm. Among other things, he said the warlike tendencies of Russia and France had driven Germany to defense; that Germans fear God, and nothing else, and that while striving for peace, they were prepared for war.

Mr. Parnell has summoned his party to a meeting in the Parliament buildings on Thursday morning prior to the opening of the House of Commons.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 333 Lafayette street, New Orleans.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. Commencing with this date, the price to old subscribers will remain the same as heretofore—$2 75 with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1ST, 1888.

The Blood

Is the source of health: therefore, to keep well, purify the blood by taking Hood's Sarsaparilla. This medicine is peculiarly designed to act upon the blood, and through that upon all the organs and tissues of the body. It has a specific action also upon the secretions and excretions, and assists nature to expel from the system scrofula, humors, impure particles, and effete matter through the lungs, liver, bowels, kidneys, and skin. It effectually aids week, impaired, and debilitated organs.

A trial will convince you that it does possess peculiar curative powers.

To Our Agents.

Do not fail to read and clip out for reference our new rate for the Southern Cultivator and Dixie Farmer. These prices should enable you to get new subscribers with the greatest ease. Try it. Some time later there will be a good offer made for the benefit of agents.

HUGH JAMIESON, JR.,
Publisher.

Not a Customer of Vick's.

"That's not a Sunflower. I what you to understand I don't grow Sunflowers. That's a Mammoth, its more like a Dahlia than a Sunflower." Such were the words of an Indiana woman when told she had a specimen of the Double Dwarf Sunflower, growing in her front yard. One acquainted with this flower (Helianthus multiflorus plenus) will not be surprised at the old lady's mistake; growing about four feet high, covered with golden-yellow double flowers about the size of a Dahlia it resembles that plant very much. This little incident shows clearly how important it is that every one having a garden or even a shrub should own and study Vick's Floral Guide, published at Rochester, N. Y., price ten cents, and a due bill for ten cent's worth of seeds accompanies the book.

W. ATLEE BURPEE & CO., the well-known and extensive Seed Growers of Philadelphia, Pa., have now ready for mailing, gratis, to all interested in Gardening, BURPEE'S FARM ANNUAL for 1888. This popular catalogue is bigger and better than ever before. It is a handsome book of 128 pages, with hundreds of engravings, two elegant colored plates and an artistic cover. Besides carefully accurate descriptions of all standard Garden, Farm and Flower seeds, Bulbs, Plants, etc., it also describes many rare, new Flowers and valuable Improved Vegetables, now first introduced by this enterprising firm. W. Atlee Burpee & Co. have earned such a reputation for the high quality of their seeds that they fill over three thousand mail orders a day in their busy season.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

London is connected by telegraph with Vancouver, British Columbia. The distance between the two places is 8,400 miles. Messages are sent and answers received in five minutes.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Feb. 11, 12
Castor, at Mosier's Chapel (Monday)	13
Unity, at Wesley Chapel	18, 19
Centreville	25, 26
Alexandria, at Alexandria (Wed'day)	29
District Stewards' Meeting, at Alex	29
Evergreen	Mar. 3, 4
Lecompte and Hay on Bayou (Tuesday)	6
Sugar Town, at Dry Creek	10, 11
Spr'g Creek, at Spr'g Cr'k Ct. G. (Wed'y)	14
Ada	17, 18
Montgomery	21, 25

The District Stewards' Meeting for Alexandria district will be held in Alexandria, on Wednesday, February 29, 1888, at ten o'clock A. M. Let pastors see that their charges are represented.

R. F. ALEXANDER, P. E.

DELHI DISTRICT—FIRST ROUND.

Monroe, at Monroe	Feb. 11, 12
West Monroe, at West Monroe	18, 19
Harrisonburg and Scilly Island	25, 26
Winnsboro, at Winnsboro	Mar. 3, 4
Oak Grove, at Oak Grove	10, 11
Richland, at Little Creek	17, 18
Lind Grove, at Lind Grove	24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

The meeting of the district stewards will be held in the Methodist Church in DeRidder on Wednesday, March 7, at two o'clock P. M.

J. D. HALPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Sabine, at Bayou Scie	Feb. 9
Many, at New Hope	11, 12
Natchitoches, at Robeline	18, 19
Bellewood, at Pine Grove	25, 26
Mansfield, at Holly Grove	25, 26
Coushatta, at Coushatta	Mar. 3, 4
East Point, at Constantia Academy	6
Red River, at Lindsley Chapel	8
Shreveport	10, 11
Caddo, at Greenwood	17, 18
Mooringsport, at Mooringsport	21
N. W. Caddo	24, 25
South Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. S. BASSETT, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Trans Street	Feb. 12
Soniat and Parker's Ch., at P. Ch	19
Baton Rouge	26
Dryades Street	Mar. 4
City Mission	4
False River	11
Carrollton Avenue	18
Thibodaux	25
Algiers	Apr. 1
Jonisboro Avenue	8

The New Orleans District Conference will convene in this city, on Thursday, April 5, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

CHAS. L. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Tullos	Feb. 11, 12
Homer, at Homer	15
Haynesville, at Haynesville	18, 19
Douglass, at Vienna	25, 26
Vernon, at Vernon	29
Sparta and Salines, at Sparta	Mar. 3, 4
Arcadia, at Arcadia	
Minden, at Minden	10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

ROBERT RANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Morgan City	Feb. 11, 12
Lake Charles	25, 26
Opelousas	Mar. 3, 4
Leesburg	10, 11
Sulphur Mine	24, 25
Washington	Apr. 1, 2
Thibodaux Bridge	7, 8
Sabine mission	14, 15
Abbeville	21, 22

L. S. KENNEDY, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Trenton, at Trenton	Feb. 11, 12
Walnut Grove, at Walnut Grove	18, 19
Hillsboro, at Hillsboro (11 A. M.)	20
Sardis, at Pine Grove	25, 26
Carthage, at Carthage	28
Pelahatchie, at Pelahatchie	Mar. 3, 4
Mt. Olivet, at Mt. Olivet	10, 11
Marvin, at Marvin	17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

District stewards will meet at Forest, February 14, 1888.

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Scotland, at Sweet Water	Feb. 11, 12
New Hope, at New Hope	18, 19
Bowen Inn, at Rehoboth	25, 26
McComb City, at Magnolia	Mar. 3, 4
Providence, at Bahala Chapel	10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Herman	24, 25
Hollowayville, at Hollowayville	31, Apr. 1
Fellowship, at Cooper's	7, 8

J. M. WEEMS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Sandersville	Feb. 11, 12
Enterprise	18, 19
Paulding, at Pleasant Ridge	25, 26
Meridian circuit, at Sukatina	Mar. 3, 4
Meridian station (7 P. M.)	8
Lauderdale, at Lauderdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Russville, at Old Scooba	31, Apr. 1
Lookesville, at Adamsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

G. D. SOUSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rodney	Feb. 11, 12
Fayette	18, 19
Mayersville	25, 26
Anguilla	Mar. 4, 5
Rolling Fork	5, 6
Beechland	17, 12
South Warren, at Asbury	15, 16
Vicksburg	18, 19
South Vicksburg	19, 20
Providence	25, 26
Roxie	27, 28

W. L. C. HUNNICUTT, C. S.

SEASHORE DIST.—FIRST ROUND.

Americus, at Ward's Chapel	Feb. 11, 12
Poplarville, at Purvis	18, 19
Hattiesburg, at Hattiesburg	25, 26
Bethel, at Eglantine	Mar. 3, 4
Mt. Carmel, at Saucier	10, 11
Columbia, at Columbia	17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. S. WEST, P. E.

WOODVILLE DIST.—FIRST ROUND.

Pipkin Chapel, at Pipkin	Feb. 11, 12
Crosbyville	18, 19
Perry's Creek	25, 26
Bayou Sara, at Bayou Sara	Mar. 3, 4
Centreville, at Centreville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Anite, at Gloster	18, 19
Livingston, at Port Vincent	24, 25
New River	24, 25

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Mt. Olivet circuit, at Fletcher	Feb. 11, 12
Vernon circuit, at Mt. Carmel	18, 19
Clear creek circuit, at Flora	25, 26
Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Bolton	24, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Feb. 12
Austin	18
Scottsville	26
Concordia	Mar. 4
Greenville	11

District stewards meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. BONNOLL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okalona circuit, at Blackwell's Chapel	Feb. 11, 12
Prairie, at Baker's Chapel	18, 19
Pregood, at Asbury	23
Fulton and Smithville, at Smithville	25, 26
Athens, at Sardis	29

AMOS KENDALL, P. E.

PORTH DIST.—FIRST ROUND.

Blackland circuit, at Carolina	Feb. 11, 12
Yellow-bois circuit, at Hermanville	18, 19
Ripley circuit, at New Hope	22
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

J. R. STONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Sidon, at Pleasant Ridge	Feb. 11, 12
Vaiden, at Edinburgh	18, 19
Ebenezer, at Herron	25, 26
Gelzoni, at Gelzoni	25, 26
Ethel, at Ethel	Mar. 3, 4
Zilpha, at Pleasant Hill	10, 11

E. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Snow Creek circuit, at Harmony	Feb. 11, 12
Asbury, at Union Hill	18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. BARCROFT, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Black Rock circuit, at Bexar Ch., Tim's	Feb. 2
Camden and Oak Bowers, at Camden	4
Pineapple circuit, at Pineapple	11, 12
Pleasant Hill circuit, at Pleasant Hill	18, 19
Prattville	25, 26
Autaugaville circuit, at Autaugaville	Mar. 3, 4

H. CRIQUARD, P. E.

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This adds greatly to the cost of manufacturing Royal Baking Powder; but, as all its other ingredients are selected and prepared with the same precise care and regardless of labor or expense, an article is produced that is entirely free from any extraneous substance and chemically pure in all respects.

No lime, earth, alum or impurity of any kind can, by inadvertence or by the use of adulterated articles or otherwise, be introduced into the "Royal," and it contains no ingredients except those certified by the most eminent chemists necessary to make a pure, wholesome and perfect baking powder.

It costs more to manufacture the Royal Baking Powder than any other, but it is, as shown by chemical analysis, the only absolutely pure Baking Powder made.

Royal is the only Baking Powder made that is free from both lime and alum.

Christian Advocate.

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IRENE.
(Aetat 13.)

BY WILLIAM CANTON.

I.

mong the purple mountain-folds I sought,
And sought in vain, for peace. I sought in vain
In dreamy woods; among th' enchanted plain;
a lowly hamlets. Then with books I wrought,
eeking for peace in toil, which only brought
Dull discontent and weariness of brain.
"Where art thou, Peace?" I cried: "Oh, soothe this pain
Of fearful longing and of throbbing thought!"
weet voice answered. Laughter, glad and clear,
Be the idols slughter.—Beautiful bright eyes
Made a new dawn. A sweet voice answered:
"Cease
om further fruitless searching. I am here—
In flower of flesh and blood, of perfect size,
Quite loving—your Irene! *I* am PEACE!"

II.

eace, with her chatter and infectious glee;
Peace, swinging madcap on a springy bough,
With bright hair blown and tumbled any how;
eace, paddling in a shoal of summer-sea;
Peace, at high revel up an apple tree;
Peace, reading with a bent and dreamy brow;
Peace, on a footstool—very pensive now—
istening with hands clasped fondly on my knee:

o abstract noun, no mythic shape divine,
No sweet elusive dream of what knows what,
But just a child, she brings my heart surcease
f care; and, when she puts her cheek to mine,
Bliss, and complete contentment with my lot.
Yes, this is my Irene—this is PEACE.
—Academy.

Letter from Nashville.

BY W. M. LEFTWICH, D. D.

SUNDAY NEWSPAPERS.

The Nashville pastors are just ow wrestling with the Sunday ewspaper. They have undertaken a heavy contract. But hey take the enemy in detail. As I am not now a city pastor, looked on this morning and istened, with amused interest, while they discussed the single proposition: "Should preachers make announcement of their hurch service in the Sunday ewspaper?" Some speeches were wise, some wild, some noncommittal, some strong on the evils of the Sunday paper, but lary of the real question in sue. It was a little curious to ee how many side issues they ould raise without committing emselves to any of them. One rother hit it when he said that he use of the Sunday paper ould be made to subserve the reaching of the gospel, for he ound that after he had preached o the people awhile, he could ncrease his congregation very uch by advertising somebody lse to preach. Another pastor aid that he had made up his ind to say to his session, that f they persisted in patronizing he Sunday paper by announcing is services, he would resign. s he would not be the pastor of people who used the Sunday apers in that way. Of course, e had no Bishop behind him, nd no fear of a Conference beore him. There were over hirty preachers present, the most of them lookers-on, as was his scribe. The pastors, after much talk, though but little discussion of the subject, finally assed a resolution that they would not do so any more—that s, they would not make their ulpit notices in the Sunday morning papers. This was adopted by a vote of 11 to 6. When we think of the increasing Sabbath desecration in this country, we may well believe that it is coming to be one of the greatest questions with which we have to deal. That the secular press has, of late years, come to be not only friendly to Christianity, but a powerful auxiliary to the gospel, none can question. While this fact can not atone for one of the many evils of the Sunday newspaper, yet it can not be ignored. Sunday papers, Sunday trains, Sunday street cars, Sunday mails, Sunday theaters, Sunday base ball, Sunday pleasure driving, Sunday dinners, Sunday parades and beer gardens, etc., have well nigh made us a nation of Sabbath-breakers. Who is a wise man to know what Israel ought to do in this great and growing issue? Let him speak.

THE NEW HYMN BOOK.

I have the best reason for believing that the new hymn book will be on the shelves of the Publishing House in May—that is, if it is permitted to stop on the said shelves. The demand for it will be so great that it will go from the bindery to the mails and express offices for many months. The little cheap song books that have been rushed in on us while we have been in waiting for this new hymn book, ought now to be rushed out from us without regard to the order of their going.

No doubt this revised hymn book will be worthy of its great predecessor, the Standard Hymn Book, and it will meet the wants of the church; and, while the carping critic will still fulfill his mission, it will go on down the ages singing the doctrines, the experience, the faith and hope of Methodism.

GARDEN OF EDEN.

Some years ago Dr. Warren, of Boston, published a very readable book, in which he located the Garden of Eden at the North Pole. If it were important to know the location of the original Garden of Eden, I suppose that Dr. Warren would be high authority. But then comes Bishop Keener, the satirist of the South, and claims for Charleston, S. C., the great distinction of being the garden spot of the world, or of Eden.

But not content with the Garden of Eden, with Adam and Eve, the serpent, and the tragedy of the fall, he must have Noah and the ark, with the mammoth fossils of the post-diluvian animals that failed to get into the ark and perished about there. With what marvelous stretches of imagination and skill of description does he trace the course of the ark from Charleston, on the great Gulf Stream, across the Atlantic to Asia and Ararat. Let him that reads run. Could we not prevail on these voracious champions of the first preacher to compromise on Nashville?

These writers, the one from the extreme North, the other from the extreme South, must know that the North Pole was too cold for the first fashion that prevailed in Eden, and that the lagoons of South Carolina could not produce the fruits that were needed in those piping times of peace, to say nothing of the value of the insect tribes as a stimulus to the healthy circulation of the blood. In the new town of West Nashville all the best conditions are met as to climate, soil, fruits, trees of every kind bearing fruit, and especially favorable for the existence and work of the serpent. I do not propose a third location, for Eden had but one, but offer a compromise between these two champions of the North and South, if possible, to prevent the two sections from rushing to arms again, each in defense of its own paradise. It is hinted that the good Bishop is preparing another article on the same subject. Perhaps he has discovered another location somewhere in Mississippi, and intends to try the sweep of his exuberant imagination on another field. But, seriously, can the Bishop not be induced to give the church and future generations the benefit of his marvelous gifts with the pen? He is the Jeremy Taylor of the church, and could serve his own generation by the will of God more substantially and permanently by writing a few books on the subjects for which he is so eminently endowed by nature and grace.

STATISTICS.

The increase in the membership of the church the past year was very large, reaching 45,000. The membership of the church now is something over 1,100,000. This membership ought to contribute not less than half a million annually to missions. Perhaps the visit and labors of Dr. Young J. Allen will open the eyes and enlarge the heart of the church to see and appreciate the call of Providence as never before. May God speed the day!

Our English Letter.

The Ecumenical Conference, of 1881, was an occasion of great interest to the Methodist people, not only in England, but throughout the world. Representatives of the different Methodist bodies met in old City Road Chapel, and for about two weeks discussed matters of the utmost importance. Before adjournment it was decided to hold another Conference in a few years. After discussion it has been resolved to hold the Conference at some point in the United States, in 1891. In order to facilitate matters the Rev. John Bond, secretary of the Eastern section, wrote to Bishop Harris, of the Northern Church. After waiting twelve months and receiving no reply, Mr. Bond accidentally learned that the Bishop was dead. He then wrote to Bishop Bowman; but he must be dead also, as no reply has been received to the secretary's important communication. If the Conference is to meet in three years from now, it is time the churches in the United States were taking preliminary steps. Would a communication from the English secretary receive attention if addressed to the Bishops of the Methodist Episcopal Church, South?

Some of the most talented preachers in the English Conference are tied up in the departments—that is, colleges, publishing houses, mission rooms, etc. The Methodist Times, in its last issue, indirectly refers to the matter, and gets off the following hit. It may be applicable to both hemispheres. The superintendent minister of a large circuit in the north of England was recently holding a love-feast, when a fervid brother complimented the minister on the improvement which had taken place in his preaching. The excellent man told his pastor that some years ago, when he used to hear him preach, he *feared* that he was pursuing a course which would lead him to a professor's chair at one of the colleges. Happily, however, that catastrophe had been averted, and the minister, instead of *dwindling* into a college tutor, had developed into an earnest and effective preacher of the gospel.

In the recently published "Life of W. Morley Punshon, LL.D.," to which reference was made in a former letter, I find an account of the Doctor's visit to New Orleans, and, thinking it may be of interest to your readers, I copy: "It is the festival of Mardi Gras (February 25, 1873). The morning is dull and cloudy, but the people are already astir. It is computed that there are 25,000 strangers in the city. All the hotels are full, and they are chartering berths in steamers which are lying at anchor in the river. New Orleans has the finest river front in the world. Its broad and fine levee extends for fourteen miles, and it is not uncommon to see a thousand or fifteen hundred steamers lying there, most of them cotton laden. The streets are very wide. Superb magnolias are in front of the principal houses, and here and there we came upon orange trees laden with last year's fruit. The peach and plum trees are one mass of blossom. Our vessel arrived at midnight on Sunday, and I preached in the saloon on Sabbath morning to the gayest company I have seen, who had danced until midnight on Saturday evening. When they knew I was here, they promptly put a notice in the evening papers, and I preached last night to some seven hundred people. I am treated with warm Southern hospitality by a gentleman whom I never saw before, but to whom I had a note of introduction."

Speaking of Dr. Punshon reminds me of an incident that occurred in 1859. The Doctor was then at the height of his popularity as a religious lecturer. His fame reached the ears of P. T. Barnum, the American showman, who at once made the reverend gentleman an offer of two thousand pounds a year to accompany him to America and lecture under his direction and supervision. Mr. Punshon replied by quoting Acts xiii, 10: "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

A Methodist layman, Mr. George Hazlehurst, of Rhyl, North Wales, has recently patented what will doubtless be one of the most important discoveries of the age. Especially will it be of benefit to them "that go down to the sea in ships; that do business in great waters." It is nothing less than the conversion of sea water, by the use of a simple powder, into water thoroughly suitable for drinking. The new discovery has been named *thalassion*. The time will soon come when all vessels will be supplied with this powder, and we shall hear no more of crews perishing for lack of water. Not only is *thalassion* a pure drink, but also an invigorating tonic. Verily, the world moves!

Mr. Spurgeon has returned from France in greatly improved health. He has resumed his "loved employ," and is again preaching to admiring thousands. A committee from the Baptist Union has waited upon him and asked him to reconsider the question of withdrawal, but he still adheres to his views and refuses to again enter the Union.

O.

"Worth Saving to the Church."

This text is not taken from the Bible, but from an expression used in a conversation heard by me not long since. Two preachers were talking about a question of church discipline, with especial reference to a member of one of the charges, a man of some fine qualities of head and heart, but irreligious, worldly-minded, devoted to money making, and not knowing or caring whether there be any Holy Ghost—not seeking to lift himself up, but to drag the church down. One of the preachers said of him: "I am quite sure he is *worth saving to the church*." This remark set me to thinking, and suggested the cause of many a problem confronting us in our Zion of *more than a million members*.

"*Worth saving to the church*." Is not that the motive that has too often prompted us in persuading people to join the church instead of saving them to Christ? Have we not been too zealous about *members* and not zealous enough about *conversions*?

"*Worth saving to the church*." Did not Rome start on the downward career just in that way when it was thought Constantine was worth saving to the church, although he continued to be Pontifex Magnus to the heathen world till the day of his death? Did not the Established Church of England start out on the same line and, in the course of less than two centuries, reach that point where you could not tell the difference between a sermon in a so-called Christian Church and an oration in a heathen temple? And does not imminent peril to our Zion lie in the policy which formulates such an expression as, "Worth saving to the church?"

"*Worth saving to the church*." True it is, they are of the world, worldly; they go to the ballroom and indulge, *ad libitum*, in "hugging set to music;" they are experts at progressive euchre; they take a hand in poker, invest in faro, or an occasional lottery ticket; they go to the circuses and frequent theatrical exhibitions of all sorts; they treat the General Rule as a dead letter and defy the discipline of the church. Some of them profane the name of God. Some of them drink unto drunkenness, and some desecrate the Sabbath day; but they are *respectable* people, move in the best—*i. e.*, fashionable—society, talk a vast deal about culture and refinement, and *pay* with what passes for liberality to support the ministry, and are willing that the preacher should "pitch into sin, but not mention particular sins, lest somebody's feelings should be hurt." They are "worth saving to the church," though there is little or no hope of their salvation, and though they are continually an example of evil unto others. Like the Samaritans of old, "they fear the Lord, but serve their own gods." A rich man's purse is worth a hundred poor men's souls!

"*Worth saving to the church*," so thought another denomination of a man of social position and money, who was permitted, without reproof, to send a challenge to mortal combat to a man who had insulted him and aspersed his honor, while a poor girl, without money and without influence, was expelled for dancing. Why not hold the most prominent to the most rigid accountability?

Let us turn the thing around and say the *church is worth saving* and *no* man is worth saving to the church unless he be like Saul of Tarsus, earnestly asking, "Lord, what will thou have me to do?" Save the church by saving men to Christ.

Thanks, Mr. Editor, for your editorial of February 9, "Worldliness in the Church."

CRANKY FANATIC.

In Memoriam.

REV. J. LANDRUM.

BY REV. W. WIMBERLY.

Rev. Jeptha Landrum, a member of the Louisiana Conference, was born in Pike county, Ala., August 25, 1825; served in the Mexican War; graduated in the Law Department of the University of Louisiana in 1851; was for some time in the Confederate service as chaplain; was happily married to Miss Missouri C. Butterworth, of Mansfield, La., January 21, 1861, and died, at his home, in West Melville, October 18, 1887, of heart disease. He had suffered intensely for about two months; therefore, death was not unexpected by his friends or himself. Though he suffered so long and so intensely, yet he never complained or murmured at the providence of God. He expressed himself that it was "a glorious privilege to suffer for Christ's sake." He was ready—yea, anxious, to go when death came, with a smile on his face, and with the name of Jesus on his lips. While, with "admiring gaze," he looked up to heaven, he fell asleep in Christ.

Bro. Landrum had committed many of our old standard hymns to memory, and during his illness he would repeat them. They seemed to give him comfort. His choice hymn was:

"He dies! The Friend of sinners dies!
Lo! Salim's daughters weep around;
A solemn darkness veils the skies;
A sudden trembling shakes the ground.
Come, saints, and drop a tear or two
For him who groaned beneath your load.
He shed a thousand drops for you,
A thousand drops of richer blood."

"Yes," he would say, "bless his holy name! He dies! *He dies for me!*" A few moments before his death he exclaimed: "Washed! washed in the blood of the Lamb!" and just as death seized him in its relentless grasp, and nature was yielding to the "old monster," he raised both hands, pointing upward, and said, "Up, up, up, rejoice!" His hands let down slowly, and he was dead.

How grand, how glorious to die such a death! What a precious, consoling thought that the gospel he had preached to others comforted and sustained him in suffering and death! Some one asked just before his death, "Does Jesus *save you now?*" He answered, "He does that." Oh! that every doubter could have seen the victorious triumph and death of our deceased brother! Such a death is calculated to encourage and strengthen the Christian. We see that death has no terror to the true Christian, and that heaven is a grand reality. Oh, may our death be like his!

Bro. Landrum was a forcible, logical preacher, and his theology was Methodistic. He studied Watson and Wesley closely, and, if any brother, preaching in his presence, should preach a sermon that did not accord with the standard, he knew it, and would give the brother of "modern thought" Wesley and Watson by the page from memory. Few men had such a memory as Bro. Landrum had. He told me that his memory was too good, and had always been in his way.

Bro. Landrum loved his brethren. He was always ready to make allowance for a brother who made a wrong step. He was charitable, forgiving and liberal to a fault. I knew him intimately, and conversed with him freely, and never heard him speak unkindly of anyone.

He was a loyal, faithful Methodist preacher. His works were the hardest in the Conference from the beginning to the end; yet he never grumbled. He considered it a great privilege to preach the gospel to the poor. He delighted to go into the "highways and hedges" and invite sinners to the gospel feast.

The last year of Bro. Landrum's life and ministry was the most successful year of his ministry. He seemed to work as if he knew that would be his last year. Many sinners were brought to Christ, and many Christians strengthened and edified during his last year on earth. He also started a church, in West Melville, which is nearing completion now, and will be worth fifteen hundred dollars when completed. This church will stand as a monument to his self-denial and untiring zeal for Christ and the Methodist Church.

Bro. Landrum has laid down the cross to receive the crown. The battle is fought and the victory won. He is now free from sorrow, pain and death, and with his glorified energies and faculties he can enjoy God and understand the mysteries before which he stood dumb and amazed in this life.

He is safe in the house of many mansions, that has "God for its maker, immortality for its walls, and eternity for its days." He dwells in that temple "filled with the divine presence, streaming with divine beauty, and peopled with divine monuments of God's goodness, mercy and grace."

Ah! what immunities and happiness are his! Farewell, brother, till we meet in the streets of the city of God.

STRONG DRINK. For thirty-five years I have been priest and bishop in London, and I now approach my eightieth year, and have learned some lessons, and the first is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know of no antagonist to that good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, I know of no cause that affects man, woman, child, and home with such universality of steady power as intoxicating drink.—Cardinal Manning.

Christian Advocate.

THURSDAY, FEBRUARY 16, 1888.

THE VILLAGE CHOIR.

Half a bar, half a bar,
Half a bar onward!
Into an awful ditch
Choir and precentor, pitch
Into a mess of pitch;
There lie the "Old Hundred."
Trebles to right of them,
Tenors to left of them,
Basses in front of them,
Bellowed and thundered.
Oh! that precentor's book
When the sopranos took
Their own time and took
From the "Old Hundred."

Screeched all the trebles here,
Boggled the demors there,
Raising the parson's hair,
While his mind wandered.
Their's not to reason why
His psalm was pitched too high;
Their's but to gasp and cry
Into the "Old Hundred."
Trebles to right of them,
Tenors to left of them,
Basses in front of them,
Bellowed and thundered.
Storming they will shout and yell,
Not wise they sang, nor well,
Drowning the sexton's bell,
While all the church wondered.

Dire the precentor's glare,
Flashed his pitchfork in air,
Sounding fresh keys to bear
Out the "Old Hundred."
Swiftly he turned his face,
Reached he his hat from rack,
Then from the screaming pack
Himself he sundered.
Tenors to right of him,
Trebles to left of him,
Viscerals behind him,
Bellowed and thundered.
Oh! the wild howls they wrought!
Right to the end they fought!
Some time they sang, but not—
Not the "Old Hundred."

—Andre's Journal.

Here and There.

I left home December 30, 1887, and returned January 26, 1888. During the trip, Winona, Grenada, Courtland, Sardis and Pleasant Grove charges were visited; and the best work done that could be considering the very inclement weather.

I found the preachers all in place, and at work. Bros. Wyatt, at Winona: Wier, at Sardis; and O'Bryant, at Pleasant Grove, were cordially received back into their former charges, and seem determined to do more and better work this year than the preceding.

Bros. Thomas, at Grenada, and Casey, at Courtland, have had warm receptions into their new fields of labor. I had the pleasure of being present when the latter arrived with his family at Pope station, where a good parsonage had recently been purchased. The brethren and sisters helped during the day to get them into their new home; and at night we held a religious service in it, by which the parsonage was dedicated to the Lord, and ourselves given anew to his service. It was good to be there; and that preacher and that people begun well with each other.

The quarterly meeting at Courtland, the following Saturday and Sunday, was an occasion of much interest; and if the plans laid and purposes expressed there be carried out in good faith, great good will result.

At Sardis and Pleasant Grove we were so snowed in that no meetings could be held; but I hope that good was accomplished by those fireside readings, talks and prayers that we held so pleasantly together in the parsonages and other Christian homes.

Rev. S. M. Thames has entered upon his second year on the Sardis district. For five years he has proved himself worthy and well qualified for the honorable and responsible office of presiding elder. His wise words and earnest spirit give animus to religious services and to business meetings; and he endures hardness as a good soldier.

Rev. J. E. Evans, the new presiding elder on the Grenada district, is domiciled in a newly purchased district parsonage at Water Valley. Some one said of him before Conference that he was "good presiding elder material" (I suppose the speaker was a competent judge): and now we predict that he will so magnify the office as to prove that there was no mistake made in the appointment.

Rev. R. P. Mitchell is serving his third year on the Winona district. He is acceptable everywhere and efficient in every department of the work. I attended his quarterly meeting at Weir, January 28, 29. It was a profitable occasion. The preaching of both days, and the dedication of the new church, and the liberal collection on Sunday, with other things, were encouraging to Bro. Cogdell and his people.

As to myself and the work committed to my charge, I have nothing special to write now, but will have something to say in the near future. So far, I have been much encouraged by the cordial co-operation of the brethren and the help they have afforded me where I have gone, and the increasing demand for good reading matter. I am anticipating a pleasant and successful year in each department of my work. Brethren of the North Mississippi Conference, help your humble servant by your prayers, book orders and information as to time and place where he can serve you ministerially or officially. By so doing we will be workers together, and the Lord will own and bless our labors with abundant success.

I report for December and January as follows: Books sold, $97; collected for church papers, $90. This does not include sales at the Conferences. More anon.

G. W. BACHMAN,
Cor'p'g and S. S. Agent.

Kosciusko, Miss., Feb. 1, 1888.

The Relation of the Heathen to Christ.

Mr. Editor: We often hear people speaking of the condition of the heathen and their chance for salvation. Some seem to doubt their salvation; others think their chances good—better even than ours; still there are others who say that they can not understand this question at all. I am sure such persons do not understand the relation of the heathen to Christ. The Book of Ruth is a key to this question. Let everyone who reads this study this book in this light: "A certain man of Beth-lehem-judah went to sojourn in the country of Moab—he and his wife and his two sons. The name of the man was Elimelech, and the name of his wife was Naomi, and the name of his two sons Mahlon and Chilion." While in Moab, Elimelech died. Mahlon and Chilion both married, and lived but a short time, and died. Then Naomi arose to return to her own country, expecting to leave Ruth and Orpah in Moab. Both of them were heathen girls. Naomi told them to go back to their gods. Orpah returned, but Ruth followed Naomi back to Bethlehem. So we see now a heathen girl in Beth-lehem-judah.

This girl (Ruth) came to the place, where Christ was born 1,312 years afterward. Naomi and Ruth arrived in Bethlehem in the beginning of barley-harvest; and Ruth went into the field of Boaz to glean. Boaz became acquainted with her, and, after a strange kind of courtship, they were married. A man of the tribe of Judah marries a heathen girl! "Well," says one, "what of that?" Let us see. She gave birth to a son, whose name was Obed; he became the father of Jesse, the father of David. Obed was one-half heathen, Jesse was one-fourth, and David was one-eighth, if no more. He might have been one-fourth, as we do not know who his mother was. Ruth was the great-grandmother of David, and one of the great-great-grandmothers of Jesus Christ, the Savior of both Jews and Gentiles.

Twenty-eight generations from David, Jesus was born, in the line of David, of the tribe of Judah, in Bethlehem of Judea.

Who can doubt the sacred relation of the heathen to Christ while heathen blood ran in his sacred veins, dripped down from the cross, and helps to fill that fountain of which we so often sing,

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains"?

All can claim an interest in Christ, because all were represented in his person and death. With this inspiring view of the subject, let us offer Christ as the Savior of all.

VIRGIL D. SKIPPER.

A Correction.

Mr. Editor: Will you please allow me to correct an error in the Minutes of the Mississippi Conference? They give the pastor in charge on the Shiloh circuit, Brandon district, $454 60, when it ought to be $465 10. And by this correction you will see that Shiloh is the leading circuit, in the way of preacher's salary, in the district.

I expect the mistake was my own fault, and not the fault of the secretary, as I received some money after handing in my report, and promised to give him a report, but failed to do it; so I make this correction in justification of my circuit.

A. D. MILLER.

Cato, Miss., Feb. 3, 1888.

"The Agony in the Garden."

The Rev. J. D. Cameron and "Gihlergy" have written upon the subject of the above heading, setting forth some interesting thoughts. Though there is ground for it, yet I do not wish to start any controversy regarding it. Should any occur, let it be between those two sons of Ajax, in a conflict of giants. I wish to be far enough away to be able to find myself after it is over.

Of the theories enumerated by Bro. Cameron, the second has something of the one I once entertained in my immature theology, but so differently stated that mine might be added as a fourth. It was that in the garden Christ Jesus felt in his own great heart all the weight of all the sins of all the ages—those of the past and those of the generations yet unborn. In my subsequent Bible reading I learned there was no Scripture nor reason for such theory. Indeed, the world might have been redeemed without such agony; but his life was necessary, and the agony entered into his life, and, as all other incidents in that life, it has its lesson, which may be made profitable to us by associating certain experiences with it coming up in the life of every truly pious man and woman. To do this we must never lose sight of the fact that he was real man; was born, grew, was hungry and ate, was thirsty and drank, tired and rested, weary and slept, suffered, bled, and died. In the work of redemption there was a sense of responsibility in saving souls upon the broadest and grandest scale man can conceive. It was this finely wrought, sensitive model of humanity which was susceptible of realizing and of keenly feeling that the world must be redeemed, the Father honored and glorified in the Son, the dignity and grandeur of the Godhead sustained, as it met manhood in humiliation upon the cross. It was the *man* preparing for this work. Paul says he "*feared*." "In the days of his flesh, when he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, *and was heard in that he feared*."—(Hebrews v, 7.)—The cup did not pass from him, but the man "strengthened" that he might be able to drink it, and he went forth to do the *divine* will, not his *own*, not man's will, but the will of him that sent him. What devoted Christian has not felt an agony when he realized in heart and conscience that immortal souls were required at his hand? What devoted preacher, when coming to the tremendous responsibilities of a certain hour in which souls were to be saved or lost, has not felt genuine throes of agony? How many pulpit seats in the humble preacher's few moments of private prayer before service have witnessed agonies along the very line of our Savior's soul-saving work? It was the divine nature in Christ Jesus which wrought him up to the agony and sense of the vast responsibility, and it was the divinity in his manhood by which he was strengthened to accomplish the immensely great work. It is the divine nature in us by which we take on such agonies, and by that divine nature in us we succeed in our weighty responsibilities. "If a man have not the spirit of Christ, he is none of his."

J. D. NEWSOM.

Parsonage Society, Mississippi Conference.

The suppressed and buried tears and heartaches of our parsonage households are being unearthed by our great and much-needed parsonage movement. Touching appeals for help come to the department. Shall we heed this providential revealing? The Lord has heard the cry, and is now ready to multiply the "loaves."

In my visits during the past year my heart was sorely touched at the exhibition of meekness and submission by our noble band of ministers and their loved ones. Shall we boast of a Christian land and Wesleyan Methodism and permit the martyrdom of our missionaries at home? With them

"The fiercer the blast, the sooner 'tis past:
The troubles that come
Shall come to our rescue, and hasten us home."

With us, "Is it well?" Do "we march hand in hand," and hope with them to wear immortal crowns? Then shall we not with them wear crowns of thorns, if need be? Would it not be wise economy to preserve and render more effectual the laborers we have? Then we can, in the exercise of greater faith, pray the "Lord of the harvest" for more laborers. To how many of us will it be said, "Come, ye blessed; inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? Have we lost sight of, "Depart ye; inasmuch as ye did it *not* to one of the least of these, ye did it *not* to me"?

The payment of $20 constitutes a life member of the Parsonage Society. How many congregations and individuals will make the pastors or others life members? Those who do not now enter the work will be blessed by giving money. Every member of the church, and every child, should give something, be it ever so little. The Lord will surely bless the widow's mite of to-day. Will not one or more women in each charge attend to this, and forward money, not only now, but hereafter, to the treasurer, Mrs. O. S. Robbins, Vicksburg, Miss.? *This fund is given* to build parsonages. Remember one-half is for use in the Mississippi Conference.

Oh! that there would be an outpouring of the Holy Spirit upon the heart of everyone, that money may flow into the treasury, especially during the month of February, to enable our Board of Church Extension, at their meeting in April, to send relief at once to God's messengers who are sorely in need of help!

There are twenty-three life patrons of the Preachers' Wives' Loan Fund in the Mississippi Conference. We hope more will be added, especially by March 1, that their names may be enrolled in the Annual Report of Board of Church Extension as the honored *founders* of this fund. This is not confined to preachers' wives. *Anyone* by the payment of $5 becomes a life patron. Those who subscribed at the Annual Conference, who have not paid, will please send the money by March 1, that their names may be in this Annual Report among the founders.

MRS. E. D. JONES,
Miss. Conf. Sec. W. Dp't Ch. Ex.

A Pounding.

Mr. Editor: I have seen this heading often, and have read much about how and how much preachers were pounded; but never knew about the matter as I wished until recently—*I mean experimentally*. I have tried to content myself with the hope that the *sun would shine* some time. Some one said:

"Now, there is no use of repining,
For where there's a will there's a way.
To-morrow the sun may be shining,
Although it be cloudy to-day."

It would not be best for us that the sun should shine all the time. If it were never cloudy, we would not appreciate and be thankful for sunshine. The same Lord who made the sun to pour forth his effulgent rays upon the evil and the good, made the clouds, too.

At first thought it seems rather strange that some people—yes, some people, not all—know so well what a preacher and his family needs. The good people of Taylor—not only my people, but all—have supplied us with everything that we needed in the grocery line from a package of soda to a barrel of flour. I have been asked, "Aint you afraid you will starve?" for this portion of my charge has once been abandoned; but why should I be afraid? The outlook is favorable, and I have committed my way unto the Lord, and trusted in him, and purpose to continue to do so. The Lord's Word is pledged for my support, and that is enough. Bless the Lord these people are a Christian people, and this is a *dry* town. Yours fraternally,

J. H. BROWN.

Taylor, Mississippi.

A Hint to Church Members.

Your pastor has come to you now, and you have heard him preach, and you desire to do something this year that will result in leading souls to the Lamb of God that taketh away the sins of the world. Do not let these good desires and impulses pass away unheeded. Your pastor has need of you in his work, and his success or non-success will depend largely on what *you* do. It may be that you have a brother or sister or a very dear friend out of Christ; and are you not willing to work for their salvation? Are you willing then, as a soldier of the cross, to enter into this work with a glad heart and a willing mind? Will you do it?

1. By earnestly desiring to attain *yourself* unto the fullness of the measure of Christ, by growing in grace and in the knowledge of our Lord Jesus Christ, so that when you speak of the joys of the Christian religion to your friends you may realize that they *do* give comfort in "deed and in truth."

2. Will you show your pastor that you are interested in church work and the regular services of the church by being present at all the services, thus encouraging him; and will you go in the spirit and pray that he may speak such words as shall arrest the heedless, and cause them to reflect; and when called upon to do something, will you enter into the performance of your duty with a "glad heart and a willing mind"?

3. And will you hold up your pastor by your means, sympathy and prayers, praying God to open the Scriptures to him that he may bring forth from the words of eternal life things both new and old? Then, if you will, God's richest blessings will be poured out upon you, and, then, when you thus consecrate yourself wholly, you shall realize that to wait upon the Lord in the public sanctuary will be to sit together in heavenly places in Christ Jesus.

If we will ponder the above, and give ourselves to the Lord that he may work in us as he pleases, we shall see many souls converted: and then we shall begin to wonder why we did not do it long before. Brethren, sisters, God's promises are "yea and amen" to us; and if we will reach forth, we can secure his blessings upon us.

SYLVESTUS.

Washington, Louisiana.

Who Are Proper Persons to Present Infants for Baptism?

This question imports that any and everyone is not a proper person to present infants for baptism. If this be true, we, as conscientious ministers of Christ, should refuse to baptize infants presented by improper persons. But who are proper persons to present infants for baptism? Those who have renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, or, in other words, those who are endeavoring to live as God's Word directs. In our Discipline, page 239, persons presenting children for baptism are first obligated to teach them to renounce the devil and all his work, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they may not follow or be led by them; to believe all the articles of the Christian faith, and to obediently keep God's holy will and commandments all the days of their lives. Great, therefore, would be the inconsistency of any of our ministers in obligating a person, as our Discipline requires, who has not renounced the devil, etc., himself, besides. Great would be the inconsistency of him who has not renounced the devil, etc., to obligate himself to teach his child to renounce him. We, therefore, conclude for two reasons why an ungodly person is not a proper person to present children for baptism:

First, because he is not competent to take the obligation required (Discipline, page 239). Secondly, because in the days of the apostles no household was baptized until after the chief of the household believed or himself became a Christian.

ISAAC L. PEEBLES.

Newton, Mississippi.

From the Work.

AMITE CITY, LA.

Mr. Editor: I am at my post of duty with my work fully in hand. I have made the round, and find that my predecessor has left the work in fine condition. What a privilege to follow such men! Our first Quarterly Conference has been held. The presiding elder was with us, and preached two fine sermons, which were well received. The elder held a love-feast for us. We all got happy, and a real good old-fashioned time was experienced. Dear Sister Montgomery is with us, working faithfully to bring on the "nation's abolition." Sister Maggie Ellis, the secretary of the Woman's Department of Church Extension for the Woodville district, is endeavoring to get the attention of the ladies of this district directed to the importance of this department. Let all the preachers assist her in this noble work by bringing it prominently before their congregations. The good ladies of this place proved their fidelity to the church, and appreciation of the situation of a newly married itinerant, by furnishing the cozy little parsonage with everything essential to "keeping house" in royal style. May the good Lord establish the work of their hands upon them, is the prayer of their pastor. As I am not a member in full connection, of the Conference yet, I did not vote for those resolutions endorsing the Advocate, but I will endorse it anyway by doing all in my power for it on my work this year. Pray for me, brother. I feel that if I want to honor our blessed Savior with the most faithful and successful service possible during this year.

Very truly,

FRANK M. KEEN.

M'COOL CIRCUIT.

Mr. Editor: The first quarterly meeting for McCool circuit, Winona district, North Mississippi Conference, was held at Weir, last Saturday and Sunday. The weather was fine; attendance, large, and preaching most excellent.

Our presiding elder, Rev. R. P. Mitchell, delivered, Saturday at eleven, the only sermon I ever heard preached to stewards. It had the right ring, and, no doubt, will bear fruit for good. The brethren took it as from the Lord, and went home with new resolutions to work for the church. Now and then you find a steward who is worthless; but take them as a whole, they are as noble a class of men as live.

Saturday night the pulpit was filled by our Conference book agent, Rev. G. W. Bachman. He is looking after Sunday-school cause, selling books and getting subscribers to our church papers, etc.

On Sunday, after an appropriate sermon by our elder, the officers of the church were stepped forward, and said: "We present to you this house, to be set apart from all unhallowed and common uses for the worship of Almighty God." Then followed the "Sentence of Dedication" and prayer, and our beautiful new church was fully given to the Lord. The sacrament was administered, penitents called, and a collection taken. They were so devout at the "sacramental board," and so liberal in the collection, that a thrill of joy was sent to the hearts of elder and pastor—yea, the sweet pervasive peace of the hour "lingers with me still."

Last year this district paid up everything on Conference collections, and $154 over for foreign missions. This year the assessment is more than last, but, no doubt, by the untiring efforts of our elder, the district will come out in flying colors again.

D. M. COGDELL.

PEARLINGTON, MISS.

Mr. Editor: Pearlington has received its pastor in the spirit of the gospel. Her ladies have improved and so neatly arranged the parsonage that we are confident that they will not be satisfied until they have so improved and so adorned it that the preacher's wife will be glad that her lot has been cast among such a people. According to the custom, they left enough of the necessaries of life to keep the preacher from enquiring the price of sugar, flour, grits, rice, and coffee, for a fortnight.

I have determined to "know nothing among them save Jesus and him crucified." The fields here are "white unto the harvest." Pray for me, that I may do faithful work. I am inquiring about the Advocate, and hope to increase your subscription list, and thereby increase the usefulness of the

PREACHER IN CHARGE.

STARKVILLE, MISS.

Mr. Editor: We move steadily on in the work of the church here, notwithstanding the severe weather and the deep, *deep* mud. The church in Starkville I found to be in good condition when I came, showing the impress of faithful predecessors in the pastorate. A live, working Sunday-school, under the superintendency of Bro. Dabney Lipscomb, gives great interest to the work.

Yours faithfully,

T. CAMERON.

February 6, 1888.

Dead at Last.

On February 4, 1888, the last saloon in Rankin county, Miss., departed this life. Just three years ago the saloons of the county, and especially in the town of Brandon, seemed to be in fine health, and bid fair to live a long time; but they are gone, and we hope forever. This is my fourth year at Brandon. We feel very much at home with the people here. Our church is in good condition, congregations good, peace and harmony prevail. We hope for a good year.

F. M. FEATHERSTUN.

Christ's Idea of Christianity.—Is It Ours?

BY REV. MARK BUY PEARSE.

The one supreme idea which Jesus Christ lived out to the full, was this—a true brotherliness. For the first time in all the ages Jesus Christ brought into the world a reverence for humanity. Everything in the life of the Lord Jesus Christ lights up his brotherly kindness, his deeds, his words, his manner, his look, his death, all grew out of it. His gracious familiarity, his simplicity, his perfect approachableness and homeliness all proclaimed it. If so varied and many-sided a life can be put into a single word, this is the summary of its earthward aspect—it was perfected brotherly-kindness. This inspired his teaching and his actions; and his fiercest indignation was kindled by all that made light of this great law of love. His parables, alike in their sweetest tenderness and in their most lurid terror, set it forth again and again. His revelations of the Father established a new relationship amongst men—of old-time neighbors only, now all were brought nearer to one another, and now they are brothers. The very word "humanity," and the idea which it expresses, came in with Christ; never before had the oneness of the human race been thought of. It is the sacredness of human nature, its greatness, its dignity, which is declared and secured by the mystery of the incarnation—that God should dwell in man; by the Crucifixion—that for man he should lay down his life; by the resurrection—that Man should be exalted above all principalities and powers, and should sit upon the throne of heaven beside the Majesty on High. This reverence for humanity constantly meets us in the utterances of Jesus Christ. "What shall it profit a man," he asks; "a man if he gain the whole world and lose his own soul?" He set up the balances, and on one side he put the round world and all that therein is—wealth, dominion, glory, honor, all things—and the man outweighs them all. Though the man be stamped and branded with vice; though he be too bad for earth, and fit only to be nailed to the cross, yet he is so dear to Christ, that such an one is reckoned worth dying for.

And now his followers go forth into a world redeemed, not with silver and gold, but with the precious blood of Christ. Now was there an awful sanctity and preciousness investing every man and woman and child. No man was any more a mere beast of burden—he was made in the image of God. No woman, whatever her position, was a toy for the passing whim of lust—the great love of God held her dear, and thus endeared her to all his children. Every little child was sacred by the childhood of their Lord and Master, hallowed by that hand which blessed the children, bound to the hearts of his disciples by the love that had called them his little ones. Of theories, theologies, definitions, these disciples, perhaps, knew very little; but love is truest knowledge, and with them love to everybody was supreme. What a great outburst of love fills those early chapters of the Acts? Before Peter had seen his vision, a great revival had set Samaria—above all places—in a blaze, and burned up all old feuds, and melted all into a blessed brotherhood. Need and poverty thrust no man down into suspicion or neglect; but as with the Master, so with the disciples—in this very need they found their opportunity for service. He who was rich, and for their sakes became poor, was their example as well as their Savior; and they could be Christians only as they had the mind, which was in Christ.

O, for a breath of this Christ-like Christianity! O, for a gale of it, like the mighty rushing wind of old! Where is it? We ask what a man is worth, and count the answer by his income. We reverence not men, but the accidents of their position, titles, liveries, circumstances. The only Christianity which Jesus Christ acknowledges is that which treats every man as a brother. The man's worth is himself, not his gifts. How we are rent and torn asunder for want of this one thing—true brotherliness, reverence for humanity! We hear of the sacredness of property, and it has its sanctities, for that, too, is of God; but we want to hear infinitely more of the sacredness of humanity. And this must reach upward as well as downward. It is not Christianity which blames or hates a man for being rich. The poor man has to love the rich as well as the rich man love the poor. It seems a hopeless thing that men should ever come to believe it, yet it is most true that all men are bound by the love of God and the brotherhood of Christ into a closer union than any ties of social position can ever bind men. All sorts and conditions of men need this great brotherliness. We are marked off from all other creatures, not only by our need of God, but by our need of one another. It is the wild beast only that is independent. The highest are as often shut off from other people by their height as the poorest by their poverty. There are as many sad hearts and burdened lives in the West-end as in the East. And there is an awful mockery in weariness and want amidst such abundance. To have so much and to find so little in it! The rich need sympathy, and they get envy—that cruelest regard. The poor, too, need sympathy, and they get it from one another, which the rich do not; but alas! how often are they dreaded, scorned and suspected! The great middle class, certainly the happiest of the three is exposed to the envy of those below them, and the scorn of those above them—whilst genius too often sits mocking the wretchedness of all.

Now for every man and woman who calls Christ, Master, the question is this: What can we do amidst such a state of things—scattered individuals, without any great influence?

Well, do not wait until things are set right for us—these early disciples certainly did not do that. They believed that they served One who was come, not coming to set things right, who was manifested already to destroy the works of the devil. Do not wait until we can find some definite plan that commends itself to everybody's judgment. What we have to do is to give ourselves up to Christ for the fulfillment of his great purposes in us and through us. We have in his strength and for his sake to live the life of a Christ-like brotherliness. Do not begin to think of such a life as a lofty ideal, too high for commonplace and busy people—that, too, is what these disciples did not do. "Ye shall receive power after that the Holy Ghost is come upon you," is a promise to us. Let us boldly ask for the glorious portion of good that is ours, and then having the power, we, too, can follow in the Master's footsteps.

Let us consider the poor. Think about them tenderly, resolved to help them as wisely and as well as you can. Here, too, does the proverb hold good that necessity is the mother of invention, and the necessities of love alone have omnipotence for their designs. God is love; and it is good as it is true to think that as every sun-ray that touches the earth has the sun at the other end of it, so every bit of love on God's earth has God at the other end of it. Love, true love, is the only law. When love, true love, says it must be, everything in God's universe waits to carry out the budding, loving, Christ-like, tender consideration is mainly needed in the world.

One result that would follow immediately from such considerateness, is that every church and chapel would have some place open every night, warmed, cheerful and attractive, as easily got at as the public-house, as comfortable as the bar parlor, where men and women and young people could sit and read, without being either lectured or patronized.

I believe school-rooms, too, should be opened as workships, warmed and to which girls could bring their work. One good man in the East-end of London has set the example, and by getting the workgirls thus together has got rid of the terrible middleman. It would be a simple matter to have such a "church parlor" in connection with every place of worship. "The streets, the music-hall and the public-house stand to these people in the relation of much that is called home in the country. They have no other resort from the one room, the heat of summer, the fog and cold of winter. The churches, chapels and schools are generally closed, except for purposes in which the mass of people feel no interest. It is a terrible thing to say, but to many it is no wonder that these men bless the public-house which curses them, and bitterly oppose those who would shut it up."

In an article in The Nineteenth Century, of February, 1887, the writer, an authority on the subject, says: "They (the artisans) see the churches well built, and nearly always shut up; they see the public-houses towering above their own small houses, blazing at every turn, and always open; they see their own small rooms, often badly built, always too small for even the little furniture and often large families."

Some time ago I was going down a main thoroughfare of the city in which I then resided, when I saw some twenty or thirty men who were at work in some way about the road, laying drains, or something of that sort. It was the dinner-hour, and there in the pelting rain they sat eating their provision—about as dreary and cheerless a set as one could see. In that road within a mile there were no less than five places of worship; but the very nearest was that of which I was then the minister. I at once got the school-room opened and bade the men welcome, promised it should be at their service so long as they were anywhere near, and had a fire at which they could warm their coffee and themselves. I told them that they were at perfect liberty to smoke after dinner, but the whole time not a man lit his pipe within the walls—it was the instinct of a true gentleman awakened by a little act of kindness. When their work lay further down the road another place was similary opened to receive them. Now comes the interesting part of the story. On the Sunday some of these men walked a long way and endured the infliction of a sermon from me, because, as one explained: "You see, one good turn deserves another." I certainly much appreciated the kindness of that good turn. Of this he sure, though it was so little a matter—a cost of half-a-crown for extra cleaning covering the whole outlay—those men will henceforth carry a more kindly feeling towards the religion of Jesus Christ.

Let us pray earnestly for the Christ-like brotherliness toward men, and opportunities of service will not be lacking.

Another thing which assuredly should be seen to, and that very speedily, is the neglect of the godly poor by the churches. Surely Christ our Master is alike astonished and indignant at the extent to which we lavish money upon the fabric in which we worship him, and leave the poor members of his church—by their very religion, refined and sensitive—to the miseries of pauperism. It takes a vast advocacy, which is but slightly successful, to rouse the church to think about consecrating one-tenth of the income to all religious uses. The Jew gave three-tenths; and one-tenth was wholly for the poor. The only direction in the New Testament about "laying by" is in relation to the poor. The three religious organizations that wholly support the poor are the Jews, who are a great deal nearer to the religion of Jesus Christ than are most Christians in this respect, at any rate; the Friends and the Plymouth Brethren—the three that spend least upon luxurious worship. May we not insist upon this as the mark of a true church—since Jesus Christ has made it again and again the test of our religion? How immediately this Christ-like care for the poor followed upon the baptism of power! Turn to the fourth chapter of the Acts of the Apostles, the 33rd and 34th verses: And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

The first appointment of officers in the Christian Church was to this care of the poor: and the seven deacons were appointed "to serve the tables."

How significant is the contrast in St. Mark's record that, whilst the disciples were marveling at "the manner of the stones," Jesus was far more interested in a certain poor widow who came bringing her gift to the treasury. The fabric, however costly and beautiful, has little charm for Jesus beside a living, loving heart.

Well may we ask, startled and alarmed: Is it the church of to-day which shall stand knocking at the closed door vainly crying, "Open unto us, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works"? Is it to these that he will say: "Depart from me. I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in. Inasmuch as ye did it not to one of the least of these, ye did it not to me"?

When once—and only once—Christ lifted the veil of the world beyond, it is to see one tormented in the "white-heat of God's indignation"—whose offense was not that he was rich. Abraham was as rich as Dives, perhaps richer. His sin was in this—that he found life's good in his goods and not in doing good, and that he left his poor brother at his gate unpitied, uncheered.

Our only safety, as well as our only salvation, lies in the full surrender of ourselves to the Lord Jesus for the fulfillment of his most gracious purposes, and that through us his brotherliness may flow forth into the midst of men.

Jacobi wrote, "I know no deeper philosophy than that of St. Paul in the seventh chapter of the Epistle to the Romans." Coleridge said, "I think St. Paul's Epistle to the Romans the most profound work in existence." Dr. Shedd says, "The Epistle to the Romans is the *Novum Organon* of the Christian religion, and whoever understands it is a theologian."

The Very Toughest of All.

So tough, so hard, so difficult to drive out is that hateful old malady, rheumatism, that people sometimes endure its torments for years and years, under the mistaken idea that nothing can overcome it. Just what a mistake such people make may be inferred from the case of Miss Whitree, of Lynchburgh, Va. She had been afflicted with rheumatism since she was four years old. When she was thirteen her father thought it would be a good idea to try Compound Oxygen on her.

What was the effect on this rheumatism of nine years' standing? For the first few days the young lady was discouraged: was pale, and had little strength; thought it affected her heart.

But how was it after five weeks. Altogether a different experience. Her father wrote:

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Do not unite in marriage with a man of bad habits with the idea of reforming him. If now, under the restraint of your present acquaintance, he will not abandon his bad habits, after he has won the prize you can not expect him to do so. You might as well plant a violet in the face of a northeast storm with the idea of appeasing it.—Talmage.

MISCELLANEOUS.

Dyspepsia

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is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and Import that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Attalla	9:40 p. m.	1:40 p. m.
Lve. Birmingham	11:40 p. m.	3:50 p. m.
Lve. Tuscaloosa	12:48 a. m.	5:15 p. m.
Lve. St. Louis		6:00 p. m.
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Arrive.	Leave.
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No. 3.....6:25 pm	No. 1.....7:00 am
No. 5.....10:00 am	No. 6.....3:15 pm

LOUISVILLE AND NASHVILLE.

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No. 1 F'st Line..7:20 pm	No. 6 Cin'ti....5:25 pm
No. 5 Pens'c....9:05 am	No. 2 Cin. Ex....1:10 pm

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No. 3 Chic. and N. O. Lim....8:20 am	No. 9 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express, 9:20 pm	No. 51 California Express, 7:50 am
B. Rouge, local, 11:30 am	B. Rouge, local, 3:30 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 10 Califor. 5:25 pm	No. 18 Local....3:00 pm
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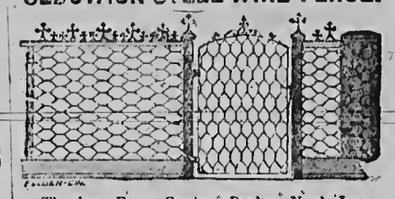

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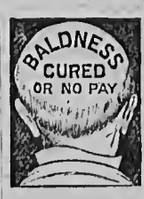

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THURSDAY, FEBRUARY 16, 1888.

Briefs.

Is there any significance in the fact that the first city mentioned in the Bible was built by Cain, and the last one mentioned "descended from God out of heaven"?

The Revised Version makes very little change in Psalm lxxxiv, but what it makes is perfectly delightful. Instead of reading, "In whose heart are the ways of them," it reads, "In whose heart are the highways *to Zion*." That is both beautiful and suggestive.

This is also suggestive, but far from being beautiful: A steward from one of the circuits in the Mississippi Conference said to us the other day: "The preachers do not work for the spread of the ADVOCATE as they ought to." Alas! my brother, does he mean you? How much have you done since Conference on that line? Honor bright, now!

"God holds us responsible not only for what we have, but for what we might have; not only for what we are, but for what we might be." In other words, the most fearful responsibilities are our possibilities! Our Savior's words on this point are simply awful: "To him that hath, shall be given; from him that hath not, shall be taken that which he hath."

From Minutes of South Carolina Conference, just to hand, we gather the following statistics: Local preachers, 152; members, 62,970; infants baptized, 2,465; adults baptized, 1,580; Sunday-schools, 682; teachers, 4,558; scholars, 38,135; collected for Conference claimants, $7,988; foreign missions, $8,482; domestic missions, $5,686; by Sunday-schools for missions, $1,524; church extension, $2,075; number of churches, 648—value, $724,288; parsonages, 127—value, $166,125; number of colleges, 2; Conference school, 1—value, $128,272.

Prof. Tillett's proposition of an educational Conference of the educators of our church is meeting with favor all around. Several Bishops approve. The following distinguished college men approve of the project: President Carlisle, President Corprew, President Hopkins, President Batson, President Crowwell, President Andrews, Prof. Woodward, Prof. Miller, President Newell, and some others. These men represent Randolph-Macon, Emory and Henry, Trinity, Wofford, Emory, Central, Kentucky Wesleyan, Southern University, Grenada Collegiate Institute, and some others.

"The chief duty of a Christian is not to spend every Sunday listening to a great preacher. Every Christian ought to be himself a preacher and witness and missionary, and should go forth to seek and to save the lost." So writes one of the foremost men of the day—a man who is *full of work*. Is it not strange that so many Christian people have *not* learned the meaning and value of the church services? How many think they meet all the requirements of the gospel by attending church twice on Sunday and prayer meeting Wednesday evening! A man who eats three times a day and never *works* is in the same category, and everybody says, "He is too lazy to live."

The Week of Prayer and Self-Denial.

The success resulting from the observance of the "Week of Prayer and Self-Denial" last August has encouraged our Board of Missions to ask the church to repeat that observance this year. The success was apparent on two most important lines. Wherever the week was duly observed, there was a quickening of the conscience of the church, which developed, in many places, into gracious revivals of religion, bringing many souls "out of death into life." The other result was a manifest increase in the missionary offerings, there having been raised not only a large sum for a special purpose, but the ordinary collection was augmented by the reflex influence of the special collection. It is now a matter of record that those churches which contributed most for self-denial were the churches in which the increase in the regular missionary collection was the largest. This is no matter of surprise to us—in fact, this ADVOCATE predicted that very result.

Last year the matter was wholly an experiment, and, of course, the church could not go into it with the *abandon* of a perfect faith in a successful outcome. There was in everyone a fear that it might end in a failure; and that fear acted as a damper upon the ardor of zeal. It was also something entirely new in our method of work; and new things never do work as smoothly as those that have been tested and proved. But now we are called to the same observance with a successful result at a former period to quicken our zeal and to encourage our faith. We are not now traveling a new and untried path, but one which we have trod before, and along which we have, in the past, won victories. The experiment last year is no longer an experiment. With all our ignorance as novices, we turned that experiment into a great fact; and we enter upon the same work this year with that fact to back us. From all this we argue and predict that, if our people will observe the "week" this year with as much faithfulness as they did last year, the result will be much greater. And there is no reason why we should not expect greater results. The time is much more suitable. The first week in April is in every respect a much better time for collections than August. Besides, we *know* that the thing can be made a success, which we did not know last year; and that very knowledge will act as a powerful incentive. When we *know* that we can succeed, to anticipate or expect failure is to disgrace ourselves in advance. And, then, the true Christian believes in progress, and, if he accomplished a little last year, a holy ambition inspires him to the effort to do much more this year. So, by all the tokens, we expect the constituency of this ADVOCATE, who did so well in this business last year, to do a great deal better this year. There is no doubt about our having come out in the lead last year; and, however much others may do, let us determine to come out in the lead again. Remember the "week" is appointed for the first week in April.

The Sunday Law.

Every good citizen is interested in the maintenance of the Sunday Law. Every good citizen ought to take pains to show its opponents the benefits which have already accrued from its observance throughout the State. Every good citizen will see to it that those who are elected to the General Assembly to make our laws shall be men who are outspoken in favor of the present Sunday Law. The enemies of the law are not dead, nor are they asleep. They are moving stealthily and silently to capture, if possible, the next Legislature, and, through it, to repeal or modify the law. We want no repeal. We want no modification in the direction they propose to modify. The law is good for the people, and the people know it: and the people must maintain it against all enemies. We say, then, to the people, *Know who you are sending to the Legislature.*

While on this subject, we place before our readers the conclusion of an article in the Journal of Education, by Prof. R. H. Jesse, of Tulane University, on "Sunday Books and Sunday Law:"

It is scarcely a departure from logical unity, in an article that deals so largely with Sunday, to close with a word in favor of our Sunday Law. Nothing seems clearer than the proposition that every citizen of the State, provided that he do no wrong, has a perfect right to work or rest on Sunday, according to his own pleasure. If by working he violates merely divine law to his Maker and his Master alone, is he accountable therefor? And it is just because I do believe this with all my heart that I advocate earnestly the maintenance and enforcement of our present Sunday Law. Nothing is farther from the truth than to imagine that but for this law the inhabitants of this city would be free to labor or to rest. Tens of thousands of them are dependent in this respect upon the whim of their employers: and how many thousands were once forced by the cupidity of their employers to work seven days in the week is still remembered by all, saving the willingly forgetful.

If it be asked why these people did not get them other employers, an answer is not hard to find. Thousands of men and women in this city are running every day an even race with hunger, homelessness and nakedness. To all such, the loss of even half a week's wages is a household calamity. Under these circumstances, the loss of even a wretched employment is perilous, and the finding of another position is always a precarious thing.

It was a merciful protection to these defenceless creatures to enact a Sunday Law that, wresting one day in seven from the rapacity of their employers, and bestowing it upon the employees themselves, does yet leave them free, according to their own choice, to spend it in rest or amusement or household work for the comfort of themselves and their families. Let us welcome, then, a law that abridges the liberty of hundreds, it is true, but only to enlarge and secure that of thousands. But the Knights of Labor have already spoken on this question in no uncertain terms.

This law is, furthermore, demanded by the orderly element of our agricultural communities. To them it is an important police measure. It closes on Sunday the cross-road groceries, and so makes it easier to restrain and control the heterogeneous multitude of idle laborers. A law that is equally good for city and country is good for the entire State.

It is not strange, on the other hand, that hostility should be shown to the law by the keepers of whisky shops and beer saloons and all their friends and admirers. In other departments of business, the trade lost on Sunday comes on other days. But not so with these toilers with bottle and faucett: the trade they lose on Sunday—and it was their best day—is permanently lost. For men can not drink beyond a certain quantity before twelve o'clock on Saturday night, neither do they make up on Monday for the arrested portation of Sunday. Clearly, therefore, the enforcement of our Sunday Law diminishes the sale of beer and whisky. No wonder, then, that the tapsters are in arms and their friends and compatriots and the attorneys and legislators that bow and gape before them for the honorable meed of—"trink-geld." But let the good citizens strive, in spite of these people, to maintain and enforce this excellent law.

The Baptist College, at Mount Lebanon, in this State, has 255 students, and the Baptist College, at Keachie, La., has 130 students, and the Methodist College, at Jackson, La., has less than 100 students. Some people are wide awake and some *other* people are sound asleep.

Bible Work in Mississippi and Louisiana.

MR. EDITOR: I desire space in the columns of your excellent paper to lay before the readers thereof, in Mississippi and Louisiana, the following appeal, recently made, to the churches, pastors and lovers of the Bible in New Orleans by the Board of Directors of the Southwestern Bible Society, and to urge the churches, pastors and lovers of the Bible all over the two States above-named to do what those in New Orleans are urged to do in the appeal referred to:

Dear Christian Friends:

The Southwestern Bible Society has a large and important field which it is unable adequately to supply with the Scriptures. Under these circumstances the American Bible Society, notwithstanding the generous grants it has made us in past years, now offers, with our co-operation, to make a thorough canvass of the whole State, including New Orleans. The work in this city will be commenced at once, and we now appeal to pastors, churches and the friends of the Bible, to assist the American Bible Society in this important work.

It becomes the more important that there should be a generous response from our friends, because the receipts of the Parent Society for several years have not met its expenditures. The surplus which it had at the beginning of the re-supply now in progress is almost exhausted, and its work must shortly be curtailed unless the churches and Christian people come promptly to its aid. We, therefore, solicit from all the churches in this city liberal collections, so that the expense of this canvass may make as little draft as possible upon the generosity of the American Bible Society.

Church collections and individual gifts for this object may be sent to any one of the undersigned, or to the treasurer of the Southwestern Bible Society, and the assurance is hereby given that they will be remitted promptly as a donation to the Parent Society at New York.

M. M. GREENWOOD,
Chair'n Board Directors.
JNO. R. JUDEN,
Record'g Secretary.
FRANK N. BUTLER,
Correspond'g Secretary.
EDW. BOOTH,
Acting Treasurer.

This appeal is proper and right, and it should be heeded not only by the Christian people of New Orleans, but by all the Christian people in the two States referred to. Some of the pastors and churches have already responded to the call made to them for help; and it is to be hoped that all the rest will follow their noble example. Certainly the Christian people of this country ought to render more aid than they have been rendering the American Bible Society in the grand work that it is doing for our common Christianity, both at home and abroad. No work should lie nearer the Christian's heart than the one that is being done by this noble institution. Its sole object and aim is to put God's Holy Word in the hands of all people, and especially in the hands of the destitute. Then let all who would help in one of the grandest religious works under the sun come forward and contribute something to this noble cause.

Collections can be sent either to the undersigned at the Bible House, 163 Camp street, New Orleans, or to William Foulke, Jr., Bible House, Astor Place, New York.

All the papers in Mississippi and Louisiana that are in favor of Bible distribution are requested to copy this notice.

J. W. M'LAURIN,
Dist. Supt. for A. B. S. in Miss. and La.

Letter from Japan.

MY DEAR BROTHER: The year 1887 has passed; but we can not forget it—so full of interest to us in Japan, and to all Christian people in all parts of the world. It has been an eventful year to us, as a mission, and to our church. The Lord has owned and crowned our efforts far beyond our expectations. It has been a happy year to us; and the Lord has filled our hearts with great rejoicing. The closing months of the old year, and these few days of the new year, have been full of encouragement to us.

Just before the close of the year, a man came from Nwajima to see me; said he was studying the Bible with some fifteen others. They were meeting in a rented house several times a week to read together the Word of God; but they met with many difficulties, and begged that we go or send some one to teach them. He remained with us and attended our Sunday services, and earnestly implored help from us for his people. Dr. W. R. Lambuth visited them in a few weeks, and was received by them in the kindest manner. He found what had been told was true. He remained with them a few days, baptized two men, received seven on probation, and appointed one of them as leader. To-morrow he returns, and takes with him one of our young men, who is an exhorter, to remain a few weeks teaching them. Only yesterday we had an earnest appeal from the native Christians of our church in Hiroshima to come, live in their midst, and preach the gospel to them. They are anxious to work for the salvation of others.

Many young men here in Kobe have come to us asking to be taught the Word of God. Some of them have declared their determination to preach the gospel to their people. Some have said to us: "The Lord has greatly blessed us during these closing months of the year, and we want to invite our friends to your Bible class."

The outlook all over Japan is very encouraging. The people of Japan are moving in the right direction. Their schools everywhere use our English readers, such as Wilson's and others, full of Christian teaching; and reprints of these are being made in many parts of Japan. We can not afford to be idle. As they move, we must keep abreast with them, aiding them all we can to obtain that true wisdom from Heaven which shall elevate them and fit them for the kingdom of Heaven.

We need men and women fully consecrated to God to help us. There is plenty of Christian work everywhere for Christian men and women to do; and just at this time a most glorious work can be done by Christian people for Japan. It will not do to postpone our efforts, but the work must be pressed with all the faith and energy of which we are capable. The Buddhists see that their religion is in danger, and they have employed a foreigner (an Englishman, I think), who has espoused the Buddhist faith, to come to Japan and aid them in reviving Buddhism. Christians of America, shall we remain inactive? Shall we not go in the strength of our God and do battle in his name? Shall we not, with united hearts and earnest prayer, seek the blessing of his Holy Spirit? Much depends now upon the efforts of the Christian people of America.

The Lord is working in a wonderful manner in the hearts of many in this land. A great revival is going on in Tokio, and many hundreds are being blessed and filled with the Holy Spirit. Let our people help us now and hold us up in their prayers before God, and a great blessing will surely rest upon the work here this new year.

Pray for us. Ever your brother in Christ, our Lord,

J. W. LAMBUTH.

KOBE, Japan, Jan. 12, 1888.

Giving, when rightly done, is one of the most beautiful things on earth. Cheerfully done, it brings the smile of God beaming into the soul and makes a spiritual feast in the heart. To *be ready* to give when occasion arises is a very high degree of grace. To *be glad* to give puts the giver upon the highest plane. When Hugh Price Hughes remarked in one of his mission meetings that he needed a hundred pounds to start a Receiving House in which unemployed people could be sheltered for the night, until he could find employment for them, a stranger said he would *be glad* to contribute that amount, and handed in his cheque. "*Glad to contribute!*" There's religion of the right sort. "*Glad to contribute!*" The majority of our people, are they anyways near that degree of grace?

Notes.

As their General Conference approaches, our Northern brethren are again vigorously discussing the time limit of the itinerancy. Several of their Bishops have spoken out on the subject, saying that it would be impossible to run the machinery without it. There does not seem to be much concern among the Bishops as to the length of the limit, but limit there must be.

We enjoy a humorous phrase as much as anybody can, and the following from the Independent has tickled us no little. The humorous and the ludicrous come together in such an unexpected way, that the more we think it over the more we are tickled at it.

The last new witty phrase evolved in the political discussions of England is from Sir Henry James, who characterizes noisy pretense which covers no real power, with the expression, "Samson with a wig on."

Don't that sort of Samsons sometimes get in the pulpit?

The editor of the Irish Christian Advocate having asked for suggestions for the improvement of his paper, received the following:

1. Never print a leading article longer than a column, and never more than one a week. Let the rest be short "subs."

2. Never print a sermon longer than three columns, and that only occasionally. Hardly one in fifty is worth printing, and hardly one in a hundred reads it.

3. Keep out of theology and politics. On the former, we're all sound; of the latter, we're all sick.

4. Shorten circuit reports at all cost. Take it for granted that we appreciate the performance of Miss Rose at the tea table and Miss Lilly at the piano. Sir, give us *news*.

The Methodist Church in this country has grown to be a great host. A church numbering over four millions of communicants is no inconsiderable body. When we remember that four millions of communicants means at least sixteen millions of adherents to that form of church polity and doctrine, we stand amazed at the responsibilities that have come upon us. There is one special danger that threatens us now. Our history having been such a grand one, there is danger of our trying to live upon that history. Bragging about our achievements will tempt us to halt in the march to conquest and thus dampen our zeal. Earnest, thorough, faithful, zealous evangelistic work, adapted to the necessities of the masses of the people, especially in the cities, is the only way to continued progress. Failing in this, our millions will turn defeat into an utter rout.

Rev. Mark Boatner Chapman, in his "Lands of the Orient," speaking of "dropping a day out of the calendar" in crossing the Pacific Ocean, has this comment our friends, the Seventh-Day Adventists: "If all the Seventh-Day Adventists would make this voyage around the world, going west, conscientiously observing every seventh day, and making no change in their calendar, when they again reached home they would find themselves in harmony with the rest of the Christian world, and we would, perhaps, hear no more about their scruples for the particular seventh day of the week." This leads us to surmise that, maybe, the founder of this sect made the journey around the world, going east, and conscientiously observing every seventh day. When he got around, lo! his Sunday was on Saturday. Either of these, and a host of other facts, show the absurdity of the scruples of these Seventh-Day people.

Dr. Steel, of Louisville, has given an interesting account of Mr. Moody's meeting, in that place, in the St. Louis Advocate. During the progress of the meeting he stumbled upon a fact which was made apparent to some here when Mr. Moody was in this city. The doctor says: "This meeting has brought to light the fact that in our best churches there is but few who understand how to use the Word of God in leading souls into the light." And he says truly: "The greatest need of the church to-day is men and women trained in the Word of God, who can teach sinners what they must do to be saved." The need the Doctor speaks of is the natural result of the lamentable fact which he learned in Mr. Moody's meeting. When *every* Christian ought to be a worker, the fact is there are but *few* who are workers. It is a sad fact, but it is true. When will our people learn the meaning of Paul's statement: "The manifestation of the Spirit is given to *every man to profit withal*?"

A writer in the New York Christian Advocate has this sentence, which some preachers would do well to lodge in their minds: "The same sermons delivered in the same manner to congregations differently circumstanced is one of the chief causes of pulpit inefficiency."

Personals.

Are you a subscriber to the Woman's Missionary Advocate? It is published monthly in Nashville, Tenn., by the Woman's Missionary Society, of our church, for the small sum of fifty cents a year. Send the money to Mrs. P. A. Butler, editor, and "read up" on missions, and your religion will not only be broadened, but its *quality* will be improved.

If you fail to read the sermon on the third page, you will miss one of the best things in this paper. That sermon is worthy of the *study* of every reader of the ADVOCATE.

It is said that Francis Murphy intends to enter the Methodist ministry.

William George Robert Viscount Offington in the peerage of the United Kingdom, and Baron Craven of Hampstead-Marshall, county Berks, in the peerage of England, and "the fourth Earl of Craven," has been spending the last week in this city.

The Evening Democrat, a new daily published at Meridian, Miss., has made its appearance. The editor is T. Dabney Marshall, with Percy Gambrell as city editor. It is supposed to be the organ of the prohibitionists.

This expression in a private note from the country tells a deplorable tale: "Think of a leap year ball with twenty-two lady managers, thirteen of them members of the Methodist Church, and five of the thirteen married women."

Rev. H. B. Browne, of Charleston, S. C., brings us under obligation for a copy of the Minutes of the one hundred and second session of the South Carolina Annual Conference.

Bro. McCoy, of the Alabama Christian Advocate, makes a mistake in his surmise that Rev. M. B. Chapman, of Missouri, is a native Alabamian. We have known Bro. Chapman from babyhood. He is a native of Clinton, La. Alabama has the credit of educating him at the Southern University.

From the Texas Christian Advocate, of February 9, we learn that Rev. Daniel Morse died at Marshall, Texas, February 6.

Joseph Cook began his Boston Monday lectures February 6. The course of eight lectures will treat of "God in the Bible."

A reporter, interviewing an English preacher, asked: "I have heard that your rule is, on receiving a new member, to inquire what Christian work he proposes to do. Is that so?" Answer: "It is. We expect every member to be a *working* member!" Would not that be a good rule with preachers in this country?

Bro. Briggs, of the Texas Christian Advocate, after a wrestle with the Kelley-Candler-Abbott giant, that would have won a crown of evergreen in the Olympic arena, has at last confessed that he is "exhausted."

Rev. R. Randle, presiding elder of the Homer district, Louisiana Conference, writes: "The people seem to be in a better condition financially, morally and spiritually than for years, and the Boards of Stewards show a greater readiness to make liberal allowances than I have ever observed before." That is a piece of "good news," and it gives us pleasure to send it abroad.

A presiding elder writes: "Hard winter has hindered work, but I have been at *every* appointment and found the preachers on hand." Our Lord says: "Blessed is that servant, whom his Lord when he cometh shall find so doing."

Rev. Z. T. Bennett, of the White River Conference, has been elected editor of the Arkansas Methodist in place of the late Dr. Winfield. We offer Bro. Bennett our *sympathy and prayers*.

The postoffice address of Rev. W. C. Dunlap, Commissioner of Education, is Covington, Ga.

The Woman's Christian Temperance Unions of the country will observe March 18 to 25 as a week of prayer.

Mr. Blaine has written a letter to the chairman of the National Republican Committee, declining to allow his name to be presented to the Convention as a candidate for the presidential nomination.

Gen. W. S. Harney has been in the army service since February 13, 1818. In length of service he ranks with Emperor William and Gen. Von Moltke.

Dr. F. S. Patton has been elected president of Princeton College, in place of Dr. McCosh, resigned.

Is There any Gum in It?

Is there any gum in it? is what all prudent men ask before taking hold of any new enterprise. Taylor's Cherokee Remedy of Sweet Gum and Mullein has gum in it and the finest stimulating principle known. It cures coughs, colds and consumption.

The State of New York spends $15,900,000 a year on its public schools, and yet the superintendent of education declares that there is a large and constantly increasing illiterate class.

Felicity Tabernacle.

We learn that on Sunday last, after an able address by Rev. J. W. McLaurin, a collection for the American Bible Society was taken, resulting in a total of $169 21. That is certainly doing well, considering that the Felicity congregation are erecting a new and beautiful church.

We learn also that, counting all the money realized from insurance, last year's entertainment and subscriptions to date, there still remains some $4,000, or more, to raise in order to pay for the new church, inside and outside. No one having subscribed over $500, it is supposed that a number of those who have already given will either double their subscriptions or, at least, greatly increase them. There are many who have not yet given, but from whom something may be reasonably expected. All things considered, we can not see why all the money should not be raised during this and next month, so that in April this tasteful sacred building may be dedicated to God wholly free of debt. We can not believe that the Methodists and their friends will be so backward in their contribution as to compel the taking of a collection on the day of dedication to meet a balance not raised. Let the brethren who have given *give again*, and let those who have not given *do so without delay*.

Be prompt in sending amount due for your quota of Louisiana Conference Minutes, as they are ready for distribution.

Items of Interest.

As many people live in London as in New York, Philadelphia, Brooklyn, Chicago, Boston, St. Louis, Baltimore, Cincinnati and San Francisco, all put together.

The Advance, of Chicago, records this bit of good news: "There are nearly four hundred saloons *less* in Chicago than there were three months ago."

The Scandinavians constitute more than one-third of the population of Minnesota and Dakota and one-sixth of that of Wisconsin.

Bismarck's speech in the Reichstag, the other day, produced "an excellent and tranquilizing impression everywhere." That shows the power of authoritative speech.

The increase in the membership of the Methodist Episcopal Church for 1887 is 106,599.

The Methodist Episcopal Church in the United States owns 20,263 church edifices.

The mission halls of London have accommodations for 251,980 persons. On a given Sunday the attendance at three services was found to be 195,120.

In New York City there are 51 Methodist Churches, and the whole number of communicants is 13,658.

The Massachusetts Legislature has passed a resolution in favor of submitting a prohibitory amendment to the Constitution to a vote of the people. It will, however, have to pass the next session also, and then go to popular vote.

In New York City there are sixteen persons to each dwelling-house.

There are said to be 600 native newspapers in India, all of which, with the exception of half-dozen, are opposed to Christianity.

In twenty-five years in Germany the Sunday-schools have grown from zero to 3,000 schools, 30,000 teachers, and 300,000 scholars.

A joint resolution is before Congress, proposing to amend the Constitution, so that the term of office of President, Vice-President, Senators and Representatives shall close April 30, instead of March 4.

The total income of Dr. Talmage's Tabernacle this year is estimated at $33,211 against $31,985 last year.

The average salary of the ministers of the Cumberland Presbyterian Church is said to be only $210

Co-education has been tried in Adelbert College, Cleveland, Ohio, since 1872, and now the trustees have resolved to have no more of it, because "it is a hindrance to the highest success in educating young men." Candid and curious!

The Grand Lodge of Masons of Mississippi has passed a resolution to the effect, that saloon keeping is an offense against masonry and that a saloon keeper can not be a mason.

Books and Periodicals.

BOOKS.

THE LANDS OF THE ORIENT. By Rev. M. B. Chapman. Southern Methodist Publishing House, Nashville, Tenn.

This book contains the letters published in the St. Louis Christian Advocate while the writer was making the tour around the world, to which has been added much new matter in regard to missionary affairs; and it closes with an invaluable appendix of missionary statistics. When Bro. Chapman wrote to us in July, 1886, that he purposed making this trip, we knew then that the church had a rich treat in store from his easy-going pen. Having known him from his babyhood, we knew that he had both eyes open to see with, and was one of the few persons who could accurately describe what he saw. His style is clear; his arrangement of facts, natural; his reflections, just; and here and there sparkles of humor flash unexpectedly before the reader. Altogether this is one of the most enjoyable books of travel we have met with in many a day. Get it and read for yourself, and you will be both instructed and interested.

SOME REMARKABLE WOMEN. A Book for Young Ladies. By Daniel Wise, D. D. Cranston & Stowe, Cincinnati. Price, $1.

Here are nine sketches of remarkable women, and they are very readable. Dr. Wise has a fine literary taste, and his power as a writer is of the first order; and these sketches will be read with untiring interest by all who try the book. There are some remarkable names on his list, such as Elizabeth Prentiss, The Bronte Sisters, Mary Lamb, Felicia Hemans, Frances Havergal, Carolina Herschell, Hanna Adams, Sister Dora and the Two Grimke Sisters. We compend this book to all our young women.

PERIODICALS.

—The Century, for February, is the mid-winter number of this most popular monthly, and has as fine a table of contents as was ever presented within the cover of one magazine. Its frontispiece is an elegant engraving of Walter Savage Landor. "Ranch Life in the Far West," by Theodore Roosevelt, is a capital description of Western life among the cattlemen. "A Song of the Mocking-Bird," by Maurice Thompson, is as unique and beautiful a piece of poetry as we have read in many a day. George Cable and Edward Eggleston continue their serials in this number. Dr. Buckley, of the New York Christian Advocate, contributes a strong and intensely interesting article on "Astrology, Divination and Spiritualism." Frank Stockton concludes "The Dusantes." Gen. Sherman writes of "The Grand Strategy of the War." "The Life of Lincoln" continues. Other articles there are; and all make up a magnificent number. The Century Company, Union Square, New York. Price, $4.

—Book-News. John Wanamaker, Philadelphia. Price, fifty cents a year.

—Woman. The February number of this monthly is full of articles about women and her work and her possibilities. The "Home Department" is good. The Woman Publishing Company, 122 Nassau street, New York. Price, $2 75.

—Christian Thought, for February, has this fine table: "Physical Theories of Mind," by James T. Bixby, Ph. D.; "Depravity and Its Cure," by G. E. Strowbridge, D. D.; "Monism," by B. L. Dabney, D. D.; "Bible Account of Creation in the Light of Modern Science," by E. A. Davies, F. R. G. S.; Views and Reviews, Monthly Meetings, About Books. Published by W. B. Ketcham, 71 Bible House. Price, $2; clergymen, $1 50.

—Babyhood, for February, is packed with good things for mothers and their children. This monthly is worth a great deal to every household. The price is a mere nothing. Babyhood Publishing Company, 5 Beekman street, New York. Price, $1 50.

—The Converted Catholic Monthly is published by James A. O'Connor, 60 Bible House, New York. It is bent on showing up the true character of the Papacy, and it does it without stint and in true colors. Price, $1; ten cents a number.

To promote the secretions of the kidneys and to stimulate the bladder to healthy action, use Dr. J. H. McLean's Liver and Kidney Balm.

Louisiana Conference Apportionments for 1888.

WIDOWS' AND ORPHANS' FUND.

New Orleans district	$1,133
Delhi "	600
Opelousas "	635
Shreveport "	635
Homer "	635
Alexandria "	332
Total	$4,000

MISSIONS.

	Foreign.	Domestic.
New Orleans district	$2,000	$700
Shreveport "	1,000	360
Homer "	1,000	360
Delhi "	900	315
Opelousas "	800	315
Alexandria "	300	150
Total	$6,000	$2,000

CHURCH EXTENSION.

New Orleans district	$ 593 75
Shreveport "	313 75
Homer "	313 75
Delhi "	322 50
Opelousas "	243 75
Alexandria "	212 50
Total	$2,100 00

BISHOPS.

New Orleans district	$320
Delhi "	115
Opelousas "	115
Shreveport "	135
Homer "	135
Alexandria "	70
Total	$890

The apportionment for education is the same as that for Bishops.

LADIES who experience a sense of weakness, and sometimes lameness of the back should use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, it will supply the much needed strength and overcome all weakening irregularities.

MISCELLANEOUS.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

HELPS FOR PLAYERS AND SINGERS.

In addition to a large Instruction Book such as the New England Conservatory Method, (for the Piano $5.00), every pupil needs a great deal of easy music (or practice. This is found in a very cheap and convenient form in

Clarke's Dollar Instructor for Piano	$1 00
Holiak's Analytical Method for Piano	75
Winner's Ideal Method for Piano	50
Fairy Fingers, Becht	1 00

Of collections of Studies and Exercises for Piano, we publish no less than Two Hundred and Thirty! Please send for lists and catalogues.

Handy Books for Music Learners are:

Construction, Tuning and Care of the Piano.	60
5000 Musical Terms. Adams	75
A compact Dictionary.	
Klahre's Copy Book	75
Very useful musical writing book.	
Stainer's Dictionary (or Cyclopaedia). Profusely Illustrated.	4 00

First-Class and Very Successful Collections of Piano Music are:

Classical Pianist. 42 Fine Pieces	1 00
Piano Classics. 44 Pieces	1 00
Young People's Classics. 53 Piano Pieces	1 00

MAILED FOR RETAIL PRICE.

Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

WALL PAPER

in all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS, UPHOLSTERER'S GOODS.

Framing Neatly Done.

PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.

EDWARD HEATH,

Telephone 614. No. 116 CAMP ST., NEW ORLEANS.

H. D. McCOWN,

—DEALER IN—

Men's, Youths' and Boys' Clothing, HATS, SHIRTS,

—AND—

FURNISHING GOODS,

Cor. Common and St. Charles Sts., NEW ORLEANS, LA.

FIRE INSURANCE.

Liverpool and London and Globe INSURANCE COMPANY.

Largest Fire Office in the World.

Losses paid by Chicago Fire, 1871, $3,239,091. Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash without Discount as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

Directors in New Orleans—NEWTON BUCKNER, Chairman; RODOLPH WOESTE, JOHN W. LAFOURCADE, A. DELVAILLE.

CLARENCE F. LOW, Ass't Res't Sec.

HENRY V. OGDEN, Resident Secretary.

Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP $250,000 00

ASSETS, JAN. 1, 1887 ..... $401,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.

MAURICE STERN, Vice-Pres.

LOUIS BARNETT, Secretary.

DIRECTORS:

John I. Adams,	Henry Beer,
Geo. A. Lanaux,	Maurice Stern,
G. Lehman,	Wm. Blake,
Victor Meyer,	F. M. Ziegler,
Geo. Denegre,	A. R. Rousseau,
Jas. A. Renshaw,	John Holmes,
J. A. Chalaron,	Pierre Poutz,

Pearl Wight.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

CASH CAPITAL $400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN, President.

J. H. OGLESBY, Vice-Pres.

CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

To Our Agents.

Do not fail to read and clip out for reference our new rate for the Southern Cultivator and Dixie Farmer. These prices should enable you to get new subscribers with the greatest ease. Try it. Some time later there will be a good offer made for the benefit of agents.

HUGH JAMIESON, JR., Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

An utter failure.—The inability to make a speech.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

The path of duty—Through the custom-house.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Seeking a settlement—The tramp of the far West.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street.

P. O. Box 3058. NEW ORLEANS, LA.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 51
On river risks	7,531 82
On marine risks	7,718 13
	372,550 55
To add—Unearned premiums of 1886	70,842 00
Total premiums	$443,392 55
To add—Interest and profit and loss	30,850 74
Total income	$474,243 29
To deduct: Losses paid—	
On fire risks	$164,313 52
On river risks	5,511 46
On marine risks	1,457 36
Total losses paid	$171,590 02
Return premiums, cancellations and commissions	94,565 22
Reinsurances	30,215 58
Taxes and licenses	4,430 13
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,067 11
Total disbursements	$334,872 09
Surplus	$139,271 20

ASSETS

At their Market Values:

Cash on hand	$69,873 17
$25,000 United States 4 per cent. coupon bonds	31,468 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$50,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	50,629 98
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co	625 00
Premiums in course of collection	45,513 24
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$439,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,714 86
Dividends unpaid	1,183 05
Reserved for unexpired risks	85,897 75
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,509 02
Balance (exclusive of dividend of July, 1887)	12,378 46
	$439,684 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.

SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

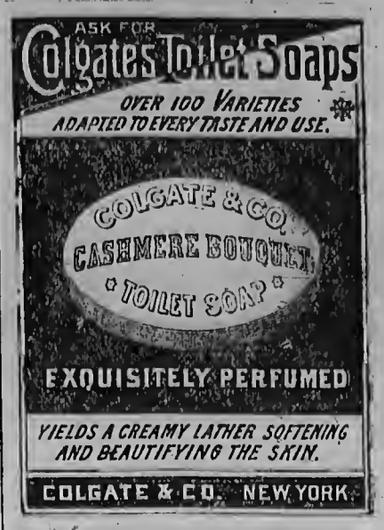
M. T. DUCROS, Notary Public, 138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

MISCELLANEOUS.



JENKINS' HOUSE,

NOW OPEN

For the reception of Permanent and Transient Boarders.

COR. ST. CHARLES AND POYDRAS STS.

Entrance, 151 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	11 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

SEEDS GIVEN AWAY! A package Mixed Flower Seeds, (500 kinds), with PARK'S FLORAL GUIDE, all for 2 stamps. New flowers, new engraving; terms with floral hints. Everybody is delighted. Tell all your friends. Send now. G. W. PARK, Fannettsburg, Pa.

UNIVERSITY ORGANS.—Very Low Cash Prices, $35 to $500. Sold Direct to Families. Five Manufactured. Solid Walnut Cases. Double Couplers. Guaranteed for Six Years. Rent, $3 per month. Second-hand Organs, Low Prices, $25 to $75. Organ Book, Price List, Catalogue, Circulars, Etc., Free. ESTABLISHED 1859. MARCHAL & SMITH, 253 East 23rd Street, New York.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 16, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Biddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, President.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.
SPRING, 1888.

We have now on exhibition a very CHOICE SELECTION of China, Pongee and Foulard SILKS, in original and exclusive designs. Full assortment of Plain Colors in all the new tints.

We would also call attention to our display of EVENING GOODS, in all the latest Novelties.

WASH FABRICS!

French, Scotch and American Ginghams, Tennis Cloths, French and American Sateens, French Organdies, and Batistes.

155 and 157 Canal St.

WM. H. PIERSON.
STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $5 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

We Now Offer Goods at Prices that Surpass All Other Triumphs.

We find our stock much larger than usual at this time of the year, and in order to bring it down we have made some WONDERFUL REDUCTIONS.

WOOLEN DRESS GOODS.—The additions to the 5c. 10c and 15c counters. Extra-wide French Tricots, 50c; reduced from 60c. Very fine Cashmere, double width, 25c; reduced from 35c. All-wool Nun's Serge—"all colors"—35c; reduced from 50c. Wool-body Camel's Hair Mixture, 15c; reduced from 20c.

SILKS AND VELVETS.—No such inducements ever offered before. Good Black Silk, 50c; reduced from 75c. Round Cord Black Silk, $1. Reductions in Colored Silks are worth attention.

CLOAKS' DOLMANS!! NEWMARKETS!!!—Every wrap now less than cost. *Worth your while to come and see us.* Fine Newmarkets, $1; reduced from $6 50. Fine Newmarkets, $6; reduced from $9. Fine Newmarkets, $10; reduced from $15.

Strangers visiting the city, call on us.

We will take pleasure in showing our stock and prices for comparison.

J. A. Braselman & Co.,
586 - - - MAGAZINE STREET - - - 588
NEW ORLEANS.

W. C. SHEPARD, 49 Camp Street, New Orleans.

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape.....3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

J. C. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

1888. GREGORY'S SEED CATALOGUE 1888.

Warranted Seed. I have founded my business on the belief that the public are anxious to get their seed directly from the grower. Raising a large proportion of my seed enables me to warrant its freshness and purity, as see my Vegetable and Flower Seed Catalogue for 1888, FREE for every son and daughter of Adam. It is liberally illustrated with engravings made directly from photographs of vegetables grown on my seed farms. Besides an immense variety of standard seed, you will find in it some valuable new vegetables not found in any other catalogue. As the original introducer of the Eclipse Beet, Burbank and Early Ohio Potatoes, Hubbard Squash, Dephinad Cabbage, Cory Corn, and a score of other valuable vegetables, I invite the patronage of the public.
JAMES J. H. GREGORY, Marblehead, Mass.

BURPEE'S SEEDS, FARM ANNUAL FOR 1888 Will be sent FREE to all who write for it. It is a handsome Book of 128 pp., with hundreds of illustrations, Colored Plates, and tells all about the BEST GARDEN, FARM, and FLOWER Seeds. Rare Novelties in VEGETABLES and FLOWERS, of real value, which cannot be obtained elsewhere. Send address on a postal for the most complete Catalogue published, to W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

SCOTT'S FLOWERS
39 Years' Experience. ROSES. Grand Specialties in PLANTS, BULBS growing our strong and reliable & FLOWER SEEDS of extra choice quality.
Rare Novelties of great beauty. Handsomely illustrated Catalogue for 1888 with a lovely Colored Plate of Three Choice New Roses sent FREE to any address. Send for it now. ROBERT SCOTT & SON, Philadelphia, Pa.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

ARTIFICIAL EYES
Are Now So Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
It enables the eyelids to move as freely as ever.
It restores the functions of the tear passages.
It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
Mr. W. BOHNE, our Optician, has made a specialty of selecting and inserting them.
A. B. GRISWOLD & CO.,
JEWELERS AND OPTICIANS, New Orleans.

"In Time of Peace Prepare for War."
Now is the time to order your Winter Supply of
WOOD and COAL.
Contracts made now at SUMMER PRICES will be filled whenever desired by customers.
We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.
We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.
R. E. CONNERLY,
Lee Circle Coal and Wood Yard,
290 St. Charles St., NEW ORLEANS.

Our Young People.

JOHNNY AND TOBY.

BY M. D. BRINE.

'I looked from my window one bright, sunny day,
And watched little Johnny with Toby at play.
They were having a jolly good time there together,
And Johnny's blue eyes were as bright as the weather.

For Toby and he had been having a race,
And a good bit of color flushed Johnny's fat face,
And now came a pause, Johnny knitted his brow,
And seemed to be thinking, "What shall I do now,
My wonderful Toby, to prove, etc. that you
Are just what a dog should be, watchful and true?"

Meanwhile, there stood Toby, his ears lifted high,
A look of "I'm ready!" in each watchful eye,
A sort of "expectancy" written all o'er him,
As waiting—not knowing just what was before him—

His master's decision, his master's command,
To run, or to jump, or on hind legs to stand.
He was on the alert to be quick and obey,
Whatever his duties might be for the day.

So when, by and by, Johnny came in to me,
And seated himself, with a kiss, on my knee,
And told me of Toby, and all he had done,
I tucked a wee sermon right into the fun.

And whispered, "I wish that a boy whom I love,
In some little ways like your Toby would prove,
As faithful to please me, as Toby to you
Proves faithful and clever and watchful and true.

I wish he would sometimes for mother's own sake
Be 'on the alert' for her wishes, nor make
Her scold him, and coax him, and make him obey,
And be watchful and ready, and willing each day."

Little Johnny looked queer, when my sermon was o'er,
But his arm round my neck he threw loudly once more;
And—"I'll be like Toby, mamma," answered he,
"Always ready and watchful to mind you, you'll see!"

—Churchman.

A Letter to the Little Cousins.

MR. EDITOR: I want to talk to the children especially, and any grown folks who are interested in mission work about, and in behalf of our Mexican Border Mission School, Laredo Seminary. This seminary is on the Texas side, just across the river from Mexico, and is superintended by a lovely Christian lady, Miss Nannie Halding and her assistants. She began with a small school, the country all being Catholics and bitterly opposed to Protestantism. She had to undergo much to gain a foothold. The little Mexicans are taught to despise Protestants and call them ugly names when they meet them on the streets; but this pious lady overcame prejudice, and her house began to fill with pupils from all classes, until it would hold no more. "Squeeze them in as she would to make room," there came a day when not one more could be taken. She then laid the case before the Lord, in prayer to open the way for her to get the means to build a larger addition to her seminary, that she might accommodate all that came. The Woman's Board could not help her much, to their sorrow. Only a third of what was really needed could they give her, but she has faith to believe she will get it, so has gone to work trusting the Lord to provide it. A dear old lady in Meridian, one of the first members of our society, while on an invalid's bed, embroidered an infant's cloak and gave it to the society to be sold. Several years after she had been in heaven, her daughter gave the cloak to Mrs. Juliana Hayes to sell for the society, which she did, while in Wesson, for $10 in gold. It was to go where it was needed most, so I was instructed to send it to Laredo for the new building; and it was turned over to Mrs. Park, the superintendent of the school buildings, and the fund, to acknowledge. She says: "You have my most hearty thanks for the kindly part you have taken in this matter. Due credit will be given on our books to the Meridian Auxiliary. The handiwork of the dying will be perpetuated in brick and mortar. We lack fifteen hundred dollars of having sufficient to pay for the new building. We need it so much; this house is crowded, the present school and class rooms are needed for sleeping apartments; so many have to be sent away. Week after week this is done. We are receiving little sums every week. This amounts in the end, but it will take many littles to make $1,500. Could you not interest the ladies in this work; the children, too. One dime will purchase twenty bricks, fifty cents one hundred. I have been glad to acknowledge sums as small as $1 25. Help us all you can. I went into Mexico Christmas week, two hundred and fifty miles in the interior—Monterey and Saltillo; went into the homes of the various classes; then in all the degradation of the lowest. I came back to the seminary, realizing deeply that this work is of God; that it is to be the instrument in his hands for the elevation of this people. It is Protestantism or infidelity. God help us all to do our duty."

Now, dear friends, you have heard what an eye-witness has to say. These little girls are just like you all, they are God's little children, and he wants you to save your dimes and nickels, and help buy brick to build a school, where as many of these little ones as will, may be educated to be good women, and learn of the precious Savior who died for them as well as you. Many of them in the school are Christians, will lead in prayer whenever called upon. They love Miss Halding devotedly. Let us deny ourselves: and we will get good Dr. Carter to be our treasurer, to receive all the dimes or any amount you can give for this cause. Who will respond to this call? Dr. Carter will keep an account and let you know how much is collected. Don't lose any time, but send at once. Yours faithfully,

ANNIE LINFIELD.

CRYSTAL Springs, Mississippi.

From Aunt Loretta.

My Dear Nieces and Nephews: A happy New Year to you all. How many of you made new resolutions to do better this year than ever before? One month has already gone the way of all months. Have you been any better? Did you keep those good promises?

You have all heard the old adage that, "Promises, like pie-crusts, are made to be broken;" and the logic of that proverb is that one had better not make promises. I must say I differ with the author of that "old saw." I like good promises, even if they are broken sometimes. It proves that we have an aspiration to rise to the level of a higher life. So do not be discouraged if you have not kept all the good ones you made. And in future, if you make a good promise, ask the Savior to help you keep it. The Bible is full of promises that God made to his dear children. If they were all written out, they would make a large book.

Dr. Adam Clark, the great man who wrote the Commentary, selected the promises from the Bible, and had a book published called "Clark on the Promises;" and it is so full of comfort you could not put any more comfort in it if you tried. All the promises are classified just like a Sunday-school. Each class has a teacher, and the teacher is Jesus, and his promises never fail. One of the sweetest is that he will "be with us even to the end" of our days on earth, and then we will be with him forever in heaven.

Some of the cousins have troubles as well as the aunts and uncles, and I always feel so sorry for a girl or boy who has rough roads to travel; but if they would go and tell the Lord all about their troubles, and then open their Bibles and read, the Lord would speak to them through his Word, and say: "Let not your heart be troubled," and then give you a promise that he would "come again." How comforting that is.

I want all of my nieces and nephews to find a promise in the Bible, and then write it out in their own language. And that reminds me of a promise I made to send you another puzzle, so here it is:

Give a thousand for odd sums, and add one more;
Give fifty to "heathen that are at your doors;"
To this add five hundred, and then you will see
What all the ADVOCATE Cousins should be.

God bless you all!

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other treatments and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

BROWNE & JENKINS,
DESIGNERS AND DECORATORS IN
WALL PAPER,
174 CAMP STREET, NEW ORLEANS.
Write for prices. Samples sent to country free.

Household.

The Influence of Home.

The New York Herald says that an eminent financial authority in that city, in speaking of the defalcation of one of his clerks, made this suggestive remark: "This clerk was always most exemplary and competent, an excellent paying teller, cool, methodical, and imperturbable. Had I known he had not a happy home, I would not have kept him as paying teller. I would not have any man in such a capacity who did not live happily at his home."

Here is food for reflection. There is a truth involved which is of the greatest importance and widest application. The home-life is the basis of all life, and a happy home is essential to safety and success in any department of life. Occasionally a man, or a woman, is strong enough and sufficiently self-contained to endure disquiet and unhappiness at home without flinching at any point of duty. But the majority are not so. They become discouraged, lose heart, and at last break down. Many of the sudden and surprising lapses are to be traced to this cause. Indeed, when one finds himself tied for life to a home and has become convinced that there is no rest or happiness for him in it, it is not surprising that he becomes discouraged and breaks down. That is the natural result, however much we may deplore it. And it is no more true of the man than it is of the woman.

On the other hand, a man is prepared to stand almost any storm, meet any foe, endure any hardship or suffering which may fall to his lot in the world, if he only has a good home, full of sympathy and love, into which he may retreat. Therein he grows strong. In it he has something for which to endure and fight. Many a man's success, many a woman's triumph, are to be attributed to the happy homes in which they live. There is no other place so much like heaven, this side of heaven, as a happy home.—Pittsburg Advocate.

TWO VERY DIFFERENT YOUNG MEN.—"What a marked difference there is in young men," remarked a suburban matron the other day. "I have two nephews who alternately 'run out' from the city to see me, generally staying all night. It almost gives me the shivers to allot that spare room to one of them, he is so exceedingly careless. It looks the next morning as if Bedlam had been loose. Everything is out of place. The towel rack is overturned, the pillow shams are crushed, the wash-bowl is left full of water, the windows are flung open to the incursive flies, and everything generally is at sixes and sevens. But there's the other nephew—Bless my soul, its a pleasure to have him come! Why, you'd think the daintiest lady had slept in the room. He removes the shams and spread, washes the soap before he returns it to the soap dish, puts the towel squarely on the rack and the comb into the brush, refixes the tidy on the bureau, and hows the shutters before he comes down, and all that. Why, I've got nothing to do scarcely but remake the bed, and one would hardly know he slept in it. I can not see why there should be such a marked difference between the young men when they are so much alike in almost every other respect. It's more likely born in them than bred in them."

Leave hope behind,
All ye who enter here!

So ran the dire warning which Dante read on the portals of the Inferno. So runs the brief verdict of your friends if you are overtaken by the first symptoms of that terrible disease, consumption. "No leave hope behind! Your days are numbered"!! And the struggle against death is given up in despair. But while there is life, there is hope. Dr. Pierce's Golden Medical Discovery has cured hundreds of cases worse than yours; and it will cure you, if taken in time. But delay is dangerous. No power can restore a wasted lung; the "Golden Medical Discovery," however, can and will arrest the disease.

It is for life—not so much even for death—that we are to be "ready." Ready for God's call, that comes to us in an hour when we think not, and demands all the strength we should have grown to, to enable us to decide and act.—Mrs. A. D. T. Whitney.

THE KIDNEYS grow inactive prior to becoming diseased, there is no safer or more effectual means of impelling them to the performance of their functions than Dr. J. H. McLean's Liver and Kidney Balm.

MISCELLANEOUS.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:—

New York, August 1, 1887.
122 E. 27th st.

DR. J. C. AYER & Co., Lowell, Mass.

Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements:

My college career, at New Haven, was interrupted by a severe cold which so enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold nor any affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours.

Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons; while in many cases of pulmonary inflammation, such as croup and diphtheria in children, life has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

A Priceless Blessing

in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours,

C. EDWARDS LESTER.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists and Dealers in Medicine.

EASTER MUSIC
SERVICES.

In the three following, the music is interspersed through and in connection with the Responsive sings instead of being printed all together, after the prayer or reference being given to show how the can be used to the best advantage with the Responses.

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EASTER MORNING, By E. E. REXFORD
THE RISEN CHRIST, By J. E. HALL

In the following the Carols are printed after the sings instead of being printed all together, after the prayer or reference being given to show how they can be used to the best advantage with the Responses.

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EASTER CHIMES, RAY, SWEENEY, PORTER
HE IS RISEN, With CAROLS. By ROOT
TOWNER, WILLIS & DORE
THE EASTER ANGELS, and GEO. F. ROOT
THE STORY of the RESURRECTION, By H. BUTTERWORTH

16 pages in each. Price of either of the above Sets, each, or 3 Sets a dozen by mail, post-paid; $1 a hundred by express, not prepaid. Send for catalogue of Easter Music of all kinds. Parties having no account with us, will please send cash with order or give reference.

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And 19 East 16th St., New York City.

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I CURE FITS!
I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and Post Office. Send
H. G. ROOT, M. C., 183 Pearl St., New York.

Christian Advocate.

Marriages.

BIRCH—LEE.—At the residence of the bride's father, Tangipahoa parish, La., February 1, 1888, by Rev. J. W. Ellison, Mr. Willie J. Birch and Miss Nettie J. Lee.

WATSON—WILLIAMS.—At the residence of the bride's father, St. Helena parish, La., February 1, 1888, by Rev. J. W. Ellison, Mr. W. D. Watson, of Austin county, Texas, and Mrs. Lizzie Williams.

WEEMS—THOMPSON.—At the residence of the bride's mother, Mrs. Lou Thompson, February 1, 1888, at Newton, Miss., by Rev. Isaac L. Peebles, Mr. W. L. Weems to Miss Mary A. Thompson.

MARTIN—RICHARDS.—At the residence of the bride's mother, February 1, 1888, by Rev. S. J. Cotton, Mr. Archie Martin to Miss Emma Richards, both of Satartia, Yazoo county, Miss.

CHILES—ROUSSEAU.—At the Methodist church, February 2, 1888, in Starkville, Miss., by Rev. Thomas Cameron, Mr. J. T. Chiles, Jr., and Miss Amanda M. Rousseau, both of Starkville.

GERALD—WHITEHEAD.—At the residence of W. B. King, January 31, 1888, by Rev. W. B. King, Mr. A. S. Gerald, of Hinds county, Miss., and Miss L. O. Whitehead, of Rankin county, Miss.

WHITE—HUFF.—At the residence of the bride's father, Mr. R. D. Huff, December 22, 1887, by Rev. S. H. Whatley, Mr. F. R. White, son of Rev. Fred White, of Louisiana Conference, and Miss Emma A. Huff, all of Evergreen, La.

SHARBROUGH—CHAMBLISS.—January 19, 1888, by Rev. E. H. Mounger, Mr. F. W. Sharbrough, of Yazoo county, Miss., and Miss Lizzie Chambliss, of Claiborne county.

SMITH—HUME.—At the residence of Mr. G. W. Ward, Satartia, Miss., February 7, 1888, by Rev. S. J. Cotton, Mr. G. W. Smith, of Phenix, Miss., to Miss Carrie Hume, of Satartia, Miss., all of Yazoo county.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

TOWNSEND—Died January 2, 1888, EMMA FLORENCE, sweet and attractive little daughter of Mr. and Mrs. J. D. Townsend, of Smith's Wells, Miss. Florence was next to their youngest child, aged five years, two months and twelve days. Her young life was like the summer flowers, quick to wither and die under the severe winter's blast. She leaves her sweet little image indelibly stamped within the hearts of all. Her short mission on earth, while touched with suffering, was yet one of gentle patience and love. She was severely burned several years back, which seemed to endear her the more, if possible, to the hearts of her fond parents.

During her last sickness she lingered and suffered two weeks ere the angel of death freed her little spirit from its earthly habitation. All could but note with what heroic sensibility she bore her suffering; and talked so rationally; at times of her school, books and cards, frequently telling her older sister, Jimmie, that she would give them to her as she could take better care of them.

My very heart bled in sympathy with the tender parents and loving sisters when the hour came for them to bid our little darling good-bye. Her little feet are no more heard pattering close behind her mother's footsteps. Her seat at table is vacant, and we miss so sadly her many little merry tricks, and ringing laughter. Her sweet, playful disposition made her at school, as she was elsewhere, a general pet.

Her parents have still her printed letters to remind them of the little fingers which did the task. Oh! fond parents, had we the power to call your little darling back from her beautiful mansion above, who would be the first to give the signal? She is your angel child. Beautiful in death, pure as the flowers that lay on her cold little breast, we leave thee, little Florence dear, to the care of the loving Savior who said, "Suffer little children to come unto me, for of such is the kingdom of Heaven."

H. S. H.

TWEEDIE—JOHN ROBERT TWEEDIE, only son of Dr. R. E. and Mrs. Mary Tweedie, was suddenly killed by the kick of a mule, on the evening of January 4, 1888. He was born in Fairfield, Ala., January 1, 1873; was, therefore, just fifteen years and three days old, and was verging into the state of manhood. In one moment the prospects of his young, buoyant and joyous life were cut off in this sudden and ruthless manner. "Johnnie Bob," as he was familiarly known, was the subject of pious training, and joined the Methodist Episcopal Church, South, at Hebron, under the pastorate of Rev. B. F. Phillips, when he was ten years old. He was of bright, inquiring habits of mind; was courteous in deportment, and did fair to reach a popular and useful manhood. He was the stay on which the hopeful doting parents rested for declining years, and the pride of an only sister, who by his untimely death are deprived and sore bereft.

May they feel that the "Lord gave, and the Lord hath taken away," and in that faith which lends its realizing light be able to say, "Blessed be the name of the Lord!" Q. A. OATS.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
110 GRAVIER ST., NEW ORLEANS, LA.

WOODWARD—The Rev. J. O. WOODWARD, son of James and Luvira Woodward, was born in Fairfield district, S. C., July 1, 1820; moved with his widowed mother to Winston county while a youth; was educated in the common schools of the country; was converted in 1847, licensed to preach in 1849, and was admitted on trial into the Mississippi Conference the same year; admitted in full connection in 1853, and ordained deacon same year by Bishop Andrews; was ordained elder by Bishop Pierce, November 30, 1856. He was married to Miss C. Adaline Porter, December 15, 1853. We are not able to give the different works traveled by Bro. Woodward. From exposure his health failed him early in life, and for several years he has been a superannuate. His membership in the Mississippi Conference continued until the fall of 1870, when at the organization of the North Mississippi Conference he became a member of that body. Bro. Woodward's life was singularly pure and consistent. He was quiet in his religious profession, but his religious experience was deep and abiding. Bro. Woodward was what we call a good preacher. His thoughts were clothed in plain, simple language, and he sought the baptism of the Holy Ghost as the highest and best preparation for his work. The community in which he lived never tired of hearing Bro. Woodward preach. Bro. Woodward was no croaker. Often was he heard to say: "These are the best times the world has ever seen." He loved to talk of the many noble enterprises of the Church and State for the relief and elevation of mankind. He was safe in council, and there are few on whose judgment you might more unhesitatingly rely. He was the soul of honor, and his words could always be taken at their full meaning. Bro. Woodward was purely gifted in prayer. How simple and childlike his faith and how unctious his appeals at the throne of grace! You felt when he prayed that he had met God and talked with him face to face. His last sickness was very painful and protracted, yet he was perfectly resigned. He longed to be at home. He gave his family to God in the church, and when the final summons came, January 3, 1888, he died as a good and faithful soldier of the cross.

J. A. LEACH.

WOODWARD—The following resolutions were adopted by the first quarterly meeting, Louisville charge, Columbia district, North Mississippi Conference, held at Louisville, Miss., January 28, 1888, in reference to the death of REV. J. O. WOODWARD:

Resolved, That to the death of our brother, the Rev. J. O. Woodward, the Methodist Episcopal Church, South, has lost one of its most exemplary members, and the ministry an earnest advocate; one who by a deeply pious walk and godly conversation, exerted all his moral force and spiritual power for the support of the same, for a number of years; always earnest and faithful in his Christian duties, upholding the gospel of Christ with commendable zeal, and proclaiming its truths by an honest, faithful and steadfast walk and upright conduct in all the avocations of life. A good neighbor and true friend—a kind husband and tender father; ever full of tender sympathy for those of his neighbors and friends who were out of Christ.

Resolved, That we greatly deplore the loss of Bro. Woodward to the church, to his friends and neighbors, but most of all to his family, and especially to his afflicted and bereaved companion; yet we bow in humble submission to the will of him who doeth all things well, believing, as we confidently do, that our loss is his eternal gain, for he rests in hope.

Resolved, That we will cherish his memory, emulate his Christian virtues, and commend his devotion to Christianity; and we fondly tender our sincere condolence to his grief-stricken family, and pray that God may grant them his sustaining grace.

W. J. NEWSOM, for Com.

FOIST.—The subject of this notice, BRO. WILLIAM FOIST, died December 10, 1887, in his right mind and full of hope, in God. (Illness, partial paralysis). He was born in Randolph county, N. C., in 1810; married his present wife in said county, in 1830; moved to West Tennessee, in 1837, and lived there two years; thence to Mississippi—Lafayette county—near the town of Oxford, where he died, being seventy-eight years old. He professed faith in Christ and joined the Methodist Episcopal Church South, in 1823, and lived a consistent member for fifty-five years. No man in any community, according to ability, did more for the church than he. His pocket, like his heart, was converted. The writer knew Uncle Bill forty-odd years himself, and knows whereof he writes. Midway Church, where he was a leading member, as a class leader and an exhorter, and the community at large will realize great loss in his death. He leaves a wife and eleven children, all members of the same good old church—one a minister doing faithful work in the Louisiana Conference for his and his father's Master. Wife and children all glory in the fact that husband and father have gone to heaven, when he told them a short time before he died they could find him if they would live right here. "Glory to God for such a Savior as I have; I feel no pain, not even the sting of death. Jesus, my Savior, is with me, bearing them all." These were his last words, and the good old man went to sleep in Jesus. May God bless the aged wife, watch over the children and save them and the writer all in glory!

T. L. HARRIS.

DENNIS—ANNIE SPENCER, aged four years, eight months and twenty-eight days, died January 8, 1888. Oh, how sad to see little Annie die—to mother, father, brother and sister! She was a beautiful, amiable child, and gave promise of a sweet Christian woman. But, like the bud that is withered by the frost or scorched by the sun before it bloomed, so little Annie was taken suddenly by diptheria. But the consoling thought is, that her spirit is with God and the angels in the "sun-bright clime." Farewell, precious little Annie, till we meet in the "land of pure delight."

W. W.

WHITE—MAGHIE MAY WHITE, the daughter of Walter and Mary White, of Abbeville, La., died of diptheria, January 15, 1887. Her battle with disease and death was worthy the hero in the field of conflict. In the sixth year of her age "the silver cord was loosed," "the golden bowl was broken," and "the pitcher was broken at the fountain;" and her spirit, no longer bound by earthly elements and laws, entered into the future state, not enshrouded in mystery, but revealed and glorified by the presence of him who reigns forever and ever. As the setting sun throws back its golden rays upon the tablets of the sky, so in her last moments her face was lit up with a celestial radiance. This sweet little girl, like the beautiful flowers in autumn, faded away from the darkness and dreariness of this world into the bright and splendid form of angelic beauty. While the sky was obscured by lowering clouds, and piercing winds chilled our bodies, we laid her precious remains in the silent grave to await the glory of the resurrection. She sleeps sweetly in the arms of the Savior who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

J. F. SUDLOCK.

DENNIS—WIMBERLY GLOVER, infant son of Dr. H. S. and Annie Dennis, aged two years, three months and thirteen days, died January 12, 1888. Just four days from little Annie's death, little Wimberly crossed the "cold stream," and no doubt they met at the beautiful gate of gold. And little Annie, with the angels, conducted little Wimberly into the "house not made with hands." While the redeemed hosts sang the "new song," and the angels struck their harps of gold, the new-born child in the "city of God" received his palm and crown. "Oh, heaven, sweet heaven! What a reunion of loved ones when our feet strike the golden shore."

W. WIMBERLY.

HOME POLITENESS.—A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinion of others and caring too little for the opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.

Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, which is the cause of the disease, and also builds up and strengthens the whole body. Give it a trial.

WOMAN.—A tribute to woman's power is given by Charles Dudley Warner. He says:

"What limits is there to her ambition or performance? She drives a stage, plays a violin, sews, sings, dances, acts, paints (both in oil and water-colors), teaches, is a clerk, a type-writer, a type-setter, an editor, a marvelous producer of short stories (said by critics to be the most difficult art in the world), a telegrapher, and as a yeller through the telephone, probably will never have an equal.

A Dream of Fair Women.

Tennyson in his exquisite poem, dreams of a long procession of lovely women of ages past. This is all very well, but the laureate would have done the world a greater service if he had only told the women of the present how they could improve their health and enhance their charms. This he might easily have done by recommending the use of Dr. Pierce's Favorite Prescription. Health is the best friend of beauty, and the innumerable ills to which women are peculiarly subject, its worst enemies. Long experience has proven that the health of womankind and the "Favorite Prescription" walk hand in hand, and are inseparable. It is the only medicine for women, sold by druggists, *under a positive guarantee* from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

The best way to get more talents is to improve the talents we have.—Bickersteth.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

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Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

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It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

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they can get all their books here at Publisher's prices; and don't forget it yourself!

See my column advertisement in this paper, of November 17, 24, December 1 and 8.

E. S. UPTON, New Orleans.

A MAN OF A THOUSAND.
A Consumptive Cured.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Culeutta, he accidentally made a preparation which cured his only child of CONSUMPTION. His child is now in this country, and enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address CRADDOCK & CO., 1,632 Race Street, Philadelphia, naming this paper.

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MISCELLANEOUS.

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Dr Scott, 848 Broadway, N. Y.

MISCELLANEOUS.

THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen, two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

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CHRISTIAN ADVOCATE,
ONE YEAR,
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STANDARD ATLAS AND ADVOCATE, $3 50.

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The STANDARD ATLAS alone sells for $4 50; but an advertising agreement with the Publishers enables us to give it to our patrons for about one-third the regular price, clubbed with the CHRISTIAN ADVOCATE.

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These Offers Are to Our Subscribers, and But for a Short Time.

Send Your Subscription in Now.

Terms: Net Cash Only.

HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending February 14, 1888.)

COTTON.

Low ordinary	7 15-16 @	— —
Ordinary	8 7-16	— —
Good ordinary	9 1-16	— —
Low middling	9⅛	— —
Middling	9 13 16	— —
Good middling	10 3 16	— —
Middling fair	10 9-16	— —
Fair	11 5-16	— —
Galveston middling	9⅞	— —
Mobile middling	9 13 16	— —
St. Louis middling	9⅞	— —

SUGAR.

OPEN KETTLE:		
Prime	4 11-16	4¾
Fully fair	4 9-16	4⅝
Strictly Prime	4¾	4 13-16
Choice	— —	5
CENTRIFUGAL:		
Seconds	4¼	5¼
Pr. yellow	5⅝	5 11-16
Gray White	5⅞	6
Off whites	6 1-16	6 3-16
Stan. Gran	6¾	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	32	35
CENTRIFUGAL:		
Syrup	20	— —

RICE.

Head	5⅞	6
Prime	5⅝	5¾
Good	5⅜	5½
Fair	5⅛	5¼
Ordinary	4⅞	5
Common	4½	4¾
No. 2	2¾	— —
Rough	4 25	5 00

FLOUR.

Choice	3 45	3 60
Fancy	3 85	4 00
Extra Fancy	4 25	— —
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 35	4 40
Winter wheat patents	4 85	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 75	— —
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	60	61
Yellow	— —	62
Mixed No. 2	— —	61
OATS:		
Western	39½	40
Texas rust-proof	46	48
BRAN:		
₩ cwt	1 05	1 10
HAY:		
Prime	18 00	19 00
Choice	20 00	21 00

PROVISIONS.

PORK:		
Mess (Standard)	15	15¼
Prime Mess	14 50	— —
Rumps	13 50	14 00
BACON:		
Fancy breakfast	10	11½
Shoulders	7¼	— —
Sides, short rib	8½	9
Sides, long clear	8⅛	— —
HAMS:		
Sugar-cured	12	— —
DRY SALT MEAT:		
Shoulders	6⅜	6½
Sides, short rib	8⅛	— —
Sides, long clear	— —	8

GROCERIES.

COFFEE:		
Prime	18¾	19
Fair	17¾	18
Common	16½	16¾
BUTTER:		
Western Creamery	33	34
Western Dairy	20	— —
Common	13	— —
LARD:		
Refined	7½	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	9¾	— —
Coal, cases	12¾	— —
Cotton seed	32	— —
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 50
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 25
KROUT:		
Western, ₩ bbl	12 00	— —
ONIONS:		
Louisiana	— —	— —
Western	1 00	4 25

BALING STUFFS.

BAGGING:		
₩ lb	7½	7¾
1¾ lb. per yd	7	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 00
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	8 00	10 00
EGGS:		
Western	15	— —
Southern	16	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	4	4½
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20 00	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 347 Deslard street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

An epidemic of typhoid fever has broken out in Adrian, Mich., quite suddenly in the State Industrial Home for Girls, and thirteen or fourteen cases were reported February 9. The cases so far are comparatively mild.

Two men were digging up some dynamite which had been buried to protect it until wanted to use in a gas well near Bellevue, Ohio, February 10, when one of them struck the explosive material with his pick. The explosion instantly killed the two men.

A Bismarck (D. T.) special says: The physicians of Mandan are unable to check the spread of small-pox in that village, the first case of which was found two weeks ago. It is said that several new cases have broken out, and that people are already moving out of the infected district.

Seven negroes and six whites, convicted of petit larcenies, were whipped with from five to ten lashes each, at Newcastle, Delaware, on the eleventh instant.

Mr. B. F. Jones, chairman of the National Republican Committee, has received a letter from Mr. Blaine, declining to allow his name to be presented to the National Republican Convention as a candidate for the presidential nomination.

William Kelly, inventor of the pneumatic steel process known as Bessemer, died in Louisville, February 11, aged seventy-eight years.

Messrs. Moody and Sankey closed their work in Louisville, Ky., last week. Long before the hours announced for the beginning of the services, the immense auditorium of the Tabernacle was crowded, and thousands were turned away unable to gain admission.

A collection was taken up for the benefit of the mission in Louisville conducted by Steve Holcombe, the reformed gambler, and between $3000 and $4000 was raised.

The Semmes Monumental Committee in Mobile, Ala., has decided to secure the services of Alexander Doyle, the noted sculptor, of New York, to construct the bronze statue for the monument of the late Admiral Semmes.

The speech of Dr. McGlynn in New York City, last week, breaking away entirely from Henry George and declaring that he no longer wanted him as presidential candidate, has caused great excitement in the ranks of the United Labor party, and from the opinions expressed it is not improbable that a split will take place in the party.

At the Washington Artillery Hall, this city, on February 14, the veteran cavalrymen of the C. S. A. effected a permanent organization. Many distinguished veterans were present and made patriotic addresses.

A fire in St. Paul, Minn., on the thirteenth instant, caused a loss of $300,000.

The President expects to leave Washington next Tuesday for a short visit to Florida. He will be accompanied by Mrs. Cleveland and the Secretary of the Navy and Mrs. Whitney and Col. and Mrs. Lamont.

FOREIGN.

The Pope has requested Cardinal Simeoni to advise the Irish bishops to preach to the people of Ireland respect for the law, and to maintain a calm and prudent line of conduct.

The military bill was read the third time in the Reichstag and was passed *en bloc*.

Parliament was opened on Febuary 9. Everything was quiet. The Queen's speech opening the session was read by royal commission.

Dr. Braunnn successfully performed the operation of tracheotomy on the Crown Prince on the ninth instant. His condition rendered the operation necessary. The patient is progressing well.

In the Spanish Chamber of Deputies Premier Sagasta said the government was satisfied with the results of their policy. Internal peace was assured, and in regard to the situation abroad the government desired to remain neutral. While assuming respect for Spain and the colonies the government would continue the liberal programme.

The progress of the work on the structures for the coming International exposition in Paris gives assurance that the exhibition will be ready for opening May 5, 1889.

The British War Office has received an order directing that a statement be prepared at each military centre detailing the facilities for summoning the reserves and strengthening the battalions from the depots within forty-eight hours in the event of mobilization of the army being necessary. The order is a precautionary step to enable a new mobilization.

Various valuable offerings which were presented to the Pope as jubilee offerings, and which were on exhibition, have been stolen from the Vatican. Among the stolen articles was a chalice valued at £2,000, some gold snuff-boxes and slippers.

Mr. T. D. Sullivan, the Irish member of Parliament, who was recently imprisoned, on his arrival in London, received an ovation from 10,000 persons who had gathered at Euston square station to welcome him.

It is stated that Sir Michael Hicks-Beach will soon re-enter the British Cabinet.

Advices from Massowah say a railway has been completed to Dogali and regular trains are running over it. The Italian military depot has been transferred to Dogali, and Gen. Genes' brigade with artillery has taken up a position two kilometres west of Dogali.

In the Chamber of Deputies, February 13, M. Etienne, Under Secretary for the Colonies, stated that the actual expenses for the Indo-China account would not exceed 70,000,000 francs. By the simplified machinery of government, the number of troops could be reduced 10,000 men.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

KIDNEY and bladder troubles produce a feeling of utter despondency. A genial stimulant and tonic and an unfailing remedy for all such troubles, may be found in Dr. J. H. McLean's Liver and Kidney Balm.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. Commencing with this date, the price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Trinity, at Wesley Chapel	Feb. 18, 19
Centreville	25, 26
Alexandria, at Alexandria (Wed'day)	29
District Stewards' Meeting, at Alex	29
Evergreen	Mar. 3, 4
Lecompte and Hayne Bruff (Tuesday)	6
Sugar Town, at Dry Creek	10, 11
Spr'g Creek, at Spr'g Cr k C. G. (Wed)	14
Ada	17, 18
Montgomery	24, 25

The District Stewards' Meeting for Alexandria district will be held in Alexandria, on Wednesday, February 29, 1888, at ten o'clock A. M. Let pastors see that their charges are represented.

R. F. ALEXANDER, P. E.

DELHI DISTRICT—FIRST ROUND.

West Monroe, at West Monroe	Feb. 18, 19
Harrisonburg and Sicily Island	25, 26
Winnsboro, at Winnsboro	Mar. 3, 4
Oak Grove, at Oak Grove	10, 11
Richland, at Little Creek	17, 18
Lind Grove, at Lind Grove	24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

The meetings of the district stewards will be held in the Methodist Church in Delhi, on Wednesday, March 7, at two o'clock P. M.

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Natchitoches, at Robeline	Feb. 18, 19
Bellewood, at Pine Grove	22
Aunecco, at Holly Grove	25, 26
Coushatta, at Coushatta	Mar. 3, 4
East Point, at Coushatta Academy	6
Red River, at Lindsley Chapel	8
Shreveport	10, 11
Caddo, at Greenwood	17, 18
Moorlingsport, at Moorlingsport	21
N. W. Caddo	24, 25
North Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Soraparu and Parker's Ch., at P. Ch.	Feb. 19
Baton Rouge	26
Dryades Street	Mar. 4
City Mission	
False River	11
Carrollton Avenue	18
Plaquemine	25
Algiers	Apr. 1
Louisiana Avenue	8

The New Orleans District Conference will convene, in this city, on Thursday, April 5, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

CHAS. F. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Haynesville, at Haynesville	Feb. 18, 19
Douglass, at Vienna	25, 26
Vernon, at Vernon	29
Sparta and Saline, at Sparta	Mar. 3, 4
Arcadia, at Arcadia	7
Minden, at Minden	10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Walnut Grove, at Walnut Grove	Feb. 18, 19
Hillsboro, at Hillsboro (11 A. M.)	20
Neshoba, at Pine Grove	25, 26
Conehatta, at Centerville (11 A. M.)	28
Carthage, at Carthage	Mar. 3, 4
Family, at Family	10, 11
Marvin, at Marvin	17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise	Feb. 18, 19
Paulding, at Pheasant Ridge	25, 26
Meridian circuit, at Sukallua	Mar. 3, 4
Meridian station (7 P. M.)	8
Lauderdale, at Lauderdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Binnsville, at Old Scooba	31, Apr. 1
Leaksville, at Adamsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

H. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette	Feb. 18, 19
Mayersville	25, 26
Anguilla	Mar. 4, 5
Rolling Fork	5, 6
Beechland	11, 12
South Warren, at Asbury	17, 16
Vicksburg	18, 19
South Vicksburg	19, 20
Providence	25, 26
Roxie	27, 28

W. L. C. RUNNICUTT, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville	Feb. 18, 19
Percy's Creek	25, 26
Bayou Sara, at Bayou Sara	Mar. 3, 4
Centerville, at Centerville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Amite, at Gloster	18, 19
Livingston, at Port Vincent	24, 25
New River	24, 25

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit, at Mt. Carmel	Feb. 18, 19
Flora circuit, at Flora	25, 26
Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Bolton	24, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

New Hope, at New Hope	Feb. 18, 19
Bowerton, at Rendolph	25, 26
McComb City, at Magnolia	Mar. 3, 4
Providence, at Bahala Chapel	10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Hermon	24, 25
Holmesville, at Holmesville	31, Apr. 1
Topisaw, at Cooper's	7, 8

J. M. WEEMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Poplarville, at Purvis	Feb. 18, 19
Hattiesburg, at Hattiesburg	25, 26
Bethel, at Eminence	Mar. 3, 4
Mt. Carmel, at Sauter	10, 11
Columbia, at Columbia	17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. S. WEST, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Water Valley	Feb. 19, 20
Grenada	26, 27
Oxford	Mar. 4, 5
Aldeville, at Liberty	10, 11
Grenada circuit, at Spring Hill	17, 18
Chapell Hill	24, 25
Charleston, at Harrison Station	31, Apr. 1
Carrollton, at Smith's Chapel	7, 8
Coffeeville, at Pisgah	14, 15
McNutt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Torcopola, at Pine Hill	10
Banner, at Salem	12, 13
Athuna, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Austin	Feb. 19
Australia	26
Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. HONNOLL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Prairie, at Paine's Chapel	Feb. 18, 19
Tremont, at Asbury	23
Fulton and Smithville, at Smithville	25, 26
Athens, at Sardis	29

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Jonesboro circuit, at Ebenezer	Feb. 18, 19
Ripley circuit, at New Hope	22
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

J. R. STONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Vaiden, at Columbiana	Feb. 18, 19
Ebenezer, at Hardon	23
Belzona, at Belzona	25, 26
Ethel, at Ethel	Mar. 3, 4
Zilpha, at Friendship	10, 11

H. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland, at Union Hill	Feb. 18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. HANCROFT, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Pleasant Hill circuit, at Pleasant Hill	Feb. 18, 19
Prattville	25, 26
Autaugaville circuit, at Autaugaville	Mar. 3, 4

H. URQUHART, P. E.

Analyzing the Baking Powders.

"Royal," only, found free from lime, alum, and phosphatic acid, and absolutely pure.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. CHANDLER, a member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the well-known United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers), are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes, which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder but the "Royal."

Prof. LOVE, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal":

"I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or any injurious substances.

"E. G. LOVE, PH.D."

MISCELLANEOUS.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans.

PRICE BAKING POWDER CO.,
NEW YORK, CHICAGO, ST. LOUIS.

HOME ENTERPRISE

There Is No Alum in It.

GOODWYN'S

LILY YEAST POWDER

IT SPEAKS FOR ITSELF — TRADE MARK — H F — WE HAVE FOUND IT

Pure, Healthful and Reliable. It is in the strictest sense a First-class, Standard Article.

Do you want Light, Palatable and Wholesome Bread? If so, then use that Home Product of the Crescent City.

For sale at all leading wholesale and retail groceries and at the factory in this city.

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Blacking. Blueing.
Capes and Cheese Safes. Corks and Clocks.
Coffee and Grain Mills. Cutlery and Saws.
Hammocks. Ice Cream Freezers.
Oyster Forks. Paper and Bags.
Scales. Sieves.
Whips.

HARDWARE, STONEWARE, BROOMS, WOODENWARE, JUTE SHIPS, TABLE GLASSWARE, STATIONERY, TINWARE, ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of fresh goods.

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MANAGERS.

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Of all the Magazines.
CONTAINING STORIES, POEMS, AND OTHER LITERARY ATTRACTIONS, COMBINING ARTISTIC, SCIENTIFIC, AND HOUSEHOLD MATTERS.
Illustrated with Original Steel Engravings, Photogravures, Oil Pictures and fine Fashions, making it the Model Magazine of America.
Each Magazine contains a coupon order entitling the holder to the selection of any pattern illustrated in the fashion department in the issue of, and in any of the sizes manufactured, making patterns during the year of the value of over three dollars.
DEMOREST'S MONTHLY is justly entitled the World's Model Magazine. The largest in form, the largest in circulation, and the best. TWO Dollar Family Magazine issued. It was the first Twenty-third year of its publication. It is regularly improved and so extended as to place it at the head of Family Periodicals. It contains 72 pages, large quarto, 9 x 11½ inches, elegantly printed and fully illustrated. Published by W. Jennings Demorest, New York, AND BY SPECIAL AGREEMENT COMBINED WITH THE
Christian Advocate at $3.25 Per Year.

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Guarantees a perfect Hand and Foot figure. Double Bones, Steels and Seams; needs no breaking in. Money refunded if Bones or Steels break. Received highest premium wherever exhibited. Send $1.00 for sample Corset. English Satteen $1.50. Catalogue Free. Parents Wanted.
DUPLEX CORSET CO.,
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THE ONLY GENUINE
LIQUID GLUE
UNEQUALLED for CEMENTING wood, glass, china, paper, leather, &c. Always ready for use. Promptly arranged from Europe.
(IS MADE BY THE) Russia Cement Co., Gloucester, Mass.
AWARDED TWO GOLD MEDALS.
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Christian Advocate.

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CONSCIENCE AND FUTURE JUDGMENT.

BY CHARLES W. STUBBS.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of our former living
In the land where the years increased.

And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things which I thought were dead things
Were alive with a terrible might.

And the vision of all my past life
Was an awful thing to face—
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now was the present time.

And I thought of my former thinking,
Of the judgment day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.

And I pray that I may not forget it
In this land before the grave,
That I may not cry in the future,
And no one come to save.

And so I had learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.

So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future
In the land where time will cease.

And I know of the future judgment,
How dreadful so e'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—London Spectator.

An Introduction to the Pope.

BY REV. W. H. HUNTLEY.

Perhaps an experience of the writer at Rome some years ago may not prove uninteresting. The memory is brightened by the recent stir in Roman circles, in which your hands have slightly, but emphatically dipped.

Pius IX. was Pope; the time, a year before his jubilee. This remarkably profitable celebration called jubilee, introduced in 1300 by Boniface VIII., should have accomplished more than it did, it seems. It sent a tide of treasure into the Vatican, supposably sufficient for all ordinary needs. But, then, extraordinary needs may have arisen, calling for proportionate outlay. It should, at least, have prevented the poor vicar of the Lord from vending indulgences from sin, past and future, which Luther made such a disturbance over.

Pius was more liberal than many Popes, not merely in his preservation and repair of many of the Roman relics which he found crumbling under the touch of time and from vandal hands. Many monuments to this virtue in him are now to be seen, and for future years. But I have the idea that he was less disposed than others of his office to impress upon Romanists the dogma of infallibility.

An incident in what is further said bears that way. No great difficulty, though some delay, attaches to the attendance upon a papal reception. We made application in due form to proper authority, and received tickets of admission. A room in the Vatican, called the Pope's Reception Room, is entered at each end. It is probably sixty to eighty feet in length, by twenty wide. Toward one end a door admits those ambitious to see His Holiness. At the far end a pair of rich curtains screen beyond, until drawn apart by *avant couriers*, when the Pope enters. In dress suits, our ladies veiled in black laces and silk, we were escorted solemnly along solemn corridors, and emptied into this chamber. There were fifty or more besides our party, to complete the reception, and in chairs arranged along the sides of the room we sat, making ourselves as comfortable as we could. The sight rested upon walls plainly, but elegantly frescoed, with ceiling high and matching in elegance. But far greater interest was found in regarding our neighbors. Opportunity to do this we had, as His Holiness kept us waiting, or we went too early. A number of nations had representatives there, features plainly marking nationality. Spanish and Italian predominated. The solid Germans, excitable French and inquisitive Americans were there in considerable numbers. Interest reflected upon all features, of different character. Ours was simple, while compound summed it up in others. The ladies' hands were filled with statuettes of St. Peter, as he sits in iron below, under the vast dome of the cathedral. And from their wrists and fingers, and across their bosoms from round the throats, hung rosaries in quantities. These were to be kept or sent, as by our mother, to Catholic friends, to be devoutly treasured with such extra blessings as the Pope's presence might endow them. One lady, with a face worn with trouble, and under evident excitement, sat, or knelt rather, a few chairs down from where we sat. She awaited, with ill-concealed impatience, the drawing of the crimson curtains at the Vatican end of the room.

At length these were parted, each one held back by servants, and, preceded by an interpreter, Pope Pius IX. entered the apartment. At once, from respect and custom, upon our knees went all the visitors. And in this position did we stay until those curtains closed behind the Pope. It seemed natural then to take the position. I am not sure it would seem otherwise now. At any rate, we were expected or required to kneel, and we knelt. Besides, there were soft carpets for the knees.

The language used by the Pope, in the few words he spoke, was French. The interpreter asked each one his country, and informed the pontiff. Then, perhaps, a word or two from the latter as he slowly advanced. He neared us, and I looked with interest upon his face. An old, but happy-looking old man. Face seamed with wrinkles that constant smiles had set there. Benevolent eyes, soft voice, a little red cap on the head. I have never seen a more interesting, kindly face. A scarlet robe, belted about the full waist, and red slippers. Such was his appearance, in few words. Not a presence to inspire profoundest reverence, but one to invite confidence; such impression remains in recalling his features.

Stopping before me, a healthy looking youngster kneeling then, the question of my native whereabouts was raised as usual by the interpreter. I said I lived in America. The Pope's face brightened visibly, and, without waiting to ask if I spoke French, he asked from what portion of America I came. I replied; when, placing a kindly hand upon my shoulder, he affectionately spoke for, perhaps, a half-minute. The honor of placing his hand upon me was not bestowed again. Perhaps I should have felt distinguishedly honored. Perhaps I did; I think I did. To others, moving on, the Pope spoke occasionally. But at no time did he show such pleasure and interest as to us Americans. We supposed it was because he looked to America as to the next stronghold of Romanism. Perhaps this was why he was so kind to me, and why he blessed me so benignly, his hand on my shoulder.

On reaching the excited woman before mentioned, he found a difficulty. She was now in a terrible excitement, and, with streaming eyes and extended hands, told him some harrowing tale. Then she held up a rosary, which she earnestly besought him to touch to the one that lay on his breast. He laughingly pooh-poohed, and gently tried to remove the eager hand and move on. But her distress increased, as also her pertinacity. She fell at his feet, and wet his scarlet slippers with tears. And her trembling hands held tight the hem of his robe. He could not move; she would not be shaken from her purpose and prayer. The Pope several times spoke in deprecating tones, to no purpose. And, finally, to humor her, he took the relic she held up to him, lightly laid it against his rosary, and handed it back to as radiantly different a woman as there was in all Italy, I reckon. She was fairly ablaze and lovely with delight. We supposed this precious thing she had obtained was meant for some unlucky son or husband who had got into trouble, and was banished or imprisoned, or in some other close place. Her joy was full, but the Pope was evidently disinclined to encourage her in her violent worship.

So, down one side and up the other, halting a little while before each kneeling visitor, Pius IX. finally reached the heavy divided curtains, ready held for his exit. Before disappearing forever from our view (we never saw him again), he faced his audience and, with a kind smile, spoke a few kindly words. I do not assume to present the mingled feelings in the breasts of those whose eyes regarded the old man with profound interest as long as he could be seen. Ending his remarks with a courteous wave of a soft, jeweled hand, he disappeared behind the falling curtains. And, with a breath of mixed feelings, his audience melted away, treading, under pilotage, a few of the many corridors of the Vatican, which contains 11,000 rooms, and soberly going to our separate abodes. This incident may not be thought worthy of publication, but it has left the impression, graven deep, in memory, and may be accepted simply as an incident—no more. I trust the old man has found his faith no fable, and is at home. *In pace requiescat.*

Good Resolutions—No. 2.

BY W. H. ANDERSON, D. D.

Good resolutions are of but momentary existence and value unless they crystallize into effort for immediate action. Regrets give their dark shades to the irrecoverable past, while hope of the future throws gladness around the present. A sense of personal responsibility associates with the idea of atonement for past neglect and present misfortune or degradation. An awakened conscience makes the mind active in estimates of resources and in the utilization of every available aid. Still the best resolutions formed under the most favorable circumstances are as liable to be broken as the beautiful, frail China vase, by some rude, unexpected blow. In spite of heart sincerity and honest purpose, often all that is left is a mass of beautiful fragments.

Human life may, generally, be divided into two great classes of repeated, frequent actions—the formation of good resolutions and regret over broken vows, penitence for repetition of wrong and its recalled punishment at the bar of reason and conscience. How many bright and beautiful a sunrise is lost in clouded sky!

Too great self-reliance is the cause of many a moral wreck. Of this the Apostle Peter was a notable example. No one can doubt Simon's honest, honorable intention when, in the gush of his untried love and his holy pride of association, he said: "Though all men forsake thee, yet will not I." Yet in how short a time did he quail before the words of a maiden, and his apostasy was announced by the crowing of the cock, and the bitter tears attendant on his sudden awaking to his fearful denial of his Lord! He denies with oaths even an acquaintance with Jesus of Nazareth. "God helping me," should be the frame in which every good resolution should be placed and kept. Tender exotics transplanted in a new soil require marked attention even to keep them alive. Intense moral heroism is necessary to lift one's self out of the ruts of habit and appetite—the strongholds of error and of sin. Immediate and persistent effort can alone, under the blessing of God, successfully perform the work of reform. Never did vestal virgin in classic mythological time watch the sacred fire with greater pious vigilance than must good resolutions, especially in their infancy and childhood, be guarded from contact with previous evil associates or associations. To throw off the anaconda's coil of long-indulged evil habits requires more than the strength of human purpose and effort. Certain, ultimate, perfect triumph is only secured and assured by the aid of divine grace. The first temptation to break good resolutions must be resisted with every energy. The victory or the defeat is usually determined in the seductions immediately consequent on the formation of purposes of amendment.

In addition to the employment of mind and body in some honest pursuit, association with the good and pure is a prime necessity to break up former courses of conduct. Companionship and sympathy are great allies for those endeavoring to throw off the slavish yoke of evil actions. Idleness affords all the time and opportunity Satan desires to secure mastery over the purest purposes for a better—a pious life. Those who rely on their own strength of will to resist temptation and to persist "in well-doing," build their houses in the sand, and when the winds blow and the floods come, there is a great wreck. Frail human nature is only strong and safe when the everlasting arms environ it. The pride of intellect not only ruined lovely Eden, and banished from it the original pure occupants, but that sad history has been repeating itself in every age, and will continue to do so until "the time of the restitution of all things."

These general principles connected with "good resolutions" are worthy of especial attention by the young convert. In the joy of his "first love," as it keeps time with the music of salvation, the quickstep of heavenly promise, how full the soul is of altars of consecration, and each one smokes with precious offering to God! Indeed, the entire being seems a grand cathedral full of melody and incense—praise and prayer to the Holy Trinity. Every ambition and joy, purpose and hope of this life and another life, with every pulse-beat of existence, are a sacrament, a doxology. How readily do good resolutions of fidelity till death swell up in the soul! "Their name is legion"—of gratitude and love. As God looked down from heaven on the new-made earth in its beauty, and pronounced it "good," so the eye of Christ kindles with joy over "the new creation," the grander creation of a soul "in the likeness and image of God." The newly washed in the blood of Christ is the wonder of angels, the joy of earth, the hope of heaven. Here is a truly consecrated soul. How often, however, after the heart has become accustomed to its new, gracious condition, and the glow of emotion begins to lessen, and the supports and excitements of the revival scenes and occasions have, for the time, been laid aside, does Satan select his well-adapted occasion to commence his fearful effort to lead the soul back from God? Doubts are created, evils magnified, fears arise, a veil of unbelief comes over divine promises. Old habits struggle out of their graves, though bound in their grave-clothes. The novelty of Christian duties begin to embarrass, friction is felt. Old appetites find, at least, a partial resurrection, and old associates endeavor to throw obstacles in the way of piety. A sigh comes up from the camp for "the leeks and onions" of old Egypt. Even the manna may become distasteful.

The close, fiery breath of the tempter will begin to scorch the frail, lovely flowers of young faith. Good resolutions will be put to the severest test. The arrows of the tempter will try every joint in the newly put-on Christian armor. Then there must be no delay in pious effort. Parley with the enemy is certain defeat. The soul must throw itself firmly and abidingly under the protection of God's Word and Spirit. The frightened, feeble child must find security in the strong, loving arms of its father. The house and family of God is the true home of the pious.

The habit of being consistently, regularly, constantly pious, from religious principle alone, is acquired slowly, progressively, in the school of Jesus. Stable religious character, like the pyramids, requires years of toil in construction. A sunflower, in its gaudy hues, is grown in a single season. The live oak requires divine care through many long years to reach its maturity.

SARRIS, Kentucky.

My Birthday.

BY REV. H. J. HARRIS.

The sixty-sixth anniversary of my humble birth came on Wednesday, February 1. It found me not where I desired to be, in one sense. I am not where I was called to be almost from the time I was converted, October 22, 1838. Forty-eight years ago I was admitted on trial as a traveling preacher in the Mississippi Conference. I thank God there was never, upon the record of the Conference, a complaint against me; but, with all my unworthiness, my "character passed," and I was honored among my brethren. Notwithstanding I am now a "local preacher," having to combat with "the world, the flesh, and the devil," amid scenes and surroundings that itinerant life, begun before I attained my majority, unfits me for. I am compelled now, at nearly threescore and ten, literally, to make my "bread by the sweat of my face." Nevertheless, I have sweet moments of peace and joy unutterable. I have much to be thankful for, while I have much to repent of.

The late anniversary of my birth overtook me almost by surprise, and found my family of ten children all gone but *one*. Dear wife still lingers with me, after years of toil and sacrifice that preachers' wives of this day know nothing of. God forbid they ever should know. Three of our children are in heaven, I have no doubt. The others that live are scattered from Texas to Florida; some in Mississippi, and some in Louisiana. Only *one*, as I have said, the youngest—our baby girl, still nestles near our bosoms, and, like a ray of sunshine, gladdens our hearts amid the gloom that sometimes gathers over us as we feel the truthfulness and make the application of that song:

"Not one foot of land do I possess,
Nor cottage in this wilderness,
A poor, way-faring man."

There was no silver service presentation, no "pounding of the preacher" on my birthday anniversary; but there was heaven-born love. After the morning's toil, returning home, on entering our humble dining-room, I found a "birthday dinner" spread for "papa," without the slightest hint before. There was in front of me a beautiful cake, handsomely trimmed and ornamented by tender, loving hands. The following touching tribute of filial tenderness was pinned to the sweet bouquet that adorned the cake:

"PAPA'S BIRTHDAY."

(With your baby's love.)

More than half a century's passed away,
And my "papa" is sixty-six to-day:
He is bending low 'neath the weight of years,
Toil and sacrifice, labor and tears.
His hair is glistening, silver white;
His step is no longer buoyant and light;
But I love him each day more, we think,
For we know that he is nearing the brink
Of the river that's deep, dark, and wide;
His boat must soon be out on its tide.
How gladly we'd smoothe the wrinkles of care,
And steal the bright silver threads from his hair,
Oh! Father, look down from heaven's fair clime,
And stay, for awhile, the footsteps of time.
Help us to gladden his life here below,
As the flood-tide of years shall over him flow.

DAISY.

'Twas like an angel's song to me. I set out upon the journey of another year, trusting in God and comforted with the assurance that I have the "prayers of those I love." I hope many a dear brother has enjoyed as delightful an anniversary as mine, and that all who love Jesus will hereafter in heaven rejoice that they were born to be saved by his most precious blood.

HATTIESBURG, Miss., Feb. 10, 1888.

How many laymen can anyone of our readers name who are actually devoting themselves to God's service as many of the ministry are. We venture the assertion that there are few charges in the Methodist Episcopal Church where any layman can be found who gives as large a proportion of his income to the service of the church or charity as the pastor does. Why is this? Not probably because the minister is, in common term, a better Christian, but he better understands and cordially accepts the Bible doctrine of Christian stewardship. If the laity would follow the example of the ministry in the matter of giving, there would be little or no complaint in regard to the collections. But they will never do so until the subject is pressed on the conscience and they are made to feel that it is a duty which they owe to God, not to the church—that is, systematic and proportionate giving is not a church order or regulation. The church and its agencies may become, in large measure, the almoner of the bounty of its members, but this does not constitute the obligation to give. God has constituted the stewardship and holds us responsible to him, not to the church.—Central Christian Advocate.

A WORD TO THE RICH.—"What shall I say of the rich?" observed Canon Farrar in his hospital sermon at the Abbey, "I say that there are scores of men in London who could save our hospitals from anxiety almost without feeling it. Look at the very recent art sales—£2,000 for one dessert service, £1,200 for two flower pots, £3,000 for a chimney ornament, £10,000 for two rose-colored vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say that if there be in London such a Pactolus of wealth for these gew-gaws of silk and clay, can there be, by comparison, only a drop or two to heal the bodies, to ameliorate the souls of men? Why should the runnel of charity dribble on as it does while the full tide of luxury is still at flood?"

Christian Advocate.

THURSDAY, FEBRUARY 23, 1888.

SOMEWHERE.

BY H. T. R.

Dear the hour to sorrow may refrain.
Bethink thee skies e'en now are somewhere bright!
On others, the green leaves are dancing light.
And lovers meet where blossom in the lane
Flowers, the sky-children of the sun and rain.
And somewhere parents in their youthful might
Scorning the smooth path, leap the dizzy height.
And mountain summits glisten pure of stain.
Somewhere for ghost-brows Fame twines her wreath:
Somewhere to noble purpose souls are won
By holy living or heroic death.
Brave hearts endure, nor quail at Fortune's frown:
And somewhere there is rest for all who breathe.
Somewhere a land where sorrow is unknown.
—Spectator.

Mississippi Conference Brotherhood.

MR. EDITOR: At a meeting of the Mississippi Conference Brotherhood, held in Jackson, Miss., December 17, 1887, the following resolution was adopted, viz:

Resolved, That the secretary is hereby requested to furnish the editor of the NEW ORLEANS CHRISTIAN ADVOCATE a copy of the Constitution and By-Laws of this Brotherhood, and ask that he publish the same in the ADVOCATE.

In compliance with the above resolution, I enclose you a copy. It will be a matter of interest to *all* your readers, and give information to any who may wish to know anything of the principles upon which the order is established. In this connection, please allow me space for a few statements: The charter incorporating our Brotherhood was granted February 23, 1884. We have at present eighty members, nine of whom are honorary. Suspended members may be reinstated by paying up the assessment upon which they were suspended, and those that have accrued during the past twelve months. Nine members have died since our organization. We have paid to the families of these nine brethren nearly $3,000. Who can estimate the relief thus given to dependent widows and orphans! And that, too, at a time when most needed. Honorary members are expected to pay only one dollar on each assessment, but may pay more if they choose.

I would urge all delinquents to come up promptly with their assessments and be reinstated. Send money to Rev. I. W. Cooper, treasurer, at Edwards, Miss. Rev. W. B. Lewis, president of the Brotherhood, has been requested to prepare and publish a pamphlet setting forth the object of the order. It will be ready for gratuitous distribution at an early date.

Yours fraternally,

B. F. JONES.

WOODVILLE, MISS., Feb. 6, 1888.

CONSTITUTION AND BY-LAWS OF THE BROTHERHOOD OF TRAVELING PREACHERS OF THE MISSISSIPPI CONFERENCE.

CONSTITUTION.

"*Article 1.* This organization shall be known as the 'Brotherhood of Traveling Preachers of the Mississippi Conference of the Methodist Episcopal Church, South.'

"*Art. 2.* Every effective traveling preacher of said Mississippi Conference, in the regular work, shall be eligible to membership, provided that after January 1, 1885, no one shall be eligible to membership who have passed the age of fifty years.

"*Art. 3.* The membership of this Brotherhood shall not extend beyond the limits of said Mississippi Conference, except in case of the transfer of a member to another Conference, when said member, so transferred, may continue his membership by complying with the Constitution and By-Laws of said Brotherhood.

"*Art. 4.* Any person may become an honorary member of the Brotherhood with all its privileges and obligations, except to be a claimant on the mortuary fund.

"*Art. 5.* The officers of said Brotherhood shall consist of a president, a vice-president, a secretary, who shall also act as treasurer, and such officers as may be from time to time appointed.

"*Art. 6.* It shall further be the duty of the secretary and treasurer to notify each member of the Brotherhood of the death of any brother through our Conference organ and by postal card; to keep a correct roll of the members of the Brotherhood and their beneficiaries; to notify each member who fails to pay his dues within sixty days, of his suspension; to receive all dues from each member, and, immediately on receipt of dues, to forward a receipt to each member therefor by postal card; to keep a correct account of all moneys, remitting to beneficiaries so soon as he shall receive dues to the amount of one hundred dollars—thus remitting until full amount has been paid to beneficiary; to keep on file receipts of beneficiaries; to make a full exhibit at each annual meeting of all moneys received and remitted since last annual meeting, and shall execute a good and sufficient bond to be approved by the president.

"*Art. 7.* The officers of said Brotherhood shall be elected quadrennially at the time and place of the meeting of this Annual Conference by receiving a plurality of the votes cast by those present, and shall serve without compensation, provided they shall be reinbursed for all moneys expended in the faithful compliance of duty by an assessment of each member.

"*Art. 8.* It shall be the duty of each, upon official notification of the death of a brother, to remit to the treasurer by express, postollice money order or registered letter the sum of five dollars; and if any member shall fail to pay said mortuary dues within sixty days after official notice of the death of any brother, he shall be deprived, by suspension, of all the benefits of the Brotherhood; and if such dues shall not have been paid within four months, such delinquency shall work a forfeiture of membership. Immediately after the death of any member the beneficiary shall give notice to the secretary of said death.

"*Art. 9.* No part of the foregoing Constitution shall be changed or amended except by a majority vote of the beneficiary members of the Brotherhood."

BY-LAWS.

"*Section 1.* The officers of the Brotherhood shall be a president, vice-president, a secretary and treasurer. The last-named two offices may be held by one and the same person, unless the Brotherhood, by a majority vote of the members present at a regular meeting, after due notice, shall order otherwise.

"*Sec. 2.* The president shall preside at all times when present. In his absence, the vice-president shall preside, and in the absence of both, the Brotherhood shall, by the vote of a majority of the members present, elect a president *pro tem.*

"*Sec. 3.* The officers of the Brotherhood shall be elected quadrennially, by ballot, and hold their offices for four years, and until their successors are duly elected and qualified.

"*Sec. 4.* The duties of these officers shall be such as usually pertain to such officers in similar organizations, and, in addition thereto, the secretary and treasurer shall record, in a book provided for this purpose, a complete roll of all members of the Brotherhood, stating whether they be active or honorary members, whether or not they have paid their annual dues and all mortuary dues, and whether they have complied in all respects with the Constitution and By-Laws. He shall immediately, upon receiving information of the death of a member of the Brotherhood, notify each member through the mail and the columns of the NEW ORLEANS ADVOCATE of such death, and call upon him for the mortuary fee of five dollars, as provided for in the Constitution. He shall keep a true and faithful account of all money received and disbursed by him. He shall, whenever the same is furnished him by any member, make a record of the name or names of the beneficiary or beneficiaries to whom the mortuary fee shall be payable at the death of such member. Furthermore, he shall make full reports of all his acts in the premises at each regular meeting of the Brotherhood, and at such other times as the Executive Committee, hereinafter provided for, shall require or demand of him.

"*Sec. 5.* The regular meetings of the Brotherhood shall be held at the place of meeting of the Mississippi Conference, on such day and at such hour as the president may designate, by giving due notice by proclamation in the Conference, as other notices are given; and the members of the Brotherhood present, after such notice is given, shall constitute a quorum to transact business.

"*Sec. 6.* There shall be an Executive Committee of five members appointed by the president within thirty days after each annual meeting of the Brotherhood, having reference to their contiguity and facilities for communication, whose duty it shall be to fill any vacancy that may occur in the office of secretary and treasurer especially, and in the event of the death of both president and vice-president said committee shall have power to elect one of their own number president *ad interim*. Said committee shall hold their office for one year, and until their successors shall have been appointed. They shall at all times have access to the books of the secretary and treasurer, and shall have power of removal from office for sufficient cause. All matters of complaint shall be referred to them, and said committee shall have power in the interim of the regular meetings of the Brotherhood to advise, direct and control the affairs of the Brotherhood within the restrictions of the Constitution.

"*Sec. 7.* Each and every member shall, within sixty days after his admission, notify the secretary of the beneficiary or beneficiaries to whom the mortuary assessment shall be payable at his death, subject to be changed at the pleasure of the member, provided that the beneficiary be either a wife, or children, or dependent relative.

"*Sec. 8.* Each and every person seeking admission into the Brotherhood shall have explained to him fully the terms and conditions of membership, and every beneficiary member shall take upon himself this pledge: 'I, ——, do hereby promise to comply with the Constitution and Laws of the Brotherhood of Traveling Methodist Preachers of the Methodist Episcopal Church, South, paying my annual dues and all mortuary assessments whenever notified and requested so to do, and to use all diligence in building up and promoting the interests of the Brotherhood; and in default hereof I agree to forfeit all my rights and privileges under said Constitution and Laws.'

"*Sec. 9.* The presentation of this pledge to the secretary, duly signed and accompanied by the admission fee of ten cents, at any time, shall entitle the applicant to be enrolled as a member, provided in other respects he is eligible under the Constitution.

"*Sec. 10.* Any member suspended for the non-payment of dues or mortuary fees may be reinstated at any time by paying to the treasurer the dues and assessments upon which he was suspended, together with those that have accrued during the past twelve months, and which he has failed to pay.

"*Sec. 11.* These By-Laws, or any of them, may be altered or amended by a majority vote of the members present at any regular meeting of the Brotherhood."

B. F. JONES,
Assistant Secretary.

Brookhaven District, Mississippi Conference.

To Pastors and People—

DEAR BRETHREN: There are some matters about which I would like to talk to each of you face to face, at the beginning of the new year. But, as this is impossible, you will please accept this family talk in a public way.

The total accession to the church in the district the past year was about 900. This gives us a net gain of 514, and a total membership of 5,481. Then, if we add to these all the preachers, traveling and local, we have a total of 5,542. How many souls shall we pray and work for this year? Is it too much to say 1,000? This would be less than one for every five workers. And can we not find more than this number in the homes of those now in the church? Let us join prayer to prayer, and effort to effort, to bring this number to Christ.

Then there is much work, self-denial and cross-bearing to be experienced, if all those we now have are established in the faith. There should not be a congregation among us without a prayer and a class meeting. These are helps to Christian life not found in any other means of grace. And if they are wanting in your community, will you not be one to resolve and work to execute your resolution, that both shall be established and perpetuated? It only needs concerted effort to succeed, and the success will more than compensate you for the effort. And, above all things, let me warn you of the danger, to yourself and to others, of the disorderly walk of a Christian. Whatever may be the pretended justification, you can not forget that you deal with the destiny of immortal souls. As a child of God, let this reflection weigh heavily upon your heart, while the head debates the rightconsness of any act.

HOUSES OF WORSHIP.

I congratulate you on the improvements you have made in this regard the past year. Old houses have been remodeled and refitted, and, in some instances, replaced by others of modern style at great cost. Yet, in some instances, they are comfortless, cheerless, and unkept. I beg of you to correct this evil. It will cost you something to repair or rebuild them; but it is an investment for you and yours that will be kept when all else has failed.

PARSONAGES.

Most of the charges in the district are now supplied with comfortable homes for the preacher. But there are a few that are not. And none but those who have experienced it know what a trial it is for a pastor to go to a work without a home for his family. Often weeks are spent in an effort to find one, and, when secured, it is comfortless and out of the way, and his are denied the privileges he is sent to give you and yours—the preached gospel. Such are forced to labor under the suppressed feeling that, while he accepts his appointment as from the Lord, he is not welcome. "I was a stranger, and ye took me not in. Inasmuch as ye did it not to one of the least of these, ye did it not to me," applies here.

One elect sister said to her pastor after morning prayer: "I was so troubled at the thought of our preacher and his family being homeless, I didn't sleep any last night; and now go and get your family and come to my house." God bless the good woman! Her name and that of her husband are known to all the brethren, and many of them will say, Amen! when the Lord shall say of them, "I was a stranger, and ye took me in." Brethren, I beseech you to bestir yourselves and make your preachers feel that they are welcome citizens of the kingdom among you.

SALARIES.

Last year you assessed for your pastors $7,723. Of this amount they reported at Conference $7,021 25. Since Conference your deficit has been reduced to less than $500. This may seem to you a small sum to divide among the fourteen men who served the district last year. But the conclusion is a mistake, for four of them reported their salaries overpaid, and one paid in full. So the remaining nine had to bear the burden of this loss. To you, as individuals and as churches, the little yet due the pastor may seem small; but not so with him, as he counts the deficit from several churches and as many scores of members. That which seems a little matter to you grows to be a heavy burden for him. I congratulate you that the assessments for the fifteen pastors now laboring among you will exceed $8,000. This indicates a healthy growth on your part, and faithfulness on the part of your pastors. See to it, my brethren, as individuals and as churches, that your pledge is fully redeemed. To do this you must not put off payment to the end of the year, but begin at once.

COLLECTIONS.

Last year we were assessed for foreign missions $1,005, and we paid $1,069 40. This year we are assessed $1,130. Last year we were assessed for domestic missions $235, and we paid $231. This year we are assessed $300. Last year we were assessed for Conference claimants $550, and we paid $544. This year we are assessed the same. Last year we were assessed for church extension $330, and we paid $246. This year we are assessed the same. Last year we were assessed for Bishops $168, and we paid $171 40. This year we are assessed the same. Our showing on education is very poor.

Thus you see our total assessment last year was $2,288, and we paid $2,261 80, leaving a total deficit of $26 20. Let us see to it, my brethren, that all these claims are met in full this year. They are the minimum obligation of the church in this district to these several causes; and with the assessment for education let us bring that we owe to our God without lack. Success at this point depends very largely upon the efforts and perseverance of the pastors. Begin at once, my brethren, and press all these claims until you have them in full.

THE ADVOCATE.

In conclusion, I wish to call attention to our Conference paper. You and your children need the weekly visits of the ADVOCATE next to that of your pastor. Two dollars is a small cost for what you are to receive. It will not only aid in the development for usefulness, but for heaven hereafter. I beg of you to make this annual investment in the present and future well-being of yourselves and yours. "The grace of our Lord Jesus Christ be with you. Amen!"

JAS. M. WEEMS, P. E.

Church Finances—Other Matters.

MR. EDITOR: I am glad that Bro. Reed has given your readers the benefit of the excellent financial plan of the Jefferson Street Church, Natchez. It is the best system I have ever heard of, and our charges would all do well to adopt it. We used it partially in Jackson charge last year, and, as a result, $1,370 was easily raised for all purposes, as against $605 during the year previous. It is due the good people of Salem Church to state in this connection that they contributed about $160 towards this magnificent aggregate.

I wish to call attention to two facts which you failed to note in your report of our Conference. The first is that the next session of the Mississippi Conference will be held in Jackson, La. The committee have made a thorough canvass of the town, and have homes pledged for over 200 delegates. We are blest with a unanimous people, and the citizens of our town, famous for its hospitality, propose to entertain regardless of the distinction of creed. No pastor serves a more liberal or appreciative people. We are moving to repair our commodious house of worship ere the Conference convenes.

The second fact is the increase in our educational collection, being $601, as against $444 the year before. This indicates a healthy growth in this very important feature of our work. A president full of vim, enterprise and consecration, from the present prospect, could do a grand work at Centenary College for Methodism in the two States.

The district stewards met in Clinton, La., February 8. Bro. Ellis was delighted at the full attendance and the unanimous determination on the part of each to bring a full report from the respective charges next December.

Brethren of the district, it has been, I believe, over a quarter of a century since the Conference met within our bounds. Let us determine, therefore, by the grace of God, to signalize the event by making the Woodville the banner district of the Conference, by *paying every dollar of every assessment*. We can do it if we try. Then the Lord will open the windows of heaven and "pour you out a blessing, so that there will not be room enough to receive it."

J. V. PENN.

JACKSON, Louisiana.

From the Work.

MERIDIAN CIRCUIT.

MR. EDITOR: I wrote a short piece in January, setting forth facts worthy of notice, but failed to mention the circuit for which the piece was intended. I see Sandersville has the credit of my services and of giving, during the month of January, when it should have been Meridian circuit; but the blame rests upon me as to the mistake. Mr. Editor, I hope the readers of our excellent paper will look over such mistakes when the writer is so overjoyed with such a good prospect before him. I reached home to-day after being gone for several days, talking and praying with my people, and found that some good brother had been here with his wagon, and left corn, molasses, fodder, meats of different kinds, for their preacher. I learn that our Baptist brethren were represented largely in the gift. I find every family that I have visited since I came on this work are anxious to talk on the subject of religion, and God blesses us to that great extent. We are enabled to weep with joy and praise his holy name.

Mr. Editor, I think visiting from house to house, and talking and praying with the people, as we pursue our journey, is the chord to touch to bring strangers to God. I have the promise of several subscribers for our paper, and those who are taking it have promised to renew. Pray for our success in the work. I often think of Bro. J. C. Brogan, who has laid down his arms and has crossed over the river, and is at rest among the saints of heaven. He will be followed by numbers of souls that were converted under his ministry. May God bless his afflicted family, and finally save them in heaven! My address is Enterprise, Miss.

L. J. JONES, P. C.

GREENVILLE, MISS.

MR. EDITOR: A good, strong, growing charge; people kind and liberal; all the interests of the church constantly cared for; spirituality of membership compare well with any of the best. The above speaks well for my worthy predecessor. We are in a gracious revival. Church revived; several professions; some accessions. Bros. J. W. Beville, J. W. Honnoll, W. W. Dorman and J. H. Shoemaker all doing work. Pray for us.

J. A. BOWEN.

GREENWOOD, MISS.

MR. EDITOR: My first quarterly meeting just over. Assessed for preacher's salary, $800. Paid a good per cent. the first quarter. Everybody in a good humor, presiding elder happy, and the Lord blessed us abundantly. Come up to the Winona District Conference at Greenwood.

T. W. LEWIS.

Help Asked.

MR. EDITOR: I write this note to see if anyone will help us to furnish our new church. We have only a few Methodists here; but the Lord has promised that if we are faithful, we shall be blessed. When we first came here, there was only one Methodist family living here; but since we came another Methodist family has moved in. And don't you think the Lord is blessing us? I hope all of the people that read this will give us something. Any sum will be thankfully received. Any sum from ten cents to five dollars. I am living with my grandfather, Rev. George Bancroft, and have been for eight years. He is the pastor of this church. Hoping some one will send us a little amount to aid us in furnishing our new church, I am,

Respectfully,

MAMIE HUNTER.

Send it to Rev. George Bancroft, Gallman, Miss.

A Correction Corrected.

MR. EDITOR: I have a word to say in reply to the card of Bro. D. M. Geddie, in reference to statistics of Belzoni circuit. He is right in correcting the errors, and it is also right that the public should know who made the errors. Bro. Geddie's report lies before me, and the printed minutes are an exact copy of that report. His report reads: "Expended on churches and parsonages, $1,200; paid presiding elder, $23." And these are the figures in the minutes. The mistakes are Bro. Geddie's, and not the printer's nor statistical secretary's.

Yours fraternally,

T. Y. RAMSEY, JR.

CORNELIA AND SUSANNAH WESLEY.—In the "Memoirs of Charles Reade," the novelist, we find this reference to the mother of the Wesleys: "The Gracchi, who were the moral politicians of republican Rome, the Wesleys, the moral religionists of monarchic England, both owed their superiority to formative influence of their mothers. And these phenomenal mothers were pre-eminently human creatures of flesh and blood, brain and force, as well as of sweetness and light. They were not nuns; they were not hysterical; nevertheless, they were much the reverse of commonplace, while their ambitions soared aloft, and were all the nobler because of being not for themselves, but for their offspring. They desired to see their sons both great and good—not great only, but great and good; not only good, but above their fellows in intellectual capacity. They have their reward. History speaks of no women in terms of such reverence. You must obliterate the records of the past before you can abrogate their fame; indeed, whatever Rome owed to the Gracchi she owed to the Spartan virtues of the woman who gave them birth; and our national debt to the Wesleys, the magnitude of which we hardly as yet can realize, may be carried back to the homely parson's wife, who trained them to be truthful and God-fearing, temperate and brave."

Week of Prayer Receipts.

For August	$11,476 40
" September	8,639 35
" October	3,494 31
" November	1,382 10
" December	1,086 05
" January	254 81
	$26,333 11

Above we have, as far as unencumbered and cold fingers tell the tale, the results of the week of prayer and self-denial. This I am ready to believe is even in money little more than half the true result—so many treasurers of Conference Boards have reported that they made in their reports no distinction between the self-denial fund and the regular collection for assessments—so many letters have come to this office from pastors, saying, "I have reported self-denial fund on assessment," that it must be true that half as much more was collected as a direct result of the week of self-denial. What has been added to the general collections from the spirit infused and information circulated must be large, though there is no means of reaching even an approximate estimate.

But better than all these is the fact that the principle acted upon is of the root and marrow of the gospel, and has as its primal source of protective power the promise, "My Word * * * shall not return unto me void." Out of seed-sowing like this we look forward in restful faith to harvests yet riper and fuller. No unhealthful excitement, no motive below love to him who gave himself for us has been appealed to. Every motive has been deeply spiritual, every method has been Methodistic and Christian; the Bible truth and missionary results, which were only "prospected" in this week's talks, recitations and sermons, are so rich in hidden wealth, so inviting to the humble, earnest Christian heart, that none who have realized their exhaustless character will hesitate to say, "Give us another such week."

This the Board determined to do, and has, after delay and consultation, fixed upon April 1–8.

Brethren, let us with one mind and heart begin to get ready for it. The Secretary will give tracts and programmes in abundance to all who need such aids in prosecuting the work of the week. Write to *him* for all you want. May we not invoke the voluntary aid of laymen to conduct the daily meetings at churches on circuits where the preacher can not be found? One of the benefits which we count as *great*, arising from the work of last year, is that Conferences have, as never before, met their assessments. Two fruits grow from this tree, both luscious. One, murmuring against assessments is changed to rejoicing in them; the other, a buoyant confidence that what has once been done can be *easily* done again. Payment in full once reported is an amazing tonic for the future.

We two days ago paid off our last *eight per cent.* note. Our debt, as shown by this month's report, is smaller than for years; what remains of it is at six per cent. By a united effort on the week of self-denial and prayer we can avoid going again into bank to obtain money at eight per cent. If the effort is not united and vigorous, the end of April will find us borrowers at the old rates. TREASURER.

Empty Pews.

BY REV. M. C. PETERS.

Thousands upon thousands of well-disposed, intelligent, warm-hearted men and women seldom enter the church, except possibly to attend a funeral or witness a wedding. How does it come about that this is so?

Now, one reason, as I understand this matter, so many pews are empty, is because of want of pulpit ability. I am not underrating the ministry. The most attentive and regular church-goers do not fall behind me in speaking freely of the dullness, the sameness, the inconsequence, the length of the sermon. A preacher of any but the highest powers who ventures to detain his hearers beyond half an hour, is regarded as a social criminal, and the prospect of an hour's sermon would keep even most of the "regulars" away. Short services and shorter sermons are insisted on by the taste of the day. The impatience of preaching demands serious attention. The clergy may well say: *We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.*

The want of brains in a preacher is a capital defect, and no amount of moral and spiritual excellence will make a stupid man a successful preacher. It is not true that the apostles were ignorant fishermen. If, for instance, the author of the fourth gospel had been originally an ignorant fisherman, he was something very different when he penned his account of the life of Christ. He is learned in the subtleties of neo-Platonism; he knows the metaphysics of Alexandrism; and unless he wrote down things which he did not understand, we must confess that here we have advanced learning and high and general culture employed in the early propagation of Christian doctrine. Paul stands unequaled to-day as a rhetorician. If high culture and education were necessary in apostolic times to give effect to preaching, how much more necessary must they be now?

It is often said of a man: "He is a good pastor, but no preacher." God sent him to preach. Fifty pastoral visits during the week will not hold a thinking audience on Sunday. Many ministers have brains enough, but not brains enough to know how practically to use their brains.

When Edward Irving published four discourses under the title of "Ovations," he gave as the reason that the very word "sermon" was indicative of dullness. A sermon should be a thing of life and beauty. It need not be great, eloquent, magnificent; but instead of dull, drowsy and dry platitudes, flowery and glittering generalities, but something in the sermon to glow, brighten, convince, subdue—"thoughts that breathe and words that burn."

The gospel affords the grandest theme for genuine eloquence, and the last place on earth one should expect to find dullness ought to be in the pulpit. Our empty pews are in a large measure due to weakness in power of statement, and oratorical inefficiency of the ministry. A preacher asked Garrick, the tragedian, "Why is it you are able to produce so much more effect with the recital of your fictions than we do by the delivery of the most important truths?" "My Lord," said Garrick, "you speak truths as if they were fictions; we speak fictions as if they were truths." The pulpit depreciates too much the importance of manner as an instrument for doing good. The want of rhetorical culture is admitted to be one of the greatest and most constant causes of failure in the pulpit. The graceful gesture, the modulated voice, the logical clearness, the elegant expressions, by appropriate emotion, by graceful action—these things are wonderful aids in sustaining, melting, inflaming and overwhelming our auditors.

Instead of droning, and whining, and canting, and moaning, and croaking, and funeralizing religion, let us freshen up and get out of the old ruts, and introduce into our sermons the brightness, the holy sarcasm, the sanctified wit, the epigrammatic power, the blood-red earnestness and the fire of zeal. Instead of going through our sermons cool, collected and composed, let us surround our pulpit with heaven's fire, and send our hearers away, aroused, saying: "This man is in earnest; we must come and hear him again." No life can be above dull mediocrity without the inward glow and passion called *enthusiasm*. Kindled from truth and eternal principles, it is, "God in us." Emerson truly remarks, that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." When on his way to Rome, in 1867, Garibaldi was cast into prison, he wrote to his comrades: "If fifty Garibaldis are thrown into prison, let Rome be free." He did not care for his own comfort so long as the freedom of Italy was advanced. If we had such an enthusiasm for the Master and his cause, the prayer put into the disciples' lips by Jesus himself, "Thy kingdom come," would be rapidly and gloriously answered. With a bleeding heart, I think of the thousands in the temples of sin, and the few in the churches who doze and nod over sermons destitute of fire and evangelical fervor. "Give me only fire enough," said Bernard Palissy, "and these pigments will become indelibly fixed upon this china." His derisive neighbors screamed, "He is mad." "More fire!" shouted the determined man; "more fire!" and to-day the name of Palissy is a synonym for determination and success. I say the same—more fire! more fire! More fire in our sermons, more fire in our preachers, more fire in our prayers and songs, more fire in the pew, more fire in everything we do, and we will forever impress the blessed name of the Lord Christ in the dull, cold hearts of men.—Thought and Work.

False Views of Faith.

There is no one matter of which so much is made in scripture as faith. It marks the beginning of the Christian life and its end, and all that lies between. It is the mother of all graces. It is the link that unites the soul to Christ, and the hand of its fellowship with all the redeemed of all ages. Yet while the thing is so important and so far reaching in its influence, it is often grossly misconceived, and with unhappy consequences. Some of these misconceptions have been clearly exposed by Mr. E. C. Richardson, of Hartford Theological Seminary, and it gives us pleasure to put on record his brief, plain and forcible statement of the definitions. The thing is the more important as the proposed substitutes for the faith of the Scriptures are put forth with an air of piety and deference to the supreme will that is calculated to impose upon the unwary.

There are three false definitions of faith especially prevalent at the present day.

1. That of the mind-curer or "Christian scientist," who says that faith is thinking that what is, isn't, and what isn't, is. "You are not sick, you only think you are." "Your broken leg isn't really broken, you only *think* it is. If you only believe it isn't broken you are well." Faith thus is *believing a lie*.

2. That of the faith-curers, who say, "If you only insist hard enough, you can do anything." Faith here is self-will. If only you will to have your own will hard enough, it is great faith.

3. A definition very popular among college students, drawn directly from Lord Tennyson's "In Memoriam"—that most unscientific and unphilosophical couplet,

"We have but faith; we can not know;
For knowledge is of things we see."

Here faith is defined as hope—the usual agnostic definition.

There is no faith without knowledge or knowledge without faith. A man can no more believe and not know than he can fall down stairs and remain at the top.—Christian Intelligencer.

Do Not Think for a Moment

that catarrh will in time wear out. The theory is false. Men try to believe it because it would be pleasant if true, but it is not, as all know. No one let an acute attack of cold in the head remain unsubdued. It is liable to develop into catarrh. You can rid yourself of the cold and avoid all chance of catarrh by using Dr. Sage's Catarrh Remedy. If already afflicted rid yourself of this troublesome disease speedily by the same means. At all druggists.

It has been beautifully said, of every plant, that while it grasps the soil, it seeks the sunshine. Every human life is like that plant. Our roots are in the clay. We are human. We are bound to the earth, and to earthly duties. While in the soil, we must not become soiled. While in the earth, we must not become earthly. We are called to be spiritual, not in spite of these earth-born environments, but by reason of them. While hands are busy with the soil, the strong desires and affections and hungering may go out in search of the sunshine. The first prayer we all learned, teaches us this. "Give us our daily bread;" here is where our roots must strike the clay. "Thy kingdom come;" here the tendrils which can not find their nourishment in the soil, reach upward for the pure sunshine.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic, and General Debility ensue. To restore the functions of the liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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—*Civil Service Gazette.*

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See my column advertisement in this paper, of November 17, 24, December 1 and 8.

E. S. UPTON, New Orleans.

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Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Limited.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Attalla	9:20 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	2:30 p. m.
Lve. Tuscaloosa	12:48 a. m.	5:15 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:00 a. m.	10:55 p. m.
Arr. New Orleans	9:30 a. m.	6:15 a. m.

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Arrive.	Leave.
No. 1.....5:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 1.....7:00 am
No. 5.....10:00 am	No. 6.....3:15 pm

LOUISVILLE AND NASHVILLE.

No. 3 Chic. Ex...7:10 am	No. 4 F'st Line...4:05 am
No. 1 F'st Line...7:20 pm	No. 6 Const.....3:35 pm
No. 5 Const.....9:05 am	No. 2 Chic. Ex....8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....8:20 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 Californ'a Express. 9:20 pm	No. 51 California Express. 7:50 am
D. Rouge local. 11:30 am	D. Rouge local. 3:30 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 5:25 pm	No. 18 Local.....5:00 pm
No. 17 Local.....9:15 am	No. 20 Califor. 10:15 am

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1, Lim'd...9:30 am	No. 2, Lim'd.....5:00 pm
No. 5, Fast Line, 6:15 am	No. 6, Fast Line, 10:30 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., *Editor.*

CORRESPONDING EDITORS:

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REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, FEBRUARY 23, 1888.

Briefs.

The disposition to "judge and condemn" others grows out of the habit of self-righteousness. Look within, and see if it is not so!

The disposition to "judge and condemn" others, if indulged in by Christian people, will overbalance any amount of preaching and praying and singing they can possibly do. Call to mind your past observations on this point, and the above statement will be fully sustained.

The disposition to "judge and condemn" others should be crushed out of every Christian heart, for it will never lead to any Christian work. It is no part of a Christian's duties, and should be relegated to the police and officers of criminal courts. The greatest authority says: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned."

The Revised Version renders Luke xxi. 19, after this manner: "In your patience ye shall win your souls." That brings out the value of the grace of patience in a way that sets it in a new and interesting light. There never was a time when there was more need to "win our souls" in that way. The logicians say that the opposite of every true proposition is true. Then take care that in your impatience you do not lose your soul.

The Nashville Advocate publishes the following, which we reproduce in our paper, in hope that some of *our* pastors will take the hint before their notices of "poundings" get in the "pound."

We have found it necessary to call a halt on the pleasant literature about stormings, poundings, etc. Our people are so kind, the poundings and stormings are so numerous, and the pastors are so grateful, that these items have outgrown everybody's expectation. So let nobody feel hurt; let the kind offices of the people in behalf of the pastors continue—and send us revival news, and such like, in short, pithy notes that will cheer the hearts of all the Lord's people.

The Louisiana Conference Minutes are out in fine style. Our publisher and foreman deserve the thanks of the church. We exhort the brethren to send in their money to pay for them and to take pains to distribute them judiciously among our members. We note these facts: The membership has increased over last year 540. There is a loss of five churches, but an increase in the value of church edifices of $36,277. There has been an increase on all the financial lines, excepting two. There is a decrease in the receipts of preachers in charge since last year of $1,714. There has been a decrease of eighty-six cents on domestic missions. The whole amount raised for all purposes last year was $98,526. This divided among 16,315 members is a little over $6 per member.

In regard to the pay of preachers of religion and preachers of infidelity, Burdette, of the Burlington Hawkeye, has this:

My son, when you hear a man growling and scolding because Moody gets $200 a week for preaching Christianity, you will see that he never worries a minute because Ingersoll gets $200 a night for preaching atheism. You will observe that the man who is utterly shocked because Francis Murphy is paid $150 for temperance work, seems to think it is all right when the barkeeper takes in twice as much money in a single day.

Pharisaism in the Church.

Every reader of the New Testament ought to know who the Pharisees were, and what they practiced. They constituted a large part of the church in the time of our Savior. Their practices in religious matters consisted in the strictest observances of all the minutiæ of external duty. Their religion seems to have consisted in praying, fasting, giving tithes and *hating all who were not of their sect.* In two verses of the eighteenth chapter of Luke's Gospel our Lord has drawn the portrait; and the character can not be misunderstood. It is the very essence of egotism in religion—a self-righteousness—whose supreme pleasure is found in parading its performances in the most public manner, and "despising others" with a most greedy hatred. It sought comparison with other forms of religion for the express purpose of exalting itself at the expense of everything else. To the Pharisee the special abomination was "a sinner." He could not endure the presence of such a poor unfortunate, and as for holding fellowship with any such, the idea was simply horrible and not to be entertained. To all his fellow-religionists the Pharisee effectually blackened the character of infinite purity by hurling at Jesus the true taunt: "He receiveth sinners and eateth with them." That statement of fact placed the character of the Son of God down on a level with the lowest in the estimation of the larger part of the Jewish Church. The central point in Pharisaic belief, around which all Pharisaic practices revolved, was simply this: "I am not as other men."

We are sure that there is much of this same spirit in the church of to-day. There is much of the disposition to laud our own performances and depreciate the work of others. There is too much of the spirit that would pull itself up to heaven by pulling others down from heaven. The spirit of envious comparison sways far too many hearts. Loud professions are often so heavily handicapped with hearts full of hate as to defeat the very object of a profession of religion. There is many a man, regular in his attendance upon church ordinances, who carries hatred in his heart for those who do not reach up to his standard of religion! There is many a woman, conforming punctiliously to every external duty, whose soul is black with the envy she bears towards some of her sisters! The sacred precincts of the sanctuary are profaned to-day by men and women, whose outward lives are blameless, looking around upon others, and whispering to themselves the old Pharisaic self-commendation: "I am not as others, nor even as these publicans." These people are not few. Their name is legion. The pastor as he goes upon his rounds finds them everywhere, and his heart is sickened at the amount of envy and jealousy and actual hatred manifested by them. Between the worldlians and the Pharisees his soul is almost crushed, and the daily, bitter, almost despairing prayer of his spirit is: "O Lord, save thy people, the remnant of Israel!"

Now, if we are to make our estimate of a life by taking into the account the way in which it was treated by our Lord, then we must come to the conclusion that such a life as the above is one of the worst things on earth. We find that Jesus treated "outside sinners" with an ever ready compassion, and invariably spoke words which created hope in their hearts. But when he came to deal with "religious sinners"—the Pharisees, the egotists in religion—with an anathema, terrific enough to consume everybody but an egotist, he hurled them down to the deep damnation of hell. He whose heart yearned in pity over adulterers and publicans and thieves and murderers looked upon and spoke of Pharisaism as the vilest abomination under the sun. That twenty-third chapter of Matthew's Gospel contains some of the most awful curses ever uttered, and they were uttered by infinite love against the professors of that religion which says: "I am not as others are." This religion, which "shuts up the kingdom of Heaven against men;" which "devours widows' houses and for a pretense makes long prayers;" which "pays tithe of mint and anise and cummin and omits judgment and mercy and faith;" which "appears beautiful outward, but within is full of dead men's bones and all uncleanness"—of the professors of this religion, Christ has said: "Ye serpents, ye generation of vipers, how can you escape the damnation of hell?" Worldliness in the church is a bad thing indeed. It is hard to eradicate, but it is not hopeless. Pharisaism in the church is an infinitely worse thing, for, entrenched behind the wall of self-righteousness, it is beyond the reach of the ordinary methods of divine grace. The only hope in such cases is in a flash from heaven, like that which prostrated Saul of Tarsus to the ground!

The Mexican Missionary Conference.

On January 31 was held, in the City of Mexico, a convention of the different Protestant bodies that are operating for the spread of the gospel in the republic of Mexico. Eleven different missionary societies were represented in the convention, the convention itself numbering about one hundred missionaries. Rev. W. H. Sloan, of the Baptist Church, was elected president of the convention; Rev. J. W. Macdonald, of the Methodist Episcopal Church, South, and Primitivo Rodriguez, of the Episcopal Church, were the secretaries. Various subjects of importance to missionary work in Mexico were fully and fairly discussed. The two *most* important subjects, according to our view, were: "The Division of the Country into Separate Mission Fields," and "The Establishment of a School for the Education of the Children of all Denominations of Christians." The report on the former, after a lengthy discussion, was adopted. Its principal features are as follows: In all cities of 15,000 or more inhabitants, two or more missions may be established; in small towns only one shall establish itself; in the case of the present occupancy of a small field by two or more missions, the later arrival shall withdraw; in case of the failure to arrange amicably the details of such a change, such as a sale of property, etc., the whole matter is to be referred to a committee of arbitration, consisting of one missionary from each society, who shall refer their decision to the home Boards for sanction. A committee was appointed to formulate a plan for the establishment of a school for Christian education of the children of all denominations, but we have seen no report of the plan.

These figures were reported to the convention: There are in Mexico 264 Protestant congregations, 45 Protestant Churches, 5 theological seminaries, 82 day-schools, with 3,000 pupils; 36 Sunday-schools, with 4,600 pupils; 13,000 church members, 69 missionaries with their families, 290 Christian workers, and 13 Christian periodicals. It is said that great harmony and peace prevailed in the convention.

The City Missionary Society of Boston expended in its work last year $42,500, of which $19,000 went for distinctively religious work.

The Proposed Educational Conference.

MR. EDITOR: I wish to commend to your readers Dr. Wilbur F. Tillet's article, on "The Educational System of Southern Methodism." Under this heading he points out the defects in our existing school work, and sketches the system proposed as a proper adjustment for our educational needs. He brings into connected view what was substantially given in this ADVOCATE last year in different forms by several writers. Bishop Galloway gave the initial; Dr. T. C. Wier, Dr. Hunnicutt, the editor, and others followed. It was not so much a discussion as the presentation of each one's ideas of what he held important. A proper system was recognized as falling easily and nominally into four well-defined grades—the primary, the preparatory, the college and the university. It was held that the schools of each grade should be kept separate from the others, and have conditions suitable to their own work and discipline; and, at the same time, be so correlated as to form co-operative parts of a harmonious whole, each lower grade being the healthful step to the next above.

There has been for some time, in the minds of our wisest and most experienced observers and educators, a growing discontent with the existing forms and methods of the educational work done in the name of our church. We have now come to a time in the advancements of school work in this country when we must settle upon a thorough system and put it under organic regulation, or else suffer the serious consequences of the neglect. I hope the Conference of educators called for by Tillet will become a fact. It seems opportune; the interests demand something in this way. Such a Conference can not legislate, but it can discuss these matters and give to the church a consensus of opinion which will emanate from the highest sources, and will be of little less authority than legislative act.

One question of moment is, the practicability of organizing primary schools throughout our bounds. We all recognize the importance of having the pupils of this grade under Christian instruction as well as in efficient schools. But a system of common schools is maintained in every State, and will be, no matter what action the church may take. Can we have primary schools where the State has her common schools in operation? Will it be wise to undertake this? The conclusions reached by such men as will compose that Conference will greatly assist in finding right solution.

What we now need most for real education is the training or preparatory school to fit boys and girls for the colleges. How shall we move in this matter? The public high school confronts us here, as well as in the primary, with *free tuition*. Every Annual Conference ought to have a goodly number of these preparatory schools. The North Mississippi Conference has not one under her own control. I do not know a *primary* school in this Conference under the care of a circuit or station. One presiding elder will inquire into the possibilities of this case on his second round. But whatever can or can not be done for primary schools as part of our system, the preparatory schools are *vital* and must be had. The Conference will discuss *how*. What shall be required to entitle a student to a certificate; what shall be the college courses for degrees; shall the colleges confer all or only certain degrees; shall the requirements for a given degree be uniform or equivalent in all the colleges; shall all degrees depend on accepted results of examination or prescribed courses, or may any be complimentary—these are some of the questions to be settled.

I hope the Conference will be able to formulate and recommend a system so correct, so plain, so simple and practical, that it can be accepted as the true foundation on which to conduct our school work. Whether this can be done or not, the subject can be put in form for discussion, provisional for action by the next General Conference.

W. T. J. SULLIVAN.

FEBRUARY 16, 1888.

What Our Papers Say.

From Zion's Herald we clip this paragraph, on "The Greatest Passion." It is worth the serious attention of every reader.

They talk of avarice, lust, ambition as great passions. It is a mistake. They are little passions. Vanity is the great commanding passion of them all. This excites the most heroic deeds and impels to the most dreadful crimes. Save me from this passion, and I can defy the others. "They are mere urchins; but this is a giant," Sheridan said. In other words, selfishness, the root of vanity, is the parent of all sin. If by some magic touchstone this greatest passion could be made to appear in its own true character in the lives of men, what a stripping of laurels there would be! Too often the hero would seem a selfish monster, slaying to achieve glory and fame; the philanthropist would become a cunning schemer, sacrificing to be advertised; the Christian would be revealed as serving God to win the praise of men. How many eloquent sermons, thrilling testimonies and fervid prayers this passion inspires! It is the devil's most delusive weapon with which to ruin souls. Piety which is not devoid of vanity is impiety. Sincerity and unselfishness are the primal principles of the Christian life. He who seeks to conquer every passion will daily offer the prayer: "Remove far from me vanity and lies, and make me unselfish and true."

For the benefit of those of our readers who never seem to know when the missionary collection is to be taken we present the following story of Stonewall Jackson, clipped from the Chicago Standard:

A gentleman, now a Presbyterian minister in New York City, but formerly an officer on Stonewall Jackson's staff, told me the following story: He said at the time of the second battle of Bull Run the whole Southern country was quivering with excitement, the telegraph wires being down, and the people being anxious to learn the result of the battle which they knew had just been fought. There was, of course, the greatest excitement at Lexington, Va., the home of Stonewall Jackson, since it was known that he was engaged in the battle, and intelligence of the result had not yet been received. But there was a letter at the postoffice addressed in Gen. Jackson's own handwriting to his pastor, the Rev. Dr. White. The good minister took out the letter, the people thronged around him, and, putting him on a dry-goods box, insisted that he should read this letter which had come fresh from the battlefield. With trembling hands he tore it open, and when he could sufficiently control his feelings, read somewhat as follows:

MY DEAR PASTOR: Remembering that to-day is the occasion for taking up the annual collection for foreign missions, I beg leave to inclose my contribution for that object. I remain, yours, T. J. JACKSON.

No word about the battle which was pending. Even then he was not forgetful that there was a greater battle still than the one in which he was engaged—the strife between truth and error, between Christianity and heathendom. It would be well for us if we had such rugged principle in giving regularly for the furtherance of the gospel that we would not let the most important and clamorous considerations hinder and thwart our endeavors to serve him whose claims are supreme.

It is stated that the Methodist Episcopal Church, through its Book Concern, will distribute, during 1889, to its Conferences, for the benefit of the superannuated preachers and widows and orphans, the sum of $100,000.

Notes.

The Society for the Suppression of Vice held its fourteenth anniversary recently in New York. Out of 121 cases brought to trial there were 118 convictions. Obscene books, papers and pictures were destroyed by the ton. Mr. Comstock has the approval of some of the best men in New York.

Bishop Hendrix says that the 78,773 members of our church in Missouri last year sent less than 900 of their children to our church schools, and gave less than thirty-five cents each to give the gospel to the heathen. We suppose that Missouri Methodists are about on a par with those of other States. We certainly ought to do more or quit making such loud professions.

The Revised Version gives the translation of our Lord's warning to Peter in a manner which immediately suggests that strange transaction, the account of which is given in the first chapter of the Book of Job: "Simon, Simon, behold Satan asked to have you that he might sift you as wheat: but I made supplication for thee that thy faith fail not, and do thou when once thou hast turned again, stablish thy brethren." One thing this transaction brings out in the clearest light, and that is the impudence and impertinence of Satan, and the watchfulness of the Son of God over his servant.

An exchange gives the following origin of the ladies' "leap-year privilege:"

The ladies "leap-year privilege" took its origin in the following manner: By an ancient act of the Scotish Parliament, passed about the year 1228, it was ordained that "during the reign of her blessed Majesty, Margaret, every maiden lady of both high and low degree shall have liberty to speak to the man she likes. If he refuses to take her to be his wife he shall be mulct in the sum of one hundred pounds or less, as his estate may be, except and always if he can make it appear that he is betrothed to another woman, then he shall be free."

This note from Lord Macaulay may be serviceable to some of the ADVOCATE readers. At any rate, it is an interesting reminiscence of the great historian:

When a boy I began to read very earnestly, but, at the foot of every page I read, I stopped and obliged myself to give an account of what I had read on that page.

At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end.

It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.

Dr. Haygood's report on temperance to the North Georgia Conference is a ringing document. Take this sample:

On no ground can we make peace with the liquor-traffic. This war must go on till the end. Great progress has been made—there is greater before us. To our brethren who have succeeded in closing the drink-shops we tender congratulations; to those who have failed we say, Be of good cheer; organize for another and better planned battle. We tell them: make no compromises—press the battle to the gates. This other word we say to all our people in this holy war: Be as calm as you are earnest. Use fair means only; you can not fight the devil with fire—he is master in his native element. Our cause needs not the language of passion; maledictions are not arguments. Of all men we can not afford to be bitter in spirit, unfair in argument, or corrupt in the use of means. We must fight a pure battle—one that we may pray over, and that our Lord may bless. This war will outlast our life time; be it so. We will fight to the end, and hand down to our children a cause that can not die.

That General Missionary Conference, which is to be held in Exeter Hall, London, next June, is likely to be a gathering of extraordinary significance and value. Forty-eight missionary societies of Great Britain have agreed to send representatives to it, and invite the co-operation of all evangelical missionary societies throughout the world. At a meeting held in the Bible House, New York, recently, more than forty American societies were represented either personally or by letter. Every foreign missionary society in the United States, including the Woman's Boards, is invited to commission one or more persons to represent them in the General Conference in London. The secretary of the American Committee is Rev. William Kincaid, D. D., Bible House, New York. The leading topics which are to engage the attention of the Conference in London are these: Missionary Comity; The Place of Education in Missionary Work; The Training and Support of Native Workers; The Organization and Government of Native Churches; Missionary Methods; Union and Co-operation in the Missionary Work; The Missionary in Relation to Literature; Medical Missionaries; Woman's Work in the Mission Field; Home Work for Missions; and the Relations of Missions to Commerce and Diplomacy.

Personals.

David R. Locke, (Petroleum V. Nasby) editor of the Toledo Blade, died in Toledo, Ohio, February 14, of consumption.

Chief Justice Willie, of the Supreme Court of Texas, has resigned, assigning as the reason the inadequacy of the salary, which is only $3,500.

James Russell Lowell has been elected to an emeritus professorship in Harvard University.

President Fitzhugh, of Whitworth College, was in town last week, looking for another teacher to add to his already large corps. That seems to be a little thing in itself, but is one of the best evidences of successful progress. If that Mississippi brother will now put up the "center building," future Methodists will "rise up and call him blessed."

We had a pleasant call during the past week from E. B. Treat, publisher of the Pulpit Treasury, New York.

President McCosh remains at the head of the School of Philosophy of Princeton College, with a salary of $5,000.

After reading Bro. Kirkland's editorial, "Tribulations of an Editor," we feel called upon to move for a conference of Southern Methodist editors and publishers on the mournful subject of obituaries.

Some brother in California, after a visit to Rev. John Hannon, D. D., announced him a "gilt-edged edition of Sam Jones and Sam Small, bound in one volume." Sometimes first impressions are "deceitful above all things."

Rev. Charles Parkhurst, of Dover, N. H., has been elected editor of the Herald.

We receive frequent notes like this: "Please correct, abbreviate, or in any other way improve the tone of the article sent." With all our diligence and care and study we have never been able to "improve the tone" of *our own* articles, to our *own* satisfaction, and this has learned us just sense enough not to tamper with other people's articles.

Gen. Sheridan, having been interviewed on the subject of the presidency, positively declines to be a candidate.

We learn that there is to be a conference of the presidents of the boards of Education of the North Mississippi, Mississippi and Louisiana Conferences, at Vicksburg, Miss., March 6, proximo.

Rev. J. J. Lafferty, of the Richmond Advocate, for some days confined to bed by lumbago and throat trouble, is again at work in his office.

Rev. G. W. Briggs, the editor of Texas Advocate, in chasing a burglar who had entered his dwelling at night, leaped over a low gallery railing, and, making a descent of twelve or fifteen feet, struck an awning rod and fractured his left arm and bruised himself quite badly. The injuries are yielding to treatment and our brother at work as usual.

Items of Interest.

The district court in San Antonio, Texas, did a good work one day last week. Thirty gamblers were tried under the new law and convicted, and sentenced each to pay $25 fine, or ten days in jail.

The Blair Educational Bill passed the Senate by a vote of thirty-nine yeas to twenty-nine nays.

The New York Tribune estimates the present population of this country at 62,523,597. It estimates that it will reach 67,000,000 by the time the next census is taken.

Washington Territory Legislature has passed a woman suffrage law.

Gen. Lew Wallace's book, Ben-Hur, has reached a sale of 200,000 copies.

Sixteen counties in Michigan have voted, good and strong, for prohibition.

A New Jersey factory is turning out paper bed-clothes, and they are said to have quite a warmth-preserving power.

Alaska is turning out gold bullion at the rate of $100,000 a month, and doing a fishery business of $3,000,000 a year, and has a fur trade of more than $2,500,000. Profitable purchase, that of Mr. Seward!

The Executive Committee of the Grant Monumental Fund Association has fixed the cost of the Grant Memorial at $500,000. The committee has in hand $125,000.

Statistics of the life insurances show that there are now 820,000 policies in this country, representing an aggregate insurance of $2,100,000,000.

Among other valuable presents which have poured into the Pope's exchequer as jubilee gifts, he has received 30,000 bottles of port wine. That ought to last the old "prisonor" a good while.

The miles of railway are given thus: America has 155,757; Europe, 121,205; Asia, 13,791; Africa, 4,285; Australia, 3,015.

The City Churches.

Our city pastors are all at work with a will, and at their Monday morning meeting made encouraging reports of their congregations. The class meetings and prayer meetings are largely attended; probably never more so. The missionary collection was taken at Carondelet Street on last Subbath, and all the churches will follow in quick succession. Felicity's collection for the Bible cause was the best in its whole history. The new church approaches completion. Moreau Street has projected a mission chapel, which will doubtless be finished during the year. The Algiers' pastor has been away for several days during convalescence from bilious attack, but is again at his post. The city missionary is full of enthusiasm, and is busy with pastoral work and plans of earnest, vigorous evangelization.

The Tide Is Rising.

We mean the tide of missionary sentiment in the Methodist Episcopal Church, South. Evidence of this fact is found in the steady decrease of our mission debt. The annual report of the Treasurer, May, 1887, showed the debt at that date to be $90,241 12. The Treasurer's report in the Missionary Reporter, for February, shows that on February 1, 1888, the debt had been reduced to $31,799 46. Since that report was made, our last note in bank, amounting to $10,000, has been paid, which reduced our debt to $21,799 46. Our debt is now less than at any time since 1883. Why not pay every dollar and be done with it? Dr. Allen calls for "one hundred subscribers for $500 each—the object being to relieve the Board of its embarrassment, and thereby secure beyond a peradventure the reinforcement and relief of all our mission fields." Heads the call with his own subscription. Who else will answer this call? Our week of prayer and self-denial, April 1-8, is near at hand. Will each pastor see that it is faithfully observed in his charge? This is our Master's work.

I. G. JOHN, Sec.

Notice.

To the Pastors in the Winona District, North Mississippi Conference—

DEAR BRETHREN: The first week in April has been suggested by the Board of Missions as the week of self-denial and prayer for missions. I desire to call your attention to it, and *urge* every pastor in the district to observe it. The success of this movement everywhere depends upon the pastors. Last year fourteen of the eighteen charges in the Winona district observed the week of self-denial, and good results followed in every case. Now, let there be this improvement this year: Let not one of the eighteen charges fail to observe it. Of course, on circuits services can not be conducted all the week at every church, but a good plan would be to begin in time to notify your people and urge them to the observance of the week, and appoint service for one day, or part of a day, at each church, at which time the offerings of the week may be received. Please attend to this, brethren, and let us be able to make a good showing at the District Conference.

R. P. MITCHELL, P. E.

DURANT, MISS., Feb. 11, 1888.

District Conference.

The Winona District Conference will be held in Greenwood, April 13-15. Bishop C. B. Galloway will preside. Let all the pastors in the district be on hand and urge their lay delegates to go. And, brethren, please see that the Quarterly Conference records are there. The Sunday-school Conference will be held at the same place, on Thursday, April 12.

R. P. MITCHELL, P. E.

Louisiana Conference Minutes.

The last of the Minutes were forwarded on the seventeenth instant, and by this time should have reached all parties, as they were forwarded by post, prepaid. At this writing but few have sent in their assessment, and the entire expense has been borne by the committee, fully expecting the brethren to respond promptly. We have fulfilled our commission. If unsatisfactorily to any, kindly reserve your complaints until the next Conference, at which time your committee will make a full report. In the meantime see to it that your part of the obligation is fulfilled.

T. K. FAUNT-LE ROY,
Chairman of Committee.

New Orleans District Sunday-School Union.

The annual meeting of the New Orleans District Sunday-school Union, Methodist Episcopal Church, South, will be held in Carondelet Street Church, Tuesday, the twenty-eighth instant, at 7:30 P. M. All members are respectfully requested to attend.

P. WERLEIN, Pres.

Mississippi Conference Minutes.

If any subscribers have failed to receive their share, I can supply them. There are about one hundred copies on hand. They can be had on application by sending money to pay postage at the rate of two cents per copy.

C. G. ANDREWS.

Wanted.

Brandon wants a high school for boys. The trustees asked me to advertise for a teacher. If they succeed, they want to turn it into a district high school. Anyone wanting such a position can correspond with Rev. F. M. Featherstun, Brandon, Miss.

P. A. JOHNSTON.

FOREST, Mississippi.

In regard to preaching—a subject which should engage the prayerful thoughtfulness of every preacher—the Richmond Christian Advocate has this paragraph which is worthy of attention:

The preacher should preach to the whole man—the animal as well as the intellectual and moral. The natural affections should be aroused and sanctified; but it is possible to go too far in this direction. He may take a hop, skip and jump over the intellectual faculties and moral sentiments, and land prematurely among the appetites and passions. He may bend every energy to the "rousement," and the "rousement" may be about the whole result. It is not the preaching that produces the most weeping and shouting that does the most good. There should be a move along the whole line of human nature. The whole head is sick, and must be cured; the whole heart is faint, and must be invigorated. Weeping is not to be despised, and shouting may be reasonable and really philosophical in its causes and manifestations; but true preaching must make the head wise, the conscience quick, and all the passions and propensities subservient to "love the divinest of the train."

The Census reports show that in St. Louis 78 per cent. of the population is of foreign parentage, in New York 80 per cent., and in Chicago 87 per cent.

Books and Periodicals.

BOOKS.

BITS OF KNOWLEDGE TAKEN FROM ALDEN'S MANIFOLD CYCLOPEDIA. The price is fifty cents per volume in cloth; half morocco, sixty-five cents. Postage per volume, ten cents. *Eight dollars and sixty cents* received on or before March 1, 1888, will pay in advance for the whole thirty volumes. John B. Alden, publisher, 393 Pearl street, New York.

This is a sample copy of fifty-two pages of Alden's "Manifold Cyclopedia." The type is good, clear-faced brevier. The form is easy for the eye and handy to hold. The volume will average 640 pages, and there will be thirty or more volumes. The cyclopedia will embody also a dictionary of the English language. This cyclopedia will give the results of the scholarship of the world up to the time of publication. Editorial talent of experience and skill is engaged upon the work. It will be issued at the rate of one volume a month.

THE LESSON COMMENTARY ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1888. By John H. Vincent, D. D., and Rev. W. G. Holway, U. S. N. Phillips & Hunt, New York.

This is one of the best commentaries on the Sunday-school lessons which we have seen. Dr. Vincent, as all our readers know, is at home in everything pertaining to Sunday-schools, and Rev. Mr. Holway has been preparing the Sunday-school lessons for Zion's Herald for a number of years. In the preparation of this volume the authors have drawn freely upon the best exegetes of the day. The illustrations, notes and anecdotes add much to the interest of the book. The "practical thoughts" are drawn from the lessons with good judgment, and will help to clinch the teaching upon the mind. The Authorized and Revised Versions are both used. We can and do recommend the commentary most heartily.

POEMS. By Josiah Allen's Wife (Marietta Holley). Funk & Wagnalls, New York. George Wharton & Bro., 5 Carondelet street, New Orleans.

From the cheerful, witty and often sarcastic "Samanthy" one would scarcely expect a book of poems. Yet here they are in all the gentleness and beauty and sparkle of genuine poesy. They are tender and true, and will make music in hearts that have often been thrilled by the strokes of wit and humor that flash in her prose writings. Everyone who has read "Samanthy at Saratoga" or "Sweet Cicely" will be pleased with these poetic productions of Josiah Allen's Wife.

PERIODICALS.

—Humboldt Library, No. 97. The "Pleasures of Life," by Sir John Lubbock, Bart. J. Fitzgerald, publisher, 24 East Fourth St., New York. Price fifteen cents.

—The Sidereal Messenger, for February, has "The Lick Observatory," by Prof. E. S. Holden: "The Place of Astronomy among the Sciences," by Prof. Simon Newcomb: "Distribution of the Stars," by W. S. H. Monck, and Editorial Notes. Northfield, Minn. Price $2.

—Journal of Education, for January, has a fine article by Prof. R. H. Jesse, on Sunday Books and Sunday Law, Chemistry as a Study for Women, by E. W. Ordway, and other articles of interest and value. It is edited by Prof. Wm. O. Rogers, P. O. Box 1693, New Orleans. Price $1 50.

—The Old Testament Student, for February, is on our table. It is a valuable monthly for students of the Old Testament. There are several fine articles in this number, among which we mention: "Historical Development of the Messianic Idea," by James Scott, D. D.; and "Inductive Bible Study," by Prof. Burroughs. It is edited by William R. Harper, Ph.D., Professor in Yale College, New Haven, Conn. Price $1.

—Scribner's Magazine, for February, contains Felix Mendelssohn-Bartholdy—frontispiece—engraved by G. Kruell. Mendelssohn's Letters to Moscheles—from the manuscripts in the possession of Felix Moscheles—by William F. Apthorp. Ballade of the King's Way, by Andrew Hussey Allen. First Harvests—Chapters IV.-VI.—by F. J. Stimson. Ephemeron, by Mrs. James T. Fields. The Man at Arms, by E. H. Blashfield and E. W. Blashfield. Love's Ways, by Henrietta Christian Wright. Natural Selection—A Romance of Chelsea Village and East Hampton Town—by H. C. Bunner. The Law and the Ballot, by Joseph B. Bishop. Volcanoes, by N. S. Shaler. The Last of the Ghosts, by Barrett Wendell. What the Will Effects, by William James. Upon a Winter Morning, by Maybury Fleming. The Lantern-Bearers, by Robert Louis Stevenson.

—Outing, for February, has a table of contents that will gratify the tastes of those persons who delight in out-door and in-door sports. It is profusely illustrated, and the price is $3 a year. 146 Nassau St., New York.

—Book Record has many useful and interesting items about books and book-writers and book-makers. Published by W. B. Ketcham, 71 Bible House, New York. Price $1 a year.

—The Magazine of Art, for March, has as frontispiece a photogravure of Virginia, as painted by James Bertrand. The contents are Current Art, American Taste in Art, Progress of English Art, Irish Types and Tastes, The Saone as a Sketching Ground, all of which combine to make a fine number of this fine monthly. Cassell & Co., New York City. Price $3 50.

—The Quiver, for March, is full of the very best reading for "every day and Sunday too." Of all the periodicals which come to our office not one is so popular with the home-folks as the Quiver. Its religious tone is unexceptionable, its literary excellence is equal to that of any, and its price is below them all, being only $1 50 a year. Cassell & Company, 101, 106 Fourth Avenue, N. Y.

The New Jersey Senate has passed the bill providing for the infliction of the death penalty by electricity.

CATCHING THE JESUITS.—Bishop Coxe was challenged, not long ago, to give proof that the maxim long attributed to the Jesuits, to wit, "The end justifies the means," is to be found in any of "the authentic works of the thousand authors of the Society of Jesus." He met the challenge by giving the challenger the sentence, "*Finis determinat probitatem actus.*" It is to be found in textual quotations made from three Jesuit writers, "Busenbaum, Laymun und Wageman," in the "Encyclopaedia Britannica," page 651, and certainly leaves the advocate of Rome without a peg to hang a doubt upon that the maxim is thoroughly Jesuitical.—Philadelphia Presbyterian.

What is civilization? I answer, the power of good women.—Emerson.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Physician: "Patrick, don't you know better than to have your pig-pen so close to the house?" "An' phy shud Oi not, sor?" "It's unhealthy." "Be away wid your nonsinse. Sure the pig has niver been sick a day in his life."

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Backslide Johnsing, being near-sighted, mistakes the weathercock for a fugitive from the chicken-roost. "Yer needn't roost so high, chicken. I aint gwin' to touch yer.—I'se refo'm'd."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Trade student: "Don't you ever sweep under the bed, I'd like to know?" Calm "Goody": "I always do; I prefer it to a dust-pan."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street,

P. O. Box 3080. NEW ORLEANS, LA.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	75,344 82
On marine risks	7,718 19
	$372,350 55
To add—	
Unearned premiums of 1886	70,942 00
Total premiums	$443,292 55
To add—	
Interest and profit and loss	30,950 74
Total income	$474,243 29
To deduct: Losses paid—	
On fire risks	$164,418 42
On river risks	5,511 00
On marine risks	1,437 50
Total losses paid	$171,590 92
Return premiums, cancellations and commissions	94,665 28
Reinsurances	30,215 00
Taxes and licenses	4,434 18
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,007 41
Total disbursements	$334,912 99
Surplus	$139,331 30

ASSETS

At their Market Values:

Cash on hand	$69,578 17
$25,000 United States 4 per cent. common bonds	31,468 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	30,629 98
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,513 24
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$439,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,711 86
Dividends unpaid	1,189 00
Reserved for unexpired risks	88,897 79
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,509 03
Balance (exclusive of dividend of July, 1887)	12,373 45
	$444,681 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. DUCROS, Notary Public,
138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

SEEDS GIVEN AWAY! A package Mixed Flower Seeds, (600 kinds), with PARK'S FLORAL GUIDE, all for 2 stamps. New flowers, new engraving; teems with floral idiots. Everybody is delighted. Tell all your friends. Send now. G. W. PARK, Fannettsburg, Pa.

MISCELLANEOUS.

HELPS FOR PLAYERS AND SINGERS.

In addition to a large Instruction Book such as the

New England Conservatory Method,

(for the Piano $5.00), every pupil needs a great deal of easy music for practice. This is found in a very cheap and convenient form in

Clarke's Dollar Instructor for Piano	$1 00
Heiluk's Analytical Method for Piano	75
Winner's Ideal Method for Piano	50
Fairy Fingers, Bechi	1 00

Of collections of Studies and Exercises for Piano, we publish no less than Two Hundred and Thirty! Please send for lists and catalogues.

Handy Books for Music Learners are:

Construction, Tuning and Care of the Piano.	60
500th Musical Terms. Adams. A compact Dictionary.	75
Kinkel's Copy Book. Very useful musical writing book.	75
Stainer's Dictionary (or Cyclopædia.) Profusely Illustrated.	4 00

First-Class and Very Successful Collections of Piano Music are:

Classical Pianist. 42 Fine Pieces	1 00
Piano Classics. 41 Pieces	1 00
Young People's Classics. 53 Piano Pieces	1 00

MAILED FOR RETAIL PRICE.

Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

JENKINS' HOUSE,

NOW OPEN

For the reception of Permanent and Transient Boarder

COR. ST. CHARLES AND POYDRAS STS.

Entrance, 151 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.

ROCK BOTTOM!

Our Clubbing Arrangement, —1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *nil*.

Hugh Jamieson, Jr.

PALE SICKLY LOOKING CHILDREN

subject to SPASMS are most likely troubled with WORMS. The best remedy for this is the celebrated B. A. FAHNESTOCK'S VERMIFUGE. Been 60 years in use and never fails. Observe particularly that the initials are B. A. thus avoiding imitations

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. E. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 285 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, President.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.
SPRING, 1888.

We have now on exhibition a very CHOICE SELECTION of China, Pongee and Foulard SILKS, in original and exclusive designs. Full assortment of Plain Colors in all the new tints.

We would also call attention to our display of EVENING GOODS, in all the latest Novelties.

WASH FABRICS!

French, Scotch and American Ginghams, Tennis Cloths, French and American Sateens, French Organdies, and Batistes.

155 Canal St.
WM. H. PIERSON.
STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.
PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10
Decorated Dinner Sets.....from $12 to $35
Colored Band Chamber Sets, new shape.....$3
American Porcelain Dinner Sets, 136 p'ces..$12 00
Stone China Chamber Sets, square shape... 2 50
Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

J. G. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

WALL PAPER
in all grades. FINE DECORATIONS a specialty.
WINDOW SHADES AND CORNICES,
WIRE SCREENS AND WEATHER STRIPS.
UPHOLSTERER'S GOODS.
Framing Neatly Done.
PICTURE AND ROOM MOULDINGS.
RUGS, MATS AND MATTINGS.
EDWARD HEATH,
Telephone 614. *No. 116 CAMP ST.,*
NEW ORLEANS.

FIRE INSURANCE.

Hope Insurance Company,
188 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)
ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$401,882 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
MAURICE STERN, Vice-Pres.
LOUIS BARNETT, Secretary.

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Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$406,000 00

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Desirable Fire Business.

W. R. LYMAN, President.
J. H. OGLESBY, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

"In Time of Peace Prepare for War."

Now is the time to order your Winter Supply of

WOOD and COAL.

Contracts made now at SUMMER PRICES will be filled whenever desired by customers.

We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.

We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.

R. E. CONNERLY,
Lee Circle Coal and Wood Yard,
286 ST. CHARLES ST., NEW ORLEANS.

ARTIFICIAL EYES

Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
It enables the eyelids to move as freely as ever.
It restores the functions of the tear passages.
It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
Mr. W. BOHNE, our Optician, has made a specialty of selecting and inserting them.

A. B. GRISWOLD & CO.,
JEWELERS AND OPTICIANS. *New Orleans.*

A. Brousseau's Son,
23 and 25 CHARTRES ST.,
CHINA MATTING,
CARPETS,
INGRAINS,
LACE CURTAINS,
WINDOW SHADES,
UPHOLSTERY GOODS.

Have You Nasal Catarrh?

USE DR. JAMES' three preparations of EAST INDIA HEMP; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off CONSUMPTION, and keep the disease heated until positively cured. Put yourself under the influence of these remedies, and as sure as the sun shines upon you a complete cure will be made of that loathsome disease.
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Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1 25 each. Address CRADDOCK & CO., 1032 Race St., Philadelphia, Pa.

Our Young People.

CHILD'S HYMN TO CHRIST.

BY TURNER PALGRAVE.

Thou that once on mother's knee
Wert a little one like me,
When I wake or go to bed,
Lay thy hands about my head;
Let me feel thee very near,
Jesus Christ, our Savior dear.

Be beside me in the light,
Close by me through all the night;
Make me gentle, kind and true,
Do what mother bids me do;
Help and cheer me when I fret,
And forgive when I forget.

Once wert thou in cradle laid—
Baby bright in manger shade,
With the oxen and the cows,
And the lambs outside the house;
Now thou art above the sky:
Canst thou hear thy children cry?

Thou art nearer when we pray,
Since thou art so far away.
Thou my little hymn will hear,
Jesus Christ, our Savior dear.
Thou that once on mother's knee
Wert a little one like me.

The Successful Boy.

There is so much written about successful men, that we are liable to overlook the fact that boys, too, may be successful. I offer the young readers of the ADVOCATE some reflections on this subject, suggested by a trifling incident:

I was standing in a salesroom, attending to a small matter of business and making observations. A small boy made his appearance. I would not judge him to have belonged to an affluent family. He was not slovenly in his manners, or in his dress, but looked like a boy who knew how his living came, and not the easiest living at that. Something impressed me that he was a successful boy in the establishment, and that he might yet make his mark in the world.

Analyzing the impression, I find the causes to be about these:

1. He was genuinely polite. Not that studied politeness, which is so much stock in trade, but polite from a sense of respect for others. You can tell when a boy is putting on politeness, because he thinks it pays; and while that is better than no politeness at all, it is not near so good as when you feel that the boy has good manners because he is a good boy.

2. I was struck with his attention to accuracy in his business. He was to take some parcels somewhere, and the close attention to instructions, and the quick and pertinent inquiries where he was not certain as to details, all showed him to have a mind in his business. I thought as that boy went out, he knows exactly what he is going to do; he will make no blunders, and have to take no scolding on account of heedlessness. I know boys who would have gone out with their minds on something else, and would have been almost certain to have made some mistake.

3. Then I was impressed by the boy's energy and deftness in getting at his business. There was no lazy, mechanical, wish-I-didn't spirit in what he was doing. His mind was altogether on the one thing, and while there was no unseemly haste, no reckless hurry, he was not dilatory in the least.

Now, I thought to myself, that boy is a treasure to his employers (and they treated him with great tenderness and kindness), and if he is appreciated by his employers, how much help he must be to the loved ones at home. Perhaps he has a widowed mother at home, and what a comfort he must be to her! And not only so; but if he keeps on in this manner of life, what a foundation he is laying for a successful manhood! And how nearly does this sort of life conform to the Bible requirement: "Diligent in business, fervent in spirit, serving the Lord."

J. W. M.

NEW IBERIA, Louisiana.

MR. EDITOR: Our presiding elder, Dr. Mangum, delivered an interesting, as well as amusing, lecture to the little ones of our Sunday-school. He greatly insisted that each of us should do some work to aid the missionaries. I was much encouraged to do so then; but since seeing that letter to Dr. Allen, in our column, I am determined to assist as much as I possibly can. So I have concluded to have a cotton patch. Besides, papa has given me a lamb and mamma a hen. I trust I shall make twenty-five dollars. Suppose some of my little cousins try my plan, and at the close of the year inform each other of the amount we have made.

I was eight years old on the third, and mamma gave me a nice dining, which we all enjoyed very much. But I enjoyed having my little sweetheart, Gracie Gayle, with me most of all. I received several birthday cards, but Gracie's was prettiest of all. But oh, I missed my sweet little niece, Lucie, so much! Yet I know that the dear little angel is so happy praising Jesus, and I hope to meet her when God calls me home. I shall answer Alice Whiteman's and Ettie Tinsley's question: "Gold" is first found in Genesis xiii, 2. Where is "ferry-boat" found in the Bible? Your little friend.

LESLIE M. HAND.

COATOPA, Alabama.

MR. EDITOR: As you were kind enough to publish my first letter, I will write again. I am a little girl twelve years old. I am not going to school now. I joined the church last October at our camp meeting. Rhoda Bush, "Rhoda" is found in Acts xii, 13. I will close by asking a question: Who was lifted up in a vision by the hair? Wishing the ADVOCATE much success, I am, Your little friend,

OLIVE A. BLOCKER.

HARRS BRIDGE, Louisiana.

MR. EDITOR: I am a little girl seven years old. I go to school. My teacher's name is Miss Ida Jones. My grandpa takes your nice paper, and I like to read the children's letters. I wish to subscribe for the ADVOCATE. Enclosed find two dollars for subscription to the ADVOCATE. I want to ask Alice Lewis a question: Where in the Bible is the word "girl" found? I hope to see my letter in print.

MARY L. GILLIAM.

ROONEY, Mississippi.

Sick headache is the bane of many lives. To cure and prevent this annoying complaint use Dr. J. H. McLean's Little Liver and Kidney Pillets. They are agreeable to take and gentle in their action.

Six Reasons Why Youth Should Attend Church.

1. It will please your pastor and elders. They often think of your absence. A minister is often more helped by seeing the young eagerly listening than by those older. Many a minister would gladly exchange congregations with his superintendent. Gratify your pastor and elders by joining in the great assembly for worship.

2. It will do you good. It will help you in your English to hear a scholar use your language correctly. It will guide you to reason correctly.

3. It will aid you to resist temptations. They will come upon you. God's truth must be your armor, or you will fail.

4. It will encourage other youth. The many falling into crime are mainly those who do not go to God's house. You go. You invite others also to go.

5. But it is duty. The youth have blessings for which to give thanks, and they have needs which God must supply. Join then in praise and prayer.

6. But, best of all, it is acceptable to God. He is best worshiped where all that have breath praise him. When Israel presented themselves with wives, and even the little ones, God was very gracious to them. Out of the mouths of babes God ordains praise. God regards the voices of his little ones just as readily as those of adults. The sweetest sight at Jerusalem was the children singing Hosannah. Unite now in that song with the great congregation.—George C. Bush.

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE Esteem in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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NEW ORLEANS, LA.

Household.

A Little Sermon to Young Women.

There is probably no subject which so much engages the thoughts of young women, even of Christian young women, as that of dress. If there is wealth in the family, there are continually new clothes to be selected. If there is a scanty allowance, then so much turning and re-turning is necessary, that the planning and the manual labor required to make a tasteful wardrobe keep the matter constantly in mind. This is wrong; and yet, as society is now constituted, it is impossible to avoid considerable care on this subject. All that we can do is to make as little as possible of this absorbing concern.

The first rule for both men and women to observe in arraying themselves is, as goes, without saying, neatness. The slightest sign of uncleanliness about the person, untidy hair, hanging dress braid, missing buttons, seams pinned together—these are insulting to those in whose company they are displayed. Elaborate and expensive materials and trimmings should be sparingly used for young girls. Youth is in itself so much of an ornament that the addition of rich dress is like "gilding refined gold," or painting the lily. The more simple and unobtrusive a young girl's dress, the more becoming it is likely to be.

It would seem very absurd to warn young men against the dangers of tight dressing, either of their bodies or extremities. No man worthy of the name would endure the slightest compression from his clothes. Yet the young women not only render themselves uncomfortable by snug, if not tight, dressing of their bodies, feet, hands and arms, but harm their health and usefulness immeasurably by so doing. If possible, some pretty garment should be contrived for wear when at work, so that the muscles and blood-vessels need suffer as little compression as possible. Neuralgia, dyspepsia, pneumonia, consumption and all kinds of weaknesses, especially those due to defective circulation, are often traceable to close dressing. Other minor evils frequently follow in their train—such as bad complexion, pale lips, a red nose, falling hair and decayed teeth. Especially must anyone who desires a quick and vigorous intellect take care to dress very loosely.

The plain and almost ugly garb of men requires comparatively little thought from them, and is well adapted to all practical purposes. It is necessary for women to use a great deal of thought in order to make their own costume either healthful or becoming. Yet, in the good providence of God, the right settlement of this matter in the mind of each individual woman is undoubtedly of more consequence to the future development of our race than many of the great political questions now under discussion, important as the latter surely are.—Good Cheer.

HOW TO MAKE A BED.—Says the Philadelphia Press: "Let every bed maker, as soon as all the covers are spread, turn down the upper sheet and all above it, leaving a generous margin below the bolster. Some people, you know, pull all the covers straight up to the top, and lay the bolster upon them, so that when bedtime comes they must be arranged at the head. Boys don't like this way, and, perhaps, some other folks don't, either. It is the custom to pile two big, square pillows on the top of the bolster, and then put on two pillow-shams, and then sometime, or, perhaps, before the pillow-shams, a sheet-sham. This is setting a trap for the unwary. Only a remarkably careful woman is equal to the task of getting off all the 'finery' properly. Why not almost, if not altogether, abolish shams of all kinds? Why not honestly take off the big, square pillows, and supply every bed with a comfortable bolster to take the place of pillows? If you like adornment, embroider or decorate the slips and sheets themselves without any make-believe. Silk, lace and the like seem out of place on a bed, which should suggest repose. Imagine a big boy with boots on, flinging himself into the midst of a fairy creation of pink satin and torchon! Let beds be what they look like, and let them look like what they are—real resting-places."

MISCELLANEOUS.

The Reason Why

Ayer's Pills are so popular is, the while always reliable as a cathar medicine, they never leave any effects. This is because they are pur vegetable, and entirely free from cal mel or any other dangerous drug. In all cases, therefore, whether the pati be old or young, they may be safe dently administered.

In the Southern and Western State where derangements of the liver are general, Ayer's Pills have proved an estimable blessing. D. W. Baine, Berne, N. C., writes:

"I suffered a long time with stoma and liver troubles. I tried various re edies, but received no benefit until commenced taking Ayer's Pills. The pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, new lung diseases, Stomach and Bow Complaints are the most prevalent.

Dyspepsia

and Constipation are almost univers Mr. Gallacher, a practical chemis Roxbury, Mass., who was long trou with Dyspepsia, writes:

"A friend induced me to try Ayer Pills, and, after taking one box with much benefit, I was disposed to c them; but he urged perseverance before I had finished the second box began to experience relief. I cont taking them, at intervals, until I h used eleven boxes. Suffice it to s that I am now a well man, and grate to your chemistry, which outs mine."

The head and stomach are always sympathy; hence the cause of most those distressing headaches, to wh so many, especially women, are sub Mrs. Harriet A. Marble, of Poughke sie, N. Y., writes that for years she a martyr to headache, and never fou anything to give her more than t porary relief, until she began tak Ayer's Pills, since which she has in the enjoyment of perfect health.

Ayer's Pills,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mas
Sold by all Druggists.

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In the three following, the music is inter through and in connection with the Respon sings instead of being printed all together, gi
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HE IS RISEN, With CAROLS. By ROOT, W TOWNER, WILSON, D
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16 pages in each. Price of either of the vices 5cts. each, or 50cts a dozen by mail, $4 a hundred by express, not prepaid. Send for a catalogue of Easter Music of all kinds. Parties no account with us, will please send cash with or give reference.
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PIANOS. Mason & Hamlin Co. Sathered who introduced them in 1854, and pronounced by the greatest improvement pianos in half a century."
A circular, containing testimonials from hundred purchasers, mid-letters, and full together with descriptive catalogue, to any a Pianos and Organs sold for cash or easy pay also rented.
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JAMES VICK, SEEDSMAN, Rochester, N. Y.

Christian Advocate.

Marriages.

BURFEY—JOHNSON.—At the Methodist church, Canton, Miss., February 13, 1888, by Rev. W. B. Lewis, Mr. E. L. Burfey and Miss Allie Johnson.

DANIEL—COLLINS.—At the bride's residence, near Tyler Town, Miss., February 7, 1888, by Rev. A. C. Flowers, Mr. W. A. Daniels, of Bayou Pierre, to Miss M. Roville Collins, of Pike county, Miss.

RAGAN—WILSON.—At the residence of the bride's brother-in-law, J. W. Cawthon, near Cabin Creek, Miss., February 9, 1888, by Rev. W. King, Mr. P. F. Ragan and Miss C. A. Wilson, of Rankin county, Miss.

RANGUM—GERHAN.—In Gasque Chapel, Leake county, Miss., December 11, 1887, by Rev. R. A. Sibley, Mr. W. T. Rangum to Miss Gerhan.

RAUP—PITTMAN.—At the residence of the bride's father, Mr. W. W. Pittman, Smith county, Miss., February 9, 1888, by Rev. R. A. Sibley, Mr. C. Raub, of Rankin county, Miss., to Miss E. Pittman.

WITH—JAMES.—In Lincoln county, Miss., February 7, 1888, by Rev. T. L. Mellen, Mr. Joseph M. Smith and Miss Georgia James, all of Lincoln county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, or words each, will be published free of charge. For all over thirty-five lines, 2 cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SELBY—Tribute of respect by the Methodist Sabbath-School of Newton, Miss., to Miss MINNIE SELBY:

On Tuesday eve, January 24, the angels left the gates of heaven ajar, for one of earth's weary sufferers, on whom centered all the hopes and fondest love of a devoted family and loving friends, went forth through the gloom of night to join a brother and loved ones gone before. She went not alone, for a convoy of white-winged angels patiently waited to bear her little spirit home. She feared not to die, for she had accepted the Savior's promise—"All the way from earth to heaven I will guide thee with mine own." An angel transplanted just as she was budding into womanhood, for the land was so lovely, what will the flower be?

Love and sympathy avail not when the Great Shepherd slughes out a gentle lamb to be gathered to his flock, and tender embraces that would have shielded her from all mundane harm could only claim the casket when the Master sought to regain a jewel that had so long sparkled to gladden our home.

One chain is not broken: 'tis only another link caught up and riveted in heaven with both ends reaching earth to draw us nearer to the other's side.

Dear Minnie, we will meet and miss you; but when we sing the songs you loved so well and in which your sweet voice led us, we will, with eyes of faith, see you "clad in whiteness, robed in brightness, washed in the blood of the Lamb," singing the new song with the angels around the throne.

MRS. EMMA MOORE, for Com.

MAGEE—Departed this life, in Washington parish, La., September 1887, MRS. CELIA MAGEE, widow of Nehemiah Magee, Esq. Mrs. Magee passed through the terrible affliction of seeing her youngest daughter, just twenty-one years of age, close her eyes in death, when the devoted mother was taken sick, and in the skill of the physicians, care of her affectionate children, sisters and brothers, and numerous kind friends could not avail to save her from the cold hand of death. When this lovely Christian was first conscious of growing worse, she exclaimed "Oh! I am praying for God's will to be done." Her last moments were peaceful, calling her life out sweetly in the arms of Jesus. Mrs. Magee leaves four sons, two daughters, two sisters and two brothers to mourn her untimely loss. Her age was fifty-four years. The remains were tenderly laid by the side of her husband and daughter in the family graveyard. The funeral services were conducted by Rev Mr. Eady. Mrs. Magee was a true Christian, a member of the Baptist Church, loving all Christians without regard to denomination. Two of her children are members of the Baptist, and four of the Methodist Church. May God bless and lead them upward and ooward to the bright home in Heaven, where they will meet their sweet mother and loving sister!

A FRIEND.

PICKLENY—Miss SARAH PICKLENY, aged fourteen years, died January 17, 1888.

Whereas, God, in his mysterious providence, has removed from our Sabbath-school and our society, one who has endeared herself greatly to teachers and scholars; therefore, be it

Resolved, That in silent sorrow we bow, resign ourselves to a heavenly Father's will, and to emulate the virtues and faithfulness of our departed friend and associate.

Resolved, That we deeply sympathize with the bereaved family, praying that God's grace may be sufficient for them in their deep affliction!

R. K. FELDER,
For Sunday-School.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
KELLER'S CARBOLIC SOAP
eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
very housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to Trade.
J. H. KELLER'S SOAP WORKS,
CHAVIER ST., NEW ORLEANS, LA.

MURRAY—Fell asleep in the arms of Jesus, January 31, 1888, MARY, youngest daughter of Mrs. Virginia Murray, of this city. When we learn all of the lessons life donnies to us; when all our suns and stars have set for evermore, and we clasp the mighty volume of existence to our hearts, how few of us are willing to say, "I am ready." Ready? Where only one-half of life's harvest has been reaped and garnered? Ah, no! human thought can hardly conceive such an idea. Yet the subject of this notice was not only ready, but willing and waiting her Master's call. For months she had been confined to a bed of intense suffering, but no murmur escaped her; an implicit and unwavering confidence in her Savior's love upheld her to the end. Gentle lovable and kind in health, no change was manifested by her in illness. Devoted to her aged mother, brother and three little children, though her young life had been blighted by sorrow, and for months past by extreme suffering, she clung to them in her dying moments, with untold affection, and assurances of a meeting hereafter. Two days before her death, she said to the writer: "I am ready, and so anxious to go. It is hard for all of us, and my poor mother is almost exhausted caring for me; yet I am willing and ready if it is God's will that I must go." Two days after she passed away, like the fragrance of summer blossoms, and even in death her countenance was illuminated with a holy smile, which testified that she had indeed fallen asleep in the arms of Jesus.

LAES.

LINDSEY—Died at the family residence, on Sunday, January 29, 1888, HARRIET WILLIAMS, beloved wife of Berkitt Lindsey, of Dry Creek, La., aged seventy-four years, two months and twenty-nine days. On last Sunday evening there passed from earth the pure soul of Harriet Williams. Deceased was a lady of many virtues, and led an exemplary Christian life for many years, having been recognized by all as a shining light in her community. She was born in Lawrence county, Ark.; removed to Claiborne parish, La., 1850; thence to Caldwell parish, 1860; united with the Methodist Episcopal Church, South, at an early age, and died in the triumph of a living faith. She leaves a husband and nine children, with a large circle of friends, to mourn her loss.

A. J. JONES.

MERCHANT—Died on February 1, 1888, at San Diego, Cal., our sister, ELIZABETH MERCHANT, a faithful member of the Lecompte Woman's Christian Temperance Union.

Resolved, That in her death the temperance cause lost a zealous advocate, the church a worthy member; and that we tender to the bereaved husband and relatives our sincere sympathy and condolence.

Resolved, That our union wear the usual badge of mourning for thirty days.

A. C. SCOTT, for Com.

RICHARDSON—Died near Franklinton, La., November 16, 1887, LITTLE MYRA DEED RICHARDSON, daughter of Bro. S. P. Richardson. At the early age of three years and eleven months this little blossom was plucked from the parent stem by the hand of him who giveth and taketh away. There is now another gem in heaven to make it more attractive to the bereaved friends.

A. C. FLOWERS, P. C.

"Obstinate."

This lady was not obstinate, but the disease which vexed her was. For ten years she had a weary and broken-down feeling, with neuralgia and internal troubles, among which were heart palpitation and stomach disorders, accompanied with great pain in the head. Her first report after beginning to take Compound Oxygen showed but little improvement, but she kept on cheerily and hopefully until steady gain rewarded her patient efforts. A month later she noted the temporary disappearance of most of her symptoms. For a while they troubled her by occasional return. In a few weeks she wrote: "The most obstinate symptom is the head trouble. Other symptoms not so severe." Again: "I am now on the third treatment; my stomach and pain in the heart have not troubled me at all since the first three or four days of using it. I am steadily increasing in flesh and strength. You can not imagine how much I have improve in my looks." Thus do the most obstinate maladies yield to the Compound Oxygen treatment; and sufferers who have hardly dared hope to be well have been refurnished with vigor and vitality.

This is a deeply interesting subject. Would you learn more about it? Write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., for books, which will be sent free and will tell all you ask to know.

The true hero is the great, wise man of duty, he whose soul is armed by truth and supported by the smile of God; he who meets life's perils with a cautious but tranquil spirit, gathers strength by facing its storms, and dies, if he is called to die, as a Christian victor at the post of duty.

For physical ailments, especially those incident to declining years, there is no remedy that produces such satisfactory results as Dr. J. H. McLean's Liver and Kidney Balm. Its genial and invigorating effect on Liver and Kidneys is remarkable.

—Learn, O student, the true wisdom! See yon bush aflame with roses, like the burning bush of Moses. Listen, and thou shalt hear, if thy soul be not deaf, how from out of it, soft and clear, speaks to thee the Lord Almighty.—Conway.

To allay pain, subdue inflammation, heal foul sores and ulcers, the most prompt and satisfactory results are obtained by using that old reliable remedy, Dr. J. H. McLean's Volcanic Oil Liniment.

He who waits to do a great deal of good at once will never do anything.—Samuel Johnson.

If you are suffering with weak or inflamed eyes, or granulated eyelids, you can be quickly cured by using Dr. J. H. McLean's Strengthening Eye Salve. 25 cents a box.

Scientific.

What Can He Do?

The great test in life, says Gen. Thomas J. Morgan, in a paper on "Training as an Element of Education," is rather what a man can do than what he knows. Can he use his eyes? Has he good judgment? Is he a man of common sense? Can he think? Does he reason correctly? Has he power of adaptation? Can he organize? Has he executive force? Is he practical? These are the kind of test-questions that are put to the graduates of our schools. Can the "sweet girl graduate" cook a dinner, sweep a room, or superintend a house? Does she have an intelligent interest in passing events? Has she robust health, good habits, self-reliance, energy, and power of endurance? Can the young man lay aside his diploma and keep his father's accounts, write an article for the newspaper, make a business trip to Chicago, give an intelligent account of the morning's news? Can he lend a hand at home, and turn to some good account in the daily duties of life some of the accumulated stores of knowledge amassed in years of study? Does his education render him more industrious, more skillful and efficient, more ingenious, more persistent, more practically masterful in whatever he undertakes? If he has been trained to use his senses, to acquaint himself with natural phenomena at first hand; if he has been taught to think, to make careful comparison, noting essential differences and significant similarities, making patient inductions and wise generalizations; if he has been led to form fixed habits of thoughtfulness, self-reliance, moral earnestness, inflexibility of purpose, persistent industry, promptness, punctuality, fidelity, unswerving devotion to duty; if, in short, as a result of his school-life, his training has produced a well-rounded character, he will be able to meet all the reasonable demands that society can make upon one who lacks practical experience in actual business. He will readily acquire skill and efficiency in any calling for which his special talents have fitted him. Training gives potency to all the soul's possibilities.—Popular Science.

CAMEOS.—Cameos are made from pieces of sea shell, of which, as everyone must have noticed, while the outside is often rough and unseemly, the interior is perfectly polished, and sometimes of a brilliant color. The shells, which are usually of a species of *Cassis* and *Strombus*, natives of the West Indies, are chosen on account of the thickness and hardness of the layers, of the contrast of color between them, and of the presence of knobs on the exterior surface which render it possible to work in relief. When a cameo is begun, a piece of the shell, rather larger than the ornament is intended to be, is cut out and affixed to a holder by a kind of coarse sealing wax. The inner surface of the shell is, of course, the lowest, and on the gray outside the master draws a rough outline of the design, and places the work in the hands of an apprentice, who, by means of a file, reduces the knob to the requisite height, removes all the gray matter that lies outside of the boundary lines, and dresses the whole of the irregular surface. In this condition a cameo looks like an irregular piece of chalk rising out of a small plate of colored glass. It is now returned to the master, who again draws the design in pencil upon it; and from him it passes to another apprentice or workman, who brings out the design with a burin. In late years it has become the fashion to have cameo-portraits taken, but the likenesses, to which the artist usually manages to give a classical turn, are said to be "often striking, always clever, and generally abominable." The great fault of most modern cameo-cutters is an excessive fondness for detail.—Popular Science.

Very Sensible "Japs."

In Japan the old-school physicians are permitted to wear only wooden swords. This is a gently sarcastic way of expressing the opinion that they kill enough people without using weapons. But the druggist who introduced Dr. Pierce's Golden Medical Discovery into the Empire carries a fine steel blade. It was found that all who tried this wonderful remedy for coughs, cold, consumptive tendencies, blood, skin and liver troubles, were, without exception, greatly benefited. The Mikado himself is said to have "toned up" his system by its use, and the importer was therefore permitted the exceptional honor of wearing the sword of the nobility.

The Object of the Baptism of the Holy Ghost.

The day of Pentecost is fully come. The disciples are filled with the Holy Ghost, and now they all go forth to be witnesses unto Christ. Do not for a moment think of them all as preachers, and not even of all as doing any distinct and definite work in the church. But all alike go forth to be *witnesses unto him*—to live over again the life of the Lord Jesus Christ. For this, above everything else, is the power given. They might preach, but the preaching was an empty word without the Christ-like life. The world was to be won not by theories, creeds, methods, but by Christ-like living. Men and women were to go in and out amongst their neighbors, doing their daily work, giving their evidence for Jesus by *living him*, their lives examined and cross-examined, but their testimony holding good. Whatever difference could it make to anybody that any man should *say* that Christ was the Son of God, and that he rose from the dead, and that he had sent them out in his name to claim the world for him? The world might well laugh them to scorn. *What do these feeble Jews?* But when each of them went out to live a Christ-like life, it made a vast difference to everybody—a life of truth, of purity, of self-forgetfulness, of helping everybody, of loving everybody—a life loosed from the pleasure and pride of the world, from the tyranny of its maxims and spirit; a life lifted up from the littleness of the seen and the narrowness of the present, laid out in relation to the Eternal and the Infinite—men could not help feeling *that*, and believing in it. Very likely they hated the light that condemned them, and the goodness that shamed them, but they could not be indifferent to it. Their very persecution was aimed against its power; it was the acknowledgment: "This is the Heir; come, let us kill him, that the inheritance may be ours." Better, a thousand times better, a persecuted Christianity than a religion which is too weak or too worldly to make anybody feel uncomfortable. Christianity is Christ-likeness—*that or nothing*.—Pearse.

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others, and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Very few people possess the gift of rhetorical eloquence; but it is within the reach of every earnest follower of Jesus, to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No skeptic ever attempts to refute that. Richard Cecil confessed that when he tried in his early life to be a skeptic, his godly mother's life was too much for him. He afterwards added to this that "his first feelings of religion were made stronger by seeing that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.—Dr. T. L. Cuyler.

Stamping and Embroidery.

"Yes, Lizzie, I like to do fancy work, but I haven't felt like trying that pattern—or anything else—for a week. These awful 'dragging-down' pains are just killing me"! "I know how you feel, and I can tell you where to look for relief. Dr. Pierce's Favorite Prescription is a certain cure for all those peculiar weaknesses and distressing ailments. Why! it even cured me of prolapsus, and many of my lady friends have been cured of various grave maladies peculiar to our sex by this wonderful medicine." It is the only medicine sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money refunded. Read guarantee on bottle-wrapper.

They do not really suffer defeat who make their submission to God; they who, while opposing him, seem to conquer, can win but a perilous and short-lived victory.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

MISCELLANEOUS.

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, it Strengthens and Quiets the Nerves.

AS AN ALTERATIVE, it Purifies and Enriches the Blood.

AS A LAXATIVE, it acts mildly, but surely, on the Bowels.

AS A DIURETIC, it Regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price $1.00. Sold by druggists. Send for circulars.

WELLS, RICHARDSON & CO., Proprietors,
BURLINGTON, VT.

MISCELLANEOUS.

THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage 35¢ lb. Send for Illustrated Catalogue and Price List.

HALLS BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,
135 CANAL STREET, NEW ORLEANS.
S. E. RUNDLE, Agent.

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The STANDARD ATLAS alone sells for $4 50; but an advertising agreement with the Publishers enables us to give it to our patrons for about one-third the regular price, clubbed with the CHRISTIAN ADVOCATE.

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Ten hundred and eighty-five pages, embracing 5,000 subjects. Eighty full-page engravings, and 400 other; and bound in the Most Substantial and Elegant Manner. The Publishers' price of this work is $3 75.

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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending February 21, 1888.)

COTTON.

Low ordinary	8	@	—
Ordinary	8 1/2	—	—
Good ordinary	9	—	—
Low middling	9 9/16	—	—
Middling	9 7/8	—	—
Good middling	10 1/4	—	—
Middling fair	10 5/8	—	—
Fair	11 1/8	—	—
Galveston middling	9 15/16	—	—
Mobile middling	9 13/16	—	—
St. Louis middling	9 7/8	—	—

SUGAR.

OPEN KETTLE:			
Prime	4 7/8	—	—
Fully fair	—	—	4 1/4
Strictly Prime	5	—	—
Choice	—	—	5 1/8
CENTRIFUGAL:			
Seconds	4 1/4	—	5 3/8
Pr. yellow	—	—	5 3/4
Gray White	—	—	6
Off whites	6	—	6 1/4
Stan. Gran	6 3/4	—	—

MOLASSES.

OPEN KETTLE:			
Good Prime	25	—	26
Strictly Prime	29	—	31
Choice	33	—	35
CENTRIFUGAL:			
Syrup	—	—	—

RICE.

Head	5 7/8	—	6
Prime	5 5/8	—	5 3/4
Good	5 1/8	—	5 1/4
Fair	5 1/8	—	5 1/4
Ordinary	4 7/8	—	5
Common	4 1/2	—	4 3/4
No. 2	2 3/4	—	—
Rough	6 25	—	5 00

FLOUR.

Choice	3 45	—	3 50
Fancy	3 85	—	4 00
Extra Fancy	4 25	—	—
Minnesota bakers	4 50	—	—
Minnesota patents	5 00	—	5 10
Extra fancy	4 35	—	4 40
Winter wheat patents	4 85	—	—

CORN PRODUCTS.

Corn meal	2 85	—	2 90
Cream meal	3 75	—	3 80
Grits	3 75	—	—
Hominy	3 85	—	3 90

GRAIN, ETC.

CORN:			
White	60	—	61
Yellow	61	—	62
Mixed No. 2	—	—	61
OATS:			
Western	39	—	40
Texas rust-proof	45	—	47
BRAN:			
₩ cwt	1 02 1/2	—	1 07 1/2
HAY:			
Prime	18 00	—	19 00
Choice	20 00	—	21 00

PROVISIONS.

PORK:			
Mess (Standard)	15	@	15 1/4
Prime Mess	14 00	—	—
Rumps	13 50	—	—
BACON:			
Fancy breakfast	10	—	11 1/2
Shoulders	7 1/4	—	—
Sides, short rib	8 3/4	—	8 5/8
Sides, long clear	8 5/8	—	8 3/4
HAMS:			
Sugar-cured	12	—	—
DRY SALT MEAT:			
Shoulders	6 1/4	—	6 1/2
Sides, short rib	7 7/8	—	8
Sides, long clear	7 1/4	—	8

GROCERIES.

COFFEE:			
Prime	18 1/4	—	—
Fair	17 1/4	—	—
Common	15 3/4	—	—
BUTTER:			
Western Creamery	32	—	—
Western Dairy	20	—	—
Common	13	—	—
LARD:			
Refined	7 1/2	—	—
TEAS:			
Choice	40	—	80
Fair	24	—	35
OILS:			
Coal, bbls	10	—	—
Coal, cases	14	—	—
Cotton seed	32	—	—
Lard	65	—	68

VEGETABLES.

CABBAGES:			
Western, per crate	3 00	—	3 50
Chicago, per 100	—	—	—
Louisiana, ₩ crate	—	—	—
POTATOES:			
Louisiana	—	—	—
Western	3 00	—	3 25
ONIONS:			
Louisiana	—	—	—
Western	1 50	—	4 75

BALING STUFFS.

BAGGING:			
2 lb	7 1/2	—	7 3/4
1 3/4 lb, per yd	7	—	—
BALING TWINE:			
₩ lb	—	—	10
TIES:			
₩ bundle	1 05	—	—

SUNDRIES.

POULTRY:			
Old Hens, Western	4 25	—	4 75
Young Chickens	2 75	—	3 25
Chickens, South'n	3 25	—	3 75
Young	2 00	—	2 50
Turkeys, Southern	8 00	—	10 00
EGGS:			
Western	13	—	—
Southern	13	—	—
WOOL:			
Lake, per lb	20	—	23
Louisiana	18	—	19
Burry	9	—	12
COUNTRY HIDES:			
Green salted, ₩ lb	4	—	4 1/2
Dry salted	7	—	—
FERTILIZERS:			
Cotton seed, ₩ ton	12 00	—	—
Meal	19 50	—	—
Pure ground bone	30 00	—	—
Muriatic acid, ₩ lb	2 1/2	—	—
Sulphuric acid	2 7/8	—	—

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The American Shipping and Industrial League, to which delegates were in attendance from a large number of States of the Union, met in this city on January 16.

A remarkable phenomenon manifested itself near Akron, Ohio, early on the morning of the sixteenth. People in the vicinity of the seat of the trouble were thrown out of bed, and windows and ceiling crumbled, while the earth rocked, the convulsions being preceded by terrific reports of an explosion.

The Senate has confirmed the nomination of J. Harvey Brigham to be United States consul at Paso del Norte, Mexico.

A most disastrous fire occurred in the heart of Providence, R. I., on January 16. The loss is estimated at nearly $700,000.

The Committee on Public Buildings and Grounds has authorized Mr. Newton to report the bill recommending an appropriation not exceeding $400,000 for the purchase of the site for the postoffice at New Orleans.

Capt. Richard Sinnott, surveyor of the port, of this city, died February 17.

The strike in the Lehigh and Schuylkill regions is ended. It was terminated by means of arbitration.

The loss of stock in the Navajo county during the severe storms of this winter is estimated at $50,000.

A cyclone struck the town of Mount Vernon, Ill., on February 19, and left it in ruins, killing fifteen to twenty people, and it is feared many more than are now known to have been killed will be found among the ruins of the buildings. A fire immediately broke out all over the city among the ruins, spreading rapidly, owing to the damage done to the engines by the wind. Over 500 buildings were demolished. The loss is estimated at $500,000.

A train on the Alabama and Great Southern railroad dashed through a drove of fifty mules at Akron recently and killed eight of them outright. The locomotive kept on its way without leaving the rails.

Mr. W. W. Corcoran, the aged millionaire and philanthropist of Washington, D. C., is seriously ill, and his relatives have been telegraphed for.

On the morning of February 20 one of the boilers in Bemis' Shingle Mill, in West Melville, La., exploded, totally destroying everything connected with it, killing three persons and injuring several others.

The Senate Committee on Public Buildings and Grounds has agreed to report favorably the bill appropriating $1,200,000 for a postoffice building at New Orleans. Of this amount $900,000 would go to the erection of the building and $300,000 for a site.

The Senate in secret session, February 20, listened to the reading of the fishery treaty, and then for an hour there ensued an earnest but unsuccessful struggle to make it public. The document is commented upon by one side as practically conceding that the Canadian contention has been correct as to the interpretation of the treaty of 1818. Upon the other hand, senators friendly to the administration express the opinion that all has been accomplished by the department that could be expected.

FOREIGN.

In the House of Commons Mr. William O'Brien said that Mr. Balfour had failed to smash the Irish organization or weaken the spirit of the Irish people or degrade them in the eyes of the world.

Full reports concerning the condition of the Crown Prince, issued by Prof. Virchow and Dr. Mackenzie, state that the disease with which he is afflicted is not of a cancerous nature.

Reports from the interior of Russia concur in stating that the publication of the Austro-German treaty, taken in connection with Bismarck's speeches on the military bill, have created intense irritation among all classes.

The Pesther Lloyd says it has learned that the current rumors to the effect that Belgium and Holland have entered into a defensive alliance with Germany are well founded.

It is said that Dr. Mackenzie has protested against the course of treatment by the German doctors in the case of the Crown Prince.

The trial of M. Wilson on the charge of swindling in connection with the Legion of Honor decorations scandals, begun February 15 before correctional tribunal.

The Czar asks a substantial recognition of the rights of Russia to control Bulgaria and Roumelia. Prince Ferdinand and the Sobranje are to be wiped out, and a Russian council with a Turkish collegeare to reorganize the army and control the elections for a new Sobranje. Russia further claims the right to occupy the principality until the Czar deems it proper to withdraw his troops.

The beautiful memorial window to the memory of the poet Milton, presented by G. W. Childs, of Philadelphia, to St. Margaret's Church, London, was unveiled February 19.

It is semi-officially announced that Russia will shortly request the signers of the Berlin treaty to notify the Porte that the election of Prince Ferdinand as Prince of Bulgaria was illegal.

Heavy snow storms prevailed on February 19 throughout England, France and Spain.

The Bishop of Georgia presided at a grand service in Pere Hyacinthe's Church, in Paris, on last Sunday. Pere Hyacinthe preached an eloquent sermon, advocating the unity of Christendom and general disarmament. His listeners frequently applauded.

The Porte has sent a note to Russia complaining that Austria fails to protect her Mohammedan subjects in Bosnia and Herzegovina from persecution at the hands of Greeks, and asking that those provinces be again placed under Turkish administration.

WANTED.—Agents for the marvelous work "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

My Little Girl

Had a dreadful and a very alarming cough, that at one time after trying every prescription we feared from her not receiving any benefit that serious results would follow. I was advised to try Taylor's Cherokee Remedy of Sweet Gum and Mullein. A permanent cure was the result.

T. B. COX.
Big Island, Va.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

The Emperor of Germany is said to be in a very feeble condition. He is almost constantly in tears owing to the news regarding the Crown Prince. The Empress is also deeply affected.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

Count Schonvaloff, Russian embassador, in an interview with Count Herbert Bismarck, suggested that the Powers unite in advising the Porte as Suzerian of Bulgaria to declare Prince Ferdinand's exercise of power illegal.

Our American doctrine of strict separation between Church and State implies no hostility between the two, no necessary estrangement even, and no disparagement of either. Least of all is the church disparaged. In different degrees in its different branches, but more or less effectively in all its branches, it represents the most stupendous realities and interests. It articulates what all men instinctively believe and feel. Behind the visible it marshals the invisible. Underneath all law it discerns and asserts a Legislating Will. In every whisper of conscience it hears the voice of God. In every moment of time it recognizes a suggestion of eternity. In short, its office is to teach us how to live and how to die.—Hitchcock.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Centreville	Feb. 25, 26
Alexandria, at Alexandria (Wed'day)	29
District Stewards' Meeting, at Alex	29
Evergreen	Mar. 3, 4
Lecompte and Bayou Boeuff (Tuesday)	6
Sugar Town, at Dry Creek	10, 11
Spr'g Creek, at Spr'g Cr'k C. G. (Wed)	14
Ada	17, 18
Montgomery	24, 25

The District Stewards' Meeting for Alexandria district will be held in Alexandria, on Wednesday, February 29, 1888, at ten o'clock A. M. Let pastors see that their charges are represented.

B. F. ALEXANDER, P. E.

DELHI DISTRICT—FIRST ROUND.

Harrisonburg and Sicily Island	Feb. 25, 26
Winnsboro, at Winnsboro	Mar. 3, 4
Oak Grove, at Oak Grove	10, 11
Richland, at Little Creek	17, 18
Lind Grove, at Lind Grove	24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

The meeting of the district stewards will be held in the Methodist Church in Delhi, on Wednesday, March 7, at two o'clock P. M.

A. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Anacoco, at Holly Grove	Feb. 25, 26
Coushatta, at Coushatta	Mar. 3, 4
East Point, at Coushatta Academy	8
Red River, at Lindsley Chapel	10, 11
Shreveport	17, 18
Caddo, at Greenwood	21
Mooringsport, at Mooringsport	24, 25
N. W. Caddo	31, Apr. 1
North Bossier	6
South Bossier, at Haughton	7, 8
Valley circuit, at Bellevue	

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Baton Rouge	Feb. 26
Dryades Street	Mar. 4
City Mission	11
False River	18
Carrollton Avenue	25
Plaquemine	31
Algiers	Apr. 1
Louisiana Avenue	8

The New Orleans District Conference will convene, in this city, on Thursday, April 5, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

CHAS. E. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Douglass, at Vienna	Feb. 25, 26
Vernon, at Vernon	29
Sparta and Saline, at Sparta	Mar. 3, 4
Arcadia, at Arcadia	7
Minden, at Minden	10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

ROBERT HANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Charles	Feb. 25, 26
Opelousas	Mar. 3, 4
Leesburg	10, 11
Sulphur Mine	24, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Sabine mission	14, 15
Abbeville	21, 22

S. S. KEENER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Neshoba, at Pine Grove	Feb. 25, 26
Conehatta, at Centerville (H. A. M.)	28
Carthage, at Carthage	Mar. 3, 4
Fannin, at Fannin	10, 11
Marvin, at Marvin	17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Paulding, at Pleasant Ridge	Feb. 25, 26
Meridian circuit, at Sukalina	Mar. 3, 4
Meridian station (7 P. M.)	8
Lauderdale, at Lauderdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Hinnsville, at Old Scooba	31, Apr. 1
Leaksville, at Adamsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

R. D. SOUTHWORTH, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville	Feb. 25, 26
Anguilla	Mar. 3, 4
Rolling Fork	4, 5
Beechland	10, 11
South Warren, at Asbury	11, 12
Vicksburg	17, 18
South Vicksburg	18, 19
Providence	24, 25
Roxie	26, 27

W. L. G. BUNNCUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Flora circuit, at Flora	Feb. 25, 26
Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Dalton	24, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bowerton, at Reffidolth	Feb. 25, 26
McComb City, at Magnolia	Mar. 3, 4
Providence, at Bahala Chapel	10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Hermon	24, 25
Holmesville, at Holmesville	31, Apr. 1
Tod-aw, at Cooper's	7, 8

A. M. WEEMS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Perry's Creek	Feb. 25, 26
Bayou Sara, at Bayou Sara	Mar. 3, 4
Centerville, at Centerville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Amite, at Gloster	18, 19
Livingston, at Port Vincent	24, 25
New River	24, 25

JOHN A. ELLIS, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Feb. 25, 26
Bethel, at Enmegree	Mar. 3, 4
Mt. Carmel, at Santee	10, 11
Columbia, at Columbia	17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. S. WEST, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—SECOND ROUND.

Smith's circuit, at Pleasant Ridge	Mar. 17, 18
Richland, at Goodman	(Wed.) 21
West, at Midway	24, 25
Newtonville, at Macedonia	31, Apr. 1
Kosciusko station	1, 2
Black Hawk, at Black Hawk	7, 8
Carrollton and Greenwood, at Greenw'd	14, 15
Winona circuit, at Salem	(Fri.) 20
Winona Station	25, 26
Mel ond circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Yalobusha	(Thu.) 17
Ebenezer	19, 20
Belzoni	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

H. P. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okalona station	Mar. 10, 11
Shannon, at Chesterville	17, 18
Richmond, at Mt. Zion	24, 25
Verona and Tupelo, at Tupelo	31, Apr. 1
Pontotoc, at Harmony	Apr. 4, 5
Saltillo, at Saltillo	14, 15
Rienna Vista, at Concord	21, 22
Houston and Wesley, at Wesley	23
Smyrna, at Prospect	(Tues.) 24
Ebenezer, at Ebenezer	28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada	Feb. 26, 27
Oxford	Mar. 4, 5
Abbeville, at Liberty	10, 11
Grenada circuit, at Spring Hill	17, 18
Chapel Hill	24, 25
Charleston, at Harrison Station	31, Apr. 1
Abbeville, at Smith's Chapel	7, 8
Coffeeville, at Pisgah	14, 15
McNutt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Toccopola, at Pine Hill	10
Banner, at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapel Hill	19, 20

J. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Australia	Feb. 26
Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. BONNELL, P. E.

CORINTH DIST.—FIRST ROUND.

Ripley and New Albany, at Ripley	Feb. 25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Marshall, at Mt. Pleasant	Feb. 25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. HARCROUT, P. E.

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THOSE HOLY TEARS.

BY REV. F. DENISON.

Those holy tears the Savior shed
Above a loved one's tomb,
Reveal his thoughts of our loved dead.
To dissipate our gloom.

His deep compassion gave relief
Before the gate of Nain,
And still relieves the mourner's grief
In every funeral train.

He passed the portals of the grave,
And in its darkness lay;
But, rising, proved his power to save,
And bear our fears away.

Preparing now our homes on high—
Rich mansions of his love—
He speaks to soothe each anguished sigh,
And bids us look above.

Because I live, my followers live."
We hear him, gracious, say—
Sweet words that consolation give
To stricken hearts to-day.

Primacy of St. Peter.

BY REV. J. A. PARKER.

The primacy of the Pope of Rome depends for its existence as a fact on the primacy of Peter by reason of succession.

The passage of Scripture upon which Rome depends for support of this claim is found in Matthew xvi, 18, 19, a correct exegesis of which will, we think, utterly destroy every vestige of foundation for it.

To analyze and explain a passage of Scripture is easy enough when the truth can be ascertained by following other exegetes. But to start out on a line, not exactly in accord with what others have written, is not altogether so assuring. This is especially true of such passages as have been explained along all the lines from the extreme literalism of Rome, on the one hand, to the extreme mysticism of Protestants on the other.

Haganbuch, followed by Edgar and many others, gives four or five distinct versions of the passage under consideration. In none of these opinions, however, can the primacy of the Pope stand alone. Even granting all that the most extreme literalist can ask, it matters not in the least how much or how little supremacy was granted to Peter; if he has no true, divinely appointed spiritual successor to enter into his possession of that supremacy, no one can be the better or mightier for it. The primacy of Elijah descended to Elisha with his robe, and Elisha became his successor in office, having his spirit of gentleness, his heart of love, his soul of mercy, and his word of prophecy. Hence, it matters not whether the church was built upon Peter, and "the keys of the kingdom" given to him alone, or to all the apostles, or to the Lord himself, or to Peter's faith, if the claimant of his primacy be not his true spiritual successor. It is, therefore, clear that the primacy of the Pope of Rome depends on two things, viz.:

1. *That the church was built upon Peter, and the keys of the kingdom given to him personally;* and

2. *That the Pope of Rome is Peter's divinely appointed successor.*

If either of these grounds fail, there is no support for the dogmas, and papal supremacy must fall.

The Nashville Advocate, of a few weeks ago, in an extended editorial on Matthew xvi, 18, 19, quoting the text, says: "Thou art Peter (a rock), and upon this rock (in the Greek, *this very rock*) I will build my church."

We beg the editor's pardon. We can not read it that way. I have examined two Greek Testaments, and I find in each that *Petros* was spoken to, and the foundation of the church was described as *petra*. Now, turning to Liddell and Scott (Greek lexicon) I find: "*Petros, a piece of rock, a stone*, and thus distinguished from *petra*," etc. "*Petra, a rock generally*, whether peaked or ridged." There is no example in good authors of *petra* in the signification of *petros* for a single stone. Instead, therefore, of the rendering given by Dr. Fitzgerald, I would give this, as more literal and true to the Lord's meaning: "Thou art Peter (a *piece of rock*—a stone), and on this *rock* I will build my church." Peter was a *part of the Lord's* body in that mystical sense that we are "one in him." This view is supported by St. Paul, who declared Christ to be our Rock, our Head, and we "members of his body." (Eph. v, 30.) "Ye are the body of Christ, and members in particular." (1 Cor. xii, 27.) It was, therefore, most fitting for the Lord to guard against the sin of preferment among his disciples, which daily confronted him, and give a form of expression which showed up each one of them in his proper individual relationship to the Master. Moreover, Paul precludes the possibility of building the church on Peter—*a piece of rock, a mere stone.* (1 Cor. iii, 11.)

This much as to the founding of the church on Peter.

As to "the keys of the kingdom," the case is different. "Unto thee"—the apostles were all present—"will I give the keys of the kingdom: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Verse 19.)

Taking this verse in connection with verse 18, it is about as if the Lord had said: Thou art, by the power of my grace, a fragment of the living Rock, and on this Rock I will build my church, and the gates of hell shall not prevail against it. And unto you I give its protection—its keeping—and whatever you do on earth, in your righteous judgment, shall be recognized in heaven, etc.

On this point, however, the only questions between Romanism and Protestantism are:

1. *Was this oversight given to Peter personally, or to Peter in common with the other apostles?*

2. *Did this authority extend to the bodies of men in their relation to the church only, or to the souls of men in their relation to eternity?*

No little depends on a correct answer to these two questions, since it matters little upon whom the church is built, if authority over the souls of men is given to any one mortal among men.

That such authority was not given to Peter appears from Eph. ii, 19-22. An examination of this passage reveals the fact that *all Christians are equal.* "Fellow-citizens with the saints"—"fitly framed together," making one "holy temple in the Lord," and "builded together" in him.

Stronger, and more conclusive still, is Matthew xviii, 15-19. In order that it may be seen that the giving of the "keys of the kingdom" pertained to the government of the church, let it be noticed:

First—Soon after the conversation recorded in Matthew xvi, 18, 19, the Lord and his disciples left "the coasts of Cesarea Philippi," and went to Capernaum.

Second—While here the question of church discipline arose touching offenses.

Third—As a first step, private reproof was to be given by the apostles. If not successfully corrective, one or two witnesses were to be taken to the offender, and, if this failed of correction, then the matter had to be referred to the church. Then said the Master, speaking, not to Peter alone (for it is doubtful if Peter was there at the time—see verse 21), but to all the apostles: "If he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you" (all the apostles except, possibly, Peter), "Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."

Here, then, is seen communicated to *all the apostles* the very same power which was given to Peter with the "keys of the kingdom;" and this power demonstrated to be over the bodies of men only, and to that extent only in their relation to the church.

Peter's name—a stone—furnished the occasion for a personal appeal to him, while the appellation of Christ—our Rock—suggested the differentia. Pastoral responsibility, under the symbol of "keys," and enforced by the injunction, "Feed my sheep," was clearly set forth.

In Memoriam.

REV. DANIEL MORSE.

BY REV. H. M. BOOTH.

By the dying request of this servant of God, renewed by the family after death, I will endeavor to give a sketch of his life and death. Associated with him in our early ministry of near half a century ago, in the Mississippi Conference, and the latter years of our ministry in the East Texas Conference, I will seek to photograph a portraiture of this faithful servant of the church, as a memorial of his worth as a man and minister.

Rev. Daniel Morse was a native of New England, and, possessing the energy and enterprise characteristic of his countrymen, he left the paternal roof in boyhood to seek his fortune in a more congenial clime. Coming South, we find him in young manhood a subject of converting grace, and a call to the ministry in Georgia, where he became a local preacher. Emigrating to Mississippi, he soon joined the Mississippi Conference, and traveled several years in that Conference, sustaining himself well on some of the best circuits of the Conference. Coming to Texas about forty years ago, his life-work was consummated in extensive travels and labors abundant in the southwest of his adopted State, reaching to the northeast and south, chiefly as a presiding elder, for which position in the church he had special aptitude and adaptation, traveling more districts, consecutively and continuously, than probably any minister, living or dead, in Texas; commending himself, in this official and important relation to the church, to the Bishops, the preachers of his districts, and the people, as eminently qualified to discharge his high trusts. He had fine administrative and executive qualifications, was a firm disciplinarian, but judicious and mild in its administration.

He traveled districts up to his threescore and ten years, always acceptably to preachers and people. He was a delegate to the General Conference of 1874, from the East Texas Conference. We come now to the elements of his character, which gave efficiency to his life-labors and sacrifices as a traveling preacher. I would record here his dying charge in requesting the writer, his life-long friend, to write his obituary for the NEW ORLEANS and Texas Advocates: "Do not write too much." With a deep sense of his unworthiness and imperfections, he deprecated a eulogistic memorial. Bro. Thompson, in reply to this declaration, said to me: "You can not say too much; so do not restrict your eulogy of his character."

Bro. Morse was endowed with elements of character combining the attributes of the isothermal lines of latitude of his Northern and Southern homes. He brought with him extraordinary energy, strict economy, and an enterprise that never flagged in a laborious itinerant life of near half a century. This indomitable spirit, emancipated from the domination of the isms of the region of his birth, was pervaded by the genial, sympathetic, ardent animus of the clime of his adoption. This combination of character made him a most efficient minister in temporal and spiritual affairs. He was a success in both. We can appropriately place him among the heroic band of veterans who traversed this broad land when a minister's life was no sinecure, but one of toil and hardship.

He possessed good ability as a preacher and writer, and has left memorials of his power of speech and pen. In his social life there was great geniality and conversational versatility, always ready to speak a word for the Master, in whatever company he was found—on horseback, or railroad, or steamboat—meeting with ready repartee the flings of the enemies of Christianity, and ever ready to comfort and cheer the desponding and afflicted. In social life he was very genial and agreeable, very pleasant in the relation of incidents of his itinerant life, abounding in anecdotal recital.

The last years of his itinerant life, in the relations of supernumerary and superannuated, have been devoted to reading and writing reminiscences of the past in the Mississippi and Texas Conferences, with which all are familiar.

In closing this imperfect sketch of my now sainted friend, I will give my last interview with him on his dying-bed. It was on that blessed Sabbath morn of the last East Texas Conference, at Marshall. I rode out to his residence at Hickory Grove instead of going to Conference love-feast, and it was a feast of love to my soul and all who were present members of his household. The dying saint was filled with holy ecstacy, his heart exalting and glowing with the divine attlatus. His words of triumphant exultation will never be forgotten on earth or in heaven. It was good to be there, realizing that the place where the good man dies is privileged above the common walks of men, quite on the verge of heaven. Thank God! "Let me die the death of the righteous, and let my last end be like his." May God sustain the bereaved and stricken widow and sorrowing children!

Nashville Correspondence.

The Christian element in Nashville has not suffered the question of theatre-going to fall into insignificance as a dead-letter law of the evangelical churches since Mr. Candler's vigorous utterance against the evil last fall. In the subsequent sensational controversy, long drawn out by the daily press of Nashville, the church has suffered from misrepresentation and the folly of one of her most trusted servants; but it is nevertheless safe to say that the Methodist representation among theatre-goers has been relatively smaller this season than ever before. The church needed a thorough awakening on the subject, and there has been a resulting increase of earnestness among church members who are sincerely disposed to abide by the Discipline of their church. Nor has the movement for reform in this matter been confined to the Methodists. The leading representatives of the old-school and Cumberland Presbyterian Churches in the city have given unequivocal testimony against the theatre from their pulpits, and have met with an encouraging response in the pews. Dr. Hubbert, of the Cumberland persuasion, has published his sermon, entitled, "Shall We All Go to the Theatre?" in pamphlet form, and it merits a wide circulation among the people.

In so far as the Missionary Treasurer has been complicated in the controversy, there is little now to be said. Dr. Kelley's *latest* retraction has opened the question again, and added to the dilemma of the church. Various predictions are hazarded, and the annual meeting of the Mission Board is looked to with an especial interest. The past few months have shown our people that there is no telling what a day may bring forth in the way of startling communications, and any future developments will find us prepared for their reception. Mr. Spurgeon's note to Mr. Candler, emphatically denying the truth of Miss Abbott's boast of his friendship and approval of the stage, has been published in one of the Nashville dailies, and has caused amused gratification in Methodist circles, and an increased confidence in the great London preacher.

The Educational Conference, to be held in Nashville during the month of May, is a wise measure on the part of Southern Methodist educators. The educational forces of the church have suffered through want of proper organization and correlation, and the proposed scheme of this conference is to bring the different Methodist schools into harmonious relations with each other and with the church. The movement is being earnestly pushed by Dr. Tillett, of Vanderbilt University, and the Bishops and leading educators of the church have testified as to their unqualified commendation of the plan.

The new hymn book is going through the press, and will soon be ready for use. Many Methodists feel a sort of reluctance in giving up the old book which has been in use during the entire period of their religious life, perhaps; but there can be no doubt that the new revision will soon prove its superior claims for general acceptance and popularity. Some of the old-time Methodist favorites, obsolete during these later years, are reintroduced in the new book, and the appendix contains many popular gospel hymns of the day, which are yet hardly worthy of an enduring place in the body of the book. The work of the Committee of Revision included the elimination of a number of hymns; but it is safe to say that they can well be spared, and that their places will be more than filled by the new selections made by the committee.

The Nashville preachers, irrespective of denomination, have taken a bold stand against the Sunday newspaper, by means of a resolution according to which all church notices are to be withheld from the Sunday morning paper. Both sides of the question were argued with great earnestness, but the final test showed a vote of twelve to five—the victory for the supporters of the resolution. The only result that can be looked for lies in the possible sympathy and support of church members, for the Sunday paper will continue to publish a full list of divine services for the day, copied from the paper of the previous evening. This question of Sunday observance, or non-observance, has reached alarming proportions in this latter half of our century, and it is time for Christian workers in our cities to make an effort toward stemming the anti-religious current that threatens us from our *imported* population. In the newspaper matter, however, the newspaper men affirm that it is the Monday morning paper that involves the Sunday work; so some Christians find it difficult to draw the line with consistency and fairness.

Among recent visitors to our Methodist headquarters, the Rev. George Needham, of Colorado, may be mentioned. The courageous and modest preacher from the largest circuit (geographically speaking) in the church gave the McKendree people a piquant and eminently *Western* touch when he referred to the pleasure he felt in "hitching on" to such a congregation as that before him.

Bishop Keener's recent articles on the location of the Garden of Eden are leading his readers into deep waters, and are exciting much interest. The subject will be a source of conjecture and theorizing with ecclesiastical historians for all time, but not the less interesting on that account are individual expressions of opinion. The Episcopos of the Delta has originality in more directions than one.

The recent severe weather has given proof of the Nashville Methodists' fidelity and punctuality as regards church attendance. The pastors report good congregations and activity in church work, and there is every indication that the Methodist Churches throughout the city are in a flourishing condition, materially and spiritually.

SPECTATOR.

The Study of the Scriptures.

No study is more important! None yields such immense remunerations! None so clears the intellectual faculties! None so purifies the spiritual perceptions! None so exalts a human being! It is association with the pure and the holy Being who is revealed therein, and ends in a transformation into "the same image from glory to glory as by the Spirit of the Lord." Whatever our readers may think of Mr. Gladstone as a politician, the following from him on the subject of studying the Scriptures can not be uninteresting:

"Two things, however, especially I will commend to your thoughts. The first is this: Christianity is Christ, and nearness to him and to his image is the end of all your efforts. Thus the gospels, which continually present to us One Pattern, have a kind of precedence among the books of Holy Scripture. I advise your remembering that the Scriptures have two purposes—one to feed the people of God in green pastures, the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same can not be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be pursued with more of external helps—more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth, and of the power and goodness of God."

The following is the definition of a "blizzard" by the Pioneer Press, of St. Paul:

"A blizzard means something as nearly as possible like the sand storm of the desert, with pulverized ice in place of sand, and a temperature as many degrees below freezing as the other marks above. Its accompaniments are perfectly well defined. They are a very low temperature, never in the genuine blizzard rising above the zero point; a tremendous wind velocity, equal to that of the most violent gales of the stormy season at sea; and the filling of the air with needle-points of ice, which blind the eyes and cut and sting like miniature arrows wherever they strike. This is the storm which benumbs, bewilders and destroys life in its path."

When daily life is to do the will of God, no disappointment is possible; neither can failure come in. Step by step following, is the most quieting, disentangling thing in the world.

Christian Advocate.

THURSDAY, MARCH 1, 1888.

EVENING INQUIRIES.

BY L. H. STOKES.

What good to-day? Have kindly thoughts been
Cherished?
Have words been spoken full of gentle grace?
Some one bear bolted, who but for thee had
perished?
Some sad heart seen the sunlight of thy face?

Something, I hope, I prayed for help this morning—
I asked for strength to do some little good;
Asked that the spirit all unworthiness adorning,
Might move my lips with words of gratitude.

One tear was dried! One little tear of sorrow;
One throb of heart-pain found a sweet relief;
My soul was glad and fondly said, "To-morrow,
With help divine, I'll soothe some greater grief."

The Goodness of God.

God is good. He is essentially good. His name means "good." This is the true notion of the Divine and Infinite Being, and it is obliged to carry with it the highest confidence and respect. It appears to me that no one can place confidence in or give his devotion to anything that he does not, in some sense, suppose to be good. To say that God *is* good conveys to the mind the idea of his immutability; and this should always be thought of in connection with his goodness. "There is in him no variableness, neither shadow of turning." It is hard for human beings to realize that God is good. They argue things in this way: "I do not see how God can allow some things that transpire in this world and be good." Great calamities, they say, befall men; why does he not prevent them? The trouble with men in regard to this lies in the fact that they are deficient as to what goodness is. "My ways are not as your ways," saieth the Lord. There was at least one time in the life of the Psalmist when God's goodness was a problem that he could not fully solve. On account of it "his feet were almost gone; his steps had well nigh slipped." It was a mystery to him how the ungodly could prosper in the world—increase in riches, having more than heart can wish, not being in trouble like other men, and that he who professed to believe in God was "plagued and chastened every morning." Many have failed right at this point. Their feet have slipped, and they have fallen to rise no more. But the Psalmist found a key to this problem: "When I went into the sanctuary of God, then understood I their end." When he went into the house of the Lord, there was such light poured forth that every part of the mystery was made manifest. There is no place to-day that equals the house of the Lord for making clear one's spiritual vision. It is then that anyone takes, if he is desirous to do so, the most satisfactory view of human life. There is a large number of people that do not believe that God is good, and they are in rebellion. For instance, we will say a man of this class has one son, and he thinks that that son is intellectual, honest, high-toned in all respects; and this father willingly and cheerfully spends much money in an effort to educate him—he wants to fit him for some high and honorable position in life—and he gets killed or sickens and dies, but this father can not see how God can be good and allow that; and he says that God has treated him unjustly. The fault is in him, not in God. I met a brother one day. I asked: "How are you getting along religiously?" "Not very well," was his answer. Said I, "Isn't God good to you?" He said: "It does not seem that he is good to *me*." He was a farmer, and he gave me to understand that God was treating him badly because he made such a poor crop, and that he had had so much sickness. That is just the way that many people reason. One man says God has been good to me. Why? Because I have had such a good time. That is a false idea. God is good, no matter what experience a person has had. God is good to all, and at all times. This is what Job saw. He saw, when he was reduced to the lowest point of poverty and suffering, that God was as good as he was in the brighest day of his prosperity. This was evidenced by this remarkable utterance: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." His wife did not believe that God is good. Her saying, "Curse God and die," indicates it manifestly. Intense suffering may be the highest expression of goodness. The surgeon often shows the highest goodness of which he is capable when he is cutting into the most sensitive part of a man's body to save him. Persecutions may arise, losses may occur, afflictions may come, sorrows may fill the heart, and great calamities may befall; but the fact that God is good—worthy of all confidence—affords the strongest consolation and support. To this anyone can cling in the darkest hour.

L. C. CALHOUN.

Stop and Think.

An earnest life is the true life. A life devoid of earnestness can never measure up to that standard of living taught by our Lord. Much has been written against Puritanism. It is the custom of some to inveigh as heartily against the rigid, unbending ethics of that grand old race of men as if they were now living under their stern rule. But, as I conceive it, there is no danger of ecclesiastical or spiritual tyranny just now. The danger is in the opposite direction. It is a lack of "moral thoughtfulness;" defined by Thomas Arnold as "an inquiring love of truth going along with a divine love of goodness." How essential is this element to all true living let the individual possessing it consider. Thoughtfulness, earnestness in prayer, in Christian work, in all Christly service. Superficial work in this sphere seems to me mere mockery. I am sure there is no satisfaction in it, unless it be a transitory gratification of a shameless vanity. Yet thousands grasp the eddying, whirling froth and bubbles on the surface, not discerning the living water beneath which alone can assuage the soul's thirst.

I think of the many earnest men and women who have lived to scatter untold blessings upon the world of humanity about them; and the great necessity for this element in life grows upon me. And then let one look into his own soul. In the glory and splendor of that "inner light," as it beams upon the palace where spirit holdeth communion with spirit, I discern no room for the jester. His cap and bells are excluded. He may dwell in an airy mansion near by; but when thought, reason and reflection come in he is not a welcome guest. "Be ye earnest," would be a good motto to inscribe over the portal of that mansion, "so royal, rich and wide," where dwelleth the soul.

The deepest experiences, the divinest joys—pure pearls and flawless jewels—do not float on the surf of life's fathomless sea, but are found away down in serene depths, in recesses undisturbed by wave, unmolested by storm. A thoughtful, earnest man is a quiet man. Though earnest thought is the mighty agent that says to tempestuous passion, "Peace be still;" and the tumultuous lashings are hushed, even as the Christ calmed Galilee. Thoughtfulness in service, thoughtfulness in prayer, in all our plans, in all our purposes, let this be our *vade mecum* continually.

S. J. DAVIES.

OCELOUSAS, Louisiana.

A Leaf from a Presiding Elder's Diary.

Feb. —, 1888.—Home again; trip on horseback this time: distance traveled, 180 miles; absent only fourteen days; held three Quarterly Conferences: one at a church on Bogue Lusa—they assess themselves liberally and pay the assessment; next at a little church on the Bogue Homo, where seventy Methodists worship. They are very poor there, but good people. With utmost energy the gallberry flats of that section yields but a meagre support to the farmers. The sterility there pertains to the soil mostly. In conversation with one sister, I learned that she was the mother of seventeen children. I saw many other children thereabouts. The pastor made a speech for the ADVOCATE; got one new subscriber. This, added to the old list at that place, brought the number up—*one*. The preacher does his full duty in the ADVOCATE's behalf, and I don't know but what the membership do their duty also, at least the majority of them. They make about as liberal an assessment, according to their ability, as any church I know of; and they *pay it*. Now, one man told me that many families around about lived on bread alone for several months in the year—cornbread, and that scarce and hard to get. Many of the young ladies in that region can't attend church with much regularity for want of proper dressing. They are not Flora McFlimsy's either, but they don't like to go to church barefooted, and are not able to furnish themselves with shoes. They love to go to church. I have known young ladies to walk eight miles to church at that place. The other Quarterly Conference was on the highland. They also pay their assessment: but they have an extraordinary steward, a handy man. He attended a Baptist meeting some time ago; the preacher asked if he would help him in the service. He consented, supposing he desired him to close with prayer; but the preacher asked him to open the service by reading a chapter, singing and prayer. The preacher "not being a very good reader," the steward complied. After the sermon, a young lady applied for membership. They went down to the pool to immerse her. The place being a little miry, the preacher asked the steward if he would assist him. Steward said, "I suppose so." "Well, are you willing to go in the water," said the pastor. "Yes; if necessary," said the steward. So they entered the pool, one on each side of the candidate. It was about two feet deep in water, and one foot deep in mud. In moving around to plant themselves in the proper position, they stirred up the mud. The steward remarked: "This is quite muddy." The pastor said: "I reckon it will do." The ceremony over, the pastor left the subject in the hands of the steward, and made for the shore. He, being a little feeble, and the place miry, had some difficulty in landing. The steward had some difficulty in getting the lady ashore; but he is young and stout. He said the whole affair made him feel a little queer. Being an *unordained* man, he doubted if it was right for him to take so active a part in this sacred ceremony. Another queer thing occurred not far from this place. A good brother, of quite liberal views—sometimes he is a Methodist preacher, then he is a Baptist preacher, and again a Methodist. On one occasion, when he happened to be a Methodist, a Baptist preacher happened to be present at a service. He called on him to close. The Baptist brother arose, and said: "All of you that will join me in prayer to the Lord to forgive this brother for all his faults and errors, please kneel." Not one remained sitting but the brother that preached. He says he "loves for people to pray for him, but on that occasion, somehow or other, it made him feel mighty curious."

In Memoriam.

Mrs. Thurza Ann Lamkin (*nee* Killgore) was born in Jasper county, Ga., May 1, 1819, and died at her residence, in Summit, Miss., December 26, 1887. These dates span a life of more than ordinary interest, and which, therefore, deserves more than a mere passing notice.

Miss Killgore joined the Methodist Church early in life—when not more than fifteen years of age. Her membership extended over a period of more than fifty-three years. Of the time and circumstances of her conversion we are not informed, but the *fact* thereof, manifested by her godly life, none who knew her will question who recognize the rule laid down by Christ: "A tree is known by its fruit." She was happily married, in Columbus, Ga., November 5, 1835, to John T. Lamkin, Esq. Mr. Lamkin was a young lawyer. In January, 1840, he came to Mississippi, and located in Holmesville, then the county seat of Pike. He became one of the first lawyers of his adopted State, and was highly esteemed for his many virtues as a husband, father, neighbor and citizen. No doubt the success of his life was, in a large measure, attributable to the wise counsel and daily companionship of the wife of his youth.

In *ante-bellum* days Holmesville became a flourishing village. It was the center of an intelligent population. Many cultivated families lived in and around the town. Among the very best of these was the family of Mr. Lamkin. He established an elegant home, and was "given to hospitality." Over that home Mrs. Lamkin, then in the zenith of a splended womanhood, presided with queenly grace and unaffected dignity. Mr. Lamkin attended the Methodist Church with his family, and often entertained the ministers of Christ at his house. His mother was a member of his family until her death, which occurred, I believe, during our Civil War. She was a cultured, consecrated Christian lady, "of whom the world was not worthy." I think she was one of the most saintly women I ever knew. Her presence lent a sacred charm to every circle in which she moved.

Under these hallowed influences the Christian character of the subject of this sketch developed healthfully and symmetrically. She was a model woman in every relation which she was called upon to sustain. "None knew her but to love her." Solomon's description of a virtuous woman, in Proverbs xxxi, may be applied to her. Take these passages especially: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." "Her husband is known in the gates, when he sitteth among the elders of the land." "She openeth her mouth with wisdom; and in her tongue is the law of kindness." "Her children arise up, and call her blessed; her husband also, and he praiseth her."

But the brightest pictures of human happiness in this life are often shadowed. The war, and then death, brought a desolation to that home that can be better imagined than described. Mr. Lamkin served as captain of a company in the army for a time, and then as a Representative in the Confederate Congress until the surrender. He then resumed the practice of law, but his health soon began to fail; and, after a protracted illness, "the strong man bowed himself," and died May 19, 1870. Mrs. Lamkin endured these afflictions with fortitude. They drew her nearer to Christ and deepened her piety.

In the month of August, 1874, Mrs. Lamkin removed with her family to Summit, Miss., where she spent the remainder of her days on earth. Here she was esteemed by all who knew her as one of the best members of the church of her early choice. She walked in the light of God, and adorned the doctrines of the gospel in all things. She was specially helpful, as a mother in Israel, to the youthful pastor under whose ministry her last years on earth were spent. When her health began to decline so that it became apparent that her departure was near at hand, she felt no fear. She was calm and assured in the face of death.

Sunday evening, December 17, rallying from a severe attack in which it was thought she would have passed away, she talked to her family about dying, giving them every assurance of her readiness to meet her Lord. She also talked to persons who were dead as if they were present (and were they not?), locating them in different parts of the room. Among these were members of her own family who had passed away from earth. When the final test came, December 26, she died in great peace, as only a Christian can die. May God comfort her sorrowing children and bring them all to meet her in heaven!

W. B. LEWIS.

Women as Stewards.

MR. EDITOR: Can women of our church be elected to the office of steward, and, therefore, become members of Quarterly Conferences? The decision of a presiding elder, at a recent Quarterly Conference, was, that they could not. His decision was made with reference to a decision by a Bishop at a former Annual Conference, of a case regarding the validity of the election of a woman as delegate to that Conference. Two General Conferences (I think) have convened since this Bishop's decision, and yet I find no law on record in our Discipline with regard to this point. The Discipline does say, "That the stewards be men of solid piety," etc.; but I see no stress laid on the "men." If the Bishop's decision referred to has been "approved by the college of Bishops, recorded in a permanent form, and published," where can this record be found? It seems to me that if such decisions become "authoritative interpretations or constructions of the law," they should be placed in reach of our people, for comparatively few of them know that such action was ever taken, and that such constructions apply in the cases as above referred to.

If women should not and can not be elected to the office of stewards, two or three lines inserted in our Discipline at the proper place would be sufficient to settle the question. In many of our churches there is no suitable man to elect, and, of course, women are placed in trust of this office. Now, are pastors and members of Quarterly Conferences violating a known law, or have the proper authorities left them ignorant as to what their duty is? Let us have light on the subject!

J. E. B.

PLATTSBURG, Mississippi.

From the Work.

GREENVILLE DISTRICT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I have been patiently waiting for some one of more experience than myself to give you something from the Greenville district, North Mississippi Conference, especially in regard to her report at the last Annual Conference. We think it something of which to be grateful to the "Giver of every good and perfect gift." The most important feature is an increase in membership of twenty per cent. Sardis district comes next with an increase of eleven per cent., Corinth with seven per cent., while the Columbus, Winona and Holly Springs districts show a balance on the other side. Thus, compared with other districts, Greenville has done well, spiritually, for we believe that our new converts will compare favorably in spirituality with those of other districts.

As to her financial report, we let the figures speak for themselves. Expended on churches and parsonages, $3,550; assessed for presiding elder, $1,130; paid for presiding elder, $1,154; assessed for preachers in charge, $7,010; paid for preachers in charge, $7,167 85; average salary for preachers in charge, $651 62; assessed for collections ordered by Conference, $960—which was $1 31 *per capita;* paid on collections ordered by Conference, $1,051—which was $1 43 *per capita;* average *per capita* for all purposes except amount expended on churches and parsonages, $13 28.

This calculation is based on membership of 1886.

We give below the amount paid *per capita* by each charge in order, leaving out amount paid on churches and parsonages.

Arcola, $28 88; Bolivar, $22 70; Jonestown, $20 83; Clarksdale, $18 72; Concordia, $16 22; Friar's Point, $9 76; Greenville, $8 94; Australia and Rosedale, $8 68; Austin, $8 05; Cleveland, $7 16; Faisonia, $6 96.

This is based on membership of 1887. The assessments were based on membership of 1886, and where there was a considerable increase in membership, in 1887, the amount paid *per capita* was proportionately lower.

We think our Minutes defective, in that they do not show the increase in membership in each charge as well as the number baptized. We will but add that every assessment in every charge was paid in full.

Much credit is due our efficient presiding elder, Rev. J. W. Honnoll, for this excellent report.

Yours, etc.,

J. A. RANDOLPH.

CLARKSDALE, Miss., Feb. 13, 1888.

HOUSTON, MISS.

MR. EDITOR: January 28 and 29 are days that will not soon be forgotten by us Houstonians. It was the time of holding the first quarterly meeting for this charge. Bro. Kendall was with us, notwithstanding he had to ride sixty miles on solid ice to get here. What a presiding elder he is! In eighteen years he has only missed two Quarterly Conferences. It makes no difference what kind of weather it is. We expect Bro. Kendall, and are never disappointed. He seemed to be in one of his best moods, and preached to the delight and edification of a large, appreciative congregation. Bros. Tucker and Bass also preached during the occasion. We had the most harmonious business session it was ever before my privilege to attend. Bro. Kendall says, taking it as a whole, it was one of the most, if not the most, enjoyable Quarterly Conferences he ever witnessed. I believe that is the general verdict. Oh, what a grand communion service on Sunday! Five Methodist and one Presbyterian preacher bow together around the communion table to renew their vows of consecration to God. Then comes the communicants. Bless God nearly everyone in the house communed! Our hearts are full of gratitude and love to God for his manifold blessings. Houston and Wesley is one of the best circuits in this Conference. The people have been exceedingly kind to us. They gave us a nice reception on our arrival at the parsonage, and a considerable pounding. May God abundantly reward them! We have evidence of God's power upon the people at almost every service, either in the silent tear or in the old-fashioned Methodist style of "Hallelujah!" and "Bless God!"

We are soon to have a preacher's study added to our already comfortable little parsonage home, after which we hope to be able to do better work for God and the church. Pray that God may baptize us afresh with power from on high, and that we may have a glorious revival all over this circuit! I am so happy now that I feel like shouting praises to our blessed Savior for his great love and mercy. God bless you in your good work, my dear brother!

J. R. ROBERSON.

FLOYD AND DELHI.

MR. EDITOR: Despite the rain, snow and mud since Conference, I have moved into the parsonage at Floyd, and have made a round; but, of course, made it in the mud. It is twenty miles from one town to the other, and this wet winter weather the road is—well, what some people call "loblolly." My brother, did you ever wear leggings and ride in the mud? I am not complaining; not at all. This is a very nice charge in many respects. A work of only three appointments, and twenty miles long, our fathers would have laughed at. Bishop Kavanaugh said, at Monticello, Ark., in 1877, just before ordaining my class to deacons' orders: "Brethren, in my early ministry I had twenty-three appointments, and traveled two hundred miles in making a round: was promised one hundred dollars, and the only certainty about this was that I did not get it."

Myself and wife have found some very kind and hospitable people since our arrival upon the work. On reaching Delhi our kind and judicious presiding elder sent us to Bro. R. H. Dollerhide's, whose hospitalities and elegant home we enjoyed several days. Bro. and Sister Hunter also entertained us pleasantly.

Mr. Editor, your footprints are still visible in these parts.

The religious interest at Floyd is exhibited chiefly by the sisters; and a noble set they are! We have never been shown more sympathy and kindness than by the ladies at this place and also at Midway. We expect, by the help of the Lord, to be instrumental in the salvation of many souls on this charge this year. Yes, the souls of good citizens and kind people, now in the broad road, must be saved. One of the greatest obstacles in the way is whisky. Whisky leads to drunkenness, idleness, demoralization, and eternal ruin.

As Weems said in the life of Gen. Francis Marion:

"Ah! brandy, brandy, bane of life,
Spring of tumult, source of strife,
Could I but half thy curses tell,
The wise would wish thee safe at hell."

God bless you!

H. ARMSTRONG.

FLOYD, Louisiana.

WALTHALL CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Perhaps a few lines from this part of the country will not be out of place. Bishop Keener, at the last North Mississippi Conference, saw proper to send us to the Walthall circuit, and to the Walthall circuit we came. We find a very appreciative people here. We had a very hard time getting here. Big Black was to be crossed, the roads very muddy, and the weather bad; but we got here, and, before we got our affairs fixed up in the house, a storm came upon us. Daylight had faded, the curtain of night had fallen, when, lo! a flash of light gleamed through the darkness; then another. The signs were ominous of an approaching storm; and so it was. The storm began to beat upon us, and for an hour and a half it blew, until heaped up around the lamp on the center-table, and on the floor, were bundles on top of bundles. After the storm subsided we concluded to see what it all meant. We untied the bundles, and, lo! there was cloth, rice, mackerel, ham, sugar, and other things too numerous to mention. The storm blew a jug of molasses into the kitchen and a chicken into the closet. So you see that though the Walthall people are inland from any railroad, nevertheless are a large-hearted people.

Dr. Sullivan, our presiding elder, held our first quarterly meeting here yesterday and Saturday. The weather was so bad that we did not have a large turnout. The financial report up to date is seventy dollars. We took steps toward building a parsonage, which will be completed some time between this and fall. Pray for us, that the Lord's work may prosper in our hands.

E. H. ROOK.

Balaam, Ancient and Modern.

BY J. N. FRADENBURGH, PH.B., D. D.

Bálaam is not a strange character. Every congregation contains several Balaams. Here we behold a man who wanted to hold to both Jehovah and Baal, and did so as long as it was possible. His summons to Balak was the supreme crisis in his life. There came a time when he must definitely decide between Jehovah and Baal, God and mammon. He decided for Baal, and pulled down ruin upon his own head.

Kurtz says: "He stood with one foot upon the soil of heathen magic and soothsaying, and with the other upon the soil of Jehovistic religion and prophecy." Arnold writer describes him accurately: "He was one of those unstable men whom the apostle calls 'double-minded'—an ambidexter in religion, like Redwald, king of the East Saxons, the first who was baptized: who, as Camden relates, had, in the same church, one chapel for the Christian religion and another for sacrificing to devils: A loaf of the same leaven was our resolute Rufus, who painted God on one side of his shield and the devil on on the other, with the desperate inscription in Latin: 'I am ready for either.'" Resting in the fancied security that if he worshiped both Jehovah and Baal, in some way he might be on good terms with at least one of them, he lost both.

His conscience was peculiar. He would not curse Israel, but would resolutely say the words which God gave him; and yet indirectly he would seduce Israel from Jehovah, and get the people cursed with an awful curse. His love of money had brought upon himself a curse greater than that which fell upon Israel—*his soul was cursed*. He loved not God, but gold. He knew his duty, but did it not, like those of whom Paul speaks, who, "knowing the judgment of God, that they who do these things are worthy of death, not only do the same, but have pleasure in them that do them." Balaam was, then, most inconsistent in his life. The only difference between the historic and the modern Balaams is that in the case of the former, his character developed rapidly, and his ruin came upon him as the legitimate fruit of his wrong-doing, suddenly and tumultuously.

There are multitudinous modern Baalams whose end will virtually be the same. Every person who allows gold, either by its presence or absence, to hinder his religious life and growth, is Balaam. Every man who is conscientious concerning some moral questions, but yields himself to other and different sins, is Balaam. Everyone who will not himself sin openly, but will look upon the sins of others with composure or approval, or will even encourage or instruct them in their commission, is Balaam. Every person who is thoroughly convinced that there is a future life in which God will visit the works of man with just retributions, who is repeatedly warned by his own conscience and knows what will be the issues of his own conduct, and yet lives as though there were no God, and as though he had no personally responsible immortal soul, is Balaam. Every one who has heard the voice of God and yet will attend the Midianitish dance, is Balaam. These modern Balaams, in the church and out of the church, are those who hinder the work of God, and seduce souls to their everlasting ruin.—Pittsburgh Christian Advocate.

We Must Succeed.

The great word for a Christian church is—to succeed. It will not do to dismiss it, as a scoffing world's word; or to say as if with an air of superior piety, a cover for laziness, "We have nothing to do with results." For, more than any other organization, a church of Christ ought to organize and achieve success. No other society has so important business in hand. No other society has so much capital invested; no other society can possibly bring, by its failure, such loss on men and such reproach on God. And so the eagerness for success, which characterizes much of the church life of the day, is not to be frowned upon as a worldly crime, or an unholy ambition. The danger is in false definitions of the word, and wrong conceptions of the thing sought.

The success of a flouring-mill is in its production of flour which will sell in the world's markets at a profit. The owner would not for a moment think of pointing you to the brown-stone front, where the offices are, or the gilded sign over the door, or the electric light, or the improved machinery, as the success of the mill. It is the flour, wanted in the world's market at a profit and for use, that is the mill's success. So the success of the church is in its product; not its building or appliances, its congregations or social standing, but its product. What that product is, the New Testament declares with sufficient emphasis. Just as certainly and unmistakably as a flouring-mill is for the production of flour, an iron foundry for castings, a saw mill for lumber, is a church for the production of Christ-like men and women. And, like them all, the church is to be tested by its product. Two separate activities go into the product of the mill. First, the acquisition of raw material; and, second, the reduction and fashioning of that raw material into the marketable product. Each is recognized as necessary there; but churches seem at times to undervalue one or the other. There are churches where there is no reaching out after material; but they grind over and over what they have to mere theological dust. There are others where they do nothing else but accumulate new material, and because it is not worked up, some of it grows musty and sour and is spoiled.

To drop the figure, while the only possible success of a church is in the production of Christ-like lives, there are two lines of activity along which that success should be planned and pursued. Men must be brought to Christ for pardon and the renewing of life, and that by the exercise of the converting power with which every church is dowered. And also converted men must be fashioned in growing measure into the real image of Christ. Well for that church, wherever it is, which sets forth on the work of the new year with a sacred and mighty passion for success. We must succeed.—Advance.

Use the great specific for "cold in head" and catarrh—Dr. Sage's Catarrh Remedy.

A Living Pulpit.

It must have occurred to many preachers during the late visit of Mr. Chamberlain, to Belfast, to ask, What is the secret of so much living interest in his speeches and meetings? How is it that the preacher often speaks to indifferent congregations, and the politician addresses excited crowds? Lord Brougham in his essay on "Massilon" puts the problem in a brilliant manner. He said the preacher had advantages which the politician had not—an attentive and friendly audience, accompanying music, and solemn associations. Yet how frequently the political and forensic orator will succeed in awakening a thrilling interest; whilst the preacher will on the other hand often act as a sedative! This is a problem worthy of thought by preachers and hearers.

Evidently the secret of the politician's success is that the interest which he awakes is a present-day one, a living one. He speaks not of things afar off, nor abstract in nature, but of present-day questions and of practical matters. Now, many preachers deal with religious matters as though they were things afar off, having their chief sphere in another world. Some also treat habitually of abstract themes, and metaphysical subtleties. We believe, however, if the pulpit is to awaken a living interest, religion must be made to be realized as a most pressing present-day matter. The things dealt with by the preacher must be shown to be as important as the fate of a Ministry or the triumph of a conspiracy. The preacher must speak of eternity, heaven, hell and the hopes of the future, but yet amidst all there must be the living interest of present-day topics. The language, style and illustrations must be such as breathe a fresh and living atmosphere. The task of the preacher is more difficult than that of the political orator. It is more difficult to preach a good living sermon that shall awake in the minds of a large congregation a living interest in the claims of religion than it is to speak an hour with success upon Home Rule. Many of the preacher's hearers come to hear with indifferent minds. This acts on the preacher as the tone of a political meeting does on the party orator. Thus the work is difficult. Still it must be done. The pulpit must strive after a living present-day interest, if it is to retain its pre-eminence over the press and the platform. Men generally need to have revealed to them, the importance, the solemnity of the present moment that they are living. In this lies the secret of the platform orator's success, and in this lies the secret of the preacher's power to interest a large crowd.—Irish Christian Advocate.

THE MOTIVE FORCE OF THE WORLD.—The Bureau of Statistics in Berlin has recently issued some interesting information in connection with this subject. Four-fifths of the engines now working in the world have been constructed during the last twenty-five years. France owns 49,590 stationary or locomotive boilers, 7,000 locomotives, and 1,850 boats' boilers; Germany has 59,000 boilers, 10,000 locomotives, and 1,700 ships' boilers; Austria, 12,000 boilers and 2,800 locomotives. The force equivalent to the working steam-engines represents: in the United States, 7,500,000 horse-power; in England, 7,000,000 horse-power; in Germany, 4,500,000; in France, 3,000,000, and in Austria, 1,500,000. In these figures the motive power of locomotives is not included, whose number in all the world amounts to 165,000, representing a total of 3,000,000 horse-power. Adding this amount to the other powers, we obtain the total of 46,000,000 horse-power. A steam horse-power is equal to three actual horses' power; and a living horse is equal to seven men. The steam-engines of the world represent, therefore, approximately the work of 1,000,000,000 men, or more than double the working population of the earth, whose total population amounts to 1,455,923,000 inhabitants. Steam has accordingly trebled man's working power, enabling him to economize his physical strength while attending to his intellectual development.

A Madman at Large:

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An eminent American biblical scholar who has given the most thorough study of the Sabbath question, takes direct issue with the seventh-day advocates. He says: "There is not one single instance in the New Testament of a meeting of Christians, as such, for worship on the seventh day. In every case of meeting on the seventh day, Sabbath, it is of Jews and at Jewish places of worship. Paul and other Christians go to these places as missionaries to carry the gospel to the places where they would find an audience. In every case where Christians, as such, met for service, the evidence is that the customary day of meeting was the first day of the week." Our pastors will do well to work out this statement, and give their congregations the fullest benefit of it. There are some persons who will refuse to become convinced against their prepossessions, but all others may be saved from the narrow, dogmatic spirit which makes the propagation of such nonsense as seventh-day adventism possible.—Central Christian Advocate.

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Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Attalla	9:05 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	3:30 p. m.
Lve. Tuscaloosa	12:18 a. m.	5:15 p. m.
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THURSDAY, MARCH 1, 1888.

Briefs.

The late Dr. R. D. Hitchcock said: "The coming preacher will preach more on the gospel according to James." And the prediction is being verified. All around there are indications that the ministers and churches are girding themselves for the work of *helping* the people temporally as well as *preaching* the truth to them. The "gospel according to James" requires the worker to carry his credentials in the shape of *substantial assistance* to the needy in the forefront of his faith. "Pure religion and undefiled before our God and Father is this: to *visit the fatherless and widows in their affliction*, and to keep himself unspotted from the world."

At one of the little mission chapels in the Charlotte Islands no less than 100 blankets, valued at $1 25 each, were contributed on one Sunday by the native congregation toward the erection of a new church.

Not from the superfluities, but the absolute necessities of life. We commend this instance of liberality to that large class who are able to respond to Dr. Allen's call for five-hundred-dollar subscriptions. For shame! that yen let those barely escaped from heathenism surpass you in the expression of faith and love for your Lord! Though you cling now so fondly to your jewels and gold, the time is coming when from inward shame you will drop them as you would a handful of hot coals.

It is said that a hive of 40,000 bees makes only one pound of honey daily; and to do this they must glean from 3,500,000 clover blooms. What an example of patient industry! This, however, is not their greatest virtue. The average life of a bee is not over six weeks, and, consequently, few ever live off the hardly accumulated store. They spend their lives for others. To spend your days revolving the question, "What shall it profit *me*," is to dwindle below the life of a bee, as small as that is. To make something enjoyable to others—sweetening their cup of sorrow, lightening their burdens, brightening their path—is like the bee; to imitate him "who gave himself for us."

"*Noblesse oblige*," is a happy French form for saying that nobility puts nobles under obligations to their fellows. It is certainly true that any advantage of wealth, family, intelligence or official place puts one under obligation of service to all about them. Every talent is invested with responsibility: and the talent of divine grace in the experience, giving peace, comfort; hope, God clothes with the most awful responsibility. Is it in your life employed to bless and brighten the path and character of your children, and servants, and neighbors? With the nobility conferred in being a child of God, are you engaged in substantial relief to the hearts of the poor—the wicked and miserable poor about you; and do you *really try* to lead them to the Savior?

Prof Fisher, in his History of the Christian Church, speaking of the ancient Germans, says that we get four names of the days of the week from their mythology. Tuesday from Tiu, god of war; Wednesday from Woden, god of air and sky; Thursday from Thor, god of thunder, and Friday from Freyr, god of love. The name Easter is from the same source; Ostera, goddess of the morning light or of the return of the sun in spring.

Lying in the Church.

Sin in all its forms abounds almost everywhere: and if there is one species of wickedness that is more prevalent than another, it is that which goes by the name of lying. We suppose one reason for its abounding is in the fact that it is such an easy thing to do; and it is easy to do, because there are so many ways in which it can be done. There are many sins which can be committed in only one way, but lying can be done in a thousand ways. And there is scarcely a sin committed which does not involve lying before it is finished. This sin seems to be a "part and parcel" of many other sins. A man can hardly break a single command of the Decalogue without involving himself in a lie.

Lord Chesterfield, though a man of the world, has given, in his letters to his son, some straightforward talk on the subject of lying. He says: "I really know nothing more criminal, more mean, and more ridiculous than lying." In regard to the genesis of the habit, he says: "It is the production either of malice, cowardice or vanity." If we place the devil back of these, then we shall stand upon Scripture ground in relation to the origin of lying, for "he is a liar and the father of all lies." He is the author of malice, and a malicious lie is one that is deliberately told for the express purpose of injuring another either in person, or property, or character. This class of lies is not so large as are some other classes, but the lie of malice is worthy of the "lake that burneth with fire and brimstone." As awful as is this sin and its ending, many experienced pastors find it not unfrequently among church members.

Lies, which originate in cowardice, are those told as an excuse for something said or done, in order to avoid the danger or the shame apprehended from the saying or doing. Here is where equivocation and evasion come in to excuse the deed or word, and, at the same time, palliate the conscience. In familiar, yet expressive, phrase it is "whipping the devil around the stump;" an exercise that the devil enjoys most heartily. One of the hardest things for a man to do is to confess himself the author of a bad deed or the possessor of a glaring fault. When pressed to that confession, it is one of the easiest things to evade it by an equivocation, which is a *seeming truth* covering up a *real lie*. If anyone goes about much among church members and keeps his ears open, he will discover a good deal of this *equivocal truth-telling*. The excuses which church people make about their dereliction of duty generally range themselves under this head of lies of cowardice. They will neglect their duties and forget all about their solemn vows to God and the church; and when pressed by the pastor for a reason for such remissness, in eight cases out of ten the reason given will be an evasion of the truth or an equivocation. Men generally desire to be thought better than they are; and the average church member is no exception to the rule, and when the pastor gets after him for neglect of duty, his flimsy excuses and ridiculous reasons pour forth in overwhelming volume to hide from view the true state of the case. The fear of being discovered to be different from what they appear to be makes men cowards; and cowardice always takes shelter in a "refuge of lies."

There is another species of lying; and, perhaps, it is more common among church people than either of the others we have mentioned. This species is composed of lies which originate in vanity. There is no doubt about the truth of the saying, that "every man is his own hero." There is a touch of Pharisaism in every man which he takes pains to gratify. He delights to honor himself. "In honor preferring" himself, is the general reading of Paul's admonition. In narrating events in which we have had a part, we generally do honor to ourselves, and oftentimes when we least deserve it. Boasting of our deeds and sayings is gratifying to our Pharisaic pride. But the fact about boasting is, that it is never contented with a simple narration of the naked truth. Imagination is sure to get in its work so effectually as to make us say things which are not true. There is much of this sort of lying in the church, nor is it confined exclusively to the membership. It is sometimes found among the preachers. A plain statement of a fact, whether in reference to ourselves or others, without any embellishment, is what our Lord's Sermon on the Mount requires, for it is there said, "Whatsoever is more than this cometh from the evil one."

The Psalmist prayed: "Deliver my soul, oh, Lord, from lying lips and a deceitful tongue." The wise man prayed: "Remove far from me vanity and lies." Among the last words of the Book of God is this terrific statement: "All liars shall have their part in the lake which burneth with fire and brimstone."

Spring-Time Again.

A few bright days have put life into everything and everybody. The birds are full of glee. The chickens crow and cackle as if full of life and animation. New eggs are coming into market. The cows begin to nip the swelling buds and hunt for spires of grass. The farmers are cleaning up, and turning over the sod. The ladies are busy planting their gardens, working their flower yards and making new hens' nests. The indications are that spring will be here soon. We will be glad to see it come. A hard winter makes us hungry for spring. Some of our chief joys grow out of contrasts and comparisons. Intense cold makes us sigh for heat; and the heat of summer makes us long for the cold of winter. I am glad we have changes. Variety is said to be the spice of life. The Lord has arranged the seasons beautifully and very graciously. I've no fault to find of it, and I am content to take the seasons and the weather as they come. I might as well, for I can not change them if I would; and I would not if I could. It always seemed silly, if not sinful, to hear professedly Christian people grumbling about what they could not help. They fret themselves nearly to death to no purpose. God manages the seasons and the weather, and I am perfectly willing to take what he sends and thank him for it. I'd pray for favorable seasons, for rain or sunshine, as I thought we might need them; but, after I had told God what I wanted, I'd resign the whole matter into his hands. He knows better what is best than I. He is my Father, a perfect Father—perfect in wisdom and goodness. He is too wise to err, too good to do wrong; and his fatherly heart makes him attent to all the longings of all his children in all his realms. Not a sparrow falls, not a child cries, that our Lord does not see and hear.

Not long ago a pious young lady was visiting in what was called a Christian family. The conversation, quite naturally, turned on beaux and marrying. The pious young lady was complimented on the good morals and religious character of her particular young man. "Yes;" she said, "I have besought the Lord earnestly to guide in this matter, and I believe he has heard my prayer." With this the whole family—mother and daughters—broke into hilarious laughter, and said: "My sakes alive! who ever heard of anybody praying on that subject before!" But why not? Are there not many prayerless marriages in this Christian country? Will not our God, who instituted the marital relation before sin entered our world, guide in this, the holiest and most important relation known among men? If there were more prayerful matches, would there not be more happy marriages? We marry for God, or we ought to do so. If we do not, we marry from a motive too low. This closest and sweetest of human relations contains the nearest and best of divine lessons. Husband and wife—Christ and the Church. We live a glorious doctrine, and illustrate a blessed truth in this relation. Enter upon it prayerlessly? Nay, verily.

Our sons and daughters ought to be taught the great importance of seeking divine guidance in this solemn matter. To get a husband from the Lord or a wife from the Lord would insure a holy union and a happy life—if lived in faith. It is surprising to find a Christian—a professed Christian—who does not carry everything, great or small, worldly and spiritual, to God in prayer. The happiest child and the best child is the one who lays the whole heart open to father and mother. It is confidence, faith, that brings happiness to heart and home. A son or daughter with a secret that can not be communicated to father or mother is already far gone on the road to hell. Do we think to hide anything from God? He knows our thoughts, the innermost motives of our souls. Why try to hide anything from him? Why not tell him all? Why not seek divine wisdom to guide in the minutest affairs of this life? Why not ask God to help in plowing and planting as well as in singing and praying? Doth he not care for oxen and birds? Is he not concerned in all we think, or do, or say? Why not plow and plant and reap and trade and housekeep for God? He made us for these. Is our Father—our wisest, truest and best Father—indifferent to anything that concerns the interest of his weakest or humblest child? Strange father if he were! The whole life may be one psalm of praise to God. The spring has come, and the birds praise him; the flowers look up and smile in his face; the trees hold out their hands and clap them before God; the young lambs skip and play as if their hearts were bursting for joy; and shall man, made in the image of God—an intelligent, spiritual being, capable of worship and praise—be less thankful? less worshipful? "Bless the Lord, O my soul, and all that is within me, bless his holy name."

GILDEROY.

SENATOBIA, Mississippi.

The Power of What Is Expected of Us.

If hope is composed of expectation and desire, fear must be made up of expectation and aversion or dislike. The dread of evil is often so great as to produce, by reaction, an expectation of that which is dreaded. The habit of expecting evil is a sort of faithlessness that not only destroys hope, but banishes cheerfulness and paralyzes effort. Parents often unconsciously fall into this habit toward their children, not being aware that expectations have often a mysterious tendency to bring about their own fulfillment.

When a mother is heard to say in the presence of her child, "If you take that child to church, he will be sure to cry all the time of preaching," there is a strong probability that her prophecy will be fulfilled—a probability arising much more from the mother's expressed expectation than from any predisposition in the child. When the words are heard in positive tone: "Now, you know if you take that from the child, he'll cry," the cry is very apt to come when the thing is taken. The distinct proclamation of the parent's expectation is often to the child a welcome revelation of the best means of preventing the thing on which the prediction is based. "If crying or other ugly behavior will prevent the thing that's about to be done to me, then I'll cry or do something worse," thinks the child. The reasonable expectations of parents concerning their children are apt to be realized. Only be sure to treat the child so that you can reasonably have and express good expectations concerning him. There can be no doubt that the knowledge that good is expected of us by those we love has a powerful influence in causing us to do right. Can anything more strongly check a young man's evil dispositions and actions than the thought that his mother expects to hear not evil, but good and noble things of him? To suspect or accuse a servant of stealing will often make one steal that never stole before; and to expect evil of anyone, especially a child, is to forestall, repress or discourage every noble aspiration that might be in them.

The extent of the influence of what is expected of us in riper years can scarcely be estimated. Do conscience and God's law and the retributions of eternity have as much to do in controlling the average man's life as the known expectations of his neighbors? Are not the eyes of men to the majority of characters what hoops are to a barrel? The eyes of good men are as God's eye to the worthy soul. Well does the wise man say: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." What signifies a noble ancestry, externally considered, except that it imposes a powerful and helpful demand that we should so deport ourselves as not to forfeit the good name which they bequeathed us? And is there not more in this external bond than in blood itself? It is hard to rob our ancestors and disappoint those we love at the same time.

A man may sometimes be made really better by being credited with virtues which he does not possess. I distinctly remember that my courage in boyhood was pushed up to the wonderful degree of enabling me to pass a graveyard at midnight without showing fear by the simple fact that it got to be believed, I know not how, among my companions that I was not afraid to go into the dark alone. I could not say that I was afraid of darkness after that. I could not afford to forfeit the reputation for courage which they had given me when I did not deserve it.

If no good were ever expected of us, few of us would be apt to maintain a high degree of worthiness very long. Many a man is made what he is chiefly by the expectations of his friends. On this account a pastor has often a great advantage in entering upon a new charge. As he does not know his people, he may expect good of all alike. The genial expectations of a new pastor have brought out many a dormant member and *unexpected* sinner as the sunshine brings the turtles out of the water. The uninitiated pastor knows no better than to expect as much of these dry sticks and dead sinners as of other people; and to everybody's astonishment they are found to be made of just the common human stuff. Many a man lies useless for years, or for life, by having nothing expected of him. I know a minister of the gospel who carries with him such an evident and imperious expectation that Christians will do their duty that the knowledge of the fact constitutes one of the chief elements of his power among men. Blessed is the man whose spirit and habits justify him in a profound and powerful expectation of good in others!

W. L. C. H.

Notes.

The General Conference of the Methodist Episcopal Church arranged to hold their sessions in New York City at the Metropolitan Opera House, a building which occupies an entire block and furnishes the finest auditorium in that city. The rent of the building will be paid from proceeds of sale of the private "boxes," at present ranging from $50 to $100 for session. Besides ample room reserved for use of the Conference, there are 2,000 eligible seats free to the public. Verily, our brethren have an eye to business, which *never* closes.

At Guayaquil, in South America, a Spanish priest, temporarily in charge of the bishopric, excommunicated the judges of the Supreme Court, when a mob, among whom were some of the most prominent citizens, wrecked the episcopal residence to the cry of "Death to the priests!" On proceeding farther and assaulting the Bishop's legal adviser, shots were fired and several persons killed, and quiet was only restored by the appearance of troops. Evidently the power of the priesthood is not only broken, but held in contempt when such a scene was possible.

"The best statisticians estimate that the income of the people of the United States is large enough to average forty-five cents a day for every man, woman and child in the country. This gives an average yearly income of $161 25 to each person." Brother, is it too much to say that each adult member of your church has that much income? If not, then we ask, do they give according to the standard in vogue 3,000 years ago; that is, $16 apiece. According to the Jewish law, a church of 1,100,000 members, averaging that much income, ought to give $18,000,000? If we do not give as much as the old Jew, then, in the name of retribution, what is to become of us?

The newspapers are discussing the propriety of using electricity as a substitute for hemp in capital punishment. It will secure a painless transit into the other world, and will be less shameful and terrific to the unfortunate wretches who have with axe or bludgeon or pistol taken the lives of their fellow-creatures. These timid reformers do not go far enough. By statutory enactment the jury who convict the murderers ought to be required to tender to their victims in their last agony some resolutions of regret: the presiding judge be required to assure them of a monumental shaft in bronze or marble, as they may prefer, and the sheriff, just before the fatal circuit is completed, to present them with a bouquet of gay flowers.

The Freeman's Journal, one of the leading Romish papers of this country, says in reference to the murder of three missionaries in Mexico by Romanists: "If the killing of a few more missionaries of this kind would keep others like them at home, we should almost—we Papists are so wicked—be inclined to say: "On with the dance; let joy be unconfined." Usually even Catholics apologize for such lawlessness by pleading the barbarism of the natives. Will they, in this case, admit the barbarism of their literary advocate, or plead that the end justifies the means, or retire upon the precedent of St. Bartholomew's Day as the established principle of the Papacy with reference to Protestants? Are they really devoted as they profess, to the principles of religious liberty guaranteed by our Constitution? We hope so—but such utterances make room for a doubt.

There is nothing so important to the general welfare of the country as having the right kind of men to fill the public offices. The Christians in this country have been so much afraid of the "church getting into politics," that many of the public offices are filled by men notoriously bad. By using their rights as citizens in a judicious manner they could have prevented this, and had men in office who would, at least, administer the existing laws faithfully. We have no patience with that old bugbear of the "church going into politics." It is the scare-crow of the devil to keep good men out of office. It is every Christian's duty to be a good citizen, and to prove his good citizenship by helping to place good and true men in office. We are in entire sympathy with this utterance of a prominent Wesleyan in London: "We do not wish to pry into the past history of candidates; *but if a man is notoriously immoral, he must be driven from public life.*" Amen and amen!

Personals.

Rev. Dr. Arthur Edwards, of the Northwestern, thinks it will be necessary for the next General Conference of the Methodist Episcopal Church to have a Committee on Credentials, to properly present the matter of membership in that body.

Bishop Fowler was elected a reserve lay delegate from Dakota; John M. Phillips, of New York, was elected lay delegate from Mexico; Gov. Ludlow, of New Jersey, from North India; while some Conference sent Miss Francis Willard to represent them in a lay capacity.

The will of Madame Goldschmidt (Jenny Lind) bequeaths 50,000 Swedish crowns to the University of Upsala, Sweden, for maintenance of its poor students, and 5,000 crowns to the University of Lund to aid students belonging to the Protestant ministry.

The Northwestern Advocate informs us that President William Preston Johnston, of Tulane University, in this city, has not a single hair on his head or face—even his eyebrows and eye-lashes have disappeared. Verily, he must go abroad to become familiar with his friends.

The report that Bishops Merrill and Hurst favor high license because prohibition is impracticable, is flatly contradicted in very vigorous terms.

The subscriptions among Georgia Methodists for Bishop Pierce monumental fund aggregate one thousand dollars.

Rev. Dr. Vincent has entered on the duties as professor in Union Theological Seminary in New York city, where he succeeded Dr. Schaff, transferred to another chair.

The comptroller of Texas reports that in the last year the value of the land and town lots in that State increased $400,000,000, the cattle to over $50,000,000, horses and mules over $33,000,000.

Senator Hogg, of Texas, estimates that his State loses one-half million dollars annually by the refusal of the saloons to pay their State taxes. The tax collectorship is an elective office.

The Rev. George Dana Boardman, of Philadelphia, has in his possession an interesting relic of the first years of the First Baptist Church of Philadelphia. It is the entry book of marriages and births, and is dated as far back as 1690. Many of the marriage certificates are taken out by permission of Gov. Penn, and, curiously enough, the first entry in the book is of the baptism of an infant—infant baptism not being a feature in the doctrines of the Baptist Church, at least, to-day.

Dr. D. R. McAnally, editor of the St. Louis Christian Advocate, has gone to Punta, Fla.

Dr. C. W. Carter, the editor of this paper, has gone to Sour Lake, seeking relief from sciatica, from which he has been suffering more than ever since Conference. It is more than likely that he will go from there to Hot Springs, Ark.

The North Georgia Conference, with 80,000 members and 246 preachers and probationers enrolled, raised last year for foreign and domestic missions $30,000; widows, orphans and superannuates, $10,000. Dr. G. G. Smith, writing to the St. Louis Advocate, speaks of the largest salary paid as $3,100, including rent paid, but says nothing of the smallest, nor the average.

Rev. Dr. J. Ditzler will debate with Rev. J. N. Hall, of the Baptist Church, at Kennett, Mo., March 6, 7, 8, 9.

Be sure and read the stirring appeal from Dr. W. R. Lambuth in this issue.

Rev. Dr. Young J. Allen brings us cause for great rejoicing in this issue.

The death of J. W. Wightman, of Augusta, Ga., and brother of the late Bishop Wightman, is announced.

Rev. Dr. A. G. Haygood, of Georgia, during the last year distributed $40,000 of the Slater Fund among forty-two schools. He recently preached in Columbia, S. C., at the Sidney Park Colored Methodist Church—a church of nine hundred members that came over to the Colored Methodist Episcopal Church of America from the African Methodist Episcopal Church, now homeless because of having to surrender the church in which they formerly worshiped.

The address of Rev. D. A. Little is Jackson, Miss.

Satisfactory Results

Always follow the sale of Taylor's Cherokee Remedy of Sweet Gum and Mullein, which is a strong testimonial for any cough medicine. It sells well with us, and parties using it always recommend it. is the experience of Davenport, the druggist of Americus, Ga.

The conduct of the Department of the Interior at Washington in regard to teaching Indian schools only by the use of the English language is regarded as in "direct antagonism to the Christian sentiment of our land."

"Brethren, Help Us Now."

Dr. I. G. John—

MY DEAR DOCTOR: I send you reports from O. A. Dukes, J. W. Lambuth, C. B. Moseley and B. W. Waters, for the quarter ending December 31, 1887. They are short, but indicate hard work. Our total collections during the quarter amounted to $57 19, a decided increase. Our members are giving systematically. We have adopted the old system. The members bring their weekly contribution and hand it to the class leader, and he turns it over to the steward. Giving is considered a means of grace, and it is the class leader rather than the steward who feels concerned when there is any falling off.

We, or rather all native Christians, have resolved during this last quarter *to build two churches*—one at Hiroshima and one at Kobe. Their own subscriptions have already reached the surprising sum of *two hundred and twenty dollars*. This is our second year, remember. One year ago and we had only *one* member. Other subscriptions bring the building fund up to $420. We need a little help, but do not intend to ask the Board for native churches. We want a large church in Kobe for annual meetings, monthly gatherings—of which the Japanese and Chinese are so fond, lectures, etc.; the *Mission* will ask the Board for this, but we will build our own native places of worship.

Probationers during the quarter, 32—total, 74. Baptized adults, 4; infants, 1.

We are trying to put our probationers and members through a thorough Bible drill. Bro. Moseley has a Bible class once a week, and preaches Sunday. Bro. Waters' Bible class two hours every night, and holds two services Sunday. Both these brethren fully occupied with teaching during the week. Dr. Dukes is putting in *five hours every day*, teaching nothing but the Bible and Christianity. He has a class at every station on the railway between Kobe and Osaka. Trains run every two hours. He begins at the first station in the morning, teaches an hour, and passes on to the next, and so on. Dr. J. W. Lambuth averages four hours teaching in Kobe *per diem*, and *three* of that is the Bible, pure and simple. Lectures on Christian biography Saturday nights, teaches two Bible classes in Hiogo, and holds *five* services every Sunday, occupying seven hours.

Mrs. J. W. Lambuth teaches seven hours every day, *more than four* being given to the teaching of Christianity. Mrs. Dukes, Miss Gaines and Mrs. W. R. Lambuth teach, and all have Bible classes. I myself am teaching the Bible almost continually. As I can not be in one place very long at a time, it is impossible to have a regular class, but try to make up for it by drilling my interpreter hour after hour as we walk over the mountains, or ride together in jinricks, or crouch down among the passengers on the little steamboats which ply on the Inland Sea. When we reach a town or village where we have organized a Methodist Society, we call on the class leader, and, telling him we have only twenty-four or thirty-six hours to spare, send him out after the members. In the meantime, we eat our lunch, and are ready for from *one to ten consecutive hours* of Bible-reading, comparing of parallel passages, explaining, catechising and applying. Why, the last time Mr. Oka and I were at Shobara we began at ten A. M., and continued until ten P. M.; then, on the morrow, from half past six A. M. until three P. M., and then rode eleven miles and preached *three hours and a half*. The people sat in a circle on the floor around us while we ate our dinner and supper, continuing to ask questions.

My dear Dr. John, if we, as a mission, can keep steadily at such work as this for a few years, we will have a disciplined army which will burst the gates of heathenism, break down the shrines of idolatry, and tear up, root and branch, the hoar growth of superstition in Japan.

It has been said of our mission that we are busy teaching English, but are not allowed to teach Christianity. Will you please publish this letter in the Reporter and in the Advocates? One year ago to-night, the Japan mission had one native member; we now number *seventy-one* native members and *seventy-four* probationers. *Seven candidates* for the *ministry*, and two churches about to be built by natives. If this is the outcome of teaching English, I am inclined to think we will continue. Nay, verily, the Lord has honored his Word, and your prayers and ours, dear brethren. Send us more laborers promptly, as you value what Christ and Christianity has done for you, personally, and for America, lest our steps grow feble, our hands grow heavy, and we falter by the way. *Brethren, help us now!*

Yours in the Master's service,

WALTER R. LAMBUTH.

KOBE, Japan, Jan. 13, 1888.

"To-Morrow We Shall See Land!"

MR. EDITOR: You will understand the above allusion. The words were spoken by our noble Capt. Wyman when we had been 135 days out of sight of land on our voyage to China in 1859, '60. Their significance to us now is of equally thrilling import, for I believe, with the present bearings of our missionary chart before me, the approaching annual meeting will enable the Board to say, it and say it triumphantly: "*Land ought to be there; it is there—I see it now!*" Thank God for the prospect! Such news will be an inspiration to the church—*the old debt paid to the last dollar!* Calms, doldrums, storms, headwinds, dangers—all past, our destination reached at last. Oh! for courage, faith, action! Deliverance is at hand! Now let all our people respond heartily, cheerfully, generously, promptly, and a glorious advance shall crown the efforts of the present quadrennial all along the line of operation. Help, brethren! To you we look in confidence at this juncture.

All is well with me. I speak from six to eight times a week, travel and talk incessantly, eat heartily, sleep soundly, and rejoice in hope. God bless you and send help speedily!

Faithfully,

YOUNG J. ALLEN.

PETERSBURG, VA., Feb. 21, 1888.

Items of Interest.

The aggregate sales of the Northern Methodist publishing houses, East and West, during the last fiscal year amounted to $1,984,748.

The Northern Methodist Book Concern began operations in 1789 with a borrowed capital of $600. It now reports a net capital of $2,392,366.

It is said that one-tenth of the Christians in the world do nine-tenths of the Christian work! No wonder we see what we do see.

The population of New York City, as estimated by the Sun, is 1,688,423.

According to the Charleston News and Courier, the dogs of South Carolina cost the State the sum of $3,000,000.

It is said that the number of saloons has trebled in Nebraska since high license became the law.

The number of immigrants landed at Castle Garden, during January, is over 10,000. January, 1887, the number was 8,270. "The cry is, Still they come."

There is to be this year a Protestant Bi-Centenary, a Pan-Anglican Synod, a Pan-Presbyterian Council, and a World's Missionary Conference in London.

Monday prayer meetings for men of business are now held in the Board of Trade Rooms, Philadelphia.

Volunteer for Japan.

MR. EDITOR: By the earnest appeals from Japan published in the ADVOCATE, we see that the Lord is waking up the nation. We expected a missionary, provided for by the Mississippi, North Mississippi and Louisiana Conferences to be sent out last fall. I have not seen a notice of anyone having offered, though I suppose there are a score of preachers within the bounds of these Conferences who are willing to go. And then we are informed that there are hundreds in the colleges and universities who express willingness. No doubt there are many better "equipped" for the work than your correspondent; but, "as much as in me is, I am ready to preach the gospel" to them that are in Japan.

I would rejoice to go, but am willing to remain. I think my earnest desire is to do the will of "our Father," which is in heaven.

Oh, how it moves my heart to hear the cry of the poor starving multitudes, while we have an abundance, and it would enrich us to impart unto them. "But how can they preach except they be sent?"

Yours in the love of the gospel,

BENJ. S. RAYNER.

MCLEOD, Mississippi.

The Universalist Register, for 1888, reports 677 preachers, 988 parishes, 730 churches, 37,807 members. Universalism began in this country about the same time with Methodism.

MISCELLANEOUS.

HELPS FOR PLAYERS AND SINGERS.

In addition to a large Instruction Book such as the

New England Conservatory Method,

(for the Piano $3.00), every pupil needs a great deal of easy music for practice. This is bound in a very cheap and convenient form in

Clarke's Dollar Instructor for Piano	$1 00
Bellak's Analytical Method for Piano	75
Wilmer's Ideal Method for Piano	50
Fairy Fingers. Becht	1 00

Of collections of Songs and Exercises for Piano, we publish no less than Two Hundred and Thirty! Please send for lists and catalogues.

Handy Books for Music Learners are:

Construction, Tuning and Care of the Piano.	60
5000 Musical Terms. Adams	75
A compact Dictionary.	
Kinkel's Copy Book	75
Very useful musical writing book.	
Stainer's Dictionary (or Cyclopædia,)	4 00
Profusely Illustrated.	

First Class and Very Successful Collections of Piano Music are:

Classical Pianist. 42 Fine Pieces	1 00
Piano Classics. 41 Pieces	1 00
Young People's Classics. 53 Piano Pieces	1 00

MAILED FOR RETAIL PRICE.

Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	*Our price.*
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Old lawyer—"I don't like that case and am sorry you took hold of it." Young lawyer—"Oh! it's all right. We'll win." "Have you arranged for the witnesses?" "No; but I've arranged for the jury."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"I am at your service, ma'am," as the burglar said when the lady of the house caught him stealing her silver.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

LOUISIANA

STEAM

SASH, BLIND AND DOOR

FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	7,534 82
On marine risks	5,718 19
	$372,550 55
To add—Unearned premiums of 1886	70,842 00
Total premiums	$443,392 55
To add—Interest and profit and loss	30,850 74
Total income	$474,243 29
To deduct: Losses paid—	
On fire risks	$164,318 32
On river risks	5,414 40
On marine risks	1,457 30
Total losses paid	$171,590 02
Return premiums, cancellations and commissions	94,665 28
Reinsurances	30,215 50
Taxes and licenses	4,431 15
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,067 11
Total disbursements	$334,972 09
Surplus	$139,271 20

ASSETS
At their Market Values:

Cash on hand	$69,873 17
$25,000 United States 4 per cent. coupon bonds	31,468 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	30,629 28
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co	50 00
25 shares N. O. Warehouse Co	525 00
Premiums in course of collection	45,513 24
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$439,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,744 86
Dividends unpaid	1,189 00
Reserved for unexpired risks	83,897 75
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,569 62
Balance (exclusive of dividend of July, 1887)	12,373 45
	$439,684 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT MCGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. BUCROS, Notary Public,
138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT MCGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

MISCELLANEOUS.

Cashmere Bouquet Perfume

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EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Bauldie, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

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The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

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We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $15 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

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$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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Our Young People.

THE FARMER'S SEVENTY YEARS.

Ah, there he is, hail, at the plow;
He beats the boys for work,
And whate'er the task might be
None ever saw him skirk.
And he can laugh, too, till his eyes
Run o'er with mirthful tears,
And sing full many an old-time song
In spite of seventy years.

"Gee-i-merning, friends! 'tis twelve o'clock.
Time for a half-hour's rest."
And farmer John took out his lunch,
And ate it with a zest.
"A harder task it is," he said,
"Than following up these steers,
Or mending fences, liar, for me
To feel my seventy years.

"You ask me why I feel so young,
I'm sure, friends, I can't tell.
But think it is my good wife's fault
Who's kept me up so well;
For women such as she are scarce
In this poor vale of tears;
She's given me love, and hope, and strength
For more than forty years.

"And then, my boys have all done well,
As far as they have gone,
And that thing warms an old man's blood,
And helps him up and on.
My girls have never caused a pang,
Or raised up anxious fears;
Then wonder not that I feel young
And hale at seventy years.

"Why don't my good boys do my work
And let me sit and rest?
Ah, friends, that wouldn't do for me;
I like my own way best.
They have their duty, I have mine,
And till the end appears,
I mean to smell the soil, my friends,"
Said the man of seventy years.

—New York Sun.

To the Little Cousins:

The editor will have to call upon you to stop writing for awhile. The reason is, that he has on hand now forty letters from the little folks, and, as he can not print more than six in one week, some of them will have to wait so long that somebody will get out of patience and maybe fret a little. So don't write any more for, at least, a month.

Woman's Department Church Extension.

TO THE CHILDREN.

Dear Children: I will give you your report, and then I will tell you some things I have heard since I last wrote.

The whole amount contributed by the children this quarter is $76 72. I am sorry to see a falling off from last quarter, when $106 34 were reported from the children; and it would have been more but for a mistake, for the children at Blount Springs, North Alabama, raised altogether $31 60 instead of $24 60. I hope next quarter you will make up for this falling off. I know you would if you could only realize *how much* your help is needed. The roll of honor, giving the names of the children contributing the largest amount in each Conference, is as follows:

Louisville Conference—Helen Wood, of Hopkinsville, $6 52; whole amount in the Conference, $17 64.

Little Rock Conference—Sophia Keith, of Magnet, $5 62; whole amount, $18 35.

Missouri Conference—Lily Bivin, of Centenary, St. Joseph, $5 21; whole amount, $9 50.

Indian Mission Conference—Bettie Crabtree, of Muskogee, $2 20; whole amount, $6 15.

North Texas Conference—Benia Hughes, of Cochran Chapel, $1 66; whole amount, $1 66.

Memphis Conference—Willie Stanfield, of Mayfield, Ky., $1 65; whole amount, $4 90.

White River Conference—Lucy Rhodes, of Golden Lake, $1 20; whole amount, $3.

Holston Conference—Ruby Trinkle, of New Berne, $1 09; whole amount, $14 36.

Mississippi Conference—Mary Watts, of Meridian, 70 cents; whole amount, $2 06.

Los Angeles Conference—Hugh Cooke, of San Luis Obispo, 65 cents; whole amount, $2 10.

Lucy Rhodes, of White River Conference, and her little sister and brother, Nelly and Joe, deserve special mention, because they are the only persons at work in their whole Conference as far as I can hear. Their mamma, who lives in the country, is doing what I wish other mammas would do in the country. She has organized her little ones into a society in their own home, and sends me a report.

During February, when this report reaches you, I want our children everywhere to be regularly organized into societies called "Home Builders." Then we mean to see how many homes they can help to build by March, 1889.

Now, children, I want to tell you of how some of our preachers live. One lived in a log hut that was so open the snow and rain came into it, and his wife had the consumption. Another lived on the prairie in a little frame-house that had such great cracks in the floor and walls that the fierce cold winds that sweep over the prairies rushed up through the floor so they could not keep a carpet down, and through the walls so the bedclothes they tried to fasten up to keep it out were torn down. His two little children took the croup and liked to have died with it. He and his wife had to wrap them up in blankets and sit by the fire to keep them warm and keep them from dying; and his poor wife had no shoes. Would you not hate to walk without shoes over a floor through which the cold wind was blowing? I heard of one who was living with his family in a tent all winter; and of another who actually lived in a *hole in the ground*. Is it not a shame to let them suffer so when they are giving their lives to the service of God? May our Father in heaven help you to remember them!

LUCINDA B. HELM,
General Secretary W. Dep't. Ch. Ex.
ELIZABETHTOWN, Kentucky.

MR. EDITOR: I am a little boy eleven years of age. I see so many nice little letters in the ADVOCATE, I thought I would write one also, hoping to see it in print. I am a Sunday-school scholar. My teacher, Miss Lizzie Muggah, says I am the best scholar she has. I only missed Sabbath-school three times during last year. She gave me a nice Christmas card for being so punctual. Our beloved pastor, Rev. F. N. Parker, was not returned to us this year, which was sincerely regretted by the church and community. He was our pastor for two years, and was beloved by all who knew him. He was so good and kind. His good influence will be long felt here. Our new pastor is Rev. C. B. Carter. I think we will love him also, as he looks to be good and kind. Mother has just begun to receive your valuable paper this year. We like it ever so much. I love to read the little letters. With love to the little cousins, and kind wishes to the editor, I will close.

KERNEY HULL.

PATTERSON, Louisiana.

MR. EDITOR: I am a little girl ten years old, and have never written a letter to your good paper. Papa takes your paper. We children like to read the children's letters; so thought I would try to write a few lines, too. I would have written sooner, but I do have so much bad luck that I am afraid I never will see this in print. I will start to school soon. Our preacher is Bro. Miller. He is a good man. I have three brothers and one sister older than myself: one brother and a sweet little sister younger than myself. I will close by asking you to please let it miss the waste-basket.

Your little friend,

LUCY S. DZLEY.

ARCADIA, Louisiana.

MR. EDITOR: I am a little girl five years old. This is Sunday evening, and it is very gloomy. I have not been to school since last Spring, but hope to go soon. I have a little sister four weeks old. She is a Christmas baby. We have a little motherless baby with us, too. He has been here a week to-day. His mamma died last Sunday night. They are both very sweet. Mr. R. A. Davis is our pastor for this year. For fear my letter is getting too long, I will close. Wishing the dear old ADVOCATE great success, I am, Your little friend,

CALLIE I. HAMMETT.

DAMPTE, Louisiana.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood; with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

Common Duties.

BY PAUL PASTNOR.

Common duties furnish the only safe and sure plane upon which a man may begin life, whether he believes himself destined to be a hod-carrier or the President of the United States. If there is any fact attested by the biographies of great men, it is this: That the road to success runs at first always parallel with the pathway of humble duty. All successful men have begun to walk in this path, and have continued in it until they found themselves in the highway of success. Indeed, there is no other way of reaching that highway; for it is nothing else than the confluence of many paths of humble duty.

Common duties are those that lie at hand. People do not go seeking fortunes now-a-days. If they do, they are most likely to end in the penitentiary or the poor-house. Any man who has hands, can put them out and find something to do. If Abraham Lincoln had gone to Washington to seek his fortune as President of the United States, he would never have been President. Instead of that, he stayed at home and split rails; and the presidency came seeking him.

We go to school to common duties. A winter at the woodpile will teach a man more than half the things necessary to make him a good President. Ten years at any honest work is a liberal education. There have been men who were splendid blacksmiths before they became splendid preachers: but they never would have become splendid preachers if they had been poor blacksmiths. We learn all the fundamentals in the school of common duty. No quality that makes a man really great is foreign to the faithful discharge of any duty, however humble.

The rewards of common duties are cumulative. It is in this sense that they prepare a man for the higher responsibilities and honors of life. The rewards which follow humble labor, with the interest accruing from them, constitute capital for realizing greater achievements. First learn to do well what lies at hand, and when you have done this, you will find that other things come to hand. The man who splits rails as no other man in his town can split them, is the man whom the world will never suffer to remain always a rail-splitter.

Our humble duties, our common duties—if we only appreciated them as we ought! They are the making of every man and every woman. They are not obstacles, not things to be gotten over, and gotten around in the best way we can, while we endeavor to reach greater things. They are the stepping-stones to these greater things. The world does not ask us what we can do; it asks us what we have done. Is it not plain that no one of us has done anything until he has made a beginning? And that no man ever made a beginning but with the first thing?—Zion's Herald.

A SERIOUS DANGER IMMINENT.—When preaching recently before a company of ministers, the Rev. Dr. Alexander Maclaren, of England, said: "It is a real danger, that definite doctrinal teaching may be diminished in its relative prominence in our churches. There is the danger that we shall so one-sidedly preach the love of God that the righteousness of God shall go into the background. If so, depend upon it the love will not last, and it would not be worth having if it did, and they who think that they know better than God himself, who laid the foundation for the radiant proclamation, 'God is love,' in the thunders and lightnings of Sinai, will find out that they have fatally misconceived the relation of the divine attributes to one another, nor have less fatally misinterpreted the needs and the longings of men." These words are worthy of frequent quotation and perpetual remembrance.

Wonderful Popularity.

The fact that the sale of Dr Pierce's Pleasant Purgative Pellets exceeds that of any other pill in the market, be it great or small, is on account of the fact they they are tiny, little, sugar-coated granules, and that in most cases one little "Pellet" is sufficient for a dose; that they are purely vegetable and perfectly harmless; and for constipation, biliousness, sick headache, and all diseases arising from derangement of the liver, stomach or bowels, they are absolutely a specific. A gentle laxative or active cathartic, according to size of dose.

MISCELLANEOUS.

Martyrs to Headache

Seek relief in vain, until they begin use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional, not local; and, until Ayer's Sarsaparilla did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Adams st., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVeau, 262 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. "Martyrs to Headache should try

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

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SERVICES.

In the three following, the music is interwoven through and in connection with the Responsive readings instead of being printed all together, as is usual.

SAVIOR VICTORIOUS, By J. E. Hall.
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In the following the Carols are printed after the readings instead of being interspersed through them, as proper references being given to show how they can be used to best advantage with the Responsive Readings.

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HE IS RISEN, WITH CAROLS. By ROOT, McGRANAHAN, TOWNER, WESTENDORF.
THE EASTER ANGELS, By H. BUTTERWORTH and GEO. F. ROOT.
THE STORY of the RESURRECTION, By E. O. EXCELL.

16 pages in each. Price of either of the Responsive Services, each, or 50c. a dozen by mail, postpaid, or $4 a hundred by express, not prepaid. Send for Catalogue of Easter Music of all kinds. Parties having no account with us, will please send cash with order or give reference.

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FINE EVER-BLOOMING PERPETUAL, CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS, HARDY PLANTS, New Moon Flower, Chinese Spring Bulbs, JAPAN LILIES, New Chrysanthemums & our WONDERFUL ORNAMENTAL VEGETABLES. *Everything sent safely by mail or express to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 100 pp., elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. If you wish to plant anything, for 14, 20 Years Established. Over 60 Greenhouses. THE DINGEE & CONARD CO., ROSE GROWERS, West Grove, Chester Co., Pa.

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Christian Advocate.

Marriages.

...VIET—ALCORN.—At the residence of the ...'s father, Eagle Nest, Miss., February 7, ... by Rev. J. W. Dorman, Mr. Charles Daviet, ... Francisco, to Miss Jessie Alcorn, daughter ...Gov. Alcorn.

...ARNOCK—SHELBY.—At the residence of ...bride's father, Lulu, Miss., February 13, ... by Rev. J. W. Dorman, Mr. Edd Warnock, ...Chatka, Fla., to Miss Mary E. Shelby.

...ATHAM—BROWN.—At the residence of the ...'s father, February 15, 1888, by Rev. J. N. ..., Mr. R. C. Latham to Miss Lula Brown, ...of Kanuh, Miss.

...TCHESON—CHANCY.—Near Zachariah, La., ...uary 16, by Rev. P. Howard, Mr. C. H. ...heson to Miss M. E. Chaney, both of ...siana.

...TTMAN—LEWIS.—At the residence of the ...'s father, Mr. G. W. Lewis, near China ..., Miss., February 9, 1888, by Rev. R. S. ..., Mr. C. L. Pittman, of Columbia, Miss., to ... Effie Lewis.

...INN—SIBLEY.—At the residence of Rev. ...W. Alexander, near Phœnix, Miss., February ..., by Rev. G. W. Alexander, Mr. Edwin ...n and Miss Lizzie Sibley.

...OBERTS—EDWARDS.—At the residence of ... G. W. Alexander, near Phœnix, Miss., ...mber 15, 1887, by Rev. G. W. Alexander, ...s. O. Roberts and Miss Sallie Edwards.

...ARTIN—ABEL.—At the residence of the ...'s father, Mr. J. R. Abel, near Dayton, Tenn., ...ary 19, 1888, by Rev. J. H. Keith, Mr. W. H. ...n, nephew of Gov. Taylor, and Miss Jennie ...

...ANGLY—WEBSTER.—At the residence of ...bride's mother, in Louisville, Miss., February ..., by Rev. J. A. Leech, Mr. F. A. Langly ...Miss Maggie Webster, all of Winston county.

...OSENBERG—ROSENBERG.—At the resi... of the bride, February 16, 1888, by Rev. S. ...ton, Mr. M. H. Rosenberg to Mrs. Josie A. ...berg, both of Bentonia, Miss.

...OBERTS—BRAZSER.—At Race Street Meth... Episcopal Church, South, in Rolling Fork, ...ruary 1, 1888, by Rev. W. B. Hamblick, Mr. ... Roberts to Miss Mamie Brazser.

...outh—BODE.—At the residence of the bride's ...ther, Mrs. F. C. Bode, near Rolling Fork, on ...ruary 15, 1888, by Rev. W. H. Hamblick, Mr. ... Cook to Miss Loula Bode.

Obituaries.

Obituaries of less than thirty-five lines, ... words each, will be published free ... charge. For all over thirty-five lines, ... cents for each additional line will be ...rged, and the money must invariably ...ompany the manuscript. When par... desire extra copies of the ADVOCATE *...taining the obituaries of their friends, ... must send with the order the sum ...ive cents for each extra copy ordered.*

...OUNG—WILLIAM H. YOUNG was ...n in Sumner county, Tenn., Febru... 26, 1813; died at Clear Water, ..., February 10, 1888. A noble ...ristian man has fallen. We will not ...dulge in the language of fulsome ...ogy and say our brother was fault...; but we will say he was as true to ...convictions of truth and duty as ...rtal man can be. No one ever put ...trust in William H. Young and re...ed a disappointment. As a friend, ... was faithful. The church, to ...ich he gave unstintedly of his time ...l means, will miss him, for he was, ...eminence, a model steward, and ...ickly responsive to her every call. ...his neighbors he was, in very deed, ...ighborly. The poor found in him a ...cious benefactor, and many of his ...relest charities were bestowed in ...modest a way, that the recipient of ...favor never knew the source from ...ence it came. Bro. Young never ...w his trumpet before him. His ...ior for two years, and enjoying for ...eriod of fifteen years a growing in...acy—as of friends—the writer takes ...mournful pleasure in bearing testi...ny to the many noble virtues ...rding the character of our de...rted brother. We have seen him ...nd under trying circumstances as ...e rock in its firmness. His courage ...s unsurpassed only by his sublime ...otion to principle. He would not ...press, nor would he be oppressed—...stern nature. Accustomed to have ... will implicitly obeyed, he was, in ... closing years, as one under ...e softening and refining influences ...the grace of the Spirit. It should ... to record just here that Bro. Young ...e beautiful testimony to the con...vative influence of his noble wife—...der God—in molding and shaping ...e temporal and spiritual affairs. He ...eatly honored and loved her. She ...s worthy. Her maiden name was ...rah Ann Wilson. She became the ...fe of our brother in 1838. Seven ...ildren were the fruit of this union—...e are living, and two preceded ...her and mother to the better land. ...e two sons and three daughters are ...embers of the church in good stand...g—worthy children of a worthy sire. ...e closing months of Bro. Young's ...e were spent in feebleness extreme. ...e came to Florida in company with ...s son, Dr. A. A. Young, who fondly ...oped that a change of climate would ...rest the wasting disease that was ...arling the strong man and hurry...g the fond father to his grave. ...t, alas! his work was done. Nature ...emed for a time to rally the vital ...rces under the tender ministries ...loved friends, but it was only ...eming. The seventy-five years ... storm and calm, of light and ...adow, of joy and sorrow must ...se. Disease had surely done its ...rk, and, though we would have ...e stay, and medical skill united ...ith constant and unwearied atten...n, on the part of the home circle, ...d all that was humanly possible ... keep him here for a while, ...e saw with tearful eyes that the ...me for the old soldier's de...arture had come. We bade him ...rewell—"though not a word we ...oke." His dying message to his ...ildren was delivered to his son and ...tending physician, Dr. A. A. Young: ...Tell them to live up to the rules of ...e church." He lived well; he died ...ell—no cloud, no fear. After life's ...tful fever he sleeps well. His body ...as carried back to be buried by the ...de of his own dead in Holly Springs.

T. W. DYE.

TUCKER—The subject of this sketch, R. W. TUCKER, passed over the river, and planted his feet on the "evergreen shore," and pitched his tent on that eternal rock where Jesus reigns and souls redeemed do dwell, "in a house not made with hands, eternal in the heavens," on September 14, 1887. Bro. Tucker was born June 17, 1812, in East Feliciana parish, La. He was the son of Henry and Rebecca Tucker; was married to Miss Harriet S. Scott, February 8, 1844, and joined the Methodist Church in 1855. He leaves eight children, all grown up men and women—six sons and two daughters. Bro. Willie Tucker, who joined the Mississippi Conference at the last session, and who was appointed to Livingston circuit, is his the worthy son of worthy sire. Though sad, it is not unpleasant to chronicle a Christian death like this, realizing with Solomon, that the pleasures of this world are "all vanity and vexation of spirit." For ten years Bro. Tucker, before his death, sold all that he had and bought the priceless jewel, "the kingdom of God." He lived in daily communion with the blessed Savior of mankind. During the last three months he realized that the time was rapidly approaching when he would be called to step on into the dark, rolling river of death that intervenes between this world and the world to come, and stood waiting to obey the call. Ever and anon he expressed his perfect willingness to go, and, in substance, he said, "I want to be where Jesus is." As the chilly waters of death began to ripple on the shore and to throw their spray on his decaying form, a few minutes before he was summoned by the Master to step into the flood, he said, "I have a long journey to make; but Jesus is with me, and I am not afraid." And, then as his spirit glided out on the placid stream, and disappeared from mortal eyes, he triumphantly exclaimed, "Glory to Jesus!" These were his last words. Like Abraham and Isaac and Jacob, and a host of others gone before. We laid his body to rest in the grave, with the full assurance that the soul went exulting home to the God who gave it.

G. D. ANDERS.

SAMPLE—Died, at her home in Texarkana, Texas, Mrs. ELLA MABEL SAMPLE, December 9, 1887. Born August 28, 1853, of pious parents, H. and E. F. Sinclair, of DeSoto parish, La., she gave herself early in life to the Methodist Episcopal Church, South; received her religious training in the Sabbath-school, at Bell Bower Church, and in 1883 experienced the blessing of regeneration, rejoicing in Christ her Savior. In 1885, she was married to Mr. W. C. Sample, of Tennessee, whom she leaves with little Willie, of two years, still to battle with the trials of life. The consistency of her religious life was marked, her friends were many wherever she went; and when the end came she was ready, passing gently over into the rest of God. Thus live and die those who love the Lord Jesus. May the influence of her life, the fact of her death, and the providence of God in it all, but prove to the bereaved the goodness of the Father; and may they meet again in that "life of love!"

W. F. HENDERSON.

DAVIDSON—MRS. ANNIE O. DAVIDSON, (*nee* Wilder) was born at Bayou Barbary, Livingston parish, La., March 1, 1849; was converted and joined the Methodist Episcopal Church, South, at the age of twenty-one years. She married John T. Davidson, at Amite City, La., May 3, 1871. Moved to Cadeasien parish, in October, 1871, and died at Edgerly, February 11, 1888. She was the mother of two children: one boy eleven years, and one girl eleven days old at her death. Sister Davidson has been taken from us to enter into the "joys of her Master," and while we miss her beyond expression we would not call her back. She was always zealous for the cause of Christ. A help and comfort to her pastor, always glad to tell what God had done for her; and when told of her critical condition, she calmly replied: "It is no new thing for me to trust my Savior." Praise God! the religion that had stayed and comforted her through life was sufficient for her in the hour of death. May God keep the husband and children, and comfort the sister and brother, till we all meet around his throne in glory. Amen!

ROBERT P. HOWELL, P. C.

MERCHANT—*Resolved*, That in the sudden and untimely death of MRS. C. E. MERCHANT, we, the members of the Lecompte Methodist Episcopal Church, have lost a true friend and humble Christian worker.

Resolved, That we deeply sympathize with the grief-stricken husband and sorrowing relatives, praying that they may submit patiently to the will of him "who doeth all things well."

Resolved, That while we miss her from our midst, and deplore her loss, still we feel sure she has but entered into that "rest that remaineth to the people of God."

G. E. GREENE, for Com.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP.
For eruption of the skin, For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
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"In Time of Peace Prepare for War."
Now is the time to order your Winter Supply of
WOOD and COAL.
Contracts made now at SUMMER PRICES will be filled whenever desired by customers.
We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.
We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.
R. E. CONNERLY,
Lee Circle Coal and Wood Yard,
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Scientific.

Reckoning Time.

A very little thought upon the matter will show that if the earth makes one revolution in the course of twenty-four hours, the sun will rise at any particular place earlier or later, according as the place is farther east or west. As all the distance round the globe is three hundred and sixty degrees, and as all this passes under the sun in twenty-four hours, it follows that the distance passing in one hour will be fifteen degrees. We more commonly speak of the sun passing over that number of degrees in an hour, for that is what seems to be done. This gives a rate of motion of one degree in four minutes.

As this rate is uniform, it is a simple matter to convert time into distance, or distance into time. This is just what the navigator does in calculating his longitude—his distance east or west from some given meridian line.

Suppose the meridian of London be taken as the prime meridian from which to reckon. If a ship leave London and sail towards the west, when it has sailed one degree it will have reached a line upon which the sun rises four minutes later than it rises at London. Of course the time will be four minutes later all the day.

If, now, the captain of the ship have with him a chronometer set to London time, and regulated so as not to vary for change of temperature or other cause, this chronometer will be four minutes faster than the true time at the place where he is. The true time he finds by observing when the sun crosses at noon the north and south line running directly overhead.

The chronometer shows the captain London time: he finds the time where he is by observation of the sun every noon when it is not cloudy. Every four minutes of difference counts for one degree of longitude.

If he kept on in this way until he had sailed around the globe, which is a distance of three hundred and sixty degrees, he would lose just twenty-four hours. His chronometer would again agree with the sun, but his calendar would be at fault. The day of the month and the day of the week, if he had made no change, would require dating forward by just one day—that is, if his record showed that it was Tuesday, April 15, it would actually be Wednesday, April 16.

To keep as near the true date as possible, the change is always made when the ship has completed half the circuit of the globe—having made one hundred and eighty degrees of longitude. At that point the chronometer will be just twelve hours ahead of local time, half a day fast as the calendar stands.

But the calendar is now set ahead one whole day, thus making the chronometer slow by twelve hours in comparison with local time. If from this point the ship continues her voyage around the world, it will be gaining at the same rate, and come to London on the right minute, hour, day of the week, and day of the month.

Few vessels make the complete circuit of the globe, but it is the practice of all to change the date when they cross the meridian of one hundred and eighty degrees. By following this rule all records made on the voyage will bear the proper date. Of course, when they cross from west to east the change is made by dropping out a day, or setting the date back.—Youth's Companion.

Reasonable Expectations May Be Realized.

Although the body is the growth of a score of years, and the chronic diseases which trouble it are, sometimes, also the growth of years, there are a few people who expect the oldest and most obstinate maladies to be cast out in twenty-four hours. Compound Oxygen, the great vitalizer, works surely and reasonably, but not necessarily with railroad speed. On some persons it at once shows its beneficent work. Others have taken it for a week or two, or even more, before beginning to receive marked benefit: for instance, Mr. C. E. Cady, of New York, who was cured of an old catarrh, says, "The benefit I experienced was within four weeks from the time I began. Until then there was little or no effect; then my recovery was rapid." On the other hand, Mrs. Mary Cator, of Camden, New Jersey, says, "The Oxygen had an immediate effect on me the first time Dr. Starkey gave it to me at the office." This lady had a happy experience in being entirely rid of neuralgic pains of long standing. There is hope for everybody who will make a fair trial of Compound Oxygen.

The treatise on this subject, which Drs. Starkey & Palen will send you free by mail, is well worth reading. Address them at 1529 Arch St., Phila., Pa.

THE POWER OF TRUTH.—A striking illustration of the power of truth is seen in the following narrative related by Pastor Fleidner, Spain: "One of our Spanish colporteurs sold a Bible some time ago, and the priest rushed up to a man who had bought it, exclaiming, 'Those heretical books shall not come into this village,' snatched it out of his hand, tore it, and threw it on the ground. The colporteur was stoned and driven out of the village. Some weeks after, being obliged to pass through the village again, he hoped to do so unobserved, but almost immediately was recognized. 'Are you not the man that sells Bibles?' he was asked, and on replying 'Yes,' instead of an angry outburst, he received the invitation, 'Well, then, come into our village; we want your books.' The explanation of this changed manner was that the village grocer having wrapped up his goods in the pages of the torn Bible, which had come into his hands, the people read these beautiful histories, which they had never read before, and then asked God to send the man back to them. Not only did he sell all the Bibles he had with him, but they made him stay with them two or three days to give them instruction."—Maritime Presbyterian, in Church at Home and Abroad.

A good appetite is essential to good health, and loss of appetite indicates something wrong. Hood's Sarsaparilla creates and sharpens the appetite, assists the digestive organs and regulates the kidneys and liver. Take Hood's Sarsaparilla this season. Sold by druggists.

Mr. Darwin was not regarded as a Christian, but he had the greatest respect for good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries: "They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager, to forget these things, is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."—Missionary Outlook.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

Dr. Nehemiah Adams once said, "Religion is hostile only to that which is hostile to religion." What that is, experience soon detects. "That your prayers be not hindered," is a good motto for the spiritual detective. Prayer is the Christian's vital breath, and on spiritual breathing depends spiritual life. What hinders prayer? Detest it. Mark it for rejection, for abhorrence. Hindered prayer asphyxiates the lungs of life; unhindered prayer is oxygen and ozone to every spiritual tissue.

ONE of the first symptoms of a derangement of the digestive organs is constipation, and should be promptly attended to, or inflammation of the bowels may follow. Dr. J. H. McLean's Liver and Kidney Pillets will promptly cure, and are agreeable to take. 25 cents per vial.

All the waking hours of all the day may be made to tell on the Christian's growth. Is not that the meaning of the apostle's saying, "that whether we eat or drink, or whatever we do, we should do all for the glory of God."

To promote a greater activity of the kidneys, accelerate circulation of the blood, and prevent a tendency to fatty or granular degeneration of the kidneys, use Dr. J. H. McLean's Liver and Kidney Balm.

"Prayer is the key of the morning and the lock of the night." Happy is the family whose day holds nothing which the one may not fitly open, and the other peacefully close.

WHEN you are constipated, with loss of appetite, headache, take one of Dr. J. H. McLean's Liver and Kidney Pillets. They are pleasant to take, and will cure you. 25 cents a vial.

Some things you may have without seeking, some you may seek and not find; but there are things, and those you most need, that you will never find without seeking.

MISCELLANEOUS.

NERVES! NERVES!!
What terrible visions this little word brings before the eyes of the nervous.
Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration,
All state them in the face. Yet all these nervous troubles can be cured by using
Paine's Celery Compound
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The Debilitated
The Aged.
THIS GREAT NERVE TONIC
Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.
It is a Nerve Tonic, an Alterative, a Laxative, and a Diuretic. That is why it
CURES WHEN OTHERS FAIL.
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MISCELLANEOUS.
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Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.
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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending February 28, 1888.)

COTTON.

Low ordinary	8	@ —
Ordinary	8 1/16	— —
Good ordinary	9 1/8	— —
Low middling	9 9-16	— —
Middling	9 7/8	— —
Good middling	10 1/4	— —
Middling fair	10 5/16	— —
Fair	11 3/8	— —
Galveston middling	9 7/8	— —
Mobile middling	9 3/4	— —
St. Louis middling	9 7/8	— —

SUGAR.

OPEN KETTLE:		
Prime	4 13-16	4 7/8
Fully fair	4 13 16	4 7/8
Strictly Prime	5	— —
Choice	5	5 1-16
CENTRIFUGAL:		
Seconds	4 3/8	5 3/8
Pr. yellow	— —	5 13-16
Gray White	5 7/8	6
Off whites	6 1/8	6 1/4
Stan. Gran	6 3/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Head	5 1/4	5 7/8
Prime	5 1/2	5 5/8
Good	5 1/4	5 3/8
Fair	5	5 1/8
Ordinary	4 5/8	4 7/8
Common	4 1/4	4 1/2
No. 2	2 1/2	2 5/8
Rough	— —	4 85

FLOUR.

Choice	3 60	3 70
Fancy	3 75	3 85
Extra Fancy	4 15	4 20
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 35	4 40
Winter wheat patents	4 85	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 75	— —
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	60	61
Yellow	— —	60
Mixed No. 2	58	59
OATS:		
Western	39	39 1/2
Texas rust-proof	42	45
BRAN:		
₩ cwt	1 00	1 05
HAY:		
Prime	17 1/2	19 1/2
Choice	20 1/2	22 00

PROVISIONS.

PORK:		
Mess (Standard)	14 7/8	15 1/8
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10	11 1/2
Shoulders	7 1/4	7 1/2
Sides, short rib	8 3/8	8 3/4
Sides, long clear	8 5/8	8 3/4
HAMS:		
Sugar-cured	11 1/2	12
DRY SALT MEAT:		
Shoulders	6 20	6 3/8
Sides, short rib	7 3/4	7 7/8
Sides, long clear	7 3/4	7 7/8

GROCERIES.

COFFEE:		
Prime	17 1/4	— —
Fair	16 1/4	— —
Common	13 1/4	— —
BUTTER:		
Western Creamery	32	— —
Western Dairy	20	— —
Common	13	— —
LARD:		
Refined	7 1/2	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	11	— —
Cotton seed	32	— —
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	3 08	3 10
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 25
KROUT:		
Western, ₩ bbl	9 00	12 00
ONIONS:		
Louisiana	— —	— —
Western	4 25	4 50

BALING STUFFS.

BAGGING:		
2 lb	7 1/2	7 3/4
1 3/4 lb. per yd	7	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02 1/2	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	13	14
Southern	14	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	4	4 1/2
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 947 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

President Cleveland and party received an enthusiastic welcome in the South last week.

The fisheries treaty has been the subject of much comment. The President and Secretary Bayard receive much criticism, and some declare that the treaty is a disgrace to all American citizens.

The National Democratic Committee having met in the city of Washington, on February 23, has appointed Tuesday, June 5, at noon, as the time, and chosen the city of St. Louis as the place for holding the National Democratic Convention.

W. H. Gray, of Chicago, arrived in Richmond, Va., February 23, bringing with him the cash to make the first payment for the Libby Prison, which he will have removed to Chicago.

The North Carolina Democratic Executive Committee decided to hold the next State Convention in Raleigh, on May 15, and passed resolutions in favor of abolishing the whole internal revenue system.

A bill authorizing the removal of the quarantine station from Ship Island, Miss., and appropriating $45,000 for the purpose, was passed by the Senate, February 23.

Mr. W. W. Corcoran, the venerable philanthropist, died in Washington, D. C., February 24, aged eighty-nine years.

Martin Irons, the leader of the strike on the Missouri Pacific system two years ago, who has been on trial in St. Louis for three days on the charges of attempting to tap telegraph wires and obtain dispatches going to and from Jay Gould and Manager Hoxie, was acquitted on February 25.

Tilly's Hotel, in Shreveport, La., was destroyed by fire on February 26. The loss is estimated at $50,000. A commercial traveler perished in the flames.

The strike of the Brotherhood of Locomotive Engineers on the Chicago, Burlington and Quincy railroad was inaugurated February 27. The strikers may be replaced by ex-employees of the Reading railroad, Knights of Labor, whose places were recently taken by the Brotherhood during the strike of the former organization on the Reading road.

The steamer "Julia," was blown up in San Francisco Bay on February 27. The hull was burned to the water's edge, and engulfed with a number of passengers. Between thirty and forty lives are estimated to have been lost.

The Ragsdale House, in Meridian, Miss., was burned on February 27. Loss, $70,000.

The Henderson Steel Works, in Birmingham, Ala., which were completed a few days ago, made their first run February 27, and it was successful. This is the first steel ever made in Birmingham; and this test adds 25 per cent. to the iron ores of the valley.

FOREIGN.

Major Saunderson, the well-known Orange leader and member of Parliament for North Armagh, in a speech at Brighton, February 22, declared that as long as the men of Ulster had right hands to strike with, the Nationalists would never reign over them.

The Esercito Italiano calls attention to the massing of French troops on the Italian frontier and says the government is taking the necessary counter-measures and arranging to increase the militia and the cadres of the territory.

It is stated that Austria agrees with Russia in holding that Prince Ferdinand's presence in Bulgaria is illegal, but recognizes his election to the throne as legal

Italy is said to have declared that she will co-operate with England and Austria in any action they may take in regard to Bulgaria.

The fisheries treaty is denounced in Nova Scotia. Prominent members of the Liberal party denounce it as the almost total surrender of the fisheries to the Americans, while moderate Conservatives admit that it is at best disappointing.

Mr. Phelps, the American Minister, had a long interview February 22, with Lord Salisbury on the subject of the fisheries treaty, the text of which was before them.

Mr. McCarlan, member of Parliament, has granted his tenants a reduction of 55 per cent.

It is reported that the Prince of Wales, on the occasion of his silver wedding banquet, will announce the betrothal of Prince Albert Victor to his cousin, the Princess Alexandria of Greece, and the betrothal of the Princess Victoria to the Duke of Sparta, Crown Prince of Greece.

Dr. Mackenzie has been appointed successor to the late Sir George MacFarren in the Royal Academy.

Prince Louis of Baden, grandson of the Emperor of Germany, is dead.

It is reported that a syndicate of French, Belgian and Dutch bankers has advanced to Russia the sum of 830,000,000, refusing to grant a larger loan unless the Bulgarian question is settled peacefully.

Lord Salisbury, in a speech on February 25, urged the necessity of the Conservatives organizing in order to battle their enemies. He said the Conservatives had nothing sensational to offer Ireland; but the advice they gave her was based on scientific principles.

La Temps reports that England is negotiating with Turkey for the cession to England of Salonica and the Islands commanding the Dardanelles, England guaranteeing to the Sultan the possession of Stamboul with the immediate district, the Dardanelles and all the Asiatic provinces.

It is stated that the Porte has rejected Russia's suggestion that Turkish troops occupy Bulgaria.

Mr. Gladstone has written a letter to the electors of Deptford in support of Wilfred Blunt's candidacy for the House of Commons.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Notice.

The Brookhaven District Conference will be held in Summit, April 13-15. Bishop J. C. Keener will preside. The opening sermon will be preached on April 12, at 7 P. M. Brethren will please have their Quarterly Conference records at the first session of the Conference, Friday morning. Essays will be read during the District Conferences on the following topics: The Bible in the Sunday-school; Obligation of the Church to her Schools; Our Obligation to the Foreign Mission Work; Why We Should Support our Church Papers; Church Finances.

JAS. M. WEEMS, P. E.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
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Notice.

I have the following books on hand and for sale at forty per cent. below catalogue prices (purchaser to pay postage or express charges): Wesley's Notes on the New Testament; Summers on Baptism; Broadus on the Preparation of a Sermon; Milman's History of Latin Christianity.

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By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

Twenty-seven vessels under the auspices of sixteen societies are doing missionary work in various parts of the world.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
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The richest man in the world is said to be Tesing, of China, who is worth $1,000,000,000. At five per cent. the income is $50,000,000 a year.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen	Mar. 3, 4
Lecompte and Bayou Rouli (Tuesday)	6
Sugar Town, at Dry Creek	10, 11
Spr'g Creek, at Spr'g Cr'k C. G. (Wed)	14
Ada	17, 18
Montgomery	24, 25

B. F. ALEXANDER, P. E.

BELHI DISTRICT—FIRST ROUND.

Winnsboro, at Winnsboro	Mar. 3, 4
Oak Grove, at Oak Grove	10, 11
Richland, at Little Creek	17, 18
Lind Grove, at Lind Grove	21, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

The meeting of the district stewards will be held in the Methodist Church in Delhi, on Wednesday, March 7, at two o'clock P. M.

J. B. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Conshatta, at Conshatta	Mar. 3, 4
East Point, at Conshatta Academy	6
Red River, at Lindsley Chapel	8
Shreveport	10, 11
Caddo, at Greenwood	17, 18
Mooringsport, at Mooringsport	21
N. W. Caddo	24, 25
North Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. E. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Dryades Street, City Mission	Mar. 4
False River	11
Carrollton Avenue	18
Plaquemine	25
Algiers	Apr. 1
Louisiana Avenue	8

The New Orleans District Conference will convene, in this city, on Thursday, April 5, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

CHAS. F. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Sparta and Saline, at Sparta	Mar. 3, 4
Arcadia, at Arcadia	7
Minden, at Minden	10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

ROBERT RANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas	Mar. 3, 4
Leesburg	10, 11
Sulphur Mine	24, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Sabine mission	14, 15
Abbeville	21, 22

S. S. KEENER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Carthage, at Carthage	Mar. 3, 4
Faunlu, at Faunlu	10, 11
Marvin, at Marvin	17, 18
Westville, at Pleasant Hill	21, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian circuit, at Sukalipa	Mar. 3, 4
Meridian station (7 P. M.)	8
Lauderdale, at Lauderdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Hinnsville, at Old Scooba	31, Apr. 1
Leaksville, at Adamsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

R. D. SORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Anguilla	Mar. 3, 4
Rolling Fork	4, 5
Beechland	10, 11
South Warren, at Ashury	14, 15
Vicksburg	17, 18
South Vicksburg	18, 19
Providence	24, 25
Roxie	26, 27

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek circuit, at Lake City	Mar. 3, 4
West Jackson, at West Jackson	10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Robin	24, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City, at Magnolia	Mar. 3, 4
Providence, at Bahala Chapel	10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Hermon	24, 25
Holmesville, at Holmesville	31, Apr. 1
Topisaw, at Cooper's	7, 8

J. M. WEEMS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Bayou Sara, at Bayou Sara	Mar. 3, 4
Centerville, at Centerville	10, 11
North Wilkinson, at Mt. Carmel	17, 18
Amite, at Gloster	18, 19
Livingston, at Port Vincent	24, 25
New River	24, 25

JOHN A. ELLIS, P. E.

SEASHORE DIST.—FIRST ROUND.

Bethel, at Eminence	Mar. 3, 4
Mt. Carmel, at Santee	10, 11
Columbia, at Columbia	17, 18

T. S. WEST, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—SECOND ROUND.

Sallis circuit, at Pleasant Ridge	Mar. 17, 18
Richland, at Goodman	(Wed.) 21
West, at Midway	24, 25
Newtonville, at Macedonia	31, Apr. 1
Koseiusko station	1, 2
Black Hawk, at Black Hawk	7, 8
Carrollton and Greenwood, at Green'd	14, 15
Winona circuit, at Salem	(Fri.) 20
Winona station	21, 22
McCool circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Vaiden	(Thu.) 17
Ebenezer	19, 20
Belzoni	26, 27
Ethel	31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

R. P. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okalona station	Mar. 10, 11
Shannon, at Chesterville	17, 18
Richmond, at Mt. Zion	24, 25
Verona and Tupelo, at Tupelo	31, Apr. 1
Pontotoc, at Harmony	Apr. 7, 8
Saltillo, at Saltillo	14, 15
Buena Vista, at Concord	21, 22
Houston and Wesley, at W.	(Mon.) 23
Sparta, at Prospect	(Tues.) 24
Ebenezer, at Ebenezer	28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Oxford	Mar. 4, 5
Abbeville, at Liberty	10, 11
Grenada circuit, at Spring Hill	17, 18
Chapel Hill	24, 25
Charleston, at Harrison Station	31, Apr. 1
Carrollton, at Smith's Chapel	7, 8
Coffeeville, at Pisgah	14, 15
McNutt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Tocopola, at Pine Hill	10
Banner, at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapel Hill	19, 20

A. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. HONNOLL, P. E.

CORINTH DIST.—FIRST ROUND.

Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

A. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. BARCROFT, P. E.

The following is said to be the religious census of the world: Buddhists and Confucianists, 485,000,000; Roman and Greek Catholics, 272,000,000; heathens, 227,000,000; Mohammedans, 123,000,000; Brahmins, 120,000,000; Protestants, 109,000,000; Jews, 8,000,000.

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"The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for that company and the U. S. Government.

"I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. DR. HENRY A. MOTT, PH.D."

Late U. S. Government Chemist.

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Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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ONLY.

BY W. J. H. BRADLEY.

It was only a tiny seed at the first.
And its power I little knew;
But 'twas sown, and the germ from its prison burst,
And was nourished by sunshine and dew.
The germ of the past was a blessing at last,
In the bountiful harvest that grew.

It was only a twittering song that I heard,
The singer I could not see;
It had burst from a caged, but happy bird,
Yet it carried a lesson to me—
Our hearts may have cheer, though in limited sphere,
Whate'er our surroundings may be.

It was only a word by the wayside spoke,
And uttered with faltering breath;
But a soul from the slumber of sin it awoke,
And saved from the grasp of death.
As a sparkling gem in a diadem,
It shone in the Savior's wreath.

Go hopefully on in the work of the day,
Scatter broadcast the seed of the Word;
Sing thy song, though unseen; drop the word by the way,
And leave the results with the Lord.
Though but little at most—and with nothing to boast,
"What she could" will insure a reward!

In Memoriam.

MRS. ANNIE M'GEHEE DANDRIDGE.

BY W. T. J. SULLIVAN, D. D.

More than a passing notice is due the sacred memory of one of the noblest, truest women of these times. Mrs. Annie McGehee Dandridge, the elect lady, the earnest, humble Christian, the model woman, the genuine friend, admired and honored of all, passed from her work on earth to her reward in heaven on January 21, 1888. While the fatal pneumonia was dissolving this tabernacle, she was calmly, trustingly waiting for the message that should summon her to the "house not made with hands, eternal in the heavens." Her pastor, the Rev. E. H. Moon, writes: "I visited her several times, and prayed with her. From the time she was taken ill she did not think she would recover. She said she had no choice in the matter; that she was in the hands of the Lord, and she prayed for his will to be done. I buried her at Fredonia, beside her lamented husband and son, and in that quiet, secluded spot their bodies sleep together." Yes, "sleep together," not dead, for, "Whosoever liveth and believeth in me, shall never die." There, nearly twenty-six years ago, she had laid away the body of her only child, a noble, devoted son, brought fresh from the field of Shiloh to rest in a soldier's grave. That crushing blow swept from her the treasure and the hopes, so rich in the promises which his cultivated, Christian young manhood gave of an earnest, useful life. Scarcely had one year of this first deep sorrow passed over her bowed head, when an added bitterness came to her cup in the sudden death of the husband who shared her fortunes, and on whom she tenderly leaned for counsel and companionship. Hopeless night settled over all that she had cherished in the plans and labors of her home-life on earth. But earth had never been all to her. It was but the footstool of her God. He had given and he had taken away, and he was able to make all things work together for her good. Bereaved and desolate beyond the power of language to describe, she yet did not yield to the seductive sense of loss, but held it true in her soul that her departed were alive with God, awaiting the resurrection of the just. The Lord's truth and grace gave her inspiration and purpose to devote her remaining years to doing good to those that were left around her. Her sad experience was a religious training. The peaceable fruits of righteousness came from her sore afflictions. Covering her graves with the evergreen of hope, she turned with generous heart and busy hand to gather around her the young of her family, whom she might train and fit for the work of life. Her estate, distracted and imperiled by the fortunes of war, was held and managed with marked skill and success.

Hollywood, her ample and elegant forest home, was adorned with flowers and books and works of art, for the sake of the choicest influences for good to all who might breathe even a temporary life under that noble roof. Everything in the appointments and habits of the home showed the delicate tastes and strong religious force of this cultured Christian matron. The young lives that grew up there under her molding tuition, she has left as a stream that shall perpetuate the virtues of her own living. People of all ages felt the force of her great qualities, and held in deepest reverence the exalted purity of her unselfish character. She was not sectarian; she had love and fraternity for all Christians; but she was loyal and devoted to her own church. She was a Methodist from principle as well as training. The doctrines, usages and enterprises of her church were dear to her heart and had the liberal support of her hand. She was the life of the Woman's Missionary Society in her pastoral charge. Appeal and example from her so often saved the interests of her church from threatened failure. She was the preacher's friend. To her he was the servant of God, and her home his resting-place. To her pastor she was at once sister and brother. With tender sympathies and delicate intuitions she combined courageous enterprise and wise counsel.

Fredonia, the little country church where she worshiped, and where she gathered the young people into her Sunday-school class, can scarcely be identified without her name and presence. How much she has done with her own hands to keep the consecrated house in condition for comfort and worship! May the divine Master use her life to inspire other hearts and hands for this good work!

Mrs. Dandridge was born in Wilkes county, Ga., April 10, 1818, and came with her parents, in early girlhood, to Pontotoc county, Miss., whence they moved to Panola county. She was a member of a very large family connection, which has had a strong social and industrial influence in the State, her father being the late Mr. John S. McGehee, of Panola county, and the late Judge Edward McGehee, of Wilkinson county, being one of her uncles, both prominent in the business affairs and social life of the church of their choice. Mrs. Dandridge inherited the strong intellectual and practical qualities of her family, and possessed the advantages of wealth and literary culture. She represented the best type of our Southern womanhood. On August 29, 1839, she became the wife of Dr. Charles F. Dandridge, a practicing physician, a man in every way suited to her genius and tastes. Their wedded life of twenty-four years was one of singular happiness and prosperity, saving only the loss of their only child.

Mrs. Dandridge was a woman of strong convictions, ready and clear perceptions of the right, the true, the proper. Though charged with so much business, she loved knowledge, and the society of good books and literary people. She was engaged in the Chautauqua course, and was deeply interested in Montagle, where she had arranged for annual visits. In all her pursuits she was unselfish, seeking how she might help others to the enjoyment and profit of the best forms of life in this world, and how she might win them to the love of the Savior and his righteousness. Who that has known her is not thankful to God for the knowledge and for the influence of that lofty Christian character upon himself. She has ceased from her labors, but her works do follow her.

The Christian Home.

BY REV. W. B. LEWIS.

Mother, home and heaven are said to be the three sweetest words in the English language. Mother and home are associated together in our conceptions, and these are a type of heaven, the home of the souls in eternity. If I mistake not, the great need of these times for both Church and State are true Christian homes in which to develop character in the rising generation. Much depends upon the blood that courses through the veins of our children, and much depends upon the school in which they shall be educated; but much more depends upon the homes in which they are to be reared. It is, therefore, the imperative duty of those who are at the head of a family to establish and maintain a Christian home of the purest and best type.

A Christian home is one dedicated to the service of Christ, in which he is worshiped and over which he reigns. The father and mother of that home are both truly pious. Their daily walk and conversation are such as becometh the gospel of Christ. They have a good family government. It is mild and affectionate, but wise and firm. They never disagree in the presence of their children. All differences of opinion are reserved to be discussed when their children are absent. Their children are trained to obey them readily and cheerfully. The habit of loving obedience being thus formed in childhood, they make good citizens and good church members in their mature years. Family worship is never neglected in that home. If the father should come home from his business at night worried and wearied, and thus vulnerable to the temptation to omit it, the mother, in her wisdom and goodness, perceives her opportunity, and prepares the family, the table, the light and the books, and, in a gentle, assuring tone, says, "We are ready for prayers," and Satan is defeated. Those children attend Sunday-school, if one is accessible to them. They are regular and punctual. They always know their lessons. They never give the teachers or superintendent any trouble. They also attend church with their parents. Those parents know the value of the sanctuary, "with its living voice and solemn service," as an influence in forming the character and shaping the destiny of their children. The Sabbath is sacredly observed in that home as a day of rest and worship. The secular affairs of life are shut out on that holy day. The secular daily, if it comes at all, is laid aside 'till Monday. A little self-denial here may be necessary on the part of the father, if he is a business man, but he knows how to deny himself. The ADVOCATE comes regularly to that home. It is paid for, too. The father does not complain because it costs $2 a year. He knows it is worth twice that amount, and that it can not be published for less. His children read it, and become acquainted with the practical operation of the church, and interested in the various enterprises thereof. They are also supplied with good books. Each one who can read has his own Bible, and reads it. And no other book is admitted to the library that can not keep company with the Word of God. The father knows the value of good literature with children, and also the danger there is in a bad book in the hands of a reading boy. The pastor of the family is a frequent visitor to that home. He is always greeted in such a manner as to make him feel glad he came. They never turn the "pastoral gimlet," that horrid instrument that makes the heart of the pastor bleed in some homes. They are too polite for that. They never speak disparagingly of the pastor in the hearing of their children. When the pastor comes he always meets the children if they are at home. And he don't have to ask permission to have prayers. They propose it. If they feel the need of more of his influence in the family, they invite him around some time when all are at home, and thus facilitate his difficult pastoral work. There may be paintings, and music and social gatherings there, and many other things that add to the beauty and attractiveness of that home; but cards and dancing are excluded as schools of vice. The family life in that home runs "like crystal waters over shining stones." It is both beautiful and happy, and it is as sacred as the sanctuary and the Sabbath. The children of that home grow up to be strong in character. When they go out into the world, as they must do ere long, they carry with them the sweet memories of their child-life, and these are an abiding benediction and inspiration in after years. Give us Christian homes all over our land, and the church and country are safe. But who can tell what our future shall be if these are lacking? What a fearful responsibility that parent assumes who brings up his children without the silent and constant influence of a well-regulated Christian home! "Through wisdom is an house (household or family) builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches."

LAUREL, Mississippi.

The Young Preacher.

At Chicago recently the Presbyterians and Baptists held a love-feast, at which were present, besides some 600 members, all the pastors of each denomination. After a sumptuous banquet wit and wisdom flowed in post-prandial speeches. One of these we give below.

Dr. D. C. Marquis, of the McCormick Theological Seminary, said:

"The young preacher is in many respects a highly favored individual. In one particular, at least, his position is altogether unique, absolutely without a parallel among the occupations of men. His is the only calling, and he is the only person who, at the threshold of his career of active service, finds a premium placed upon his inexperience.

"In the other learned professions, experience counts for something. It has a value in the increasing confidence it commands and in the weightier influence it brings. The physician may have a struggle for it in the beginning. Waiting for patients is likely to prove a sore trial to his patience. But if he is industrious and faithful and true, he is almost sure to find his practice and his income increasing with his years. The lawyer has to win his clients by proving himself worthy of them. But when he has them, his bald head and his gray hairs only bind them closer to him and serve to increase the number and importance of them, instead of serving as a reason why clients should forsake him. The man who looks after the body, and the man who looks after the purse, may both of them be like Lazarus at the outset, but they both have a fair prospect of becoming like Dives at the close. (Laughter.) I mean, of course, like Dives in his earthly condition. But the man who looks after the soul can, from the very outset, begin to bank upon his youth and inexperience. He is all the more certain of position and employment just because he has no record to commend him or to handicap him. He starts with place to work and with promise of support. Instead of having to wait through weary years, as the lawyer and the doctor must do, before he can invite Daisy to come and share his home, the young preacher can build his home even before he begins his work, and it is considered the proper thing for him to bring Daisy with him when he enters upon his field. But though he has this advantage at the beginning, he finds it to be an advantage that doesn't grow as the years and the responsibilities increase. If he escapes the fate of Lazarus in the outset, he is pretty sure to come to it in the end. For although it stands to reason that advancing age and increasing experience ought to make his services more valuable, the very reverse appears to be true. It would seem that in caring for the body, and in guarding the purse, the people will be satisfied with nothing but well-grown beef; and the older it is, and the tougher it is, the better they like it. But in caring for the soul, they want nothing but the tenderest of veal, too young as yet to assimilate its food, and so near to the period of nativity that its bones have not yet begun to harden.

"I used to wonder why this was so, and, when I was somewhat more inexperienced than I am now, I used to denounce it as being utterly unreasonable and wrong. But experience has taught me that there is reason in it, whether it be right or wrong. And the reason I take to be this: that the young preacher, if he is possessed of the zeal and enthusiasm that every preacher of the gospel ought to have, will undertake and carry to a successful issue many an enterprise which a little experience would make him cautious about attempting. His zeal has not been chilled, as yet, by a wet blanket of indifference. His enthusiasm has not been curbed by snubs or criticisms or antagonisms. He believes in the truth he has to tell, and he believes in the cause he represents, and he believes that the church of God is as deeply interested in the truth and in the cause as he can possibly be. Believing thus, he strikes from the shoulder, and his very boldness carries him forward and enables him to lead the church forward where the caution born of experience would have stranded him. He has no hesitancy about preaching the most unpalatable truth, because he takes for granted the church believes it, and is joining with him in prayer that the Holy Spirit will make that truth to be the power of God unto salvation. I don't wonder, indeed, if the church should find a charm in the freshness of that conviction whose enthusiasm has never been chilled by disappointment in expected co-operation. The congregation enjoys it. It is splendid while it lasts. It awakens attention in the community; increases the attendance; rents the pews, and adds members to the church. Besides, the young man sincerely believes that the church is in hearty sympathy with every principle of Bible morality. He has a right to think so. That is the church's profession, and he, in his unsophisticated innocence, proceeds as though the profession were the fact. Accordingly, he plays the part of Paddy at the fair. He keeps his shillelah upon the whirl, and, wherever an evil shows its head, he hits it. That, too, attracts the attention of the public. It swells the congregation and rents the pews. As long as it is only 'Jones' that's hit, 'Smith' rubs his hands, and whispers, 'Sick 'em.' But, after a while, Smith gets a wipe, and then he and Jones both grow lukewarm, and presently the young preacher discovers that, in his advocacy of truth, and in his crusade against evil, he is practically alone, because he has gone beyond where the conscience and thought of the church is willing to follow him. He finds that if he would mould the church into a concentrated force, to be wielded in behalf of truth and right, he must consult the prejudices of Smith, and the preferences of Jones, and, although he may not do this to the extent of sacrificing a principle, or of yielding an iota of his own conviction of what is true and right, yet the very effort to conciliate acts as a curb to his zeal, and throws a wet blanket over his enthusiasm; and then he is a 'young preacher' no longer. (Laughter.)

"The young preacher has this further advantage. He thinks that the measures and the methods which he proposes to adopt are entirely new. Mother Goose's melodies are as fresh and as interesting and as novel to our children to-day as they were to the childhood of our grandparents, two generations ago. The method of catching birds by sprinkling salt upon their tails is just as real and just as attractive to the four-year-old of to-day as it was to the childhood of two centuries ago. And I do not doubt that five centuries hence, if the world should last so long, the children of that day will be prompt to do just what you and I did at their time of life, ready to march forth with salt in hand, to sprinkle birds' tails, in the vain hope of catching the birds, never questioning but that the method is entirely original and altogether new. (Laughter.)

"The young preacher of our time, just like his predecessor of the generations past, is a firm believer in the salt-sprinkling method. He may use a different quality of salt from that of the olden time, but he believes in it, and with full confidence he undertakes to use it. One grasps his handful of salt in the shape of a 'service of song.' Another, in the form of an 'historical lecture.' Still another adopts a 'Lyceum,' or a 'Chautauqua Club,' or a tableau, and all of them with the firm conviction that such sprinkling of salt will surely capture the birds and bring them within the influence of the truth. But he soon discovers that the world and the flesh and the devil are old hands at that business. On that line of operation they can beat him out of sight. If he is a wise man, it doesn't take him long to learn that so long as he puts his work before the public under the guise of attraction and entertainment, the devil can discount him a hundredfold. He soon discovers that he is only playing into the devil's hand, for the salt that he sprinkles only gives the birds a taste of that which Satan and the world can furnish in far greater strength and in far greater abundance. And when he makes that discovery and begins to see that his only instrumentality for winning men is the truth, and that the only power on which he can depend is that of the Holy Ghost—when he reaches that conclusion and begins to act upon it, then he is a young preacher no longer."

Christian, the background of your life, that against which the knotted outline of every trial reveals itself, is the light of the celestial city. What can you not endure if behind it spreads the eternal glory? If the great hope throws its illuminations of joyous color over all the western sky toward which you journey, how beautiful do the events of your life, even those which are commonplace, become against its divine screen of heavenly, many-colored light! Every believer may look at his life as set against this golden background of the heaven to which he hastes. The King's palace is just below the horizon. The glory of it lightens our western sky and streams far up toward the zenith!
—Mary C. Gates.

Christian Advocate.

THURSDAY, MARCH 8, 1888.

THE SECRET OF A HAPPY DAY.

Just to let thy Father do
What he will;
Just to know that he is true
And be still;
Just to follow hour by hour,
As it leadeth;
Just to draw the moment's power
As he needeth;
Just to trust him—that is all.
Then the day will surely be
Peaceful, and whate'er befall,
Bright and blest, calm and free.

Just to let him speak to thee
Through his Word;
Watching that his voice may be
Clearly heard;
Just to tell him everything
As it rose;
And at once to Him to bring
All surprises;
Just to listen, and to stay
Where you can't but miss his way—
This is all! and this to-day
Continuing if you shall rejoice.

Just to ask him what to do
All the way;
And to hear his voice, quick and true
To obey;
Just to know the needed grace
He bestoweth;
Every hour of time and place
Overfloweth.

Just to take thy orders straight
From the Master's own command,
Blessed day! when thus we wait
Always at the sovereign's hand.

Just to recollect his love,
Always true;
Always shining from above,
Always new;
Just to recognize its light,
All enfolding;
And to claim its present might,
All upholding.

Just to know "it is thy own,"
That no power can take away,
Is not this enough alone
For the gladness of the day?

Just to trust and yet to ask
Guidance still;
Take the training or the task,
As he will;
Just to take the loss or gain
As he sends it;
Just to take the joy or pain
As he lends it.

He who formed thee for his praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be filled for the same.

Just to leave in his dear hand
Little things;
All we can not understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.

This is all! and yet the way
Marked by him who loved thee best,
Secret of a happy day,
Secret of his promised rest.

—Christian Observer.

"The Blest Advocate."

BY MRS. L. CRARY SADLER.

Many write of the "dear old ADVOCATE," and "our ADVOCATE," but a friend, whom I have never met, says, in a letter to me: "I have known you a long time through the columns of the blest ADVOCATE." That sentence speaks volumes. It falls as the dew of Hermon upon one heart that has often been "cast down and disquieted" because of the lack of "tokens of good" that even the Psalmist of Israel prayed for.

"The blest ADVOCATE!" It has gone to that home, where it found a welcome from the mother and father and nine children. The ADVOCATE has been to them a comfort, a friend, a joy, a preacher, a teacher and a blessing. If it has been that in the home of which we speak, it has been so in many others; and yet there are many homes of Methodist families that never see the "blest ADVOCATE."

Meeting an old friend, I asked if he took the ADVOCATE. Laughing and nodding his head, he said: "Why, I could not do without it." His father had taken it from the beginning, and still lives to read it; and when he visits his seven children, who all have homes of their own, he finds "the blest ADVOCATE" at each home. But to enumerate the many facts of the good accomplished by the weekly visits of the blest ADVOCATE would be to write a book. The ADVOCATE speaks for itself in every family where it is taken and read. It not only speaks, but leaves its impress upon the minds of its readers. From quite an extensive field of observation, I can advisedly say that the children (in the homes where the ADVOCATE is among the *lares* and *penates* of the household) are more intelligent and refined than those who do not have this great educator. Like a photograph, as it were, of the mind in the faces and actions of those who read it habitually.

Several years ago a friend was showing me some photographs—most of them were of gay, fashionable and worldly friends of hers—when one attracted my attention, and I said: "That gentleman is not one of your society friends?" She asked "if I knew who it was." I had never seen it or the original before, but told her it was the picture of a Christian gentleman of the very highest type. She was much moved, and said: "That is the photograph of Dr. H. F. Johnson, of Whitworth College, and had belonged to one of the pupils that died there." As pictures tell the character of a person, "the blest ADVOCATE" photographs the minds of its readers.

The Agony in the Garden.

MR. EDITOR: "Gilderoy's" view of the cause of the agony in the garden I could not entertain for a moment. To my mind the very thought of the infinitely perfect Deity *suffering* is horrible.

Bro. Oats gives as a cause that which, to my mind, is wholly insufficient. For him to have endured such agony, either because of the character of the death he was to die or because of separation from friends, is to say he was wanting in fortitude possessed by the thieves who were to die by his side, or by men generally. I really think Bro. Newsom is exactly on the right line. If the preacher, as he enters the pulpit, could realize that certainly upon his preaching at that hour the salvation or damnation of some soul depended, how his agony would increase! But suppose, instead of seeing that the interests of one soul depended upon his preaching, that the interests of all the souls of his congregation thus depended, how his agony would increase! It was the realization that the salvation of all souls depended upon his death that caused the Savior's agony. Bro. Newsom is also right in saying that this realization came through the revelation of the divine to the human nature. This revelation was not made till necessary; hence the agony came just at that time. I thank Bro. Newsom for his views, and especially his illustration.

Yours truly,

J. D. CAMERON.

WEST POINT, Mississippi.

Week of Prayer and Self-Denial.

Brethren of the North Mississippi Conference:

Let every pastor faithfully observe the week of prayer and self-denial. Urge self-denial as an indispensable condition of discipleship. On circuits let all the Sabbaths in April be devoted to this interest, and a collection taken at the close of every service. The results of the week depend on the interest the preachers manifest. The responsibility of failure will be upon the pastor. Then let me beg every one of you, in the name of the Master, to observe the week. It will be a blessing to you and your charge.

Let presiding elders follow the example of Bro. R. P. Mitchell, of the Winona district, and urge their preachers to do what they can to make this movement a success throughout the North Mississippi Conference.

J. W. PRICE,
Pres. Conf. B'd Missions.

Mansfield Female College.

MR. EDITOR: We have been comfortably quartered in the college for one month, and the weather has been—I will not say, bad, but unfavorable for getting out, yet favorable for staying in, so that we have had a good opportunity of seeing the internal working of the college.

The school is not large, but respectable—respectable in numbers and excellent in quality. With Dr. Grace at the head, and a competent and faithful faculty, the work of training the minds of the young ladies is quietly and constantly carried on from day to day. There is a larger number of music scholars than usual in proportion to the number of pupils. We learn that there will be a goodly number of graduates at the close of the present session as there has been for several years past. The boarding department is successfully conducted by Prof. Huddle and wife. The buildings and all the appurtenances thereto belonging are in a healthy condition. The college is out of debt, independent of the world and self-sustaining.

Mr. Editor—as old-fogy as it may seem to many of the readers of your excellent paper—I always entertained a sort of pious contempt for an enterprise which was not self-sustaining. The college is on as firm a footing to-day as it ever was, and needs no co-educational interference to save it. Perhaps no community ever felt more indignant—not to say, outraged—than this when they heard that it was proposed at the last Annual Conference to make it a mixed school. The time has not come for that yet with this college and community, if we are to judge from the expressions of the people. There is no institution in the land—other things being equal—that is doing more benevolent work than this. Many a poor girl has received a college course here who would have lived and died without it, had it not been a gratuity. The people might afford to, at least, to talk for it. Sam Jones never uttered a truer saying than when he said any institution can be talked up or talked down. Let a community get in the habit of complaining, fault-finding and berating their schools or churches, and, if they prosper, they do it in spite of circumstances. The traveling preachers of the Louisiana Conference can well afford to talk this college up, as it proposes to give their daughters the benefit of the entire literary course, and then throw the music in, which no other president has ever consented to do, and which no other one ever will do, because they can't afford it.

Mrs. Cooper, wife of Rev. Silas Cooper, is here with her little daughter, who has entered college for the session; also Bro. Fred White has moved here to educate his children.

Bro. Christian Keener and wife are here in good health and spirits, and have commenced their church work with a commendable zeal, with good prospects ahead.

J. P.

MANSFIELD, Louisiana.

A Storm at Vancleave, Miss.

MR. EDITOR: On my return to my work I was received by the people with many expressions of gratification, and many good things were sent to the parsonage as tokens of appreciation, which finally culminated in a considerable storm, a few nights ago—not of wind and rain, but of the fat of the land in considerable quantity. From donations done we have received about forty dollars worth of groceries. I can not express my appreciation for the multiform kindness of these good people. May God reward them!

Your brother,

J. J. LOVETT.

FEBRUARY 29, 1888.

From the Work.

EMORY CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I am at my post of duty with my work fully in hand. I have made two rounds, and find that my predecessor, Rev. J. H. Brooks, has left the work in fine condition. What a privilege to follow such a man!

Our first Quarterly Conference has been held. The presiding elder was with us, and preached a good sermon, which was well received. But the falling sleet and cold day kept us from having services on Sunday.

Last year this circuit paid up everything in full except the salary of the preacher in charge. Only a small deficit. We have raised about $175 for repairing churches, and about $230 to complete a new church at Red Banks. One hundred dollars of this is borrowed from the Church Extension Fund.

We feel very much at home with the people here. We hope for a good year.

O. L. SAVAGE.

SPRING CREEK CIRCUIT.

MR. EDITOR: As I have never written a letter for the ADVOCATE, I will write one this morning. We arrived on this work about three weeks ago, and found no house suitable for a minister to live in; but we did find some of the best Methodists in Louisiana. The next day after my arrival we commenced to agitate the "parsonage" question, and now, Mr. Editor, we are actually *living in a "new parsonage"* just built. It is not complete yet, but soon will be.

Doctor, you just ought to come out here this summer to our camp meetings. We have two camp grounds on this work. I know you would be pleased to meet these brethren, for they are every inch Methodists. As this is my first letter, I will be brief. Yours in Christ,

W. H. HILL.

BEAR'S BRIDGE, Louisiana.

GREENVILLE, MISS.

MR. EDITOR: The special revival services continued twenty-three days. But the good work goes on with power. Six more joined yesterday by profession, making twenty-eight since Christmas, 1887; several of them by letter. The entire membership revived and moving forward. I will write you more fully next week. Pray for us.

Yours fraternally,

J. A. BOWEN.

M'COMB CITY, MISS.

MR. EDITOR: I have just closed a delightful meeting at this place. We have had ten accessions by profession and nine by certificate. The greatest blessing, perhaps, was to the church. I feel that our Methodist Zion has been greatly strengthened in faith and zeal by the meeting. We would have protracted longer and accomplished much more, I am sure, but for the almost incessant rain for the past few days. We were rained out.

Bros. Weems and Keen kindly assisted me.

Fraternally,

T. W. ADAMS.

FEBRUARY 21, 1888.

WESSON, MISS.

MR. EDITOR: We have "cleared the decks" at Wesson and Beauregard, and have cash and the very best of subscriptions for Bishops' salary, ministerial education, foreign and domestic missions, and Conference and church extension collections, with more to follow. Salary of the preacher in charge has been increased. We are steadily moving forward to the grade of a first-class station. Fifteen accessions since Conference.

T. L. MELLEN.

FEBRUARY 27, 1888.

CARROLLTON, MISS.

MR. EDITOR: Please announce that McNutt and Sunnyside station, Grenada district, North Mississippi Conference, has forwarded to me five dollars, thus making Sister W. S. Shipman a life patron of "The Preachers' Wives' Loan Fund." The money goes to Dr. Morton at once. This is the second charge in North Mississippi to respond. I urge our sisters to respond at once to this call.

MRS. EVA B. BINGHAM,
Treasurer.

FEBRUARY 24, 1888.

The Young Preacher Dwarfing Himself; or, Putting together "Knock-Down" Sermons.

To the Editor of the Evening Post—

SIR: A Methodist Bishop was talking with some elderly friends, the last week in November, 1887, of the high average of efficient ability in the —— Conference. The Bishop had known the Conference a long time, and many of its members were considered in a kind appreciative spirit. Some were talked of who thirty years ago were men of might, some of them having entered into rest, a few of them still waiting. A half-dozen or so between forty and sixty were spoken of as strong thinkers and men of power. Some talk followed concerning men from forty and under to the beginners. All agreed that the average for the younger men is higher than it was with men of the same ages a generation ago. A question was raised that was not settled to the satisfaction of anyone in the company: Whether the younger men give promise of growth to the full stature of the mighty ones who are gone and are going? It was naturally suggested that some of them, were the average what it was when these great old men were boys, would be counted among those who would grow to greatness. But it was plain enough that this view did not satisfy even the brother who offered it rather as an inquiry than a statement. One of the company ventured the notion that no matter how many young mastodons there may be, the bones will declare the species. In weighing the opinions advanced in the conversation referred to, a good deal, perhaps, should be set down to the fact that the youngest of the company was no longer young.

But the questions brought up in that conversation return to this writer and demand further reflection. The subject grows in importance and difficulty as it is thought upon and turned about. One should not be over-positive about such matters. We forget many of our younger days who were only commonplace—they were always the majority; we can not be sure of our prognostications concerning the young men about us to-day. Perhaps, we do not know them as well as we think; the man past fifty may even misjudge his younger brother.

This writer will do the young men justice, if he can. Some things are tolerably clear. To begin with, the younger men, for the most part, are better educated, better read, and better informed as to what is going on in the world than their fathers in the ministry were at their ages. They touch life at more points, and are in completer sympathy with it. Their views have been tempered by wider travel and intercourse with men. They can hold their own in more conversation circles. The young ministers of our time may not be more zealous, but they know the methods of church business better and work with more system. Many of them are "diligent in business, fervent in spirit, serving the Lord;" they are consecrated and successful.

But are they sending their tap-roots deep down into the ground where the springs of water never fail? Will they grow to stand among the great cedars of Lebanon when they, too, belong to the past?

We are getting at the matter rather vaguely, it must be admitted, but the subject is itself ill-defined and hard to hold in the grasp of positive convictions: one may feel a strong persuasion without certainty and be mistaken after all.

If we should conclude that, with the admitted higher average, there is lack of material for the making of first-class men, we can not be content without seeking explanations. If there is scarcity of young timber of the sort that may grow to be great trees, there are, of course, remediable conditions that enter into the case. For it can not be that nature is exhausted; a man believing in God, and, therefore, in progress, can not rest in the pessimistic notion that life is deteriorating into degeneracy. The race is not undergoing a dwarfing process; such a view we must withstand to the utmost. It is too horrible; it means ultimate extinction.

It would be rash to seek the explanation—assuming the lack of potential greatness of which we have been thinking—in the "schools of the prophets." There are not only more of them—they are doing better work than in former days; they not only teach more—they do it with more thoroughness. Compare —— College in 1858 and 1888; the course of study is broader, the corps of teachers more capable now than in the old days. After leaving college, the preacher of to-day has, it seems, every advantage of his father and grandfathers when they began. The preacher of forty years ago had no such apparatus as the "pastor's study" contains to-day. The young preacher of 1888 has a "kit of tools" the beginner of a past generation could not have used; of some of these many implements he would not so much as have known the use. Possibly the trouble—if there be a trouble—is just here: the young man may have too many implements.

Let us visit the bright young man who fills the pulpit in the little city of ——. He is entering his sixth year of service, and should begin to show his real quality and to indicate his possible power. His sermon last Sunday was admirable after its kind. It was free of faults; it was not sensational, not sophomoric, nor flippant, nor loose in arrangement. Nor was it a "pun" on a word in the text. It did not offend good taste, nor grieve the spirit of reverence. It was clear enough and bright enough; what he said was true and interesting. It did not tire the people with its length, nor weary them with any conscious effort to take it in. The people spoke well of it as they went home, and he will almost certainly hold his congregation till his "four years" are out if he will add to his preaching the charm of timely hand-shaking and the attractions of a gracious and sympathetic pastorate.

But the sermon yesterday did not satisfy the more thoughtful of his hearers; they had a feeling that he should have gone deeper into his subject and deeper into them. There was a half-nervous feeling at times that his grappling-irons were slipping. This deeper work the young preacher can not do now; with his methods he never can. A Methodist Bishop's talk started these reflections about the young men of —— Conference; they apply as well to the beginners in other than Methodist pulpits.

We have reached the young pastor's study, and we will consider his case in his workshop. There are many books here, and enough of strong books for his needs; the old masters are not lacking. But these great books are not the well-thumbed volumes. Our young minister is not so far "gone from original righteousness," in mental as well as moral habits, as to steal sermons, or to depend out and out on those snares for lazy men, well named "Skeletons of Sermons." But here are "Homiletical Monthlies" of all sorts and from all sources. They are the young preacher's chief joy. His sermons, if not ready made, are too easily and quickly made to be well made. Such a preacher makes one think of the furniture dealers who order from the makers what they call "knock-down wardrobes," or other things. They come in sections, matched and ready to be "put up." Cheap hands, with easy work, unpack the pieces and put them together, but this is not making furniture. After a long time such work becomes so utterly mechanical that it is done without thought; after that the man who does it can do nothing else.

Our young preacher has good skill in putting together the "knock-down" sermons that come to him month after month. His peril is that, when he is forty and more, he will have a warehouse full of sermon lumber; when the fire of youth begins to cool he will find that even his skill in putting the pieces together will begin to fail him, and his skill in getting out the pieces from the live timber of unbroken forests will be clean gone.

We need not mince matters; our young preacher does not do enough thinking on his own account. He will promptly deny the charge, and in perfect sincerity—he does not yet know what thinking is. He has been making up sermons; he should have been digging down to the roots of great questions, not that in his preaching he may seem to be profound to those who do not understand him—"this also is vanity"—but he must dig deep that he may be a man. When he "becomes a man he can put away childish things"—among them ready-made discourses that make the best people weary with their commonplace. The great men of the past dug for their best things, and they grew into greatness by their digging. They grappled with the greatest truths of the gospel and the greatest laws of life. The sweat of mental toil was upon them; they endured parturition pangs. So were they counted worthy to be teachers of men.

Other thoughts press themselves upon the attention of one who knows something of life in considering the case of the young preacher who is dwarfing himself, to say nothing of his hearers. It is enough to mention them now. He has discovered that those of his people who talk most love best the preaching that surprises by its novelties. He has unluckily formed the habit of looking over the Monday papers for notices; he is pleased when the reports are full and the comments laudatory; he is unhappy if his sermon is overlooked; he is vexed—to state it mildly—if there is an undertone of disapproval. Presently this young minister will be clipping all "notices" and preserving them in scrap-books. Among his helps to sermon-making he will hunt for themes and materials he thinks most likely to win newspaper attention. Soon the itch of praise will seize upon him; mere professional ambition will dominate him; he will fall into such mental and moral habits that his vocation will be sunk in his profession. Then the end will not be far off.

ORANGE.

THE CEDARS, January 26.

The soul that contains divine grace is the Lord's flower house. It is his blooming garden, fenced about and covered over. The snows of winter may fall; the frosts may flake the fields with the white of death; the piercing cold may bind creation in its glittering manacles; yet the plants put forth their beautiful blossoms in the greenhouse. So with the person that lives in the love of Jesus Christ. The surface of the sea may be tossed with billows, but the pebbles lie quietly at the bottom; troubles may rush over the limitations of the believer, but the pearls of true grace are undisturbed in the depths of his nature. The eagle can soar above the storm; so can the soul on the wings of hope. The whale can descend below the angry waves; so can the soul in resignation. The safe can preserve its treasures in the fires; so can the soul through patience. The oak can gather nourishment from the leaves stripped from its boughs by last year's storms; so can the soul gather strength from every distress through which it passes. The river can bear down or pass over any obstruction cast in its way; so can the soul by its heaven-given power.—Christian at Work.

A Protecting Providence.

John Knox, the Scotch reformer, had many enemies, who sought to compass his destruction. He was in the habit of sitting in a particular chair in his own house, with his back to the window. One evening, however, when assembling his family, he would neither occupy his accustomed seat, nor allow anybody else to do so. That every evening a bullet was sent through the window with a design to kill him. It grazed the chair he usually occupied, and made a hole in the candlestick.

It is related of Augustine that he was going on one occasion to preach at a distant town, and took a guide to direct him on his way. By some means the guide mistook his way and got into a by-path. It was afterward discovered that a party of miscreants had designed to waylay and murder him, and that his life was saved through the guide's mistake.

Charles of Bala was once saved from death by what some would call a foolish mistake. On one of his journeys to Liverpool his saddle-bag was put into the wrong boat. He had taken his seat when he discovered it, and had to change at the last minute. At first he was vexed and disappointed, but he afterward learned that the boat in which he intended to go was lost, and all its passengers drowned.

Howard, the philanthropist, was once preserved from death by what some would call mere chance, but which was no other than a special Providence. He always set a high value on Sabbath privileges, and was exact and careful in his attendance on the means of grace. That he might neither increase the labor of his servants, nor prevent their attendance on public worship, he was accustomed to walk to the chapel at Bedford, where he attended. One day a man, whom he had reproved for his idle and dissolute habits resolved to waylay and murder him. That morning, however, for some reason or other, he resolved to go on horseback, and by a different road. Thus his valuable life was preserved.

The Rev. John Newton was in the habit of regarding the hand of God in every thing, however trivial it might appear to others. "The way of man is not in himself," he would say. "I do not know what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I go down Lothberry, or go through the Old Jewry; but the going through one street and not another may produce an effect of lasting consequence. A man cut down my hammock in sport, but had he cut it down half an hour later I had not been here, as the exchange of the crew was then making. A man made a smoke on the sea-shore at the time a ship was passing, which was thereby brought to, and afterward brought me to England." —The Quiver.

The Pre-eminence of Christ.

Christ is pre-eminent in the element of pity. Take, for example, the general influence of Christianity upon the world in the relations of men to nature. Superstition has been one of the great curses of the race. The terrors of a perverted imagination among the heathen are most pitiful as described by those who have mingled with them. Nature's rude forms for expressing energy, the stormy snow, wind, hail, the earthquake—all these are clothed with imaginative terrors that increase tenfold the fear which naturally may be associated with them. Even nature's milder forms the unchristian peoples clothe with terrors. The depths of the forests are peopled with grim and vengeful spirits, waiting at every turn to torment or destroy man. Night brings deeper horror, and its shadows and dim shapes are distorted by superstitious fears into dragons and gorgons, dire. On every side hateful and hostile deities wait under cover of night to prey upon human beings. Cowering over their camp-fires, or huddled in their huts, these victims of superstition shiver at every sound of the wind among the forest trees, at every voice of a night bird, or night beast, or insect of the night, or failing branch, or rustling leaves, all which seem to them the voices of monsters equally dreadful whether demons or deities. Christ's pitiful heart brought deliverance from this wretched bondage. Christ teaches men to look out upon nature with a fearless eye, regardless of those malign and haunting spirits invoked by superstition. Christ bids men see in every force and form of nature a manifestation of God's taste and power and wealth of love toward the children of men. Sweeping a hand around the whole horizon of creation, the genius of Christianity exclaims, "This is the studio of the Divine Architect, our heavenly Father! This is our Father's workshop; here 'the Father worketh hitherto.'" Not a sparrow falls without your Father. His hand is seen and felt in "preserving and governing all his creatures and their actions—*all* his creatures, from an ant to an elephant, from a diatom to immortal man!"

Surely it is Christ and the development of the Christ-spirit as voiced in the Christian science which have enabled men to look upon the natural world with the eyes of the poet of "The Season."

* * * * * * *

One day last week, while making a birthday visit to a friend, I noted among the little tokens sent by loving hearts to commemorate the occasion, a picture which much interested me. It was intended to illustrate a motto taken from Mrs. Browning's verses: "Round my restlessness his rest." On one corner were painted branches of a tree from which the leaves were being stripped by the wind, and driven in confused orbits. In the sky were clouds fretted, broken, and whirling in circles, while birds were beating against the storm with laboring wings. On the other side of the picture the clouds were stretched into those striate bands which mark the glory of a quiet sunset, and home-flying birds were skimming across the placid sky. Not a token of storm or commotion was visible in that horizon. On the one side, among the emblems of commotion and storm, the artist had painted the words, "Round my restlessness." On the opposite side across the peaceful clouds of the quiet evening sky were painted the words, "His rest." Yes:

> "The little birds sang east,
> And the little birds sang west.
> And I smiled to think God's greatness
> Flows around my incompleteness,
> Round my restlessness His rest."

Restless, troubled soul, hear the lesson of this parable. Open the gate of your being and let the infinite rest of God flow into and possess you. Then shall come to you a poise of spirit, a quiet of conscience, which your life has not yet known, and, with all that, a hope of heaven which will permit you to sing as you have never sung before:

> "There shall I bathe my weary soul
> In seas of heavenly rest,
> And not a wave of trouble roll
> Across my peaceful breast."

—The Philadelphian.

The Time in Which We Think.

One of the most beautiful applications of electricity which has of late been made is its use in the study of psychological phenomena. And why, indeed, is not the subtile power by which time and space are being annihilated, and human labor rendered less irksome, the most proper agent to assist man in the study of the facts of his own consciousness? In an elaborate article in the Nineteenth Century, Dr. J. McK. Cattell gives an account of the time measurements of thought made by means of the line drawn on a rapidly moving surface by a pen attached to the prong of a tuning fork vibrating at a constant rate by means of electricity. By a delicate apparatus constructed on this principle duration of time may be measured to the one ten-thousandth of a second. The writer above named has found that the process of thought varies in its degree of rapidity in different individuals, children and old persons thinking slower than people of middle age, ignorant persons thinking more slowly than educated persons. In this way he also found he could measure the time it takes to perceive, that is, the time which passes from the moment when the impression reaches consciousness until the moment at which we know what it is. In his own case he found that it took 1-20 second to see white light, 1-10 second to see a picture, 1-8 to see a letter, and 1-7 to see a word. It takes longer to see a rare word than a common word, or a word in a foreign language than in our native tongue. It even takes longer to see some letters than others. Will time, or time taken up in choosing, can be measured. It takes 1-13 second to judge between blue and red. To recall the name of a printed word takes 1-9 second, to a letter 1-6 second, to a picture 1-4 second. It takes less time to remember the name of a familiar word than of a letter, though it takes less time to see the letter. The time of remembering can be measured. It takes 1-4 second to translate a word from one language to another when you are familiar with both. It takes 1-20 second longer to translate a word from a foreign language to your native tongue than it does in the other direction. We can think of the name of the next month in half the time we can think of the last month. It has been demonstrated that sensation does not travel through the nerves to the brain so fast as has been supposed. Its speed is not much greater than sixty miles an hour.—Light and Heat.

Coming to Close Quarters.

Five minutes' private, personal entreaty will often accomplish more in winning souls to Christ, than five months' public preaching. Close action is effective. A pistol at a man's breast is more dangerous to him than a hundred cannon thundering at him two miles away. The preaching may mean anyone or no one in the crowd; but when you talk to me, you mean me. David might have listened calmly to long exhortations and pious counsels without number, but Nathan's "Thou art the man!" cut him to the heart and brought him to his knees. Preaching often runs all around men and all over them, like a bucket of water sprinkled over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a funnel, and pours them full of water.

"But I do not know how to talk to people personally about Christ and salvation." Then learn. Confessed ignorance is a good preparation for learning. How will a man know anything unless he is taught? You can talk to people about rain, sunshine, crops, weather, fashion, fires and news of the day—"out of the abundance of the heart the mouth speaketh"—why not read God's Word, pray for his Spirit, and pour out that which burns within?

Study your own heart. Know yourself, and you will know others. Talk to others as you used to wish some Christian to talk to you. Seek God's direction. Speak when he gives the word, and wait and pray till it comes. Do not talk when you have nothing to say, nor bore people with endless exhortations and dry disputes. Observe, think, pray and act.

"Yes, but it is such a cross." Ah, you *do know how* to do it, but are *not willing to try*. Well, the rod is heavier still, and the rod may yet make you love the cross. You must learn to bear the cross if you would be Christ's disciple. A word spoken for Jesus may cost you a momentary struggle, but it may also win a soul to God and open to you a well-spring of joy. Try it.—H. L. Hastings.

"A Word to the Wise Is Sufficient."

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Said Mr. Joseph Cook in his Boston lecture the other Monday: "The nearly one thousand million dollars paid annually to retail dealers in liquor in the United States might far better be cast into the sea. The indirect economic damages of the liquor traffic in the manufacture of paupers, criminals and madmen are ghastly in their enormous and permanent total."

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Arr. Chattanooga	8:30 a. m.	6:10 p. m.
Arr. Junction City	2:50 p. m.	2:25 a. m.
Arr. Lexington	4:15 p. m.	5:15 a. m.
Arr. Cincinnati	6:40 p. m.	8:40 a. m.

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Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Adalia	9:00 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	3:30 p. m.
Lve. Tuscaloosa	12:40 p. m.	5:45 p. m.
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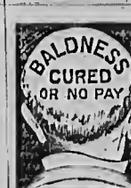

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THURSDAY, MARCH 8, 1888.

Briefs.

Why is it that we think so much of the *gifts* God bestows and so little of the *giving* by which they come to us? We could not have the gifts without the giving, and, yet, as a rule, the gift is enough and the giving is nothing. Why should we not look back of the gift to see the giving, and beyond the giving to behold the Giver? Alas! for our short-sighted ingratitude!

This clipping from an exchange is very suggestive to the readers of the ADVOCATE who are possessed of money:

Dr. J. M. Holland relates that after the Chicago fire three friends met, two of whom had been burned out of house and home and the immense accumulations of successful lives. One of the unfortunates said to the other two: "Well, thank God, there was some of my money placed where it could not burn;" saying which he turned upon his heels cheerfully, and went to work at his new life. His brother in misfortune turned to his companion, and said: "That man gave away last year nearly a million of dollars, and if I had not been a fool, I should have done the same thing."

And this, on the same subject, from F. W. Robertson, is commended to the same readers:

Many a Christian do you find among the rich and titled who, as a less encumbered man, might have been a resolute soldier of the cross: but he is now only a realization of the old pagan fable—a spiritual giant buried under a mountain of gold. Oh! many, many such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them.

This item from the Interior may set some of our readers to pondering over some curious matters: "Official documents show that of the $318,147 annually paid by the government for the education of Indians in contract schools, the Roman Catholics, who compose about one-seventh of our entire population, receive $176,592, or more than one-half the entire amount; while the non-Catholics, composing about six-sevenths of the same population, receive only $141,555. Commissioner Atkins is reported to explain this by saying that the Catholics receive the most because they ask for the most." Keen-scented and sharp-eyed Jesuitism is recognized in all such transactions.

What a full armory the Christian minister has to draw his weapons from, and what wonderful weapons they are, by use of which the minister commends himself and his work to men's consciences! Read Paul's catalogue of them: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in strifes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." By all these the minister is to *approve himself* to God and men!

The Editor Abroad.

And why should not an editor pick up his grip-sack occasionally and hie him to "green fields and running brooks," of which rural poets sing so sweetly? Why should he, above all others, confine himself, perpetually to the cares and distractions and worriments of the editorial office, and subject himself forever to the ills that editorial flesh is heir to? Why should he sweat and tug with his brain and scratch with tired pencil and read manuscripts, unreadable to ordinary mortals, and chip and paste, and fume and fret over unreasonable correspondents, when, by a little persuasion, he can induce an uninitiated brother to take his place for a month or two? I once saw one of the great preachers of the South, who had been given the first place on a program of exercises commemorating the centennial of the greatest movement of modern times, get up before an immense audience, and say: "I never knew what true eloquence was until I persuaded Dr. S. to take my place on this program;" and then he very gracefully introduced Dr. S. So my condition and appeals, both most eloquent, have persuaded a good Doctor to try the editorial chair, while I run away to smell the opening buds and listen to the sweet songs of the birds, and quaff the healthful atmosphere of beautiful, sunny, spring days in the country. I am fully persuaded that I shall never get rid of the desire to be in the country in spring-time. It is an annual homesickness that comes as regularly as the sun crosses the vernal equinox. The bursting of the buds and blooming of roses in the city gardens have the same effect upon me that the notes of the Alpine horn have upon the Swiss soldiers in a foreign land. Those notes call up memories so tender that the rough, hardy mountaineer soldier is so affected by them as to render him unfit for duty. So when spring-time comes, to me there invariably comes the yearning for the country and a distaste for city life and work that renders both a "burden grievous to be borne." And what made the matter worse this time is the fact that since the last spring-time I have been subjected, almost without intermission, to a wearying, worrying and, at intervals, harrowing pain, for the relief of which the city *materia medica* has been exhausted in vain, and all the laws of therapeutics set completely at naught. My departure from the dreary drudgery of office work was *hastened* by the ready acceptance of the editor's chair by the kind Doctor aforesaid; and it was *gladdened* by a good brother who, having heard of the editorial desire and intentions, placed a roll of greenbacks in my hand, with the remark: "Allow me the privilege of paying your board for two or three months." And he was allowed. That brother's name is not to be written in such a small place as the columns of this ADVOCATE. It is, no doubt, "written in heaven;" and this good deed, just at the right time, has sprinkled that name with a perfume which renders it "a sweet-smelling savour" to him who said that even a cup of cold water given in his name would in no wise be without appropriate reward.

Just one night's run from the city brought me to my destination. How short a time sometimes suffices to fill up the desire that has lain in the heart for years! That twelve hours' run garnered into fruition the wish of twenty-five years, and yet the accessories to that wish—those circumstances which were to render its accomplishment a joy beyond all earthly joys—can now never be realized. The "full fruition" will be realized only on the other shore, "where friends shall meet again who have loved."

Here I am in the country in spring-time. No "car rattling o'er the stony street," no deafening noises, no hurrying crowds, no anxious countenances, no miserly graspings after "sordid pelf." The humdrum of exacting toil, the fierce lash of business routine, the excitement of questionable pleasures invade not the precincts of these sacred solitudes. Here the heaven is bending its "body of clearness" and kissing the earth with its smile of sunny beauty, and the tips of every tree and bush and shrub and spire of grass swell with a gladness that throws off the winter attire and unveils emerald gems flashing in every direction. The birds of the forest are breaking the long silence of winter with notes of a truer joy than any caged canary ever poured forth. There is nothing like freedom to inspire a glad song, even in a bird. The cattle greedily crop the first tender grass as if it were the sweetest morsel that bovine jaws ever crunched. The lambkins frolic the sunny days away in the open glade, while their sober sires and staid mothers lie on the little hillocks, chewing the cud of a deep satisfaction. The domestic fowls are crowing and cackling for joy that the spring has returned, and laying plans which, when carried out, will enable the good housewife to set before her preacher a most savory dish of chicken pie! Alas! for the stomach of the brother who eats a city chicken pie!

And, then, these woods! Oh, these "darkling woods" where, amid "the cool and silence," a man may muse and ponder and "offer solemn thanks and supplication" to the Great God! Who would exchange worship in such a place for worship where the lofty, man-built vault "gathers and rolls back the sound of anthem"? Who would exchange the "gray old trunks" with their "mossy boughs" and "green tops," with their inspiration of the thought of boundless Power and inaccessible Majesty, for any temple that human hands can rear?

> "Ah! why
> Should we, in the world's riper years, neglect
> God's ancient sanctuaries and adore
> Only among the crowd and under roofs
> That our frail hands have raised? Let me, at least,
> Here, in the shadow of this aged wood,
> Offer one hymn; thrice happy if it find
> Acceptance in his ear."

This grove of mighty oaks is a fitter shrine for humble worshiper to hold communion with his Maker than any cathedral can possibly be! Their "venerable columns—massy, tall and dark"—speak more eloquently of "goodness, strength and grace," and point more meaningly to God than any shaft ever hewn by skill of man! Here, then, amid these sacred influences, "far from the maddening crowd's ignoble strife," let me bow in humble penitence and earnest prayer.

C. W. C.

TEXAS.

In the Advance, of February 16, there were four obituaries of ministers. Their ages were 21 years, 60 years, 65 years, and 76 years. The obituaries filled, respectively, 10 lines, 13 lines, 9 lines and 14 lines. That is getting this troublesome matter *towards* the example set in the Scripture. One of the useless things in a newspaper is a long obituary of a person who was entirely unknown to ninety-nine out of every hundred readers of the paper. As Bro. Kirkland, of the Southern Christian Advocate, has said, the Methodist papers are the only ones that publish these long obituaries. It is rare to see one of any length in some of the largest circulating papers of other denominations. Why should our papers be burdened after that manner?

The Reformed Episcopal Church, after fourteen years' existence, has now 30,000 adherents, 100 clergymen and ten Bishops.

Exhorters.

That the Quarterly Conference is still required to pursue the inquiry, "Are there any applications for license to * * *exhort?*" is in proof that the church still values the exhorter as a factor in our propagandism. That the question is so universally answered in the negative may well give us pause. Time was when some of our most pious, zealous and gifted men filled this office and did us noble service. Then most of our itinerant preachers *first* demonstrated their gifts in this office. *Then* the preachers had for pastoral and evangelistic work a band of coadjutors in exhorters, local preachers and class leaders that made them manifold more effective than now. Now that the class leader has almost disappeared, and where he still exists has dropped the pastoral function; now that the local preacher is most generally in demand exclusively as a supply for an absent pastor or vicant church; now that the Sunday-school teacher's work is largely confined to the questions of the lesson-paper—now, more than ever, is there need for the exhorter; and yet the exhorter is wanting. One explanation may be found in the late habit of railroading our itinerant preachers into the Conference. He applies for license to preach, and is recommended for admission at the *fourth Quarterly Conference*. It may be that in the itinerant the exaggerated care of building up and broadening the character of the membership and solicitude for the numerous enterprises of Christian faith and charity have, in some sense, depreciated the aggressive spiritual work for which alone the exhorter exists. Whatever the cause, is it not time to survey the situation afresh, and recur to the use of all the instruments of aggressive work provided by our economy? This will be the more apparent on reflecting that exhortation itself is a diminishing element in modern preaching. The effort to teach and dazzle and confound has elbowed into the shadows what once gave popular grace and power to the Wesleyan revival. The increase of facilities for Bible knowledge, together with the generally improved intelligence of our people in religious matters, would seem to relax the necessity for teaching and increase the demand for exhortation. But exhortation is fast becoming a "lost art."

Confronted, as we now are, in all of our large towns and cities with an increasing population of non-church goers, with the problem of hoodlumism and its concomitants of ignorance, poverty and wretchedness, we must fall back upon exhorters, and the exhorter must come again to the front. *Red-hot exhortation*, born out of deep study; out of prolonged reflection; out of profound sympathy; out of constant observation of the people's sorrow, vice and suffering; out of a quick faith in the tremendous significance of life and the fearful certainty of the last judgment. Red-hot exhortation—in short, simple words and saturated with prayers and tears, is what we need. Less controversy, less refinement and analysis, less elocution—more of the appeal which will *encourage* men to do right and "flee the wrath to come."

This will make room for the old-time exhorter. The people need to be pursued into their homes with the sympathies and solicitudes of the gospel. The cottage prayer meetings and informal class meetings should abound in every charge. Halls in obscure places should be occupied with singing and praying bands under the leadership of men whose sole purpose is conviction and conversion. In desperate neighborhoods street services must substitute and prepare the way for closer approaches. Erudition and formal discourses at such places would be a simple impertinence. The administration of the sacraments may wait for the opportunity of the chapels. Even the skill and deeper lore of the pastor may wait for a fuller life. But for such occasions is the exhorter. Every congregation that has spiritual life in it can furnish enough men for its exigencies. Young men are the best; their earnestness, directness and simplicity, their faith in God, confidence in human nature, and straightforward zeal, are invaluable. Unemployed, their talents either perish with rust or, perverted into other channels, will fret and corrode the health and efficiency of the church. The dissensions, the rage for dramatic and literary pastimes, the sense of unappreciation and neglect with which some congregations are afflicted, find their explanation in the idleness or perversion of gifts which were intended for exhortation and prayer.

* * *

Women as Stewards.

BY "GILDEROY."

In your issue of March 1, J. E. B., of Plattsburg, Miss., raises this question: "Can women of our church be elected to the office of steward, and, therefore, become members of Quarterly Conferences?" This, really, is but one question: "Can women be elected to the office of steward?" If elected, they are members of the Quarterly Conference. There is nothing in the Discipline forbidding the election of women to the office of steward, and nothing requiring the election of men. The question, as presented in the Discipline, is a question of character, not of sex. Every church in a charge is entitled to one steward; and if there is not a male member in the church, as I know to be the case in several places in Mississippi, why, then, that church must go without a steward, or have one from some other part of the pastoral charge. The steward must be a man of solid piety, who knows and loves the doctrine and discipline of the church, and he must have the natural and acquired ability to transact the business of the church. I have known a good many churches where a man of this description could not be found, but there was a good woman or two who filled the bill exactly. Now, as the question is one of character and not of sex, I would prefer a good woman for steward to a man who had nothing to commend him, only that he was a male. I know one place in Mississippi where a good woman raised the money, built the church, or had it built, acted as trustee, class leader, sexton and Sunday-school superintendent. This church and class she turned over to the preacher in charge of the nearest circuit to her. Her zeal, piety, enterprise and force were highly commended. When she was nominated for steward, there was a flutter—"She is a woman; that will not do." That grave Quarterly Conference elected a man—a male, a figurehead—steward, with the distinct understanding that the woman was to do the work; and she did it splendidly. She was always at Quarterly Conference with a good report, and reported and acted in the name of the man who was not worth a notch on a stick. Really, he was a reproach to the office of steward. If men of solid piety can not be found, why, take women who are pious. If the men do not know and love our doctrines and discipline, why, some of the good women do. Elect them; they fill the bill. Some of the men will not ask for money, but you get a woman who loves God and his church, and I be bound she asks for it; and she will get it, too.

The fact is, our women are doing a great work in this age of the world in several departments of Christian enterprise. Don't hinder them, but help them. Give them a chance. This is not a male world we live in, nohow. Nearly half the inhabitants are women—by far the best half, particularly, in Christian countries. The church is not a male church; was not organized for men alone. I have yet to see a church that did not have more women than men in it, nor one where the women were not better than the men. During the war there were hundreds of churches all over the land where women were stewards—elected stewards by the Quarterly Conference; and they kept things going right along just as well, or better than the men. I'll tell you, if the men were all dead, the women would keep the church going right along. They love the Lord, and this is the reason.

Notes.

A Roman Catholic paper, The Universe, declares a Bible Society a "criminal association." "The most flagrant instance of systematized plunder, undertaken for the worst of motives, and perpetuated by the worst of agents."—Northwestern Christian Advocate.

Charity would require us to suppose the author of this precious morsel to be demented, were it not that so frequently, sentiments bordering upon this phrensy emanate from papal sources. However, the Bible still circulates, and increasing numbers of men are finding out that Jesus alone can save, and he bids all men "come boldly to the throne of grace."

The inherent meanness of many church-goers is hard to realize. Why should a nickel, invested in kindness of character and faith and love, be so much larger than a nickel invested in drunkenness? And yet it is so to the average man. The question, "How much better is a man than a sheep?" if there were no hereafter, might be answered: "In many cases, none at all." In the Episcopal Missionary Convention, Bishop Cox said he knew of a person in Western New York who paid $700 for an opera box, who went to a free church and there dropped into the alms-basket five cents. "Such things make me sick," said the Bishop in conclusion. Surely it takes a "mighty Savior" to lift up our fallen race.

Economy is a good thing—a laudable thing when practiced from a good motive. It, however, sometimes springs from stinginess, and then is anything else than laudable. Of all the economy that is practiced, the smallest, the most niggardly, and that which least deserves the name is that which is seen in a well-to-do family refusing to subscribe for a religious newspaper because it is too dear in price and can not be afforded. On this subject one of our exchanges has this: "There is no conceivable economy so petty and, at the same time, so blindly wasteful as that of saving one or two cents a week at the expense of the most important spiritual, moral and intellectual instructor that can come into the house." Put the expense of four cents a week over against the loss of such an instructor, and you have the "gains" of such a household. In the expressive language of Scripture, that is "gaining a loss."

Every city in the nation has an army of unemployed people, among them many good, thrifty and sober people, and very many more lazy, dissipated and vicious. Whatever the cause of their idleness, no improvement is likely to come from the tide of immigration that has, with one exception, been without check. The time has come to bar our gates against immigration and let the country's resources open up sufficiently to employ our people. Besides, we need time to Americanize the enormous mass of foreign population, with which the body politic has been already overfed. The New York Tribune, which rather caters to the prejudices of the foreign-born voters, at last speaks on this wise:

> The time has long since gone when alien assistance is required for the development of our resources. If the tide of immigration were cut off short, it would take less than a century, according to the natural law of increase, to make the United States as thickly settled as Europe. It is not desirable to throw away our advantages. The signs of general discontent among workmen and the plainly nervous disposition of capital are due to no one circumstance so much as to the influx of hordes of semi-barbarians who care nothing for law or human rights, and of large masses of creatures, devoid of all honorable ambition, willing to work for a mere pittance and content to live after a fashion cheap and filthy enough to disgust a dog.

Personals.

ev. J. A. Bowen reports thirty-five essions to his church at Greenville. s, since Christmas.

ev. Dr. Vincent has entered upon duties of his professorship in the on Theological Seminary, New k City, in which he had been ted to succeed Dr. Schaff, who had transferred to the chair of eccle- ical history, made vacant by the th of President Hitchcock. Dr. cent's department is that of sacred rature.

n old brother, at Garland, La., has n a professor of religion fifty-five rs, having joined the church at teen; during which time he has er failed one year to contribute to- ds the support of his pastor, never a wicked, willful lie, never swore ath, never took a drink, never bet cent, never used tobacco, never ed a day unable to work, and er had a fever. Religion is profita- le for soul and body, and serves this ld as well as the next.

ishop Galloway is to attend the rational Mass Meeting at Searcy, k., where an attempt will be made tart a female high school.

ency Ward Beecher's seven thou- d books brought only $10,000 at the tion sale. His bric-a-brac swelled amount to $27,000. This shows relative importance our people at- h to furniture for the house and the ul

hough considerably past seventy rs old, Prince Bismarck still works, ard as he did when he was twenty rs younger. He never goes to bed t two in the morning, and eats a rty supper shortly before midnight. rarely rises much before noon, as has always been a heavy sleeper is often disturbed during the night the arrival of dispatches which re- ire instant attention.

he Rev. Charles H. Parkhurst, or of St. John's, Dover, N. H., has n elected to the editorship of Zion's ald, to succeed Dr. Pierce.

pulpit prodigy has appeared at ilansburg, Ky., in person of Rev. ent Porter, who, is only eleven rs old. He possesses a wonderful mory and vocabulary, and his ser- ns are said to be both logical and mond. As soon as he was old ugh to talk he manifested a desire reach and make the world better. s. L. E. Sterling, of the Prytania et Presbyterian Church, in this left this week to join the mis- force of that church in a. Is it not time for some of churches in Louisiana to send a resentative to our China or Japan sion? New Orleans Methodism rnishes a score of preachers for nual Conference, but only one mis- nary, and that one a woman, for foreign field.

he Rev. E. R. Fulkerson, who is now ching in the Tokyo Anglo-Japanese lege in Aoyama, writes that "all students in the dormitories, except or three, have been brought to dst. They all seem to want to ach just as soon as they are con- ted. Nor are their efforts in vain. ey returned recently and reported out 300 hearers and twenty conver- ns during a single afternoon."

Rev. J. D. Hammond, of our "First urch" in St. Louis, is wanted as ncellor of University of Georgia, place of Dr. Mell, deceased.

Rev. H. C. Kelley, in a recent ser- on in Nashville, Tenn., reviewed the troversy going on in the North nerican Review between Dr. H. M. ield and Robert Ingersoll.

Rev. J. G. Sibley, of Monticello, iss., sends a fine list of subscribers th the money. According to prom- , he is doing his best. He is laying undation wisely for a happy and ccessful year. How many others ill spend a week in this good work wards securing the highest useful- ss and greatest results for his minis- y?

Rev. J. A. Ellis, P. E., of Wood- lle district, Mississippi Conference, tifies that his preachers are all their posts, "buoyant, hopeful d faithful," and the "laymen e in full accord and favor, l desirous of vigorous work." ook out; then, for a grand District nference. The editor hopes to be esent and enjoy it.

Rev. J. V. Penn, of Mississippi Con- rence, gave us a visit this week. He full of hope for Centenary, and re- orts increasing enthusiasm among is brethren for our Institution.

Rev. W. H. Milburn, the blind man loquent, has been very critically ill Washington, D. C., but is now out danger.

The Law and Order Society of hiladelphia held a public meeting ecently, at which addresses were ade by Hon. W. M. Evarts, of New ork; Hon. A. H. Colquitt, of Georgia, nd Hon. C. C. Boney, president of he National Law and Order League.

Dr. J. J. Lafferty, of Richmond, is rying to untie from rheumatism in Florida.

An Earnest Appeal.

An opportunity is now offered for an investment in a Christian work, next akin—germane to Mexico, viz.: the building of a church for the Methodist Episcopal Church, South, in one of the centres of Romanism in Louisiana. Let each one whose eye shall providentially fall upon this notice, and who loves Methodism and our Lord and Savior Jesus Christ, send me promptly one dollar, and speedily a Protestant monument—a church of God—will be erected in a community where Romanism now greatly predominates. The name and the amount will be acknowledged in the ADVOCATE.

LEWIS A. REED, P. C.
GROSSE TETE AND FALSE RIVER CIRCUIT, Arbigh P. O., La.

The following subscriptions have been received, viz.:

John A. Matirne, Esq., Rosedale, La., $1; Mrs. Martha A. Matirne, Rosedale, La., $1; Isham F. Davis, Esq., Rosedale, La., $1; Mrs. Lavinia Davis, Rosedale, La., $1; G. J. Crisler, Esq., Terry, Miss., $1; Miss Hattie Collins, Pleasonton, La., $1; Rev. J. H. Brunner, D. D., Hiwassee College, Monroe county, Tenn., $1 25; Mrs. Sallie J. Broussard, Rose Bluff, La., $1. Total, $8 25.

Notice.

To the Preachers and Membership of the Grenada District, North Mississippi Conference—

DEAR BRETHREN: Do you earnestly desire a gracious revival of religion this year in your pastoral charge? If so, please observe the week of prayer and self-denial. I call upon the local preachers and laity to help the pastors in this work. I have written to the pastors, but publish this, fearing some one may not receive my card. Preach it, talk it, and pray it. Work yourself into the spirit of missions, and then you will be able to help others.

Where meetings can not be held every day in the week, you will please call a meeting for April 1 and 8, and take up the offerings April 8. Please attend to this. *Push* with a *vim*, and the Lord will help you, and you will be astonished at the success.

J. F. EVANS, P. E.
WATER VALLEY, Miss., Feb. 28, 1888.

A Request for Prayer.

A dear friend of mine—a former pupil of Old Centenary—writes me and my wife, earnestly requesting prayer in behalf of her husband who has fallen into the awful habit of intemperance, that he may be brought to God before it is too late: and, further, she desires me to ask prayer of every reader of the ADVOCATE who feels for a poor woman bound to a drunken husband. And now, I earnestly request everyone who reads this notice to unite in earnest, fervent prayer for this dear Christian woman in her deep affliction, and to remember while they pray that God has said, "The effectual, fervent prayer of a righteous man availeth much."

A. H. MITCHELL.
SUMMERFIELD, Alabama.

City Mission.

The first annual meeting of the City Mission Association, Methodist Episcopal Church, South, will be held at Carondelet Street Church, at half-past seven P. M., Tuesday next, March 13. Let all the members of the association be present. The election of officers for the ensuing year will be held, and a full meeting is, therefore, desired. The anniversary meeting will be held on Sunday, March 18, at the same hour and place.

JAS. J. BILLINGSLEY,
Secretary.

The Prince of Wales.

Why is the Prince of Wales like a cloudy day? He is likely to reign. Taylor's Cherokee Remedy of Sweet Gum and Mullein is now the king of all cough medicines, and is a croup preventive.

Temperance Notes.

The internal revenue reports show that more than 15 per cent. of the total decrease during 1887 in the number of retail liquor dealers in the United States is found in the four States having prohibition. In Missouri, Nebraska, Illinois and Ohio, where the high license law has been most thoroughly tested, there is a total increase of liquor dealers equal to over 47 per cent. of the decrease in the whole country.

Ten years ago statistics reported but one cabaret or saloon to every 300 voters of Paris. Now there is one to every 25 voters.

Seven hundred and thirty-three thousand gallons of rum were sent to Africa last year from the port of Boston alone.

A clear case of bribery has been exposed in DesMoines. Under an order of the court three wholesale liquor establishments were seized by two constables. The officers then offered to dismiss the case for a consideration. A trap was laid for them, marked bills were paid as bribe money, and when it was well in hand the officers were suddenly arrested and taken into court with the evidence of their guilt upon their persons. One of the men tried to get rid of the evidence by throwing $200 of the bribery bills in an alley, but the money was found. With such officers it will be a difficult matter for prohibition to prohibit.

The mayor of Buffalo, N. Y., and sixteen others of the city officials are liquor dealers.

The Masonic Grand Lodge, in session at Columbus, Miss., adopted a resolution that is likely to create a sensation in that State, to the effect that "saloon keeping" is an offense against Masonry, and that no saloonkeeper can be a Mason.

Philadelphia brewers, themselves disqualified under the new license law, are said to be transferring property to other citizens in order that they may go upon saloon keepers' bonds.

The Astors, of New York, who own about five hundred houses and large real estate, have recently decided not to rent any one to liquor dealers. The great Trinity Church property is also free from the curse.

A recent Canadian Associated Press dispatch reads: "In retaliation for the hard fight being made by the temperance people of Leeds county, eleven buildings have been burned at Irish Creek, the Methodist Church and a tannery have been burned at Kemptville, and five constables have been stoned and assaulted. Dr. Ferguson, member of Parliament, and three others, one of them a minister, were assailed and threatened with murder, and two deacons of a Baptist Church have been warned to dismiss their minister or have their church burned. The temperance people are undismayed, however, and have had forty tavern-keepers fined; have sent three offenders to the penitentiary, and have had the assailants of the constables fined $800."

Before the Senate Committee, in Washington City, considering the Platt Bill, Hon. H. B. Monhen, president of the Prohibition Union, submitted statistics showing that under high license during the last five years in the district, the saloons have increased 40 per cent., and youthful crime has increased enormously, and that there is now in Washington a saloon to every 19 homes. It takes only 19 homes to support one saloon, while to support any other business enterprise it takes 100 to 250 homes.

At Greenwich, R. I., an attempt was made to destroy, by dynamite, the residence of Rev. O. H. Still, a Baptist minister and active prohibitionist, and at the same place a large quantity of arsenic was found in the well of a lawyer, of like anti-liquor zeal. In one bucket of water was found enough arsenic to destroy a dozen men.

Items of Interest.

In Dr. Paxton's church (Presbyterian), in New York, the pulpit notices are read by the clerk of the session, and Dr. Meredith, of Brooklyn, has them printed and circulated through the press.

A correspondent of the Louisville Courier-Journal, writing from Kansas City, a few weeks ago, remarked that "he had seen and heard many new and wonderful things about Kansas City. Among other things, he had seen a Methodist preacher worth $5,000,000, and another worth $1,500,000. He had always thought the Lord never intended they should own anything except a good horse."—Presbyterian.

America has the longest river, the Mississippi; the longest suspension bridge, the Brooklyn bridge; and the highest monument, the Washington Monument.

Plymouth Church will seat 3,500 persons; Spurgeon's Tabernacle, 7,000; St. Paul's in London, 25,000; Milan Cathedral, 37,000; St. Peter's at Rome, 54,000.

The Central Methodist has absorbed the Methodist Standard, and is under the skillful business management of Rev. J. S. Scobee and editorship of Rev. Zeph. Meek; is under full sails making for the open sea of prosperity. We wish the consolidation great success.

Bishop Wilson announces that a layman of the Baltimore Conference, whose name can not be given, has contributed $500 toward the sending out of Rev. J. C. C. Newton to Japan from the Baltimore Conference.

It is said that a single day of heavy fog takes the additional sum of $200,000 out of the pockets of the Londoners for gas bills.

Dr. Cuyler says: "Out of the port of Boston between June, 1885, and June, 1886, there was shipped 733,000 gallons of death-dealing New England rum into the Congo country."

The longest street railroad in the country is in operation between Elizabeth and Newark, N. J., the round trip being thirty miles and the fare twenty cents.

Mayor Hewitt, in his late message, estimates that the work which should be done at once on the streets of New York will cost not less than $3,000,000.

Notice.

I have the following books on hand and for sale at forty per cent. below catalogue prices (purchaser to pay postage or express charges): Wesley's Notes on the New Testament; Summers on Baptism; Broadus on the Preparation of a Sermon; Milman's History of Latin Christianity.

Address H. BRADFORD,
Meadville, Franklin county, Miss.

Rev. Dr. S. J. McPherson, in delivering the address at the inauguration of Dr. Robinson as president of Lake Forest University, uttered some timely truths upon "four essentials of education:" (1) Home training; (2) stimulus of a healthy student life; (3) inspiring teacher, and (4) an institution equipped with resources for communicating the whole circle of ascertained knowledge. On the third point he says: "The third necessity of an educational institution is to have inspiring teachers. So far as internal forces go, this is the prime essential. A college may be great without great age, great endowments or great buildings, but never without great teachers."

Half-Rate Excursions Southeast.

Half-rate excursions to Birmingham, Chattanooga, Atlanta, Gadsden, Tuskaloosa, Macon, Savannah, and other principal points in the Southeast, will be run from New Orleans and Shreveport, via Queen and Crescent Route, on March 13 and 27, April 10 and 24. Tickets will be good for 30 days, with the privilege of stopping over on the outward journey. The Queen & Crescent is the quickest and most direct route between the Southeast and Southwest, and tickets should so read. J. D. Grant, Passenger Agent, 311 Elm street, Dallas, Texas, will gladly furnish all particulars.

Eureka Yeast Powder.

This article, it is admitted by those who have tested it, has no superior, if an equal. It is known to be absolutely pure, and, when fairly tested, rarely fails to retain a foothold. It is a home production, and the manufacturer has given substantial evidence that the ingredients used will always be of the first quality. *Try* the Eureka, and be convinced.

Remarkable Inventions.

Most people have heard of the man who invented a machine that would do EVERYTHING, but was so complicated and delicate that it was liable to go all at "half cock," and when set to wash the china the coal breaker would slip in gear and play havoc with the dishes, &c. We believe that the Greenwood Convertible Basket, while not claiming to be adapted for all uses, is really one of the most ingenious arrangements that ever found a place in the household or office. It is advertised in another column and is a most wonderful illustration of the progress of simple mechanical inventions.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

At a hotel up in Maine bear steak is served every day. That's the place where a patron can get his fill of bear from the bill of fare.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"Tommy," said the teacher, "can you tell me what obscurity is?" "Yes'm," replied Tommy; "it's a place where a good many people go after 'fection."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Notice.

The following is the Joint Board of Finance, Mississippi Conference:

Clerical—E. H. Munger, D. A. Little, T. L. Mellen, H. W. Featherstun, R. S. Woodward, H. R. Caldwell, R. J. Jones.

Lay—W. M. Thornton, T. A. Holloman, George H. Peets, T. S. Cope, J. S. Sexton, J. P. Carter, W. L. Nugent.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$3 50	$2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

HOME ENTERPRISE ENCOURAGED!

GOODWYN'S

EUREKA YEAST POWDER

IT SPEAKS FOR ITSELF — TRADE MARK — H F — HAVE FOUND IT

IT HAS NO SUPERIOR!

Pure, Healthful and Reliable. It is in the strictest sense a First-class, Standard Article.

Positively free from Alum or any other hurtful ingredient, and is recommended by the most prominent physicians and chemists of this city as perfectly pure, wholesome and meritorious.

For sale at all our leading Wholesale and Retail groceries and at the factory in this city.

MANUFACTURED BY

Mrs. P. M. GOODWYN,

224 JOSEPHINE ST., near MAGAZINE,

NEW ORLEANS, LA.

MUSIC IN THE SPRING

There are yet some months of cool weather in which to prepare and practice music for the concluding concerts and festivals of the season.

It is quite time to send for our complete and rich list of EASTER MUSIC!

Now let girls and boys begin to practice the sweet CANTATAS—VOICES OF NATURE, or FOREST JUBILEE BAND, or MERRY COMPANY, or NEW FLORA'S FESTIVAL, each 40 cents, or $3.60 per dozen.

Pupils of the higher schools will like DRESS REHEARSAL (50 cts., or $4.50 per doz.); NEW FLOWER QUEEN (60 cts., or $5.40 per doz.), or HAY-MAKERS ($1.00, or $9.00 per doz.)

Fine Cantatas of moderate difficulty for adults are: HEROES OF '76 ($1.00), HERBERT AND ELSA (75 cts.), JOSEPH'S BONDAGE ($1.00), REBECCA (65 cts.), RUTH AND BOAZ (65 cts.), WRECK OF HESPERUS (35 cts.), FAIR MELUSINA (75 cts.), BATTLE OF HUNS (80 cts.) Send for lists.

For Male Quartets and Choruses:

SANGERFEST ($1.25), MALE VOICE GLEE BOOK ($1.00), EMERSON'S QUARTETS AND CHORUSES (60 cts.), EMERSON'S MALE VOICE GEMS ($1.00).

MAILED FOR RETAIL PRICE,

Oliver Ditson & Co., Boston.

C. H. DITSON & CO., 867 Broadway, New York.

"In Time of Peace Prepare for War."

Now is the time to order your Winter Supply of

WOOD and COAL.

Contracts made now at SUMMER PRICES will be filled whenever desired by customers.

We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.

We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.

R. E. CONNERLY,

Lee Circle Coal and Wood Yard,

266 ST. CHARLES ST., NEW ORLEANS.

MISCELLANEOUS.

THE

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	7,561 82
On marine risks	7,518 19
	$372,550 55
To add—Unearned premiums of 1886	70,841 00
Total premiums	$443,392 55
To add—Interest and profit and loss	30,850 74
Total income	$474,243 29
To deduct: Losses paid—	
On fire risks	$161,318 32
On river risks	5,811 10
On marine risks	1,157 50
Total losses paid	$171,286 92
Return premiums, cancellations and commissions	90,365 28
Reinsurances	80,245 50
Taxes and licenses	4,431 18
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Hatbeck engines, rent, advertising, etc.	31,067 11
Total disbursements	$334,372 09
Surplus	$139,251 20

ASSETS

At their Market Values:

Cash on hand	$69,873 17
$25,000 United States 4 per cent. coupon bonds	31,468 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 66
$25,000 Louisiana 7 per cent. bonds	22,500 00
Deposit Clearing House certificates	30,629 98
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,534 21
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$459,684 14

LIABILITIES.

Capital stock, full paid	$200,000 00
Reserve fund	94,714 86
Dividends unpaid	1,183 06
Reserved for unexpired risks	83,897 79
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,569 02
Balance (exclusive of dividend of July, 1887)	12,973 15
	$459,684 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. DUCROS, Notary Public,
108 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

SEEDS GIVEN AWAY! A package Mixed Flower Seeds, (500 kinds), with PARK'S FLORAL GUIDE, all for 2 stamps. Every flower lover delighted. Tell all your friends. G. W. Park, Parkesburg, Pa. Send at once. This notice will not appear again.

FIRE INSURANCE.

Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
A. R. BRUNSWEAT, Vice-Pres.
LOUIS BARNETT, Secretary.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1845. Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$100,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1845.

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN, President.
J. H. OGILESBY, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Wade, of Virginia, who will have the vice-Presidency of the College, and Prof. D. F. Hodgin, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

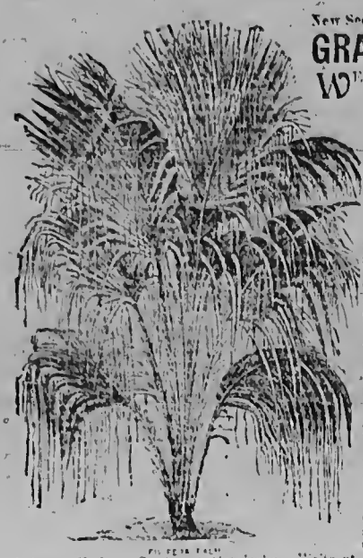
The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 298 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

MISCELLANEOUS.



New Seeds, Bulbs, Plants, Fruits,—Rare Tropical Fruits.

GRAND PALMS FROM SEED.

We are now able to offer for the first time, both seed and plants of that King of Ornamental plants, the new HOWEA PALM. Stately and beautiful beyond description, it is the finest addition that can be made to any collection of plants, and can be grown in any window or garden as easily as a geranium. It is of a compact growth, with its graceful leaves, from which hang long thread-like fronds, giving the plant a most odd and unique appearance. In fact there is nothing like it in cultivation. I have just imported it in enormous quantities, and can offer it at very low prices. Plants are easily raised as the seed are large, germinate quickly and grow rapidly. Per packet 25cts., 5 for $1.00. Young plants 50 cts. each, 3 for $1.00, 7 for $2.00. Sent by mail, postpaid. Will also mail 3 Storm King Tuberoses, 25cts., 12 Excelsior Pearl Tuberoses for 50cts., 12 Choice Mixed Gladiolus for 30cts. Our Giant Cassier Pansies, best in the world, 20cts. per packet. New Primrose Verbena, yellow, sterling novelty, 25cts. per packet. True Pygmy Aster, 50cts. per packet.

Our Seed Catalogue for 1888

is the most elegant ever issued. Illustrated with 10 colored plates, superb new covers and hundreds of fine engravings. In it is offered a great variety of Flower and Vegetable Seeds, Bulbs and Plants of all sorts, New Fruits and Rare Tropical Fruits suitable for pot culture, such as of Oranges, Pine Apples, Bananas, Figs, Guavas, Sugar Apple, &c. This elegant and Expensive Catalogue will be sent for only 10cts., which is only a part of its cost to us. Or if you order a packet of Palm seed or anything here offered, and ask for Catalogue, it will be sent free. Special offer. For 25 cts. we will send Palm, Pansy, and Primrose Verbena Seed and Catalogue. Write at once as this offer may not appear again. To every order we will add an elegant Seed or Bulb novelty free. Address,

JOHN LEWIS CHILDS, FLORAL PARK, Queens Co., N. Y.

PHILIP WERLEIN'S

GREAT PIANO HOUSE,

135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs.

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.

Every Department is now complete with our

New Spring Goods,

and we respectfully invite an inspection of the largest and best assorted stock we ever had the privilege to offer.

155 Canal St.

WM. H. PIERSON.

STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $5 up. Youths' Suits, $6 up. Celebrated Star Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

J. C. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

A. Brousseau's Son,

23 and 25 CHARTRES ST.,

CHINA MATTING,

CARPETS,

INGRAINS,

LACE CURTAINS,

WINDOW SHADES,

UPHOLSTERY GOODS.

WALL PAPER

in all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES. WIRE SCREENS AND WEATHER STRIPS. UPHOLSTERER'S GOODS.

Framing Neatly Done.

PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.

EDWARD HEATH,

Telephone 614. No. 116 CAMP ST., NEW ORLEANS.

AMMUNITION, POWDER, SHOT, FISHING TACKLE, BASEBALL GOODS, CUTLERY, BASKETS, DEMIJOHNS, BOTTLES. LAMPS AND LANTERNS. Axle Grease.

Blacking. Blueing. Cages and Cheese Safes. Corks and Plucks. Coffee and Grain Mills. Cutlery and Saws. Hammocks. Ice Cream Freezers. Oyster Tongs. Paper and Bags. Scales. Sleeves. Whips.

HARDWARE, STONEWARE, BROOMS, WOODENWARE, BRUSHES, TABLE GLASSWARE, STATIONERY, TINWARE, ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods.*

J. C. MORRIS,

Nos. 40, 42 and 44 TCHOUPITOULAS STREET.

E. F. DYER, E. P. MACKIE, T. G. MACKIE, *MANAGERS.*

H. D. McCOWN,

—DEALER IN—

Men's, Youths' and Boys' Clothing, HATS, SHIRTS,

—AND—

FURNISHING GOODS,

Cor. Common and St. Charles Sts., NEW ORLEANS, LA

Our Young People.

WHEN JESUS CAME.

Some household cares perchance had chained our feet,
Or passing guest beguiled with converse sweet;
A little languor loitered our desires
For heavenly dew or Pentecostal fires;
But afterwards we owned—we owned with shame—
Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour,
And bade us wait on him for wealth or power,
How hastened we through dark, unlovely street
To pour our supplications at his feet!
Our King gives audience, Jesus is his name:
Alas! we were not there when Jesus came.

It might have rained or winter winds were rough,
It was too hot or was not warm enough!
And so we let the hour of dew pass by,
And so we let the precious moments fly
Which might have nursed a holy, steadfast aim;
Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps
A mournful vigil where a sufferer sleeps;
Balm for the grief he'll give and rest for toil.
So she who tarries shall divide the spoil;
Though all unpraised and all unknown to fame,
She shall be satisfied, for "Jesus came."

Our tender babes may claim our patient care;
God's children these, his little hands they are,
A circle very close unto their Lord,
Their voices will not drown his whispered word.
All unrequiting, let us own his claim,
And say, "We were at home, yet Jesus came."

Let naught but duty keep us from his feet
Whose invitations are so free, so sweet,
Outrun the earnest, break through every press;
He must not miss us when he comes to bless.
Else shall we own—and own with bitter shame—
Alas! we were not there when Jesus came.

—British Messenger.

A Word to the Boys by a Boy.

Some boys think they are men when they put on a pair of red-top boots. They stick their pantaloons inside, mount a pony and gallop off to the nearest town to get a dram. Others when they are in a social circle, sitting cross-legged, smoking a cigar, poisoning the air with the offensive odor. Others when they can rip out an oath as big as anybody else. Others when they speak of their father as "the gov'ner," and their mother as "the old lady." Others still think it is the height of manhood to take a young lady by the arm and strut along as if they were conferring a great favor, instead of being honored by her company. Others they are that think it is the "feathers that make the bird;" so they put on the finest feathers they can get and imagine they are as great as Alexander.

But this is not the true manhood that boys should aspire to. Let us all spur up and march in the front of the coming boys that will soon be the rulers of our glorious country. Let our motto be, "Onward and upward!" Let us cultivate the Christian graces. Let us shun the saloon as we would the gates of hell. Let our adornment be the humility that will shine in our every-day life. Let us pay due respect and reverence to our parents, be kind and obliging to our brothers, sisters and associates. Let us "dare to do right" and "dare to be true." This is the road to travel if we want to be noble men.

I hope all the ADVOCATE boys are on this road.

JAMES A. GLOVER.

ANGUILLA, Mississippi.

MR. EDITOR: I thought that I would write a few lines to the dear paper, as I have never written to it. My papa takes your paper, and I enjoy reading the little cousins' letters so much. I am a little girl twelve years old. My papa lives two miles from town. I am not going to school. The nearest church is Beauregard. Bro. Mellen is our pastor. We are much pleased with him. My grandpapa and grandmamma live with us. I am reading through the Bible with my grandmamma. My papa has a saw-mill in Osyka. He comes home every two weeks. I am so glad to see him. I have a little sister three years old. She sings for papa when he comes home. I will ask the little cousins a question: Where in the Bible are three verses found alike? I will close, hoping to see my letter in print.

Your little friend,

MOLLIE SARTIN.

BEAUREGARD, Mississippi.

MR. EDITOR: My aunt, Mrs. Coker, takes your valuable paper, and I thought I would write a few lines to the young folks' department. I live in Tupelo, Miss. Our pastor is Rev. Eugene Johnson. I will answer Mary Kendall's question: "Where the verse is found in the Bible that contains all the letters in the alphabet except 'q?'" It is found in Ezra vii, 20; but in that verse it is all the letters except "j." I will close, hoping to see this in print.

Your little friend,

MAUD M'CANLESS.

MR. EDITOR: I thought I would write a story about Noah: "God told Noah to build an ark. It had a very large door in the side and a window. It took him more than a hundred years; but men lived longer then than they do now. Noah not only worked on the ark, but preached. He told them to repent, but they would not. At last Noah finished the ark. Then God told Noah to go into the ark and take his wife and sons and their wives and two of every sort of birds and animals in with him. Then God closed the great door and window. It rained forty days and nights and drowned the people, and covered the mountains. At last it stopped raining and the water began to fall. Noah sent a raven out, but it didn't return to him. Then he sent a dove out; the dove came back. He waited seven days longer and sent it again. This time it came back to him. Then Noah knew that the mountain tops were out. He was on Mount Ararat. Noah came out, and built an altar and offered up offerings to God. God sent a rainbow to remind Noah that God promised not to send another flood on the earth again. Noah lived after the flood many years; but when he was 950 years old he died."

ANNIE PAISON.

PAYSONIA, Mississippi.

MR. EDITOR: Will you permit me to write you a short letter in the children's column. I am a little boy eleven years old. I am attending day-school taught by Bro. Price. I am studying reading, spelling, arithmetic, practical and mental, grammar, history and geography. My step-father and grandfather take your valuable paper. I will answer Mary Kendall's question: "What verse in the Bible contains the whole alphabet excepting 'q?'" It is found in Ezekiel xxviii, 13. I will ask the cousins a question: What was the weight of gold that came to Solomon in one year? With many good wishes for the success of your valuable paper, I am, Your little friend,

JAMES HIGHTOWER.

VANCLEAVE, Mississippi.

MR. EDITOR: I am a little boy seven years old. This is Monday night, and we are all sitting around the fireside, so I thought I would write to the dear old ADVOCATE. I am named after our beloved preacher, Albert T. Galloway. I hope he will see this and send me his photograph, as I have never seen him. I have not been to school any in very nearly a year. When I went I studied spelling, third reader, writing, dictionary, and arithmetic. Papa takes the ADVOCATE. I will close, as my letter is getting too long. Hoping it will escape the waste-basket, I remain,

Your little friend,

ALBERT G. HAMMETT.

CAMPTE, Louisiana.

MR. EDITOR: Seeing letters from different places written by different little cousins, I thought I would write one, too. Papa takes your valuable paper. Rev. T. B. Holloman is our pastor. We all love him. Mrs. A. E. Flowers, wife of Rev. French Flowers, of the Mississippi Conference, is my teacher. We love her very much. One of the cousins asked how many verses there were in the Bible? I think I can answer it correctly. There are 31,173. I will ask them a question: How many letters are there in the old Testament? Mamma and papa will be surprised to see my letter in print. I am,

Your little friend,

KATIE EAGAN.

CRYSTAL SPRINGS, Mississippi.

The love of Christ hath a height without a bottom, a length without an end, and a breadth without a limit.—Mason.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

Teach Your Children the Proper Use of Money.

Many parents permit their children to spend for candy or toys every cent that is given to them. Others are continually instructing their children to save all their "pennies." In either case the parents evince a deplorable ignorance of the true uses of money; namely, spending with discretion, saving and giving. Even very young children can be taught, to a certain extent, the real value and best use of money. Wise parents will ever strive to impress upon their children the necessity of forming prudent habits: of spending money to advantage so that some article of utility or value is always obtained for it: the duty of exercising systematic and judicious charity, and that the purest happiness that can be experienced upon earth springs from the practice of benevolence.

We have in mind a little one who, like most children, lost no time in visiting the candy or toy store after he had received a penny. If his parents had allowed him to continue in this habit he might have grown up a spendthrift. By judicious training, however, this tendency was checked, and he was early made to understand the most judicious way of using his money. The possession of a bank note aroused his business instincts and made him ambitious to add to his little capital from time to time. At the same time he was encouraged to occasionally buy a toy of the kind best calculated to furnish occupation or amusement for a considerable length of time. He always remembered "the poor children" in his prayers, so strongly were his sympathies excited in their behalf; and, unlike too many adults, his sympathy did not begin and end in prayers.—American Agriculturist.

GOOD NURSING.—There are few things that require more strength of character, more general excellence, aptitude and deftness, than the charge of a sick-room does; and the very first thing that one must do, upon undertaking it, is to forget one's self. You become from that moment impersonal: you are to have no sensation, no identity, no wishes, no fatigues: you are to be utterly out of the question; you are to be only a healing force, a machine; there is nobody in that room but the patient. You are to abandon yourself wholly to determination, to one determination that the sufferer shall recover; and that since you are there to insure it, you will not leave a thing undone, any more than if in case you did, the death should lie at your door.

How refreshing to a patient is the passing of a wet cloth over the face and hands, carefully wiped again at once; the turning of the heated pillow, the fanning of the aching forehead, the rearrangement of the coverlets, the murmuring of the tender or reassuring word; and then how refreshing it is to be let alone. For the nurse who fusses forever over a sick person is as bad as the nurse who neglects him.

There is no physician who will not tell you that more cures are wrought by good nursing than by medicine; and, though it is, of course, impossible for many of us to reach the eminence of a skillful administration of medicine, yet it is within the power of all of us to make the cures that are wrought by faithful nursing.

The Arabs have a saying that to get your house to do his best you should drive moderately, till he has sweated and dried off three times, and after that you can let him go forward freely, and he will not disappoint any reasonable expectations.

A "Put and Call."

This is a funny phrase to the uninitiated, but all the lookers understand it. They use it when a person gives a certain per cent. for the option of buying or selling stock on a fixed day, at a price stated on the day the option is given. It is often a serious operation to the dealer; but there is a more serious "put and call" than this: when you are "put" to bed with a severe cold and your friends "call" a physician. Avoid all this by keeping in the house Dr. Pierce's Golden Medical Discovery, the great cure for pulmonary and blood diseases. Its action is marvelous. It cures the worst cough, whether acute, lingering or chronic. For Weak Lungs, Spitting of Blood, Short Breath, Consumption, Night-Sweats, and kindred affections, It surpasses all other medicines.

MISCELLANEOUS.

To Assist Natur

In restoring diseased or wasted t all that any medicine can do. In monary affections, such as Colds, chitis, and Consumption, the membrane first becomes inflamed, accumulations form in the air-cells the lungs, followed by tubercles, finally, destruction of the tissue. plain, therefore, that, until the h cough is relieved, the bronchial can have no opportunity to Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests wasting process, and leaves no in results. This is why it is more esteemed than any other pulm specific.

L. D. Bixby, of Bartonsville, writes: "Four years ago I took vere cold, which was followed terrible cough. I was very sick, confined to my bed about four mo My physician finally said I was in sumption, and that he could not me. One of my neighbors advised to try Ayer's Cherry Pectoral. I di and before I had taken half a bott able to go out. By the time I finished the bottle I was well, and remained so ever since."

Alonzo P. Daggett, of Smyrna Me., writes: "Six years ago, I was selling salesman, and at that time suffering with

Lung Trouble.

For months I was unable to rest I could seldom lie down, had fr choking spells, and was often pelled to seek the open air for I was induced to try Ayer's C Pectoral, which helped me. It tinued use has entirely cured me, believe, saved my life."

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In the three following, the music is sung through and in connection with the Respon sings instead of being printed all together,

SAVIOR VICTORIOUS, By J. E. Ri

EASTER MORNING, By E. E. REX

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EASTER GEMS, WITH CAROLS. By GEO. F. ROOT, W. H. DORAY, COLLIER, WE

EASTER CHIMES, With CAROLS. By GEO. F. ROOT, W. H. DORAY, SWEETS, P

HE IS RISEN, With CAROLS. By GEO. F. ROOT, W. H. DORAY, TOWNER, WESTENHOF

THE EASTER ANGELS, By H. BUTTER and GEO. F. ROOT

THE STORY of the RESURRECTION, 16 pages in each. Price of either of the above services, each, or 50cts a dozen by mail, or $4 a hundred by express, not prepaid. Send for catalogue of Easter Music of all kinds. Parties no account with us, will please send cash with or give reference.

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VICK'S FLORAL GUIDE

For 1888 is better than ever, and should be in the hands of every person contemplating buying SEEDS, PLANTS or BULBS. It contains 3 Colored Plates, hundreds of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, but including a Certificate good for 10 cents worth of seeds. JAMES VICK, SEEDSMAN, Rochester, N. Y.

Christian Advocate.

Marriages.

RD—FLOWERS.—In Jefferson county, , February 28, by Rev. H. Bradford, Miss. Flowers, daughter of Rev. Ephraim Flow- to Mr. Henry Laird.

LLINS—PRATHER.—February 12, by Rev. Bedford, Miss Ada Mullins to Mr. James G. er, all of Franklin county, Miss.

NTINETTE—CARR.—In the Methodist iscopal Church, South, Pontotoc, Miss., Febru- 21, 1888, by Rev. S. G. Augustus, Mr. W. ntinette to Miss Jessie Carr.

TON—WHITE.—At the residence of the bride's father, East Feliciana parish, La., ary 15, 1888, by Rev. J. W. Ellison, Mr. J. Watson and Miss Florence E. White.

RCH—BROCK.—At the residence of Mr. W. Andrews, December 21, 1887, by Rev. B. Jones, Mr. G. W. Burch and Mrs. Mary Brock, all of Claiborne county, Miss.

ATH—McGILVARY.—At the residence of bride's mother, by Rev. J. A. B. Jones, ary 9, 1888, Mr. John W. Heath, of Issa- county, and Miss Annie E. McGilvary, Claiborne county, Miss.

ELOT—SMITH.—At the Methodist Church, Natchez, Miss., February 22, by Rev. S. D. Mr. J. M. Cirlot and Miss Madora Smith, ents of this place.

Obituaries.

Obituaries of less than thirty-five lines, words each, will be published free charge. For all over thirty-five lines, cents for each additional line will be ged, and the money must invariably company the manuscript. When par- desire extra copies of the ADVOCATE *taining the obituaries of their friends, must send with the order the sum cents for each extra copy ordered.*

EXTON—MRS. M. E. SEXTON, the ghter of W. J. and Celia Wilson, born in Copiah county, Miss., on ch 20, 1857. Her girlhood days free from sorrow or care, and she to young womanhood without a breath of misfortune to cloud her young She was converted when about ven years of age and joined the odist Church at Bethesda. She a consistent member of the church that date until the time of her h, February 14, 1888. She was ated in the county schools of ippah and at Whitworth College, and by life cultivated taste for general ing, which she continued to y to the time of her last illness, developed into a perfectly rounded stian character and was a noble of perfect womanhood. She was ried to J. S. Sexton, September 29, , and was the mother of two chil- both of whom survive her. the date of her marriage to her every energy of her being emotion of her nature were ered in her family and home, while she was fond of good ty and always entered heartily its innocent pleasures, she was emotionally happy in her home- and it was in the beautiful home, ch she so sweetly adorned, that richest elements of her character seen and felt. There she found greatest pleasure and most delight- duties. Her husband, children home were her fondest care, and neighbors found in her a friend ed. She had a kind word for all was peculiarly amiable and af- ate in her nature. No needy was ever turned away from her empty-handed, and, judging the tender solicitude and loving, ent ministrations of her friends ing her last illness, no woman was r held in higher esteem by her ds and neighbors. In her life exhibited the excellencies of istian grace, and in her protracted terrible affliction her trust in God er wavered for an instant. She ke of death, which she anticipated, the utmost composure, and only ressed regret at leaving her hus- and little ones, for whom she yed audibly and earnestly almost her latest breath. She will be ly missed by the husband and le ones, from whose home the light forever gone out; by her little or- ned sisters and brothers, to whom was as mother and sister too, and ost of relatives and friends. She gone from our midst; the world is er for her having lived in it, and having such an example left.—ylah Signal.

JACKSON—BROSA ETHEL, infant ghter and only child of Bro. Willie Sister Jennie Jackson, departed life, December 15, 18-7. She was year, four months and twenty- days old at her death. Dear little sal was a sweet and affectionate bd, and though her stay on earth so brief, she had won all hearts t knew her. She was a child of an usually bright mind, and of great ysical activity for one of her age. now the house is still and sad since departure. But grieve no more, parents, for the sweet one de- sed, because she is gone to be with us. Though she is in heaven, still is, and ever will be, your precious Brosa. Make the Prince of ce your solace, and trust in him all you wish; for he is very gracious a broken heart. Weep not, nor h her back, because her sportless rth is in the land of eternal day, iting and watching for you till the ster calls you to join the glorified nts redeemed by the blood of the mb. J. G. SIBLEY.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
KELLER'S CARBOLIC SOAP
eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
ery housekeeper should keep it as a disinfectant.
ur sale at all groceries. Liberal discount to trade.
J. H. KELLER'S SOAP WORKS,
GRAVIER ST., NEW ORLEANS, LA.

WILLIAMS—Died at her residence, in Ouachita parish, La., January 7, 1888, MRS. PHOEBE WILLIAMS. Her maiden name was Faulk. She was born in Ouachita parish, La., November 14, 1826. She joined the Methodist Church when she was about thirteen years old. Assuming the vows of the church, at that tender age, she lived a consistent and faithful member to the day of her death. She was married to Stephen Williams, March 30, 1843, he preceding her to the better world just fifteen years. Being left a widow to combat with the cold charities of the world, she never lost sight of him in whom she trusted. Aunt Phoeby, as she was generally called, was universally loved and respected by all that knew her. She was a kind neighbor, a devoted wife, and affectionate mother. Like Dorcas, was known for her good works and upright Christian character. A mother of twelve children, eleven preceding her to the better world. One son and three grandchildren only left to wait the Master's summons. To them we will say, "She awaits you up yonder." Sister Williams lived right; therefore, it would be natural to expect that she died right. Then let us look to him who has said, "I go to prepare a place for you."

C. T. MUNHOLLAND.

THOMAS—BENNIE THOMAS, son of Benjamin I. and M. M. Thomas, was born January 22, 1859; departed this life, February 6, 1888; professed faith in Christ and joined the Methodist Episcopal Church, South, 1886. He lived a very consistent member until death stopped his suffering. He died of consumption. Bennie Thomas was one of the most exemplary young men I ever knew, even before his conversion to the Christian religion. As a Christian, a son, brother and friend, he came up to the full measure. He leaves a widowed mother, brother and sisters to mourn his loss. He was willing and ready to go at the bidding of the Master. At the first of his affliction he said it looked hard for a young man to die in youth, but he became fully reconciled. May the good Lord bless the bereaved family, especially the widowed mother!

F. G. FREEMAN, P. C.

"Nature's Sweet Restorer."

Thrice happy is he who can fall into sweet, refreshing sleep nearly as soon as his weary head rests upon the pillow, to slumber on till rosy morn arouses him to conscious duty, just as the sweet babe, weary from constant tottering of its little feet, has closed its silken lashes and floated to the land of dreams, while its cherub form lay cradled in its mother's arms.

Not so the tortured sufferer, languishing from exhausted nerves and feverish illness. To him the bed seems as though it were filled with nettles instead of feathers. He finds no sleep either on right side or on left; the bed is uncomfortable, the clothes too heavy, the air stifling, the pillow too low or too high. Sleep, he declares, has gone to the dogs, and he wishes the bed had, too.

A mother in Eastland, Texas, in June, 1886, wrote of the benefits of the Compound Oxygen which she had received from Drs. Starkey and Palen.

"It is doing a great deal for me, too (in relief from kidney disease and neuralgia), though more slowly. I am able to resume my place as organist in church without being made so very nervous, as I have been, and am getting some good sleep every night."

A farmer, writing from Bareville, Pennsylvania, February 7, 1886, stated his case as follows:

"Age 37. Rheumatism. A year ago pain commenced in hollow of foot; very severe in damp weather, extending to hips, and shoulders and sides, so severe sometimes was not able to turn in bed. Lost twenty-nine pounds in weight."

March 22 he submitted the following report:

"I have been taking the Compound Oxygen for rheumatism, and I have had good, comfortable sleep for six weeks, which I had not had for six months previous to taking the Compound Oxygen. I also have a good appetite, which is worth more than I paid for the Compound Oxygen."

A lady writes from Macon, Ill., May 3, 1886:

"Please to send your treatise to address below, as I think he will get a supply as soon as he knows what it will do. I feel like a new woman now; such sweet sleep I have not had for years."

From Wilbraham, Mass., we have this report:

"My ability to sleep is quite satisfactory—i. e., it has wonderfully increased. Mother thinks she has slept better since taking Compound Oxygen than she has in the same length of time for twenty years."

For full particulars of revitalizing power of the Compound Oxygen, write to Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa., for one of their brochures, and it will be sent free, postage paid.

The Lords of the Admiralty, in order to encourage the teaching of singing on board the training-ships, have granted sums of money, varying from £6 to £12, to be annually given as prizes to the most promising singers, and to those who distinguish themselves in the Tonic Sol-fa classes.—Tonic Sol-fa Reporter.

Many men of many minds;
Many pills of various kinds.

But for a mild, effective, *vegetable* purgative, you had better get Dr. Pierce's Pleasant Purgative Pellets. They cure sick headache, bilious headache, dizziness, constipation, indigestion and bilious attacks. 25 cents a vial. By druggists.

"There is nothing in this world that requires such long seasoning and ripening as new thoughts."—Beecher.

A salutary impetus to the action of the kidneys and bladder, when those organs become inactive, may be secured by using Dr. J. H. McLean's Liver and Kidney Balm.

Nature of Electricity.

It is not yet known to a certainty what electricity really is. It has been thought by different persons at different times to be a fluid, or only a form of energy. The view that it is only a force has been strongly suggested by our finding heat and light to be manifestations of force. The analogy between these "modes of motion" and electricity no doubt led to the practice of classing heat, light and electricity together in treatises upon natural philosophy. The subjects have been joined in elementary instruction, until the popular mind has come to look upon the grouping as made on philosophical principles.

A paper devoted to this subject was read before the Midland Institute of Birmingham recently by Dr. Lodge. The author takes the ground that electricity may be a form of matter. He remarks that it is never created nor destroyed, it is simply moved and strained just as matter is moved. When we speak of generating electricity, the expression is misleading. Instead of saying that we excite it in a body, the Doctor's view would lead us to say that we pump it into that body, and to the same extent we exhaust it from neighboring bodies. He would have us think of the electrical machine as a pump.

But how are we to think of electricity itself? The reply given is, in terms, *just as it behaves*. The remark is made that it *behaves just like a substance*. This was seen by Franklin, and it has led to the practice of speaking of electricity as a liquid or a fluid. It can be accumulated upon a conductor, as water or air might be pumped from one elastic bag to another. The strain upon one bag, and the relief of pressure upon the other, would represent the condition of positive and negative charging with electricity.

Electricity, also, assumes a whirling motion like the whirlwind and the waterspout. It can be given a wave-motion similar to that which occasions sound. In all these ways it behaves like a substance.

It is not necessary to consider electricity and the ether as identical. Dr. Lodge vaguely suggests that the ether may possess a certain amount of rigidity for very rapid and minute wave-motions. In such case we can think of it as containing electricity just as a jelly contains water.

Regarding electricity as being entangled in the ether after such a manner as described, it will appear that all space is, of itself, a universal insulator. In this insulating space, all bodies that are conductors, not only our lightning-rods and telegraph wires, but all forms of conducting substances and the earth itself, may be looked upon as so many cavities and seams and channels, through which the currents of electricity may flow without resistance.

Whenever a current forces itself from one passage to another through the jelly-like envelope in which it is embedded, this action must be attended by a rupture of the inclosing ether. This corresponds with the behavior of electricity under such circumstances.

It has been common from Faraday's time to the present to speak of "lines of force" when discussing electrical action, very much as we speak of rays of light in optics. But as we abandon rays at a certain stage and attend only to the waves, which are the essence of the phenomena of light, so Dr. Lodge recommends that in electricity we abandon lines of force and "try to conceive the actual stuff undergoing its strains and motions. It is then we get urged towards ideas similar to those which are useful in treating of the behavior of an incompressible fluid."

This brings us back to the fluid theory of Franklin and the natural philosophers of his day. Of course, this theory has been much modified by subsequent observations and reasonings, but it is left substantially the same. To show the extent of this identity, two remarks of Dr. Lodge's are quoted.

"Franklin's view that positive charge was excess, and negative charge was a deficit in a certain standard quantity of the fluid which all bodies naturally possessed in their neutral state, remains practically true. His view that the fluid was never manufactured, but was taken from one body to give to another, so that one gained what another lost—no more and no less—remains practically true."—Youth's Companion.

How to Kill Sin.—Wouldst thou have much power against sin and much increase of holiness, let thine eye be much on Christ; set thine heart on him; let it dwell in him, and be still with him. When sin is likely to prevail in any kind, go to him, tell him of the insurrection of his enemies, and thy inability to resist, and desire him to suppress them, and to help thee against them, that they gain nothing by their stirring but some new wound. If thy heart begin to be taken with and moved toward sin, lay it before him; the beams of his love shall eat out the fire of those sinful lusts. Wouldst thou have thy passions and love of the world and self-love killed, go sue for the virtue of his death, and that will do it. Seek his spirit, the spirit of meekness and humility and divine love. Look on him, and he will draw thy heart heavenward, and unite it to himself and make it like himself. And is not that the thing thou desirest?—Leighton.

Dyspepsia, indigestion, sick headache, and that tired feeling are cured by Hood's Sarsaparilla, which tones the stomach, promotes healthy digestion, creates an appetite, cures sick headache and builds up the whole system. Sold by all druggists. 100 Doses One Dollar.

The peculiarities of human disorders are many and various and a constant source of astonishment to physicians and surgeons, but no more curious case has ever been reported to the faculty than that narrated in the following lines, the subject matter of which is at present greatly interesting medical men and specialists:

Some time ago an engineer on the Little Miami railroad was suspended because, after having been examined by Dr. Clark, he was found to be quite deaf. The engineer claimed at the time that he could hear everything while running his engine, but the doctor found that in a still room he could not hear ordinary conversation a foot away. The engineer lives in Cincinnati, and received treatment in that city for his disease, but without any special benefit. After being suspended eight months, the engineer again came to Dr. Clark and insisted that he could hear perfectly well while on a moving engine. The doctor thought he would test the case, and accompanied the man to Cincinnati and made a number of experiments with him on engines. The result was that the doctor found the engineer was telling the truth in regard to the matter, and that the deaf man could hear low remarks and whispers on a moving engine that even Dr. Clark's keen ear failed to catch. The engineer was reinstated to his former position.—St. Louis Christian Advocate.

If Sufferers from Consumption, Scrofula, Bronchitis, and General Debility will try **Scott's Emulsion** of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HULBERT, M. D., Salisbury, Ill.

The fiscal year ending November 30, 1887, was the most prosperous in the history of the Publishing Houses of the Methodist Episcopal Church. The aggregate sales, East and West, for the year were $1,984,748 50, and $7,314,390 51 for the quadrennium. The East and West will both be able to report to the General Conference debts paid or payment provided for, leaving a net capital of $2,392,366 94.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption. If they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

A RARA AVIS IN CENTRAL PARK.—Last night an Englishman was taking a stroll near the lake in Central Park. "What is that bird?" he said to a New York friend; "its harsh note is familiar enough, yet I can't name the bird." "The bird," replied the Manhattanite, "is a bull-frog."—New York Musical Courier.

INACTIVITY in the kidneys and bladder should be speedily overcome or danger is to be looked for. A genial and safe stimulating medicine that never fails, is Dr. J. H. McLean's Liver and Kidney Balm.

At the close of January, Texas had a surplus in her treasury of $1,725,000. Some of the leading papers are calling for a reduction in her taxes.

YOU can cure rheumatism and neuralgia when arising from kidney troubles by the use of Dr. J. H. McLean's Liver and Kidney Balm.

MISCELLANEOUS.

For The Nervous
The Debilitated
The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, by the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

Recommended by professional and business men. Send for circulars.

Price $1.00. Sold by druggists.

WELLS, RICHARDSON & CO., Proprietors
BURLINGTON, VT.

MISCELLANEOUS.

THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen; two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,
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The STANDARD ATLAS alone sells for $4 50; but an advertising agreement with the Publishers enables us to give it to our patrons for about one-third the regular price, clubbed with the CHRISTIAN ADVOCATE.

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The AMERICAN ENCYCLOPÆDIA OF AGRICULTURE is a Treasury of useful information for the Farm and Household.

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These Offers Are to Our Subscribers, and But for a Short Time.

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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending March 6, 1888.)

COTTON.

Low ordinary	7 13-16 @	— —
Ordinary	8 5 16	— —
Good ordinary	8 15-16	— —
Low middling	9 3/8	— —
Middling	9 11-16	— —
Good middling	10 1-16	— —
Middling fair	10 7-16	— —
Fair	11 3-16	— —
Galveston middling	9 7/8	— —
Mobile middling	9 3/4	— —
St. Louis middling	9 3/4	— —

SUGAR.

OPEN KETTLE:		
Prime	4 13-16	— —
Fully fair	— —	4 3/4
Strictly Prime	— —	4 7/8
Choice	5	— —
CENTRIFUGAL:		
Seconds	4 3/8	5 3/8
Pr. yellow	5 3/4	5 13-16
Gray White	5 7/8	6
Off whites	6 1/8	6 1/4
Stan. Gran	6 3/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Head	— —	— —
Prime	5 3/8	5 1/2
Good	5 1/8	5 1/4
Fair	4 7/8	5
Ordinary	4 1/2	4 3/4
Common	4	4 1/2
No. 2	2 1/2	2 5/8
Rough	3 00	4 50

FLOUR.

Choice	3 60	3 70
Fancy	3 90	1 00
Extra Fancy	4 20	4 25
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 35	4 40
Winter wheat patents	4 85	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 75	— —
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	59	60
Yellow	59	60
Mixed No. 2	58	59
OATS:		
Western	39	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	95	1 00
HAY:		
Prime	17 1/2	19 1/2
Choice	21 00	22 00

PROVISIONS.

PORK:		
Mess (Standard)	14 3/4	— —
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10	11 1/2
Shoulders	7	7 1/8
Sides, short rib	8 1/2	8 5/8
Sides, long clear	— —	8 1/2
HAMS:		
Sugar-cured	11 1/2	12
DRY SALT MEAT:		
Shoulders	— —	6 1/4
Sides, short rib	7 3/4	— —
Sides, long clear	7 3/4	— —

GROCERIES.

COFFEE:		
Prime	16 3/4	— —
Fair	15 3/4	— —
Common	12 3/4	— —
BUTTER:		
Western Creamery	32	— —
Western Dairy	20	— —
Common	13	— —
LARD:		
Refined	7 1/2	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	7	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 00
KROUT:		
Western, ₩ bbl	— —	12 00
ONIONS:		
Louisiana	— —	— —
Western	3 75	4 25

BALING STUFFS.

BAGGING:		
2 lb	7 1/2	7 3/4
1 3/4 lb, per yd	7	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02 1/2	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	11	12
Southern	11	12
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	4	4 1/2
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The strike on the Burlington road continues. Contrary to expectation, the Brotherhood of Engineers is encouraged by the Knights of Labor, who, it was thought, would replace them.

All the freight conductors and brakemen on the Atlantic and Pacific road at Albuquerque, N. M., went out on a strike March 1. Everything in the freight line is at a deadlock.

A most disastrous conflagration took place in New York on the first instant, eating out a square of 200 feet. The losses approach a million dollars.

There is no longer any question about the removal of the Libby Prison to Chicago. The final transaction was completed March 2, and the building is now the property of a Chicago syndicate whose purpose is to transplant it to that city by June 1.

The House Committee on Post-offices and Post-roads ordered an adverse report on the two bills prohibiting the mailing of newspapers containing lottery advertisements.

Jay Gould's latest scheme, as discovered by the enterprising reporters, is to make the mouth of the Brazos river the terminal point of his Southwestern system. To this end he will clean out the bar of the river and make a channel up the Brazos to admit the largest ocean steamers. The Columbia Tap railroad is to be immediately extended to the mouth of the Brazos, and lands about the proposed terminus have advanced 500 per cent. lately.

The Burlington strike grows gradually worse in its ramifications. The words of Chief Arthur are the best index to the situation: "We must win this fight. The men of the Brotherhood are pledged to each other. The Brotherhood will not compromise, but rather dig the ditch in which they propose to die in case they can not win."

The news of the completion of the contract by which the old Libby Prison is to be removed from Richmond, Va., to Chicago, to be there converted into a "War Relic Museum," creates in Richmond much sorrow not unmixed with indignation.

Mrs President Cleveland and Mrs. Secretary Whitney, having been favorably impressed with the quaintness and beauty of San Augustine, Fla., have decided to return in about two weeks for a visit of three or four weeks.

On March 3 some Mexican soldiers crossed into Texas to capture a deserter. A conflict with the civil authorities at Eagle Pass ensued. Two of the Mexicans were killed and one wounded; also one American wounded.

New York City, on March 5, had a million-dollar fire.

The State Immigration Convention assembled in this city, on March 5, at Washington Artillery Hall. The attendance on the first day was very large.

FOREIGN.

The Russian frontier force has been increased by 200,000 men.

M. Wilson, son-in-law of ex-President Grevy, who has been on trial for complicity in the legion of Honor decoration scandal, has been convicted. He was sentenced to two years' imprisonment, to pay a fine of 3,000 francs, and to be deprived of his civil rights for five years.

Lord Salisbury in an interview with Baron de Stuel, the Russian Embassador, on March 2, declared that he would oppose the deposition of Prince Ferdinand, unless the powers agreed upon his successor on the Bulgarian throne.

Russia has sent to the Porte a second and more decided note requesting Turkey to intimate that Prince Ferdinand's position is illegal. Russia is supported by Germany.

Archbishop Ryan, of Philadelphia, who is in Dublin, in an interview, said that no sensible American approved of Ireland's separating from England.

MM. Wilson and Ribiden, who were sentenced, in Paris, to two years and eight months' imprisonment for trafficking in decorations, have appealed from the decision of the court.

The Express, of Dublin, affirms that there are internal dissensions in the Parnellite ranks which will produce a rupture that will shake the foundations of the National League.

The bodies of over 200 victims of a recent avalanche in the Italian Alps have been recovered.

Premier Crispi has sent a telegram to Count Menabrea, the Italian Ambassador at Paris, instructing him to demand of the French government the punishment of fifteen French soldiers who stopped some Italian railroad officials at Modane, and by threatening them with bayonets forced them to kneel before them.

Gen. Bragg, the new American Minister to Mexico, was given an audience by President Diaz, March 3. The reception accorded him was most cordial.

The Czar reviewed the Guards, on March 1, from the Winter Palace. No review has occurred in such cold weather since the days of Emperor Nicholas.

Mr. Gladstone, in returning thanks to 250 clergymen of the Church of England for a memorial drawn up by them in favor of Home Rule, said he believed it would have the effect of greatly increasing the growing conviction that neither honor nor advantage can possibly be gained by a continued refusal to accede to the moderate and constitutionally expressed demands of the Irish people.

Justin McCarthy has declined to become a deputy speaker of the House of Commons, giving as his reason that he is nearsighted.

A naval guard on the Prussian border is being organized at all south Russian seaports.

All railway traffic in Sweden and Denmark has been stopped by heavy snowfalls.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

March, April, May

Are the months in which to purify the blood, as the system is now most susceptible to benefit from medicine. Hence now is the time to take Hood's Sarsaparilla, a medicine peculiarly adapted for the purpose, possessing peculiar curative powers. It expels every impurity from the blood, and also gives it vitality and richness. It creates an appetite, tones the digestion, invigorates the liver, and gives new life and energy to every function of the body. The testimony of thousands, as to the great benefit derived from Hood's Sarsaparilla, should convince everybody that it is peculiarly the best blood purifier and spring medicine.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp street.

Southwestern Louisiana

Can be seen to no better advantage from any point than from Crowley, the county-seat of Acadia, and headquarters of the Southwestern Louisiana Land Company. The immediate inhabitants are new-comers, and land seekers will be enabled to immediately be informed of the natural advantages of this delightful country. The Land Company has every facility to entertain and transport visitors, whether for business or pleasure. See the Crowley country before making investments elsewhere.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Sardis station	Mar. 10, 11
Senatobia station	17, 18
Batesville and Wesley	24, 25
Como and Fredonia	31, Apr. 1
Hernando and Coldwater	7, 8
Arkabutla circuit	14, 15
Courtland circuit	14, 15
Pleasant Grove circuit	21, 22
Mt. Vernon circuit	28, 29
Arkabutla circuit	May 5, 6
Chulahoma circuit	12, 13
Louisburg circuit	26, 29
Horn Lake	31
Cockrum circuit	June 2, 3

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges, at Bethel	9
Starkville	10, 11
Starkville circuit, at Lebanon	17, 18
Hebron, at Hebron	23
Macon	24, 25
Columbus circuit, at Pine Grove	30
Columbus	Apr. 1, 2
Shuqualak, at Shuqualak	6
Salem, at Calloway's Chapel	7, 8
Crawford	14, 15
Brooksville	21, 22
Plattsburg, at Center Ridge	28, 29
Louisville, at Mt. Pleasant	30
Lagrange, at Lagrange	May 1
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 10, 11
Corinth circuit, at Marvin's Chapel	17, 18
New Albany circuit, at Lebanon	21, 25
Booneville	31, Apr. 1
Marietta, at Blythe's Chapel	14, 15
Iuka circuit, at Neblett's Chapel	21, 22
Harmony, at Clement's Chapel	28, 29
Iuka station	29, 30
Kossuth circuit, at Kossuth	May 5, 6
Guntown circuit, at Pleasant Valley	19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okalona station	Mar. 10, 11
Shannon, at Chesterville	17, 18
Richmond, at Mt. Zion	24, 25
Verona and Tupelo, at Tupelo	31, Apr. 1
Pontotoc, at Harmony	Apr. 7, 8
Saltillo, at Saltillo	14, 15
Buena Vista, at Concord	21, 22
Houston and Wesley, at W.	(Mon.) 23
Sparta, at Prospect	(Tues.) 24
Ebenezer, at Ebenezer	28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Abbeville, at Liberty	Mar. 10, 11
Grenada circuit, at Spring Hill	17, 18
Chapell Hill	24, 25
Charleston, at Harrison Station	31, Apr. 1
Carrollton, at Smith's Chapel	7, 8
Coffeeville, at Pisgah	14, 15
McNatt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Torcopola, at Pine Hill	10
Banner, at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

WINONA DISTRICT—SECOND ROUND.

Sallis circuit, at Pleasant Ridge	Mar. 17, 18
Richland, at Goodman	(Wed.) 21
West, at Midway	24, 25
Newtonville, at Macedonia	31, Apr. 1
Kosciusko station	1, 2
Black Hawk, at Black Hawk	5, 8
Carrollton and Greenwood, at Green'd	14, 15
Winona circuit, at Salem	(Fri.) 20
Winona station	21, 22
McCool circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Acton	12, 13
Valden	(Thu.) 17
Ebenezer	19, 20
Belzoni	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

R. P. MITCHELL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Mar. 11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

A. W. DONNELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Myrtle, at Union Hill	Mar. 10, 11
Hickory Flat, at Bethel	17, 18

JNO. BARCROFT, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Famnin, at Famnin	Mar. 10, 11
Marvin, at Marvin	17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian station	(7 P. M.) Mar. 8
Lauderdale, at Lauderdale	10, 11
DeKalb, at Pleasant Ridge	17, 18
Marion	24, 25
Hinnsville, at Old Scooba	31, Apr. 1
Leakesville, at Adamsville	7, 8

District stewards will meet in Meridian, at Methodist Church, Thursday, March 8, 1888, at nine A. M. The pastors of the district are requested to be present.

G. D. SORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Beechland	Mar. 10, 11
South Warren, at Asbury	14, 15
Vicksburg	17, 18
South Vicksburg	18, 19
Providence	21, 25
Roxie	26, 27

W. B. C. BENNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

West Jackson, at West Jackson	Mar. 10, 11
Jackson station, at Jackson	10, 11
Edwards, at Edwards	17, 18
Raymond, at Bolton	24, 25
Camden, at Soule Chapel	31, Apr. 1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Providence, at Bahala Chapel	Mar. 10, 11
Adams, at Adams	17, 18
Franklinton, at Mt. Hermon	24, 25
Hohnesville, at Hohnesville	31, Apr. 1
Topisaw, at Cooper's	7, 8

J. M. WEEMS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Centerville, at Centerville	Mar. 10, 11
North Wilkinson, at Mt. Carmel	17, 18
Amite, at Glorier	18, 19
Livingston, at Port Vincent	21, 25
New River	24, 25

J. N. A. ELLIS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Sugar Town, at Dry Creek	Mar. 10, 11
Sp'g Creek, at Sp'g Cr'k C. G. (Wed)	14
Ada	17, 18
Montgomery	24, 25

B. F. ALEXANDER, P. E.

DELHI DISTRICT—FIRST ROUND.

Oak Grove, at Oak Grove	Mar. 10, 11
Richland, at Little Creek	17, 18
Lind Grove, at Lind Grove	24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Red River, at Lindsley Chapel	Mar. 8
Shreveport	10, 11
Caddo, at Greenwood	17, 18
Mooringsport, at Mooringsport	21
N. W. Caddo	24, 25
North Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

False River	Mar. 11
Carrollton Avenue	18
Plaquemine	25
Algiers	Apr. 1
Louisiana Avenue	8

The New Orleans District Conference will convene, in this city, on Thursday, April 5, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

CHAS. F. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Minden, at Minden	Mar. 10, 11
Summerfield, at Alabama	17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

ROBERT RANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Leesburg	Mar. 10, 11
Sulphur Mine	24, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Sabine mission	14, 15
Abbeville	21, 22

S. S. KEENER, P. E.

Easter Cards.

Prang's Easter cards, novelties and satin prints of 1888 are on sale and are certain to meet with a royal reception. The designs are elaborate and the artistic merits are in advance of former efforts. Delicate landscapes, birds, Easter lilies, and other spring flowers are largely represented. Among the many useful and fancy articles into which the satin prints are wrought are book-marks, satchets, satchet-bags, handkerchief-cases, banners, portfolios, etc. Altogether, the line of cards and novelties are of a very high order. For sale at principal book-stores and fancy-goods dealers.

The disestablishment of the Catholic Church in France is being discussed by the French people. The government finances persist in yearly deficits, and the people are impatient at the annual direct support of the church to the extent of $9,000,000, and indirectly by the municipalities $2,000,000 additional. Cutting off these expenditures would enable the government to balance accounts every year, and the sentiment grows against the establishment. The world moves, and *so does the kingdom of God.*

Hot Bread Made Wholesome.

The Royal Baking Powder possesses a peculiar merit that is not possessed by any other leavening agent. It provides bread, biscuit, cake, muffins, or rolls which may be eaten when hot without inconvenience by persons of the most delicate digestive organs. With most persons it is necessary that bread raised with yeast should lose its freshness or become stale before it can be eaten with safety. The same distressing results follow from eating biscuit, cake, pastry, etc., raised by the cheap, inferior baking powders that contain lime, alum, or other adulterants. The hot roll and muffin, and the delicious hot griddle cakes, raised by Royal Baking Powder, are as wholesome and digestible as warm soup, meat, or any other food.

Another greatly superior quality possessed by the Royal Baking Powder is that by which the preservation of important elements of the flour is effected in raising the bread by the mechanical operation of the gas without fermentation. Yeast, and all baking powders that produce the leavening gas by fermentation, as is well known, destroy a portion of the nutritive elements of the flour, and particularly those which are the most healthful and the greatest aids to a perfect assimilation of the food. The Royal Baking Powder, while perfectly leavening, retains without change or impairment all those elements which were intended by nature, when combined in our bread, to make it literally the "staff of life."

No leavening agent or baking powder, except the Royal Baking Powder, possesses these great qualifications.

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FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
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Its superior excellence proven in millions of homes for more than a quarter of a century. Is used by the United States Government, indorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans.

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The BUYERS' GUIDE issued March and September each year. It is an encyclopedia of useful information for all who purchase the luxuries or the necessities of life. We can clothe you and furnish you with all the necessary and unnecessary appliances to ride, walk, dance, sleep, eat, fish, hunt, work, go to church or stay at home, and in various sizes, styles and quantities. Just figure out what is required to do all these things COMFORTABLY, and you can make a fair estimate of the value of the BUYERS' GUIDE, which will be sent upon receipt of 10 cents, to pay postage.
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No loose parts and yet can be converted into 100 useful and ornamental shapes. It is a Lamp Shade, Cake Stand, Card Receiver, Egg Boiler, Water Heater, and a cabinet for other articles that are indispensable in every other. Nothing like it in existence and A GRAND SELLER. $5 to $10 per day, thought eagerly by every one. Circular for particulars, &c. Cassgrove Mfg. Co., 145 Pearl st., Cleveland, O., or 78 W. Madison st., Chicago, Ill.

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THE ONLY GENUINE
LIQUID GLUE
Used by thousands of first class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitators, so examine the label every time. Remember, that THE ONLY GENUINE Epacts Liquid Glue is manufactured solely by the
RUSSIA CEMENT CO., GLOUCESTER, MASS.
Sample by mail 25c.

Pall Mall Electric Association, London.
Dr. SCOTT'S ELECTRIC CURLER.
50c. OF ALL DRUGGISTS.

By its aid the hair, beard or moustache can be curled any desired style in from one to two minutes. For ladies it produces the "Langtry style," the "Pool lang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode. Gentlemen's mustaches and beards curled for the day in a few seconds. A beautiful article, handle of rosewood, other part nickle-plated.
Parties failing to find them in drug or fancy store and remitting the price of either Curler or Tooth Brush direct to Dr. Scott, will receive a valuable Book free, publishers price, 25c. Always mention this paper.
Dr. SCOTT'S ELECTRIC TOOTH BRUSH OF ALL DRUGGISTS.
The finest Tooth Brush ever made, constructed by a new patented process which renders it impossible for bristles to come out in use. Each of above articles forwarded and sent on trial, postpaid, on receipt of price, 50cts., or both for $1. Money refunded if not satisfactory. Canvassing Agents wanted for ELECTRIC CORSETS, BRUSHES, BELTS, &c. No risk, quick Sales. GEO. A. SCOTT, 842 Broadway, New York. Sold at Drug and Fancy Stores. Mention this paper.

Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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THE TRANSFIGURATION.

BY ARTHUR PENRHYN STANLEY.

Master, it is good to be
Here on the mountain here with thee;
Here stand revealed to mortal gaze
Those glorious saints of other days;
The one received on Horeb's height
The eternal laws of truth and right;
One caught the still small whisper, higher
Than storm, than earthquake, or than fire.

Master, it is good to be
With thee, and with thy faithful three;
Here, where the apostle's fear of rock
Secured against temptation's shock;
Here, where the Son of Thunder learns
(Though) that breathes, and word that burns;
Here, where on eagle's wings we more
With him whose last best creed is love.

Master, it is good to be
Entranced, enwrapt, alone with thee;
To watch thy glistening raiment glow
Whiter than Hermon's whitest snow;
The human lineaments that shine
Radiant with a light divine;
That we, too, change from grace to grace,
Gazing on that transfigured face.

Master, it is good to be
Even on the holy mount with thee;
Then darkling in the depths of night,
Then dazzled with excess of light,
Bow before the heavenly Voice
That bids bewildered souls rejoice.
Though love wax cold, and faith be dim,
"This is my Son, O hear ye him."

The Texas Capital.

MR. EDITOR: These are "red-letter" days I am spending in the beautiful capital city of the Lone Star State. When I awoke this morning, and felt in my face the electric, invigorating breezes of my own, my native land," I felt my pulse and brain quicken into higher action. At sunrise I threw up my window to look abroad. The master painter was touching up the morning with the most delicate tracery: Heaven's own blue above, the shimmer of water under the golden sunbeams, and a peep of evergreens in the distance. The softest wind, like a "sweet breath of spring," came in and played so gently with my *bangs* that I wondered if it could be the same wind that has been sending us such hyperborean blasts all winter. Then the russle of the cedar boughs from the top of Mt. Bonnell, and the rippling of the Colorado over her silver sands, made the sweetest music for my listening ear, and I appreciated the sentiment which makes an exiled Scotchman's bosom heave when he hears, even in dreams, the whispering of "fair Scotia's" happy strand, and I sympathized with the patriotism which sends a blaze of enthusiasm to the eyes of an Irishman, do the seas but waft him one sweet strain from his own loved Emerald Isle. I could even repeat, "Breathes there a man," etc., did I not fear to quote a thing so often quoted would send this, "my brain rambling," whirling into the yawning, capacious waste basket of the editor; but, to come to the point, the spirit moves me, as the Friends say, to tell you all about this lovely little city of Austin.

I was here only a few years back, but, so great have been the changes since then, that one would think these people had been diving into the occult sciences of the middle ages, and were scattering tangible evidences of their researches all about them, for, when I look at the great dome of the new capitol building rising so majestically on the same site where I left the modest old building, I can but think:

"This palace standeth in air,
By necromancy placed there."

The building is second only to the National Capitol in magnitude, and the architects say it is far more symmetrical. It is built of granite from Burnet county, Texas. Specimens of granite from numerous quarries were submitted to the superintendent and commissioners, who personally examined all materials presented. All specimens were also subjected to mechanical tests, and to chemical analysis, and this Texas stone was chosen. The pillars look strong enough to uphold untold weight for all ages, and in color the granite is soft and beautiful, and restful to the eye. Three million acres of Texas land went to pay for this gigantic structure. The corner-stone was laid with impressive ceremonies on March 2, 1885, the forty-ninth anniversary of Texan Independence. This stone, which is of red granite from the Burnet quarry, weighed 16,000 pounds in the rough. The building will be completed and ready for occupancy in May. Antequarians tell us that the pyramids probably stand to memorialize the sweat and groans of the Israelites; the strange tumuli of the mound builders mark the industry and skill of that unknown race; and who knows but that time may evolve a race who will gaze upon this impressive structure as the only monument left to the love and pride of the Texans, and find sermons, indeed, in all its massive stones. I went up into the dome and looked down upon the kingdoms of this world. The city beneath me looked like a fair Greek city. The university grounds might well pass for the ancient walks of the academicians. I thought what wonderfully long-headed men those early Texas fathers must have been, who located so well these sites for capitol and university so long ago. Men have been murdered by savages here after these spots were chosen. Those old heroes knew even then the possibilities of the greatest State in the Union.

This same University of Texas has thrown her door wide open to women, and the part that I particularly exult in is that the women yearly take all the highest honors.

They have here also a home for disabled Confederate soldiers, a Blind Institute, Deaf and Dumb Asylum, Insane Asylum, etc.

Austin is destined to be a great city. She is favorably located for commerce; her State institutions add hundreds to her population; they are going to have manufactories, and in this immigration movement these people move under the "Iron Duke's" orders: "Let the whole line advance." Nothing can divide them in a work that brings good to their beloved State. They are not even politically intolerant. Being from Louisiana, and from Shreveport, *this* was passing strange to me, and I can still find only this solution for the mystery, perhaps. "The Golden Year" that Tennyson tells us about has opened her first circle here—

"Where all men's good
Is each man's rule, and universal peace
Lies like a shaft of light across the land,
And like a line of beams athwart the sea."

Ah! Mr. Editor, I could a tale unfold all about "Vanity Fair." A moderate interest in "Vanity Fair" is a femininity that I can not overcome; but I will resist the gossiping propensity for once. You may hear again from,

Yours truly,

SHREVEPORT.

AUSTIN, TEXAS, Feb. 20, 1888.

The Duties of Stewards.

In a communication recently published in the columns of this paper, the writer, in making reference to the duties of Boards of Stewards, stated that he would say something more at another time on that subject. He desires now to offer a few suggestions to the stewards of the several church organizations, who may read this, and remind them of the obligations imposed upon them, both as individuals and as "Boards." The office of steward is not meant simply as an honorary recognition of the good standing of a member. He was not selected to be an "ornament" only. There is something else for him to do besides "take up the collection" on Sunday. The very name which our church wisely deemed appropriate for the office is significant. He is a servant. He acts under general and binding orders. The members of the Board are the business managers of the society. Our church laws requires especial capacity in the members of the Board individually. They must "be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church." Now, mark you, there are no such requirements as these placed upon the office of trustee; but it is to the stewards that it is directed. The stewards are, in fact, the Advisory Board to the pastor. They are the executive committee, the committee on Finance, collectors of funds, and standing parsonage committee (where there is no parsonage). They have a plenty to do. Do they do it? Their responsibilities are grave. Do they realize it?

The chief duty of the Board of Stewards is to "transact the temporal business of the church." But, alas! how often is this undertaking forced upon the pastor, either through neglect of the stewards, or their ignorance of what is really required of them as officers. Now, brother steward, please turn with me to your Discipline for a moment. Notice that the preacher in charge is directed to superintend generally the spiritual affairs, see that the ordinances are observed, and to be the leader of the membership. Is there anything requiring the preacher in charge to conduct "temporal business," or about him raising the finances? Then turn to the chapter on stewards. Observe, they shall make "provision for the support of the gospel," write circular letters to the congregation, report "the financial state of the church," and see that the contributions are duly collected. These are wise provisions of the statute law of our church. It is a disagreeable restriction upon the pastor, in his efforts to save dying humanity, to have to be continually begging for money. You, through and by your society, undertake to pay your pastor a certain amount for his services; and generally it is a very small salary. Is it proper that he should be compelled to ask you repeatedly—in fact, keep up a regular system of "dunning," in order to get enough to barely support himself and family? Does your employee have to spend a good deal of his time collecting what you promised to pay him, when he should be engaged in the work allotted to him? But you, perhaps, may remark right here that you will raise the pastor's salary, but you think it to be his duty to collect the Conference assessments. Let me say right here, that it is far the best plan to raise all amounts together. The members would much prefer to give a certain amount to cover all demands rather than be asked every Sunday or monthly for a new contribution; so either you, brother stewards, or the pastor must raise the finances. Besides, when a Board wants to shirk any of their work and throw it on their pastor, you may just reckon on them shirking it all. And, then, the poor preacher will go on and raise his Conference collections, and, in the meantime, no one is raising his salary; consequently, he will be reduced to very needy circumstances, and it, doubtless, has often been the case, that he and his family will actually be without the necessaries of life. This seldom happens among stations; but we regret to believe often among circuits. The writer does not propose to recommend here any special financial plan. He has already expressed his preference. But, brother stewards, adopt some plan and work it vigorously. You must be aggressive. The age is aggressive. And if you are not, also, you will be left behind. One of the most admirable features of the Methodist Church is industrious activity. Let us keep up our reputation in this respect. It is required of you to "transact the temporal business" of the church. Is it proper, is it manly, is it right for you to dodge your duty, and let your overworked pastor conduct the temporal as well as the spiritual affairs? You free him from the embarrassing position of being a general collector, of having to ask for money at every round of his pastoral visits, and see how much more effectual work he can do in bringing souls to our blessed Savior.

There seems to be a prevalent opinion among officers and members of our church that it is not their duty to pay the preacher if he does not happen to come up to their ideal. If he is not quite so eloquent, or so genial, or lacks some other requisite according to their model, then he must not be paid. My friends, that won't do. The obligation upon you to support the ministry is sacred. It is a liability which should come first of all others. Then let me suggest, that from a business view you are wrong. Perhaps you think that if you fail to pay the pastor who is serving you, that the Conference will send you a superior man next time, and one more suited to your taste. Why, if you fail to pay the pastor whom you dislike, do you think that will raise your circuit or station in the estimation of the Conference? And is it reasonable to think that the man of highest ability will be sent to a place that does not pay its pastor? The very man with whom you are most dissatisfied should be the one to receive the most of your aid.

Now, then, we see that the Board of Stewards have their duties clearly defined, and these duties require considerable time and labor. The question, therefore, is, whether or not we should give this time and labor. Can you hesitate a moment about the answer? For whom are you working? What has your Master done for you? What debt do you owe him? He has ransomed us where we could not ransom ourselves. You are business men. You consider a surety debt peculiarly binding. Here is a debt something similar, but infinite where the first is finite. Will you not spend some time, and do some work for him who has been your substitute in the great atonement for sin, and who is now pleading for your salvation? As a fellow-steward, I ask your careful consideration of this matter.

RICHARD F. REED.

NATCHEZ, MISS., Feb. 29, 1888.

Conscience and Comity.

The following address by Dr. S. P. Henson was delivered at the love-feast in Chicago, held by the Baptists and Presbyterians, and published in the Advance:

"*Mr. President, Ladies and Gentlemen:* I find myself painfully embarrassed by reason of the fact that I come so late. I am reminded of the aphorism that 'the full soul loatheth the honeycomb,' and I am sure I have nothing of the honeycomb save the wax. (Laughter.) I greatly fear that the most of you are in the predicament of an unsophisticated granger, who, upon the occasion of a visit to the city of New York, accepted an invitation to dine with a quondam country friend, who had come to great estate and was living in great style upon a fashionable avenue. Writing home an account of his experience, the granger told of the largeness of his expectations and the keenness of his appetite, as well as of the keenness of his disappointment at finding absolutely nothing on the table but 'some bric-a-brac and a bowl of soup.' Determined to make the most of the situation, he took a dozen plates of soup, after which, to his great disgust, there was set before him a dinner so bountiful that the very sight of it almost took away his breath. 'And yet,' he said, pathetically, 'I could not eat a mouthful of it, but could only sit there, like a fool, chock-full of soup.' (Laughter.)

"The moral of this story I am too modest to draw. And yet, though embarrassed, I am proud and happy to be present on so auspicious an occasion, the like of which has never been seen in the world before, and could not be seen now anywhere outside of Chicago.

"This city has witnessed many notable gatherings, and been the theatre of many illustrious events, but nothing more august or sublimely significant than this remarkable convocation of representative Christian denominations sitting at a love-feast so happily together has ever occurred in its history. So much alike all seem to be, that one is not disposed to do, as did a simple-hearted bachelor, awhile ago, when his attention was called to a baby carriage, in which were nestling a pair of twins, and he innocently inquired, 'Are both of them twins?' (Laughter.)

"Whatever doubts may have existed before, it begins to be manifest that the two denominations, whose 'flower and chivalry' meet here to-night, are twins, both of them, and I hope are proud of the relationship.

"And yet, for one, as I survey this multitudinous and double-headed assemblage of magnificent Christian men and women, I can not suppress the upspringing of a pardonable covetousness, and can not help wishing that all these were one, and that one *Baptist*. What mighty movements might not be inaugurated and consummated, if all this Niagara of power were turned upon a single water-wheel! In a very true and blessed sense we are one already, and are 'striving together' for the furtherance of the gospel, and therein we have occasion abundantly to rejoice—and all the more to rejoice because it is being accomplished without a compromise of principle. Christian comity is beautiful, but, when it is pressed to the point of a sacrifice of conscience, then, however man may praise it, in God's sight it is simply an abomination, and ought to be an abomination in the estimation of all honorable men. (Applause.)

"There is a species of liberalism, greatly affected in our time, for which I confess I have the deepest detestation—a liberalism that is generously tolerant of every pestilent error, and only waxes fierce in the presence of old-fashioned orthodoxy. (Applause.)

"'We are all at peace among ourselves,' said a Baptist Church letter to a district association. 'Yes,' whispered a cynical and skeptical listener to the letter, 'at peace with the world, the flesh, and the devil.' This is a peace that is not to be desired, but rather to be deprecated and deplored. 'Are you all united in your parish now?' was the sympathetic inquiry made of a minister. 'Ah, yes, we are all frozen solid,' was the witty, yet sadly significant reply. Better the hottest fires of controversy than a frozen church. Better the fiercest fight than conscienceless, characterless indifference to the truth. Very little disposition is there now observable in some quarters, to fight for the truth, which may be due to the fact that we love the truth less or our neighbors more.

"The tendency in our churches is very widely prevalent to be carried away with 'the gospel of gush.' Never mind what form of faith you hold in your head—so we are told by our modern evangelist—provided your heart be full of love. Never mind about the sturdy stock of doctrine—the sap of the tree is the principal thing—and so there be those who have all gone to sap. And yet let us be sure of this, that if the sturdy stock of doctrine be cut away, by the reckless ax, the sap will presently be buried in the ground, and the fruits of righteousness will perish from the earth.

"For myself, I beg leave to say that I believe in stock as well as sap, in grit as well as gush, in conscience as well as comity, in contending for the faith as well as loving the brethren. Nor are these incompatibles, for, as a rule, it will be found that the sturdiest conservators of Christian doctrine are the foremost exemplars of true Christian catholicity. I have come more and more to believe in people who believe in what they believe in. I believe in vertebrates rather than in jellyfish, whether the vertebrate be a hard-shell turtle or a soft-skinned whale, or a human being standing erect and looking devoutly up to God, his Maker.

"I believe in the pluck of that famous public man, who, when taunted about the diminutiveness of his stature, replied: 'It is true I weigh but ninety-five pounds, but I want you to understand that ninety pounds of it are backbone.' And yet a man may mistakenly suppose that a proper kind of backbone is an iron rod, instead of an articulated vertebral column, that can gracefully bend when occasion demands. And conscience may be blinded by prejudice or goaded by passion.

"An English gentleman, who was traveling in America, was constantly complaining, as Englishmen will sometimes do, of the newness, the courseness, the vulgarity of everything. It was just at the time when we were having those supernal sunsets, which, a few years since, so puzzled the philosophers. 'Just look!' said an American to the Englishman, 'at the matchless beauty of that western sky! Where in all the wide world will you find a finer sight than that?' The Englishman shaded his eyes with his hand, and, looking westward for a moment, said: 'Yes, that is very gorgeous, doubtless, but don't you think, my friend, that it is just a little *overdone*?'

"This thing called conscience is very often overdone. It certainly was, when Saul of Tarsus persecuted the church of Christ, and when Calvin burned Servetus, and when 'the Pilgrim fathers' fined and whipped our Baptist fathers, and chased them out of Massachusetts to seek refuge in Rhode Island. Far be it from me to disparage the Pilgrims. They were honest, certainly, if not always kind. They had fibre in the muscle and vertebræ in the back, and a conscience in the bosom.

"And, for one, I am heartily grateful for all the persecution with which they pursued our Baptist ancestors. All this turned out rather for the furtherance of the gospel. Those stern old Puritans made a man of Roger Williams, just as Joseph's brethren made a man of him. They meant it for evil; but God meant it for good. Had Joseph, for life, remained at home and strutted about in that fantastic garment that his father gave him, he would probably never have been anything better than a dude. But his brethren sold him into Egypt, and Potiphar threw him into prison, and the iron entered into his soul, and into his blood, and so was laid the foundation for his magnificent character and illustrious career."

Christian Advocate.

THURSDAY, MARCH 15, 1888.

SHUT OUT FROM HEAVEN.

BY MRS. L. O. KING.

Shut out from heaven?
To be too late
To enter at the beaut'ful gate?
To turn away with deep despair?
No hope of ever entering there?
What woe or pain could be so great
As that of being for heaven too late?

Shut out from heaven?
To turn away
From the wonderful glories of endless day,
From the home which Christ has gone to prepare
For those who accept of his love and care?
What earthly joy can compensate,
For the thought of being for heaven too late?

Shut out from heaven?
With anguished heart
To know that with Christ I had no part:
No hope of singing the new song,
Or meeting of friends 'mid the glorified throng.
What feelings of sorrow the thought would create—
The knowledge of being for heaven too late.

Shut out from heaven?
Our Father, I pray
That thine erring child may never stray
So far away from the Savior's fold
As to miss the glories of heaven untold.
May holy angels around me wait,
And guard me from being for heaven too late.

—Christian Press.

To the Rev. J. A. Parker, of Louisiana Conference.

My Dear and Highly Respected Brother in the Ministry:

There are no ministers for whom I have a higher regard for personal worth and, I might add, for talents and learning than for yourself and Dr. Fitzgerald, of the Nashville Christian Advocate. And yet I am forced, by both duty to our church and common honesty, to express my sincere regret on reading his editorial of January 28 and your communication in reply to it in this ADVOCATE, of March 1, on the blundering papal muss about Peter, *petra*, church and keys, alluded to in Matthew xvi, 18, 19. I can not fully agree with either.

I must insist that a spyglass is not always useful. A little, plain, simple thing lying before you ten inches distant can not be well examined with Ross' telescope. Better look at it with the naked eye.

If there is a plainer, more simple passage of Scripture, one more free from doubt or ambiguity than this, I hardly know where to look for it. Now, I pray you hear me patiently.

First: Let a huge, monstrous and mythical papal brushheap be cleared away—as huge as it is monstrous—viz: that *Christ made, founded or organized a new church*. I regret that this awkward, ecclesiastical monstrosity is not even yet wholly eradicated from Protestant Christendom. Now, and not otherwise, are you in condition to listen to this important colloquy between Christ and the apostles; a brief, but sufficient synopsis is given to us in this text. No new church—no other than the one church of the apostles and prophets then existing, of which they were all members—was alluded to or thought of.

Second: The remarks of the Savior, though set forth in one sentence, relate to two very different things not necessarily connected; so that in inquiring into his meaning in either one case it is not necessary to examine into the other. These two things are: first, what he said about Peter, his characteristic name (hardness, rock or stone), the power of revealed truth wielded by the ministry under the guidance of the divine Word; and, secondly, what he said about the church.

Now, let his remark about Peter, likening him to a stone, etc., lie in abeyance for the present, and see what he said about the church. He said he would *build it*; and, in doing so, he would establish it so firmly and securely that all Satan's combined forces should not be able to jostle it, or in the least prevail against it. He would build, bless and protect it.

Now, what is the meaning of the verb to *build*? If I were writing to catechumens, I would answer: "Look in the dictionary." I quote from Webster, 1857; the last edition edited by Noah Webster himself: "In Scripture, to increase and strengthen; to cement and knit together; to settle or establish and preserve: Acts xx, 32; Ephesians ii, 22; I Samuel ii, 35." Again: The word translated "build," with its derivations, is used about seventy times in the New Testament; about half the times it is rendered *build*, and the other half, *edify*, according to taste, euphony and English idiom. So that to build and to edify are mostly or quite synonymous in this use of the word. Of course, there are several meanings to the word, like all others of its class. So Milton, when he brings the Jews back from Babylon, says:

"Their sacred house they first re-edify."

Here the word refers to the temple, not to the church.

Again: To *build* the church, I will build the church, or my church—or any such expression—can by possibility have but one meaning without a savage butchery of the king's English. It means to improve its spiritual condition. Any other meaning would be no meaning at all. We have, moreover, this fact: In *every place* in Scripture where the word translated "build" is used, and the reference is to God and not man as the agent or builder, it refers to the improvement of a well-known, existing thing, and *never* to the making or bringing into existence of a new thing. Now examine.

If the Savior, when he said, "I will build my church," had had reference to another and different church from the one they were then in to be brought into being in the then future, he certainly would not have said, *build*. He would have said, Make, organize, found or institute, or some word of similar meaning. Moreover, we all know this without being particularly told so by Matthew, viz: that Christ never did do anything in this world but *build the church*. He is doing it now every day, as he said.

My great objection to both your article in the ADVOCATE and Dr. Fitzgerald's editorial, to which you reply, is, that you both go upon the supposition precedent that Christ intended in the then future, or then to organize a new church, and, of course, do away with the old and then existing church. I think you are successful enough in refuting Dr. Fitzgerald's teaching that the church was *built on Peter*. What does that expression mean, anyhow? I am not able to give it any meaning. Improve the church *on a man*! Does that expression convey an idea? If so, it is beyond my reach. I can very easily understand that Christ meant—for he said so—that he would build, strengthen, improve and bless the church (the only church that is or was) on—that is, in pursuance of; or in consequence of—the answer of Peter that he was the Christ. It is unmistakably certain; whether anybody said so or not, that any advantage of any kind the church ever received from Christ or anybody else was on—in pursuance of, or in consequence of—that great fact. A very bungling idea, clothed in very awkward English, might suppose that if Christ intended to destroy the church, excommunicate its millions of members, himself and the apostles among the rest, and organize a new church, that in fixing its officers he intended to make Peter the president. Even then the "on Peter" is a nearly meaningless expression.

I need hardly repeat my sincere regret to see, in such high theological and ecclesiastical quarters, the slightest admission of the great lying monstrosity that Christ destroyed the church and made a new one! This great, wily, mischievous perjury has been the cause of about all the troubles the church, in its associate capacity, ever encountered. They all flow from this source. And why popery should seek shelter under this colloquy—Matthew xvi, 18—is a marvel. Look at its plain, simple, spelling-book reading, and it proves conclusively and unanswerably the very opposite of what papists want to show. The Savior said he would *build* his church. Now, pervert the meaning of that very innocent word, "build," and make it mean moonshine, or something it does not mean, and they can prove anything almost.

The query in the Nashville Advocate, to which Dr. Fitzgerald replies, is not a question that is susceptible of an answer. "Does our Savior intend to convey the idea that he will build the church on Peter, or upon Peter's confession, or that he himself is the rock upon which the church is to be built?" This supposes that *a new church "is to be built."* That is the same as to inquire: What sort of government did Julius Cæsar establish in ancient Mexico? The inquirer asks *how*, or *on what* would the new church be built; and the whole new church jumble being a papal myth and an absurdity, of course, the question asks nothing. And yet both you and the editor treat it as a question, tacitly recognizing the new church theory, and gravely inquiring into it! And yet I am well persuaded that neither of you will plainly and in terms give the slightest heed to this old Romish abomination. You will say that I criticise with very blunt plainness. Well, I can't write any other way. I never studied the circumlocutionary style.

I am well aware that this new church perjury has been taught by the church and all over the church for fifteen hundred years, and, until lately, with little or no objection; and, as a natural consequence, has kept the church in a continual turmoil of discontent. And I am somewhat, though I confess but slightly, aware of the powerful influence that must be produced on human credulity by the every-day, life-long ringing in the ear of any one thing, however absurd or preposterous.

The conclusion is, that all the "battle-ground" troubles about this text has arisen out of a false meaning given to the word *build*. Supposing a new church to be made, thereafter, this word is distorted to conform to that idea.

While I feel the responsibility of so square a criticism of two such men as you and the Doctor, I have the consolation of knowing that it is against my personal friends.

R. ABBEY.

Conference of Southern Methodist Educators.

A conference of the representative educators of Southern Methodism will be held in Nashville, Tenn., the first week in May, at which time and place the College of Bishops, the Book Committee and the Mission Board have their annual sessions. The suggestion made by Prof. Tillett, of the Vanderbilt University, in the Christian Advocate, concerning the advisability of holding such a convention, has taken definite shape. In a series of articles in the same paper he has published letters expressing approval and readiness to unite and co-operate in such a conference from eight of the Bishops and from presidents and professors representing the following universities, colleges and preparatory schools, viz: Randolph-Macon, Emory and Henry, in Virginia; Trinity, North Carolina; Wofford, South Carolina; Emory, Georgia; Southern University, Alabama; Centenary, Louisiana; Southwestern University, Tennessee; Vanderbilt University; Kentucky Wesleyan; Central, Missouri; Hiwassee, Tennessee; Pacific Methodist, California; Central Collegiate Institute, Arkansas; Belleville, Missouri; Wofford Fitting School, South Carolina; Grenada, Mississippi; Greenville, Kentucky; the Webb School, Culleoka Academy and Brownsville District High School Tennessee; and many other institutions. They all agree that the time is ripe for such a gathering and express the opinion that it will result in much good to the church and the institutions of learning under its control. Each institution will be entitled to two representatives. The conference will not only bring together for friendly interchange of opinion the leading educators of the church, but will doubtless, by the discussion of all timely and suitable subjects, serve to stir up the whole church to an intelligent and aggressive interest in her educational institutions and their endowment. The railroads, it is expected, will give considerably reduced rates for the round trip, and the delegates will be entertained free of charge in Nashville.

Among the topics that have been suggested for discussion in the proposed conference are the following:

1. College endowments. The necessity of and how best secured. Is it not advisable to make a united connectional move to endow all our colleges?

2. The relation of the church to the work of education. The relation of church schools to public schools and State universities. The policy of free tuition in State universities as related to denominational colleges. To what extent should the church attempt to have within its school system all grades of institutions—primary, preparatory, college and university? The importance of education being under positively Christian influences.

3. Should co-education in colleges and universities be adopted as the policy of the church?

4. Different institutions properly defined as to their specific province in an educational system—the work of the preparatory school, college and university each differentiated from the other.

5. Preparatory schools. The wisdom of building up training-schools as feeders to the colleges. Should it be the policy of the church to establish in every district one or more high schools?

6. Colleges. Where should the preparatory school course end? and where the college course begin? Are preparatory departments at college best as a permanent policy? or should it be our policy to abolish them as soon as good preparatory schools can be established to which this work can be committed? Entrance examinations to college. The relative merits of the four-year curriculum course and the elective system for college work. College degrees—the desirability of uniformity among our colleges—what proper for each degree? What degrees should be honorary? and upon what conditions should such degrees be conferred?

7. The university. Its relation to the college. To what extent is "higher education" and special university training needed and to be provided for by the church?

8. Ministerial education. The demands of the church at this day in the education of the ministry. (Laymen to be heard from.) Ministerial helping funds—how best secured and used.

9. Religious work in our church schools. How best promoted? The Young Men's Christian Association at college. College revivals. The Bible in college—should it be in the course of study? The missionary spirit among college students—how best cultivated.

Woman's Department of Church Extension, North Mississippi Conference.

More than a year ago I was appointed Conference secretary for the Woman's Department of Church Extension, for the North Mississippi Conference. All of last year my health was such that I was unable to attend to the duties of this office; but my heart has been all the while greatly enlisted in the cause. I fully appreciate the fact that nothing connected with our church work is more important than securing homes for our preachers. With our system this is absolutely necessary to success. Now, by the blessing of God, my health is restored. I feel like beginning in earnest to do all I can in this direction, and, as I, of course, can not travel through the Conference, therefore, I know of no other way to awaken an interest in the matter than to appeal to the good women through the Conference organ, to rally to this good cause, and let us do something worthy of ourselves and the cause represented. There are but two Parsonage Societies in this Conference that have come to my knowledge. These are at Carrollton and Corinth. Will not the district secretaries urge the organization of societies in every pastoral charge? And I specially and earnestly ask the pastors everywhere to assist us in this work. I well know they must be the leaders in every enterprise of the church, and without their co-operation we can not hope to succeed.

The North Mississippi Conference has always kept fully abreast with the sister Conferences in all connectional enterprises; but in this we have fallen woefully behind. Let us seize the opportunity, while it offers, to take away this reproach. Just think what good may be accomplished by this movement if encouraged and made a success. "A parsonage in every charge," and fifty per cent. of the funds raised remains in the hands of the Church Extension Board, to assist in building parsonages in our own bounds, while the other fifty per cent. goes to the General Board, to be used where most needed abroad. All who are familiar with the workings of the Church Extension Society know that many churches have been built by its aid, that probably would *never* have been built at all but for this new movement; and homes in like manner may be secured for our preachers, their wives and "little ones." Surely our preachers will need no urgent appeal to induce *them* to rally to this cause.

Miss Lucinda B. Helm, the general secretary for the Woman's Department of Church Extension, is working in its interest with a zeal and enthusiasm born of deep devotion, and her efforts should be seconded by every Southern Methodist.

Will the corresponding secretaries please send me reports of work done in their respective societies since their organization, so that I may be able to make a full report to the general secretary by March 1. If blanks are needed upon which to make out these reports, I will furnish them upon application.

Dear sisters, remember the "watchword" of the Woman's Department of Church Extension is, "A Parsonage in Every Charge."

MRS. R. P. MITCHELL,
Conf. Sec. W. Dep't. Ch. Ex.

DURANT, Mississippi.

A Wide Opening and a Loud Call.

"If I thought any belief or creed would make me such a man as he is, I would readily adopt it," wrote a young man who, though reared in the heart of Christendom, had not always seen Christianity so represented in the lives of its professors as to commend its practical truth to his mind. Godly lives are more needed than convincing sermons, even among us: how much more among the heathen! Say and think what we may about Bishop Taylor's or any other self-supporting missions, one thing is certain: the gospel very greatly needs, in order to its efficiency both at home and abroad, that mightily convincing power which only a *practical* exhibition of its teachings can give it. Among the heathen the daily conduct of foreigners from Christian countries is often an unanswerable argument against the preaching of the missionary. Suppose America should send to China and Japan 500 or 1,000 young Christian men and women, not as preachers, but as teachers of literature and science, supporting themselves thereby, and preaching only by their daily lives the gospel which Christians believe. Does anyone doubt that such a procedure would give a mighty impetus to the cause of Christ among those people? And is there not a wide opening and a loud call for Christian teachers for schools, especially in Japan? See the reports and calls of our missionaries in all our church papers. A devout young man came to consult me about going to a foreign mission field as a teacher. I advised him to correspond with those already there, and, if a place was offered, to go at once. Why should a Christian layman not help to spread Christianity among the heathen? What could preachers accomplish among us without the moral support of godly men and women? Let hundreds of those young persons in our colleges who have already professed a call in the direction of missionary fields, go out as soon as they can. When they have developed such qualifications for missionary work as to deserve it, the church may employ them. As it is, the church spends almost half her missionary money in *sending out* and *preparing* her missionaries. God calls some to teach.

W. L. C. H.

Church Extension—Woman's Department, Mississippi Conference.

The changes made by the appointments of the ministers necessitated a change of the district secretaries of Woman's Department of Church Extension. Miss Clara Harmon is secretary for Vicksburg district; Mrs. C. S. McRae, assisted by Miss Annie Gibbs, for Jackson district; Miss Addie Purnell, for Meridian district; Mrs. T. S. West, for Seashore district; Miss E. Maggie Ellis, assisted by Mrs. J. A. Ellis, for Woodville district; Miss C. A. Lamkin, for Brookhaven district; Mrs. P. A. Johnston, for Brandon district. It is greatly desired that our parsonage work be adjusted to the demands of the church. Dr. C. K. Marshall published another article, on the distribution of cheap literature, etc., in the Nashville Advocate, of January 7, in which he referred to the memorial presented to the General Conference, recommending the formation of societies, etc. We have a "Visiting Committee" in the auxiliaries to Parsonage Society, whose duty it is "to visit from house to house," etc.; "to report to the pastor the names of strangers who are members of the Methodist Church, and any cases of suffering or destitution they may find." This is valuable aid for the pastor, and can be utilized for this distribution. Should not every available means be used to awaken and instruct the people?

If our people would become familiar with all the departments of the work of our great and growing church, they would find that all are mutually helpful, and none can be dispensed with without great detriment to extension and permanent establishment of Christ's kingdom.

Those who have been so fortunate as to have heard Dr. Whedon's addresses are prepared to welcome cordially our Woman's Missionary Advocate. This paper will somewhat compensate for the loss sustained by those who are not thus blessed, and will serve as a help in the preparation for the observance of the week of prayer and self-denial. With it affords knowledge, it gives strengthening, spiritual food to be appreciated by its constant readers. Terms, fifty cents per annum, payable in advance. To those subscribers who fail to get the paper regularly will confer a great kindness, which is thankfully received, by giving notice of this fact at once.

Miss Mary Helm's missionary programmes, price, twenty-five cents, containing recitations, dialogues, etc., is a valuable book.

MRS. E. D. JONES.

From the Work.

BELZONA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The first quarterly meeting for Belzona circuit was held at Belzona, February 25 and 26. Our good presiding elder, Rev. R. P. Mitchell, was present, and did some preaching. The weather was very unfavorable, which compelled us to omit the evening service both days. A collection was taken for the Bishops, and the whole amount assessed was raised in a few minutes. We have reason to believe that the quarterly meeting occasion will be the means of accomplishing much good at Belzona. Pray for us and our work. We expect to send you some subscribers for the ADVOCATE soon. God bless you and the ADVOCATE!

Yours in Christ,

W. W. MOSS.

CONEHATTA, MISS.

MR. EDITOR: My first quarterly meeting just over. Our new presiding elder, P. A. Johnston, was on hand with an abundant supply of cheering words to comfort and console those who feel the weight of responsibility resting heavily upon their shoulders.

We ask the brethren to remember us in their prayers, that the cause of Christ may prosper in our midst, and our labors be abundantly blessed.

JAS. G. CAMMACK.

FEBRUARY 29, 1888.

Curiosities of the Voice.

Dr. Delaunay, in a paper read before the French Academy of Medicine, gives some details of the history and limits of the human voice, which he obtained after much patient research. According to the Doctor, the primitive inhabitants of Europe were all tenors; their descendants of the present day are bass tones, and their grandsons will have semi-bass voices. Looking at different races, he calls attention to the fact that inferior races, such as negroes, etc., have higher voices than white men. The voice has also a tendency to deepen with age—the tenor of sixteen becoming the bass of twenty-five, and bass at the age of five. Fair-complexioned people have higher voices than dark-skinned, the former being usually sopranos or tenors, and the latter, contraltos or bassos. Tenors, says the Doctor, are slenderly built, and thin; bassos are stoutly made, and corpulent. This may be so, as a rule, but one is inclined to think there are more exceptions to it than is necessary to prove the rule. The same remark applies to the assertion that thoughtful, intelligent men have always a deep-toned voice; whereas trifling and frivolous persons have shrill weak voices. The voice is perceptibly higher, he says, before than after a meal, which is the reason why tenors dine early in order that the voice may not suffer. It is almost superfluous for him to remind his learned audience that singers who would prudent eschewed strong drink and spirituous liquors, especially tenors; for the bassos generally eat and drink with impunity. The South, says the Doctor, furnishes the tenors; the North the bassos; in proof of which he adds that the majority of the French tenors in vogue come from the south of France, while the bassos belong to the northern department.

A preacher can travel a great deal further and endure a great deal more hardship on a clear conscience than he can on a full stomach.—Bishop McTyeire.

Seneca Soft.

ou take a piece of putty and can work it into any shape you choose. But the next who comes along and picks can change its shape if he s to. The putty has no of its own like a crystal. It ways just what the last man handled it cared to make it: it is just so with Seneca He came to me the other with a paper in his hand, say- "Oldschool, you are a good and I know that you will this petition." I found on ing that it was a request to overnor to pardon a man a jury had found guilty of er, and a judge had con- ed to the gallows. Seeing ason in the paper to justify ative clemency, I handed it saying, "You call me a man. I wish that I was. ad as I am, I am not fool- nd wicked enough to sign paper."

Why not? Don't you think it is cruel to cut a man off in midst of his days?"

o, on the contrary, I think in certain cases, it is not right, but merciful."

What, merciful to hang a Is that your idea of hu- ty? Think how sweet life is n! Think how the best of rink from death!" "Yes, k of all that. But the man e cause you are pleading did He deliberately, and with e aforethought, slew a fel- man to whom life was just eet as it is to you and me. d no pity. His heart was as man as that of a beast, and ght to be treated according- If a tiger should come into ommunity, pounce upon an pecting neighbor and tear o pieces, and I was about hoot the tiger, would you to me and plead for his

o, indeed. But this is a man ot a tiger."

o much the worse. If he a tiger in form, we would our guard. We would hunt s soon as we knew that he t large. We would shoot if we could, before he anybody. But this man he tiger's heart, we can not how dangerous he is until s done some dreadful deed. he thus shows what he is, instinct of immunity re- us to arrest and punish He has forfeited his life king that of another; and is pardoned, we know not many more he may kill of e who are better than him- No, no, my soft-hearted hor. God, who is infinitely ful, said, 'Whosoever shed- man's blood by man shall lood be shed.' The only ual way to protect society murderers is to hang them. e escapes, he may repeat ime, or a dozen others may ouraged to slay the inno- trusting that such soft- d people as you are will ou for their pardon." I am for this man—sorry that he wicked. But I am a great orrier for his victim, and for who may become his vic- if he understands that he fill with comparative im- y because we have not grit h to protect ourselves from wild beasts as he is."

at they tell me that this man dly penitent, and that he ises, if pardoned, to lead a life. A minister who has d him thinks that he is converted. Now, if God orgiven him, should not

s to God's forgiveness we only his word and the min- for that. They may both e mistaken. No doubt forgiven if he truly repent- But we can't read the heart. n't be sure that his repent- is not all pretense. If it is a dangerous man. He is g hypocrisy to murder, and are not trust him. But if rowed after a godly sort, as been accepted in Christ become an heir of glory, he to be willing to die, and vindicate the majesty of the hich guards the sacredness man life. He, personally, e far better off, in that than if he lived among men the brand of the murderer s brow and the blood of his n on his conscience. The thing, in any view we can is to hang the man, for his sake, if not for that of so-

ut it seems terrible thus to life. The very thought s me shudder."

es, but remember how low is man's estimate of the of life. He wanted $1,000 nd in rioting and drunken- He thought that A. B. had the money; so he waylaid him, killed him and robbed him. A life for $1,000! We have a right to take him at his own figures. He has set the value in that murder for money. He can not complain if we think the forfeiture of his life at his idea of life values is small compared with the useful life in which many were interested, that he so suddenly and cruelly cut off. No, Seneca, the more I think of it the stronger is my feeling that hanging is not punishment enough for such a man. It is the best that we can do, but it is less than he deserves, and we send him over to the perfect Judge to render to him according to his works.

"And did you never think that there is another respect in which the murderer, when executed, fails to suffer as his victim does? He comes upon that victim suddenly, without a moment's warning. He gives him no time to say farewell to his wife and children, to arrange his business, nor to make any special preparation for death. He shoots him down as if he were a dog, ere he can even cry, 'God have mercy on me.' But when we arrest the murderer and condemn him to die, we give him months to fix up all his worldly affairs and to make his peace with God. Ministers of the gospel visit him in his cell and go with him to the scaffold. What a contrast! The murderer ought to be profoundly grateful that society does not treat him as he treats its honored and useful members. Suppose this man had killed your son or your brother in cold blood as he killed A. B. Would you go around asking people to petition the governor to spare his life? I think not. You would feel in that case that the life that he cut off in order to get a thousand dollars was worth ten times as much as his. But A. B. was your brother man. He was somebody's son, somebody's husband. There were human hearts that loved him, and are now utterly sad and desolate. All my sympathy is for them. I have none to waste on the murderer. I want him punished, that God's law may be vindicated, that his career of crime may be arrested or that others may be deterred from killing their fellow-men. It is to such silly sentimentalists as you are that we owe in no small degree the fearful prevalence of crime—the sad insecurity of life. We must always kill these human tigers when we catch them with the blood on their hands, or society will soon go back to barbarism."

Senaca Soft tore up the petition and confessed that he had been persuaded by a hired attorney to circulate it. But the Soft family is a very numerous one in this land to-day. They are, unconsciously, the friends and confederates of the dangerous classes, and the enemies of that vigorous enforcement of law which is mercy to society and the safeguard of property and life.—Obadiah Oldschool, in Interior.

Stick to Your Doctor.

If your physician is doing you good, you are improving, and you feel assured he is curing you, then stick to him Follow his directions. Give him a chance to do the best his skill and experience will allow. But if you do not appear to be improving, or worse still, if you seem to be slowly but surely growing weaker, then do not hesitate to send to Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., a full account of all your symptoms, and you will receive by return mail, free of charge, a candid opinion of your case and some books that will surely interest you.

Morbus Sabbaticus.

The Lebanon Standard and Times publishes the following diagnosis, by Rev. George H. Means, of a peculiar disease, which has not heretofore been described technically:

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. This disease is often called "Systematic Lying," but its true name is "Morbus Sabbaticus," or Sunday sickness.
11. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to the devil.

That was a splendid sentence by Prince Bismarck uttered before the Reichstag the other day: "We Germans fear God, and nothing else in the world." Long after the burly old diplomat shall have been gathered to his fathers opinions will differ as to the wisdom and rectitude of some features of his statesmanship. His political attitude is called in question by men quite as honorable as himself. But when those words were uttered, friends and foes alike for a moment paused in their critical attention to join in spontaneous applause. It is the truth contained in that statement, and its general application to the great European races, that has made possible the magnificent history of the last four centuries. Many personal and national sins have stained the record of Germany, England and America; but the profound fear of God in the hearts of the common people, and "the fear of nothing else in the world," has secured them places in the foremost rank. It was this that gave to us Martin Luther and John Knox, Oliver Cromwell and Abraham Lincoln. The English Revolution, the American Constitution, the German Empire; the great modern missionary movement, the abolition of slavery, and the quickly-coming prohibition of the liquor traffic are all directly traceable to this; and as long as Bismarck's stirring sentence can be truthfully uttered of a nation or a man, the future of that man or nation is secure.—New York Advocate.

Honeymoon.

"Say, Perkins, old boy, why don't we see you at the club any more? Has your mother-in-law shut down on you?" "No, Brown; the fact of the matter is, my home is so happy now that there is no inducement for me to leave it. You look incredulous, but it's a positive fact. You see, my wife used to suffer so much from functional derangements common to her sex, that her spirits and her temper were greatly affected. It was not her fault, of course, but it made home unpleasant all the same. But now, since she has begun to take Dr. Pierce's Favorite Prescription, she has been so well and so happy that we are having our honeymoon all over again."

A MONSTER EVIL.—Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls in this country, blessed with freedom and plenty, the Word of God and the liberties of true religion. I charge it as the cause—whatever be their source elsewhere—of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion, that disgraces and afflict the land. "I am not mad, most noble Festus, I speak the words of truth and soberness." I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and more women than found a grave in the deluge which swept over the highest hill-tops—engulfing a world of which but eight were saved.—Dr. Thomas Guthrie.

Dyspepsia

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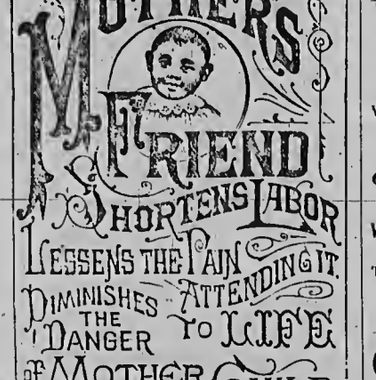

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Arr. Chattanooga	8:30 a. m.	6:40 p. m.
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Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Attalla	6:00 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	8:30 p. m.
Lve. Tuscaloosa	12:48 a. m.	4:15 p. m.
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Arrive.	Leave.
No. 1.....9:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....7:00 am
No. 5.....10:00 am	No. 6.....3:15 pm

LOUISVILLE AND NASHVILLE.

No. 3 Chi. Ex...1:30 am	No. 1 F'st Line, 8:05 am
No. 1 F'st Line, 7:20 pm	No. 6 Coast.....3:35 pm
No. 5 Coast.....9:05 pm	No. 2 Chi. Ex....8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Chic. and N. O. Lim....8:20 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

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No. 52 California Express, 9:20 pm	No. 51 California Express, 7:50 am
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No. 1, Lim'd...9:30 am	No. 2, Lim'd.....5:00 pm
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C. W. CARTER, D. D., *Editor.*

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REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, MARCH 15, 1888.

Briefs.

When we get at the bottom of the Sunday traffic, no matter *in what it consists*, we will find that it is based upon this sentiment: It is better to *make money* than to *obey God*.

In the beginning of this year we predicted that it would be a year of wonderful activity in missionary enterprise. Already we see signs to verify the prediction. The receipts of the American Board of Foreign Missions for the first four months of the fiscal year are in advance of those of the corresponding four months of the preceding year by $50,000.

An exchange reports a certain lady, of great wealth and social influence, who saves her church ten thousand dollars a year. She accomplishes this by the plain and inexpensive dress she *always* wears to church. Such is the confidence of the congregation in her good sense and taste that her example in plain dressing is accepted as the rule of propriety. It has long been a wonder what excuse women make to themselves in justification of rich and costly apparel when calicos, of far greater beauty at trifling cost, are in easy reach. The extravagance of church costumes keeps thousands away from the house of God; and women ought to have a stronger reason than custom for indulgence in it.

From the Evangelist:

The Hemlenway expedition, under the direction of Frank Cushing, has been at work for several months unearthing the buried cities of Arizona. There are nineteen in the Los Muertos Valley alone, and Los Muertos, which had a population of 10,000, was one of the smallest of them. The entire valley was once a system of cities, with adjacent farms, and up in the mountains are sacrificial caves and pueblos of stone, many of which never have been explored, and are entirely unknown to the wandering tourist and sightseer. The people who lived in these were not Aztecs, as has been supposed. They were of the race that preceded the Aztecs, and had upon this continent a civilization older than the pyramids. This is proven by the human remains and the relics found.

Ethnological research, prosecuted by Mr. Cushing, by the comparative method, demonstrates that the dwellers of the plain were Toltecs, and that they reached a high state of civilization centuries before the Aztecs appeared. The excavations have brought to light systems of canals and irrigation ditches far superior to any now in existence in that part of the country, the ditches being fully 300 miles in length, often cut through solid rocks at a great depth. Ruined buildings of adobe of vast size have also been unearthed. Twenty-two large blocks of buildings have been uncovered, and three carloads of relics have been sent to Boston. These relics consist of pottery, implements and skeletons. One of the ruined buildings is 400 by 375 feet, another is 480 feet long, and many of the buildings are 300 feet square. The adobe walls are sometimes seven feet thick and two stories high.

A BEREAVEMENT.—It is with great sorrow we announce the death of Mrs. W. H. Foster, of this city. She passed away on Monday, March 5, at 10 A. M., after an illness of about two weeks. She was a woman of great personal beauty and a most exemplary and devoted Christian, and from the beginning of her residence here took an active part in church work.

The Editor Abroad.

The modern mode of travel has but one advantage over the old methods; and that is an advantage in favor of only business men. To be whirled through a country at the rate of forty miles an hour affords no opportunity whatever to see anything well. No matter how lovely, or picturesque, or grand the scenery through which you are passing may be, the pulling locomotive turns it all into an evanescent panorama; and the glimpses you get of its scenes show them to be hurrying backward at the same rate of speed with which you are rushing forward. The most difficult, if not an impossible, thing in these days is to make a leisurely journey by public conveyance. The great end of everything seems to be to make money; and to "make time" is to make money, for "time is money." That is as big a lie as Satan ever imposed upon the unthinking world. It is an insult to any man's intelligence to endeavor to lower the value of his time down to a level with the value of money. This exaltation of money above everything else is driving all God's laws out of the minds of the people. The Decalogue is fast becoming a fossilized remnant of a superannuated morality under the influence of the teaching of modern business philosophy. If a man has money enough, he can, in most communities, offset the transgression of any and all of its commands. This hurry to make money has affected everything, even modes of travel; so that now, instead of going along leisurely and enjoying the scenes and taking in all points of interest, the railroad, bent on making money, whisks you along at a rate that will make your head dizzy. The idea of a man traveling for three hundred miles through a most interesting portion of Louisiana, and not seeing one single acre of it, gives some notion of the disadvantages of modern methods of travel. "But, then, if you can go three hundred miles in twelve hours, instead of expending eight days in making the trip, as was formerly done, don't you see that you have saved seven days and eight nights by the operation?" Yes, I see; but I don't exactly see how to turn that fifteen-sixteenths of saved time into money, and I have missed the only opportunity I ever had of seeing that part of Louisiana. "Well, well—time is money, anyhow; and if you have not tact enough to make the exchange, the fault is your own." I stand flat-footed upon that fault. I don't believe the saying—"Time is money." These railroads, making money by making time its equivalent, have done more to destroy our Sabbath than all other causes combined. They have weakened the sense of moral obligation in thousands of persons who would not have been touched by any other influence. Their thousands of employees have it continually impressed upon them by precept and example, that "the Sabbath was made for man" *to make money in*. They stand out in this country, and in all countries, as the great exception to the Fourth Commandment: "Thou shalt do no labor on the Sabbath day." That a railroad corporation can carry on its business on the Sabbath just the same as on other days, while other lines, just as important, must cease operations, shows that the Christian sentiment of Christendom needs the application of a powerful tonic at this important point. Christian Legislatures legislating for every other branch of business to suspend on the Sabbath, but making an exception of railroads, have brought themselves under the direct pressure of that tremendous law of God, which says: "He that keepeth the whole law and yet offendeth in one point is guilty of all." The impertinence of a human law nullifying a law of God is enough to send a shudder through the moral universe. There is no more reason for Sunday railroading than there is for Sunday buying and selling. To say that the Christian sentiment of this country can not modify and eventually put a stop to this national sin, is to say that the Christian people here have no influence. The sad fact is, the Christian sentiment is not only weak at this point, but its weakness panders to the growth of this evil; and the evil is strong in proportion to that weakness. There is great need of a general toning up of the Christian church on the practical precepts of the gospel. A more earnest study of the Epistle of James, and a thorough, practical application of its principles for the next thirty days to all the concerns of life, will do the church and country more good than anything that has been done for a long time. I do not say, nor would I be understood as saying, that the church is not alive to many important works which will issue in good to our race. She is doing grander work to-day than ever before! Her influence is greater than ever before! Doors of opportunity are opening to her as never before! And her responsibility has augmented fearfully from the very works which she has done. To-day she stands, like a fabled Atlas, with the whole world upon her shoulders, and, no doubt, is illustrating "the manifold wisdom of God unto the eternal principalities." But that she has a conscience, whose tenderness to violation of law has been benumbed, is manifested by the fact that her protests against the national sins of the country are less frequent and weaker by far than they should be. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins"!

C. W. C.

TEXAS.

The Sabbath Desecration.

From Elgin, Ill., the Sabbath Association of Illinois are sending to all the pastors in this country blank petitions to the managers of railroads, telegraphs and public press, and to the National Congress, for the suspension of all Sunday work by their employees. The pastors are urged to distribute these petitions among their congregations for signatures, and return them to Hon. G. Lord, Elgin, Ill.

The most conspicuous evil now threatening our people is the disregard of the Sabbath. It looks like the whisky curse—to the relaxation of physical health and domestic purity—and, like it, proceeds from greed of gain; but with swifter feet it moves to the undoing of the soul and the snapping of all obligations, both human and divine. The men who think are appalled at the audacity with which the worst classes of society are trampling upon the traditional sanctity of this day, and their temerity in either bribing or defying the executive and judicial branches of the government to relax enforcement of Sunday statutes. What right have the great corporations to compel a service which is forbidden the merchant and farmer—the two classes upon which society is mainly dependent. If they impudently trample upon God's law of rest, they teach their laborers to trample upon God's law of honesty and regard for human life. If the money of the land and the newspaper press combine to modify the rigor or relax the obligation of Sabbath observance, the inevitable result is anarchy; and when the bonds are once broken, they must, of necessity, be the first victims. Labor riots are too numerous and recent for us to fail to see the disregard for property which has grown out of the exactions of capital. Though unprofessed, seven days' work for six days' pay—instead of the divine rule of seven days' pay for six days' work—lies at the bottom of the laborer's poverty, ignorance, unhappiness and crime, and shall hereafter lie at the slipping of all values and the breaking of all bonds in the crumbling of the nation. Our tolerance of the atheism of pleasures, and the atheism of trade, and the atheism of politics will nullify our labor and prayers; and we need just now to invest our religion and manhood in obtaining and enforcing better Sabbath laws. In republican France, very recently, Col. Pons, commanding Third Infantry of Manne, who, contrary to orders, called out his regiment for practice, was sent to Penal Colony, in Caledonia. The United States government, and all of our State governments, maintain rigidly the sanctity of the Sabbath by making it a *dies non*, and arresting all criminal and civil proceedings in its courts and Legislatures, but it remains for pettifogging officials and lawless citizens to set at defiance the principles of public economy and justice accepted and maintained by statesmen and philanthropists.

In the enforcement of the Sunday Law the chief obstacles are the officers themselves—the mayors and police, the sheriffs and prosecuting attorneys. Very frequently they belong to the class who habitually violate this law. Of course, they put very little sincerity and honest zeal into the prosecution. They are easily persuaded of its impracticableness. Very early in their work they complain of want of support. They are without the support of a good conscience in communities that know their habits. They are easily approached by lawless people with whom they have consorted in violating the law, and by them are flattered and petted. The better class have endorsed them sufficiently in electing them to office, and trust their honor and manliness to do what they have solemnly sworn to do. It is absolutely disgusting to hear these officers complain of insufficient support in execution of the law, when behind them is the whole strength of the government. The moral sentiment of every community is in favor of the law; and the point upon which the strength of the pulpit should bear is not the general public opinion, but the cowardice, dishonesty, truculency and general inefficiency of the officers. Open your batteries upon them as the chief law-breakers.

Mizar.

In a time of great trouble David recalled the Hill Mizar. He gives us no intimation where it was, or the occurrence there which brought up the remembrance of God. The hill is never mentioned again in Scripture. Horeb and Sinai, Hebron and Olivet, are frequently cited as the scenes of great divine manifestations, and are used to warn, instruct or encourage the saints. The signification of Mizar is "little," and was probably a knoll in the plains of Bethlehem, or the cap of some of those majestic mountains around Jerusalem. It was doubtless the scene of some deliverance wrought for David which was personal and without political or ecclesiastical significance. Maybe it was where he was delivered out of the paw of the lion and the bear when he was but a lad. There are critical times when great events, whose influence is intended to be many-sided, fail to serve us. Not that they have nothing to teach, but that we are without eyes to see or ears to hear. There are but few of us to whom, at some time or other, the trifles of past life do not return to exert a very important influence upon our purposes and experience. The soul is peculiarly susceptible to gentle and tender impressions. While David did not overlook Jordan—the place of battle and victory, the prophet's latest miracle and rapturous flight—nor Hermon, whose generous dewdrops were its treasury and providence, yet he was still drawn fondly to some minute expression of God's fatherly care at Mizar. Out of our own history we may draw some of the most effective lessons of Deity: some exhibition of the divine power—to us more wonderful than the transfiguration; of the divine justice, more startling than the destruction of the Egyptian host in the Red Sea, and of the divine goodness, more thrilling than the multiplication of bread to the starving thousands in the desert. We may not be sufficiently informed to appreciate the difficulties overcome in those miracles, and we have heard them alluded to so often that they seem quite natural events. But *our* difficulties oppressed us, and relief was so precious; our reliances had *actually* failed, and, in the supreme exigency, God's help came with memorable significance.

What a benign arrangement of Providence it is that every man is accessible for good by the return of past experiences of fear and hope and love, though they were not extraordinary or overpowering! If we must wait for what is phenomenal for comforting or inspiring views of God, or learn his nature from the exceptional and miraculous in our history, most of us would never catch a glimpse of him. Only a few men, and they at long intervals of time, cross into the atmosphere of the awful and the terrific—most of us live among very small events. The Croton Aqueduct tower, in New York, is several hundred feet high; and from its summit one has a fine view of the city of one and a half millions of people. A slower, but better, view is that obtained by taking street after street, and house after house, and marvel after marvel. And so, like David, we may study God in the minute movements of his gentle providence, and remember our childhood's pleasures, so sweet, so guileless: the benedictions around our later paths; the quiet love and security of our happy homes; the food that has never failed; the friends that have never forsaken; the hours when heaven was so real; the distinct and clear apprehension of the Savior's love; the gush of our warm affections toward the Redeemer, and the exhilaration of hope and faith in which the world seemed all too poor to tempt us from God; and under the spell of "the Hill Mizar" we may understand God as the *heart* alone can understand him.

W. H. Foster.

The startling news of the death of this noble and honored layman has just reached us. In this issue we chronicle the death of his saintly wife, and now, with trembling hand, note his departure on Friday, the ninth instant. How soon he hastened to meet her on the invisible shore!

Bro. Foster was probably the best-known layman of Methodism in the Southwest. He was easily the prince of Sunday-school superintendents, and for forty years continuously has been at the head of some one of our city Sunday-schools. Probably no man has been so universally loved by the children of this city. He has been a devoted, self-sacrificing, painstaking, laborious and generous Christian; and but few Methodist enterprises in this city have been prosecuted without his counsel and toil; and he has filled every place in church work accessible to a layman. Since the introduction of the laity into our church councils he has, with the exception of only one or two years, been a delegate to the Annual Conference, and thrice a delegate to the General Conference. With him originated the idea of the Seashore Camp-Meeting, and from the first he has been the president of its Board of Trustees. A large part of its success is attributed to his courage, fidelity and perseverance. When he crossed over to the shining shore a host of souls, converted through this enterprise, gave him a glad greeting with the songs of Christian triumph he so much loved to sing.

For a brief time, veteran, valiant soldier, farewell! We'll miss you at the seaside this summer. Your flowing white locks, your open, cheerful, benevolent face will be missed in our gatherings; but we expect to greet you in the better world to which your counsel and example pointed us.

A suitable memorial will be prepared.

Notes.

There are some signs made now and then which show that the church, in the matter of music, is coming back to the time of David and Solomon. Bishop Mallalieu, in giving an account of the dedication of a new church in Florida, says: "Nearly all the instruments mentioned in the Psalms were in use and with most excellent effect. It was an occasion of superb dedication music." Why musical instruments should not be used *now* in the worship of God, as well as in Solomon's day, we have never been able to see the reason. The 150th Psalm can not be used at all by persons who are opposed to their use! What we want is *to draw the people to hear the gospel*, and no orchestra rendering choice music *will draw the people*.

Whether a man sees clearly depends much upon his attitude towards the light. Many a man is walking in the darkness of his own shadow, because his face is *turned from* the light. If he would only turn around he would have the full blaze beaming brightly upon him. Many Christians are in this sad condition. Having their backs toward the Sun of Righteousness, they see only the shadows which his light creates and walk on in darkness. If they would only turn, how beautiful everything would be! Many an agnostic unbeliever would have all his doubts resolved by simply turning his face towards "the light which lighteth every man who cometh into the world." "The light of the world" is Jesus, and in fellowship with him all darkness is dispelled, all doubts given to the winds and the soul made strong in his grace.

We commend to our young preachers this criticism from an unknown pen. Probably the special reason for your personal call to the ministry is found in your *personality*. Let the gospel, therefore, come through *yourself*.

"I take it that when a man is preaching a sermon, he is giving himself the thoughts that burned his brain on Monday, the aspirations that fired his soul on Wednesday, the inspiration of the presence of his auditors on Sunday. The best test, after all, of a man's calling to the ministry is his ability to translate his life into a sermon. When I go to church, I want the minister's personality to touch mine, if not to absorb mine, and to the very smallest degree can this be accomplished if the preacher is giving us the thoughts of some one else. True, he may be *en rapport* with the author of the production he is reading, but one is less influenced by ideas than by personal character and individuality of him who animates the ideas."

It makes the heart sick to read the plaintive pleadings for reinforcement of men and women that come with every mail from every mission field. Our God is shaking the nations loose from superstition and from prejudice, and exposing to view the emptiness of all earthly dependencies and comforts, and the hunger of the human heart everywhere is crying for the Bread of Life. There are thousands of devoted men and women begging the various Mission Boards to send them, who are repulsed with the answer: "No money." What are you doing to wipe out this reproach? Have you ceased giving? Have you diminished your contribution under the plea of hard times? Do you give only what you did before God's mighty opportunities opened. Brother, wake up! the world is *trembling* with unimagined possibilities of life and holiness and happiness, and *waiting* on you to do something and give something worthy of yourself and your Savior.

Personals.

Dr. Howard Crosby has been twenty-five years pastor of the Fourth Avenue Presbyterian Church of New York.

Dr. David Hostetter has his life insured for $800,000. He certainly don't believe in his "bitters."

A. S. Barnes, the New York publisher, died some weeks ago. He was a consistent Christian and a large giver of the money he made.

Gen. Lew Wallace will make his home in Indianapolis this coming spring. He is spoken of as a possible candidate for governor of Indiana.

A memorial window, in memory of Gen. Gordon's last days at Khartoum, is to be placed in the Manchester Cathedral.

Rev. William Wimberly is in the midst of a glorious revival at Plaquemine. An overflow meeting is being conducted in the public square by Rev. H. H. Kimball, of this city, and many penitents come forward for prayers at every service.

Rev. Bishop C. B. Galloway *was* present at the Searcy Educational Convention, and was felt, as he always is. The State Female College was located at Searcy, and over $25,000 was raised, and a building committee appointed with instructions to proceed at once to the erection of suitable buildings. The Bishop is magnifying his office all over the State in heroic episcopal labors.

Col. Logan H. Roots, of Little Rock, Ark., entertained a notable assembly in honor of his guest, Rev. Dr. J. H. Vincent, of New York: Bishops H. N. Pierce, of Protestant Episcopal Church; H. W. Warren, of Methodist Episcopal Church, and C. B. Galloway, of Methodist Episcopal Church, South; together with twenty D.D.'s, and a number of distinguished laymen.

Rev. William M. Patterson has been transferred from the Central Mexican Mission Conference to the Memphis Conference, and appointed agent for the American Bible Society in Venezuela and adjacent States of South America.

We are pained to learn of the affliction which has fallen upon the home of our brother, Rev. Sam W. Small, in the loss of his little daughter, Annie Frank, who died in Washington, February 16. He will have the sympathy and prayers of his brethren in this time of grief.

Mrs. Cleveland has joined the Ramabai Circle for the Elevation of Women in India. This organization is the outgrowth of the work in this country of the Pundita Ramabai, who has been laboring in various cities of the United States since March, 1886, to awaken interest in the establishment of a normal school for high caste child-widows in Poona, India.

Miss Ida Joe Brooks, a daughter of the Gov. Brooks, of Arkansas, who was substituted by Gen. Grant with Gov. Baxter, and who was a Methodist preacher, has been elected as delegate to the General Conference of Methodist Episcopal Church. She is a noble woman of rare gifts and accomplishments. The "invasion" of women into that august body will be formidable, though small.

The address of Rev. N. J. Roberts is Blairstown, La.

An old brother, long known as a zealous and spiritual Christian, says his heart has been burdened for the best results of the week of prayer and self-denial, and has desired us to request all the preachers during that week to preach upon "The Power of the Holy Ghost." Recollect that the week of prayer commences April 1.

The annual statement of The Mutual Life Insurance Company of New York is made public, and shows that the year 1887 was the most prosperous one this company has ever enjoyed. The new business written amounted to $69,457,468 37, or an increase of $12,621,719 over the new business of 1886. The assets of the Mutual Life now aggregate the enormous sum of $118,806,851 88, making it by far the largest financial institution in the world. It paid to its members during the year for death claims and endowments over $8,000,000, and the total payments to policy-holders aggregated $11,128,123 60. Mr. Thomas H. Bowles is the resident agent at New Orleans, and will take pleasure in giving all desired data and information. Office, 46 Camp street.

That Lord Dufferin has resigned vice royalty of India, and been appointed British Ambassador to Italy, shows England's conception of the real danger in the present political crisis, and the policy she intends to pursue through the services of this brilliant diplomat.

Notice.

I have the following books on hand and for sale at forty per cent. below catalogue prices (purchaser to pay postage or express charges): Wesley's Notes on the New Testament; Summers on Baptism; Brandus on the Preparation of a Sermon; Milman's History of Latin Christianity.

Address H. BRADFORD,
Meadville, Franklin county, Miss.

Rev. S. H. Werlein.

At the preachers' meeting in Carondelet Street Church, held March 12, 1888, the following preamble and resolution were unanimously adopted:

Whereas, Rev. S. H. Werlein has been transferred from our midst to a distant field of labor; therefore, be it

Resolved, That we view his departure with regret; that we lose from our Conference, in his removal, an able preacher, devoted pastor, and Christian gentleman; that we accompany him to his new home in St. Louis with our best wishes and prayers, and commend him most heartily to the confidence and friendship of the brethren of that city and Conference.

H. D. KIMBALL,
Secretary.

Conference Minutes.

CORRECTIONS.

The preachers in charge request that the following corrections in Minutes of last session be made.

Louisiana Conference—Ruston, La: Value of parsonage, $1,621 55, instead of $621. Haynesville circuit: Amount paid presiding elder, $85 30, instead of $65 30.

North Mississippi Conference—Charleston circuit, Grenada district: Amount paid foreign missionary collection was $80, instead of $50.

Y. M. C. A. State Convention.

The State Convention of the Young Men's Christian Association will be held this year in Greenville, Miss., from April 5 to 8 inclusive.

Each local Young Men's Christian Association and every Young Men's Prayer Meeting is urged to send delegates.

All delegates are requested to write to A. M. Vance, Greenville, Miss., informing him of their purpose to attend.

Delegates will be entertained by citizens of Greenville.

R. W. JONES,
Chairman State Com.

The Southwestern Louisiana Land Company have established a branch office at Lake Charles, La., where land seekers can obtain all information necessary. The headquarters is Crowley, east of Lake Charles, on the the Southern Pacific railroad. Mr. W. W. Hudson, the energetic manager, will be found in charge, ready at all times to entertain visitors free of charge.

Items of Interest.

A proposition has been made to create in the Methodist Episcopal Church a new office for women—Bible reader. Her duties will be to assist the pastor by visiting the sick, reading the Bible, religious conversation and prayer, teaching and leading the young, assisting in public sevices, when their pastor may direct, and such other duties as the church may impose. They are to pursue a regular course of study, such as General Conference may indicate and, on approved efficiency and recommendation by Quarterly Conference, be eligible to ordination as deaconesses.

Bishop Wilson lectured recently at our Trinity Church, Baltimore, on "A Tour of the World," to a large and appreciative audience. Though not there to hear it, we venture the guess that his "lecture" was a trumpet peal for missions.

The Presbyterian Board of Foreign Missions raised from all sources last year $781,177 59. The membership of the Presbyterian Church is 661,809, which is an average of $1 19 cents per member. Brother official member, don't you think your church could reach this, if you really tried? Why not?

According to a cartoon in a recent Harper's Weekly, admission into the political arena is guarded by a schedule of tolls. For competition for mayoralty, $25,00; Senate, $20,000; comptroller, $10,000; judgeship, $10,000, etc. The hoodlums keep the gate and must be paid in "campaign funds." Free whisky or fat offices. Every man of this ugly desperate race of "plugs," who works hard for one week, thinks he has made a living for one year, at least, and must be taken care of. Could not the vagrant law be made to apply to such cases and take effect one week before an election.

A Father's Protection.

Father, it is as essential for you to provide a safeguard against that night-fiend to your children, croup, as to their hunger. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure croup, coughs and colds.

Periodicals.

—The March number of the Century Illustrated Magazine is intensely interesting. Col. Rose's Tunnel at Libby Prison, though objectionable in some statements, is a thrilling account of an ingenious escape from the famous prison. Russian State Prisoners, by George Kennan, exhibits a refinement of cruelty (in prison life) in thought, confined to the dark ages, and yet, in such pathetic and beautiful style, we hall forget the fact in the beautiful narration. There is another number of War Papers furnished in Abraham Lincoln. The Call to Arms. Bismarck in his Harden, is the frontispiece to this number. Published by the Century Company, Union Square, New York.

—Scribner's Magazine, for March, opens with a frontispiece of Blucher unhorsed at Ligny, to illustrate its first article on Campaign of Waterloo, by John C. Ropes, the author of the Portraits of Napoleon in previous numbers. A Shelf of Old Books, by Mrs. James T. Fields, widow of the celebrated essayist and lecturer, and a charming account of Leigh-Hunt and Shelley, with portraits, *fac simile* autograph letters, parts and annotations of old books. Other articles are The Electric Motor and Its Applications; Mendelssohn's Letters to Moscheles, and Beggars, by R. L. Stevenson, etc. Published by Charles Scribner's Sons, New York.

—The Forum, for March, contains the following articles: Our Political Prospects, by J. H. Seelye; The Recoil of Piracy, by Henry Holt; Is Our Social Life Threatened? by Bishop J. L. Spaulding; The Profitable Reading of Fiction, by Thomas Hardy; What Shall Public Schools Teach, by Rev. C. H. Parkhurst; Hindrances to Surplus Reduction, by William M. Springer; Scotland To-Day, by John Stewart Blackie; Who Is Benefited by Protection, by William R. Morrison; Woman's Mental Status, by Rev. D. P. Livermore; The Ratio of News, by H. R. Elliot; From Rome to Protestantism, by Prof. E. J. V. Huigiun. It must be a very stupid man who can go to sleep over this number of the prince of magazines. The Forum Publishing Company, 97 Fifth Avenue, New York.

—Wide Awake, for March, is a beautiful specimen of what the best talent can do to interest and profit the youths of our land. Published by D. Lothrop Company, Boston, Mass.

—Babyhood, a magazine for mothers, published by Babyhood Publishing Company, 5 Beekman Street, New York, is full of profitable reading.

—The Homiletic Magazine, for February, has just reached us. The bill of fare is very tempting. The skeletons are the skeletons of giants and pigmies, and, judging from the one read on the first petition in the Lord's Prayer, only the man who does not need it is capable of using it without defection. Published by E. B. Treat, 771 Broadway, New York.

Half-Rate Excursions Southeast.

Half-rate excursions to Birmingham, Chattanooga, Atlanta, Gadsden, Tuskaloosa, Macon, Savannah, and other principal points in the Southeast, will be run from New Orleans and Shreveport, via Queen and Crescent Route, on March 13 and 27, April 10 and 24. Tickets will be good for 30 days, with the privilege of stopping over on the outward journey. The Queen & Crescent is the quickest and most direct route between the Southeast and Southwest, and tickets should so read. J. H. Grant, Passenger Agent, 611 Elm street, Dallas, Texas, will gladly furnish all particulars.

The week of self-denial and prayer, set apart for the betterment of our missionary contributions and work, begins April 1, and closes April 8.

Hint to Spring Poets.

"I've got a poem," he said when he had secured the attention of the editor.

"My dear sir, that pigeon hole is filled with poems awaiting publication."

"But this describes the peculiar virtues of Hood's Sarsaparilla, and I will pay $1 a line to have it printed," said the author.

"Ah, charming! I'm glad to see you turn your attention to verse. I wish all had your gift."

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Judge: "Who are your accomplices?" Pickpocket: "Your honor would not have me divulge a professional secret?"

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Why call a man a crank, when no one can turn him?

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 1, 1888.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,
Corner of Camp Street,

P. O. Box 3080. NEW ORLEANS, LA.

LOUISIANA

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SASH, BLIND AND DOOR

FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

—BRANCH OFFICE: No. 52 CARONDELET ST.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	7,534 82
On marine risks	7,718 19
	$372,550 55
To add—Unearned premiums of 1886	70,842 00
Total premiums	$443,392 55
To add—Interest and profit and loss	30,850 74
Total income	$474,243 29

To deduct: Losses paid—

On fire risks	$164,318 32	
On river risks	5,814 40	
On marine risks	1,457 30	
Total losses paid		$171,590 02
Return premiums, cancellations and commissions	94,665 28	
Reinsurances	30,215 50	
Taxes and licenses	4,434 18	
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,057 11	
Total disbursements		$344,972 09
Surplus		$129,271 20

ASSETS
At their Market Values:

Cash on hand	$89,873 17
$25,000 United States 4 per cent. consolidated bonds	31,468 76
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	30,629 93
One share N. O. Produce Exchange	135 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,518 24
Furniture and fixtures, sale, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$449,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,714 84
Dividends unpaid	1,189 06
Reserved for unexpired risks	83,897 75
Reserved for adjusted and unadjusted losses	21,060 00
Sundry unpaid accounts of December, 1887	1,509 02
Balance (exclusive of dividend of July, 1887)	12,373 45
	$439,684 14

The above statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, President.
SCOTT MCGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.
M. T. DUCROS, Notary Public, 138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.
SCOTT MCGEHEE, Secretary.
New Orleans, Jan. 11, 1888.

NEW ADVERTISEMENTS.

STATEMENT
—OF—

The Mutual Life Insurance Company of New York.

RICHARD A. MCCURDY, PRESIDENT.

For the year ending December 31st, 1887.

ASSETS. - - - - - - $118,806,851 88.

INSURANCE AND ANNUITY ACCOUNT.

	No.	Amount.		No.	Amount.
Policies and Annuities in force, Jan. 1st, 1887	129,027	$391,810,902 88	Policies and Annuities in force, Jan. 1st, 1888	140,944	$427,678,932 51
Risks Assumed	22,305	69,457,468 37	Risks Terminated	11,289	33,637,939 74
	152,232	$461,268,371 25		152,232	$461,268,371 25

DR. REVENUE ACCOUNT. CR.

To Balance from last account	$101,719,741 31	By Endowments, Purchased Insurances, Dividends, Annuities and Death Claims	$14,128,123 60
" Premiums	17,410,901 62	" Commissions, Commutations, Taxes and all other Expenses	3,619,511 19
" Interest, Rents and Premium on Securities Sold	6,692,928 81	" Balance to new account	110,961,718 68
	$127,839,656 77		$127,839,656 77

DR. BALANCE SHEET. CR.

To Reserve for Policies in force and for risks Terminated	$112,450,890 00	By Bonds Secured by Mortgages on Real Estate	$19,615,268 06
" Premiums received in advance	82,311 36	" United States and other Bonds	34,139,877 81
" Surplus at four per cent.	6,294,111 52	" Real Estate and Loans on Collaterals	20,159,173 37
		" Cash in Banks and Trust Companies at interest	2,619,362 66
		" Interest accrued, Premiums deferred and in transit and Sundries	2,973,169 84
	$118,806,851 88		$118,806,851 88

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, *Auditor.*

From the Surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.	Surplus.
1884	$44,681,120	$251,789,284	4,743,771
1885	46,507,139	308,981,141	5,012,631
1886	56,852,719	393,860,293	5,643,568
1887	69,457,468	427,678,932	6,294,149

NEW YORK, January 24, 1888.

ROBERT A. GRANNISS, Vice-President.
ISAAC F. LLOYD, 2d Vice-President. WILLIAM J. EASTON, Secretary.

BOARD OF TRUSTEES.

Samuel E. Sprouls,	E. Ratchford Starr,	Julien T. Davies,	Nicholas C. Miller,
Lucius Robinson,	Lewis May,	Robert Sewell,	Henry H. Rogers,
Samuel D. Babcock,	Oliver Harriman,	S. Van Rensselaer Cruger,	Jno. W. Auchincloss,
George S. Coe,	Henry W. Smith,	Charles R. Henderson,	Theodore Morford,
John E. Develin,	Robert Olyphant,	George Bliss,	William Babcock,
Richard A. McCurdy,	George F. Baker,	Rufus W. Peckham,	Preston B. Plumb,
James C. Holden,	Jos. Thompson,	J. Hobart Herrick,	Wm. D. Washburn,
Hermann C. von Post,	Dudley Olcott,	Wm. P. Dixon,	
Alexander H. Rice,	Frederic Cromwell,	Robert A. Granniss,	

T. H. BOWLES, General Agent, 46 Camp St.,
JOHN R. FELL, Associate Local Agent, } New Orleans, La.

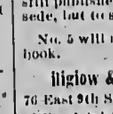
D. H. Holmes.

We have received many additional lines this week to our already attractive stock, and respectfully invite an inspection.

27-inch Cream Yachting Serges, 35c and 40c.
54-inch All-wool Cream Royal Serges, 75c, $1 and $1 25.
32-inch Tennis Suitings, 20c.
45-inch French Novelty Suitings, $1.
40-inch All-wool Debieges, 17c.
54-inch All-wool Debieges (a superior article), $1 25.
14-inch Fancy Stripe (a superior article), 75c.
44-inch Novelty Plaid and Check (a superior article), $1.
44-inch Silk and Wool Stripes, $1 50.
80k Warp Henrietias, in Mahogany, New Red, Sage, Moss Green, Russia, Chef d'Enfer, etc.
Plaid All-wool Matrosa Cloths, in all the phosphorescent tints.
All-wool French Challies in stripes, plaids, figures and side bands.
41-inch All-wool Bayadere Cancel's Hair Grenadines, with silk stripes to match.
A limited quantity of Novelty Combination Suits for early spring wear.
Printed Union Lawns 12½c.
All-linen Printed Lawns from 20c to 75c.
Plain French Sateens (25 shades), 30c.
Best quality Printed Sateens, 35c.
Fine Scotch Ginghams (34 inches wide), 25c.
Novelties in Stripe and Plaid Scotch Zephyrs in Lace Effects with plaids to match.
In White Goods we are showing many fancy effects in both Stripes and Plaids, from 14c up.
White and Colored Piques from 20c to $1.
Silk-embroidered Organdies, 75c.
36-inch Lace Batistes (a novelty), 75c.
Also full lines of all the Staple White Goods made.

155 Canal St.

FUNNIEST BOOK YET! Nearly 75,000 SOLD! NEW Edition ONLY $1.75. AGENTS WANTED! BIG TERMS!



Sells Like Fun! **"SAMANTHA AT SARATOGA"**

"Sez he, Them dumb fools believe in supernatural things, Why can't they believe sumthin' sensible," — J. ALLEN. *Critics say of it:* "Delicious humor."—*Will Carleton.* "Full of genuine wit."—*O. H. Tiffany.* "Keenest sarcasm"—*Observer.* "Exceedingly amusing."—*Rose E. Cleveland.* "Excruciatingly funny."—*Weekly Witness.* "Bitterest satire coated with exhilarating fun."—*Rev. J. P. Newman, D.D.* Agents Coining Money. One book AS OUTFIT by mail, $1.25. Apply to HUBBARD BROS., Publishers, Philadelphia or Kansas City.

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WITH STANDARD SELECTIONS.

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234 Hymns, a Complete Book in Itself.

NOW READY

and used by Mr. MOODY in his Meetings.

Six years having elapsed since Gospel Hymns No. 4 was issued, Christian workers throughout the land have felt the need of additional new songs, and to meet this demand "GOSPEL HYMNS No. 5" has been prepared. Each piece in the book has been carefully tested by the authors, and only those retained that are especially adapted for use in devotional services.

No. 5

Contains a greater number of new songs than any of the preceding volumes, together with the best of the old favorites and standard selections of unquestioned merit.

This collection contains 208 pages, of the same size and shape as other numbers of the series, but, while greatly increased in size, the prices are the same as for preceding single volumes, viz:

Price per 100 by Express, Charges not Prepaid:
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Word Edition, Paper Covers 7 00
" (Minion Type) Board Covers 10 00

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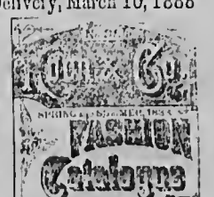

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MUSIC IN THE SPRING

There are yet some months of cool weather in which to prepare and practice music for the concluding concerts and festivals of the season.

It is quite time to send for our complete and rich lists of **EASTER MUSIC!**

Now let girls and boys begin to practice the sweet CANTATAS—VOICES OF NATURE, or FOREST JUBILEE BAND, or MERRY COMPANY, or NEW FLORA'S FESTIVAL, each 40 cents, or $3.60 per dozen.

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EDUCATIONAL.

Mansfield Female College.

1887-8.

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Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

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Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1.50. Undershirts, 50c, $1, $1.25 and $1.50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

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Our Young People.

THE OLD WIFE.

By the bed the old man, waiting, sat in vigil, sad and lender,
Where his aged wife lay dying; and the twilight shadows lower
Slowly from the wall and window chased the sunset's golden splendor
Going down.

"Is it night?" she whispered, waking (for her spirit seemed to hover
Lost between the next world's sunrise and the bed-time cares of this);
And the old man, weak and tearful, trembling as he bent above her,
Answered, "Yes."

"Are the children in?" she asked him. Could he tell her? All the treasures
Of their household lay in silence many years beneath the snow;
But her heart was with them living, back among her toils and pleasures
Long ago.

And again she called at dew-fall, in the sweet old summer weather,
"Where is little Charley, father? Frank and Robert, have they come?"
"They are safe," the old man faltered—"all the children are together,
Safe at home."

Then he murmured gentle soothings, but his grief grew strong and stronger,
Till it choked and stifled him as he held and kissed her wrinkled hand.
For her soul, far out of hearing, could his fondest words no longer
Understand.

Still the pale lips stammered questions, lullabies and broken verses,
Nursery prattle—all the language of a mother's loving heeds,
While the midnight round the mourner, left to sorrow's bitter mercies,
Wrapped its weeds.

There was stillness on the pillow—and the old man listened lonely—
Till they led him from the chamber with the burden on his breast.
For the wife of seventy years, his manhood's early love and only,
Lay at rest.

"Fare you well," he sobbed; "My Sarah; you will meet the babes before me;
'Tis a little while, for neither can the parting long abide,
And you'll come and call me soon, I know—and heaven will restore me
To your side."

* * * * * * * *

It was even so. The spring-time in the steps of winter treading,
Scarcely shed its orchard blossoms ere the old man closed his eyes:
And they buried him by Sarah—and they had their "diamond wedding"
In the skies.

MR. EDITOR: Some time since I read a letter from Cousin John. He seems bitter towards girls. I think he might find some other subject to write about besides the faults and follies of weak-minded girls. We country girls do not have time to roll our hair up in papers. I know how to make beds and milk, etc., and spent most of my time yesterday, with my brother in the cotton field, pulling cotton stalks until my hands were blistered. We are going to make a cotton crop, and then I will have money for missions. The rounds are so bad, that we have not seen our preacher this year. We recite our Sunday-school lessons at home to grandma. But I, myself, have a New Testament with the Psalms in it. I think "Hot Springs" must be in the Old Testament; I have never seen it. I have a cute little brother. His name is W. C. Currie, but he says his name is "Billy Wont," and we think that name suits him very well. He says his prayers every night, but he will go in all the mud he can find. I will ask the question: What did the angel say to Paul when he was shipwrecked? I never could have added up your figures as I am no further than multiplication.

Respectfully,

MARY T. CURRIE.

MR. EDITOR: As it has been some time since I wrote to your valuable paper, I thought I would write again. We had a fine camp meeting. There were about twenty-eight accessions, and I was one of them. We have no Sunday-school at present, but hope to have one as soon as spring opens. Bro. Cooper was our preacher last year, and we all liked him very much. We hope we will have one as good this year. Wilna M. Chichester, the words, "To the Unknown God," is found in Acts xvii, 23. I will ask a question: What two chapters in the New Testament has each three verses alike? Wishing the ADVOCATE much success, I remain,

Your little friend,

IDA S. BLOCKER.

BARR'S BRIDGE, Louisiana.

MR. EDITOR: I read in your last paper the letter to the little cousins about our Mexican Border Mission school, Laredo Seminary, and I want to help a little; so I send you one dollar for that good work. Schools like that are needed all through this part of Louisiana where the Catholic religion keeps the people in such darkness and wickedness. ABRAHAM FOSTER.

PLAISANCE, Louisiana.

MR. EDITOR: As you are so kind as to print the cousins' letters, I thought I would write again. I am still going to school, but it will be out in a few days. I have nine studies. I like to read the cousins' letters. I wish more of the cousins would write to the ADVOCATE. I go to Sunday-school when the weather permits it. Some of the cousins write about their preachers; but I can not say anything about preachers; because we have none. The elder sent our preacher to Puldan work, and left us without any preacher. I will ask some questions: What is the shortest verse in the Bible? Where in the Bible is the expression, "And the iron did swim"? How old was Ahaziah when he began to reign? Who had fifteen years added to his days? I will close for this time, for fear of the waste-basket.

Your friend,

RHODA C. BUSH.

THEADVILLE, Mississippi.

MR. EDITOR: I will write you a short letter, and hope you will be kind enough to publish it. Yesterday, February 22, was my birthday. My mamma made me a cake, and sister and I had a doll party. I am ten years old. We have a school here now. Miss Alice Martin is my teacher. We love her very much. She is so gentle and kind. We have two churches in this place—Methodist and Baptist. My step-father is a Methodist and he takes your valuable paper. My mamma is a Baptist, and I go to the Baptist Sabbath-school. I have four pretty hens, and I am going to sell eggs and send some money to the missionaries. I will ask the little cousins a question: What king had his eyes put out, and, being bound with brass fetters, was carried into Babylon?

Your little friend,

MARY F. DELEE.

PORT HUDSON, Louisiana.

MR. EDITOR: As you were so kind as to publish my first letter, I will write again. I am ten years of age. My oldest brother is nine; and oldest sister is four years of age. Mamma belongs to the Methodist Church, and papa does not belong to any church. Brother and I attend Sunday school the first and third Sundays in every month. We still have the same teacher and superintendent. I do not go to day-school, but will go as soon as the school-house is finished. I hope this one letter will escape the waste-basket. I will answer one of the little cousin's questions. The paper has been misplaced and I disremember whose it was. Adam called his wife's name Eve, because she was the mother of all living. It is found in Genesis iii, 20. Now, I will ask a question: Who made iron swim? I remain,

Your friend,

MAY C. BALLARD.

AMITE CITY, Louisiana.

MR. EDITOR: As this is composition, or letter, day, with our school, I will write to you. I love to read the little cousins' letters in the dear ADVOCATE, and hope you will number me with the little cousins. I am going to school. Miss Ida Jones is our teacher. We all love her very much. I study arithmetic, geography, spelling, reading, and write composition. I am eight years old. I tell you my age, for I do not want you to think me a big boy. I will answer Miss A. H. Middleton's question: The shortest chapter in the Bible is 117th Psalm. Now, I will ask a question: What verse in the Bible contains all the letters in the alphabet except the letter "j?". With many good wishes for the ADVOCATE, I remain,

Your little friend,

CHALMERS L. GILLIAM.

RODNEY, Mississippi.

MR. EDITOR: I am a little boy thirteen years old. I am a member of the Methodist Church. Mr. L. P. Meador is our pastor. We love him very much. He has rode this circuit three years. My father is a local preacher, and has been for a half-century. He has three regular appointments. Well, Mr. Editor, I am going to ask a question or a puzzle: How many blocks a quarter of an inch square can be placed in a hole an inch square? I hope I will see my puzzle in print. I remain, as ever,

Your little cousin,

THOMAS H. LOFLIN.

STEEN'S CREEK, Mississippi.

The wonders of the Pentecost are all in the present tense.

Household.

Facts Worth Remembering.

One thousand shingles laid four inches to the weather, will cover one hundred square feet of surface, and five pounds of shingle nails will fasten them.

One-fifth more siding and flooring is needed than the number of square feet of surface to be covered, because of the lap in the siding and matching of the floor.

One thousand laths will cover seventy yards of surface and eleven pounds of lath nails will nail them on.

Eight bushels of good lime, sixteen bushels of sand, and one bushel of hair, will make enough mortar to plaster one hundred square yards.

A cord of stones, three bushels of lime and a cubic yard of sand, will lay one hundred feet of wall.

Five courses of brick will lay one foot in height on a chimney. Nine bricks in a course will make a flue eight inches wide and sixteen inches long.

A box twenty-eight inches by sixteen inches square, and twenty-eight inches deep, will contain a barrel.

A box eight inches by eight inches square, and four and one-eighth inches deep, will contain one gallon.

A box four inches by four inches and four and one-eighth inches deep will contain a quart.

English as She is Spoken.

Talbot is pronounced Tollat.
Thames is pronounced Tems.
Bulwer is pronounced Buller.
Cowper is pronounced Cooper.
Holburn is pronounced Hobun.
Wemyss is pronounced Weems.
Knollys is pronounced Knowles.
Cockburn is pronounced Coburn.
Brougham is pronounced Broom.
Norwich is pronounced Norridge.
St. Ledger is pronounced Sillinger.
Hawarden is pronounced Harden.
Colquhonn is pronounced Cohoun.
Cirencester is pronounced Sissister.
Grosvenor is pronounced Grovenor.
Salisbury is pronounced Sawlsbury.
Beauchamp is pronounced Beecham.
Marylebone is pronounced Marrabun.
Abergavenny is pronounced Abergenny.
Marjoribanks is pronounced Marchbanks.
Ballingbroke is pronounced Bullingbrook.—Pioneer Press.

GOVERNING A BOY.—Get hold of the boy's heart. Yonder locomotive with the thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a little lever in its mechanism that at the pressure of a man's hand will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little lever the vast steamship is guided hither and yon on the sea in spite of adverse winds or current.

That sensitive and soft spot by which a boy's life is controlled is his heart. With your grasp gentle and firm on that helm, you can pilot him whither you will. Never doubt that he has a heart. Bad and willful boys very often have the tenderest hearts hidden away somewhere beneath incrustations of sin, or behind barricades of pride. And it is your business to get at that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good, by little indirect kindnesses to his mother or sister, or even pet dog. See him at his home, or invite him into yours. Provide him some little pleasure, set him to do some little service of trust for you; love him; love him practically. Anyway, rule him through his heart.

Medical experts, by the use of the Microscope, have recently discovered and classified specific living germs in the blood of all persons suffering from Malaria, and say that to cure the patient these germs must be killed. Thirty years ago Dr. Shallenberger advanced this theory as the correct one, and prepared his "Antidote for Malaria" to destroy these poisonous germs. If you have Malaria in your system, a few doses of this medicine will destroy the poison immediately, and not injure an infant. Sold by Druggists.

MISCELLANEOUS.

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HE IS RISEN, With CAROLS. By ROOT, MURRAY, TOWNER, WESTENDORF, &c.

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HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, & our WONDERFUL ORNAMENTAL VEGETABLES. *Everything sent* safely by mail or express *at your option.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 100 pp., elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. If you wish to plant anything, send for it. 20 Years Established, *Over 60 Large Greenhouses.* THE DINGEE & CONARD CO. ROSE GROWERS, West Grove, Chester Co., Pa.

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BALD SPOTS, THIN HAIR, DANDRUFF, THIN BEARD, FALLING HAIR

We guarantee to cure these or make no charge. Send for particulars of our remedy.

H. A. FECHTER & CO., New Haven, Conn.

Send this to some bald headed friend.

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OPIUM and Whiskey Habits cured at home with out pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 63½ Whitehall St.

Christian Advocate.

Marriages.

HICKEY—MILLER.—At the home of the bride's father, in Centreville, Miss., February 28, 1888, by Rev. P. Howard, Mr. James W. Hickey, of Boyce, La., to Miss Nola Miller, of Centreville, Miss.

MADDEN—GRILLETT.—At the residence of the bride's uncle, in Bienville parish, La., March 1, 1888, by Rev. John P. McFarland, Mr R. R. Madden to Miss Betty Grillett.

BAILEY—SMITH.—At the residence of Mr. Martin Shipp, Vazoo county, Miss., February 29, 1888, by Rev. J. F. Evans, Mr. A. W. Bailey, of Holmes county, to Miss Vic Smith, of Vazoo county, Miss.

HARRIS—HUDSON.—At the residence of the bride's mother, Farmerville, La., February 26, 1888, by Rev. G. A. Mandeville, Mr. E. S. Harris, of Orange, Texas, to Miss Georgie E. Hudson, of Farmerville, La.

Obituaries.

VICK.—The venerable patriarch, MR. JOHN WESLEY VICK, has, after a well-spent life of eighty-two years, just passed away. He died at a little past nine o'clock A. M., March 2. March 1 was his birthday on earth; to-day, in heaven. After some months of rapidly increasing infirmities, he was seized with a violent spell of fever, and in spite of the highest medical skill, and almost superhuman nursing by his devoted family, he finally rested from pain, from weariness and from life.

Mr. Vick was the second of four sons of the late Rev. Newel Vick, the founder of Vicksburg—all of whom have passed away. He was born in Jefferson county, on the old homestead plantation, and the family removed to this county in his early boyhood, settling on the well-known Open Woods tract, ten miles from the city. He was educated at Transylvania University, when that great Kentucky school was in the zenith of its fame. After returning home he chose a planter's life, and by great natural discernment and aptness for a farm life he acquired a very large and ample fortune; and, although the losses by the war greatly reduced the extent of his wealth, yet he prospered, as a planter, and acquired a handsome estate which he divided to his children some time back, so that he may be said, wisely, to have administered upon his own estate. He leaves four daughters and one son, not, properly, to mourn his departure, sad as is the necessity—but to rejoice in his honorable life; his tender, gentle, loving devotion to them: his spotless reputation and exalted character, and, more than all, his life of lofty Christian faith and unwavering steadfastness, not merely as a church member, but as a simple, sincere follower of the Lord Jesus: in a life, the every idm of which was usefulness. "The memory of the just smells sweet, and blossoms in the dust."

For about sixty years he had been a member of the Methodist Episcopal Church, and an officer holding various official relations to the church.

A man of wise counsel, unselfish care for the welfare of the church: characterized by great modesty, thoughtfulness, forbearance and respect for the claims and views of others.

Mr. Vick was married three times and bore to the grave each one of the wives in ripe and beautiful womanhood. Each one left, to grow to mature years, sons or daughters—all of whom have been most dutiful, devoted and useful children. One of the daughters is unmarried. Of the others, one is the wife of Dr. Samuel D. Robins, M. D.; and another the wife of O. Singleton Robins, Esq., of the Vicksburg bar; a third is the wife of William R. Perry, of Danville, Ky. Through great and trying vicissitudes of bereavement, disappointments and afflictions, alternated and mingled with much of brightness, buoyancy and cheerfulness—seeking the happiness of others, and ministering to the culture and improvement of all over whom his influence extended, and ever trusting in the divine Paternity—his race has been like "the path of the just, growing brighter and brighter," till now the perfect day has poured its sheen of everlasting glory on his redeemed and immortal spirit.

Patient, resigned, hopeful and joyous, he longed to be gone, and, as he neared the crossing-place, exclaimed, "If this be dying, what is death?" His severe sufferings were overmastered by his sublime faith; and his testimony to the glorious power of true reliance upon the Lord Jesus for salvation worth more than tongue can tell. C. K. MARSHALL.

COVINGTON—MRS. MARY COVINGTON, relict of the late Judge William Covington, was born in Wayne county, Miss., about the year 1810; died at her residence, near Quitman, Miss., March 2, 1888. Truly a mother in Israel has fallen. Her acts of kindness, her deeds of love, her motherly admonitions, her tender care for her children and grandchildren, will ever be remembered by her neighbors, and her influence for good will be felt upon her offspring for many generations. She joined the Methodist Church about the year 1836, under the preaching of that consecrated man of God, Rev. P. H. Napier, and lived as she died, trusting in the blood of Jesus for salvation, and that rest, which remaineth for those who put their trust in him, beyond the grave. May the Lord bless and comfort the bereaved ones! A FRIEND.

KELLER'S
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SOAPINA!
Will wash in any kind of water.
USE KELLER'S CARBOLIC SOAP
For eruption of the skin, For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
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Scientific.

Egyptian Exploration.

That indefatigable explorer, Mr. Naville, of the Egypt Exploration Fund, has brought to light another marvelous discovery, the great Temple of Bubastis (the Pi-Beseth of Scripture), described in such glowing terms by Herodotus. Bubastis, or Bast, was one of the great divinities of Egypt, and is supposed to have corresponded with the Diana of the Greeks. She was the wife of Ptah, and the mother of Nefu Atum, or "the good Thum." At a late period in the Egyptian mythology she is known as "the cat-headed goddess," that animal being sacred to her. The festival of Bast was the most important in Egypt, and it is said to have been attended by 700,000 people. The ruins of the temple discovered by Mr. Naville and his co-workers are at Tel Basta, on the Bubastite branch of the Nile. Superb monolithic columns, massive architraves, building blocks sculptured with bas-relief groups, and portrait statues of colossal proportions, have already rewarded the labors expended in clearing one-third of the site of the temple—which, it is estimated, must have been 900 feet in length, with an average width of 150 feet. There have been three temples on this site; the first erected some 3,300 years before the Christian era (according to the Egyptologists); the second a thousand years later by Usertesen III.; and the last (merely an enlargement) another thousand years later by Rameses II. Among the statues are several representing Rameses II.; of two of these in black granite the size will be understood when it is mentioned that the eyes are seven inches in length. A statue in black granite of very much earlier workmanship—in accordance with a common practice among Oriental potentates—has been utilized as a memorial of the son of Rameses, who is described in an inscription as "General of Cavalry of his Father," the bas-reliefs, which are at present in Cyclopean heaps, are believed to have formed two large tableaux, one of which represented a great festival given by King Osorkon II. —Central Presbyterian.

Reciprocal Influence of Sense Organs.

Some interesting experiments on the reciprocal influence of organs of sense have been recently made by Herr Urbanschitsch, of Vienna. His general conclusion is, says Nature, that any sense excitation has for result an increase of the acuteness of other senses. Thus, sensations of hearing sharpen the visual perceptions. If colored plates are placed at such a distance that one can hardly distinguish the colors, and various sounds are then produced, the colors become generally more distinct the higher the sounds. Similarly, one can, while a sound affects the ear, read words which one could not read before. Again, the ticking of a watch is better heard when the eyes are open than when they are closed. Red and green increase auditive perceptions; but blue and yellow weaken them. Several musicians, however, were agreed that red, green, yellow and blue caused an intensification of sound about one-eighth; while violet had a weakening effect. Taste, smell and touch are under like laws. Light, and red and green colors, increase their delicacy; while darkness, blue and yellow diminish it. Under the influence of red and green, taste extends from the anterior border of the tongue to the whole surface. On the other hand, a strengthening of smell, taste, or touch exalts the other sensitive perceptions. Specially interesting is the reciprocal influence of touch and the sense of temperature. If one tickle the skin with a hair, and plunge the hand in hot water, the tickling sensation ceases. On the contrary, if the hand be placed in cold water, and a part of the body tickled, the temperature is felt more vividly. Herr Urbanschitsch finds in this reciprocal action an explanation of supposed double consecutive sensations on excitation of one sense.

How to Gain Flesh and Strength.
Use after each meal **Scott's Emulsion** with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THO. PRIM, M. D., Alabama.

EFFECT OF MACHINERY.—In 1840, says the Age of Steel, when there was no wood-working machinery worth mentioning in use, one person out of every thousand was a cabinetmaker or upholsterer. In ten years following, wood-working machinery came largely into use. Now if machinery is a curse to the mechanic, it must be because it deprives him of work or reduces his wages. But neither of these conditions followed the introduction of machinery; on the contrary, in 1850, in a population of 23,191,000, there were 22,522 furniture-makers, or one to every 985 people, and annual earnings had advanced 20 per cent. In 1860, the proportion of furniture-makers to population was the same as in 1850, but during the ten years, wages had advanced so that whereas the mechanic (averaging all classes, including children) in 1850, earned $298 per year, in 1860, he was earning $326. Bringing the comparison down to the year 1882, the number of operatives had increased to one in 657 of population, and the average annual earning of each operative had increased to $434 70. Of food products, $1 will purchase as much now as it would in 1850.

That tired feeling, so subtle and yet so overpowering, is entirely overcome by Hood's Sarsaparilla, which tones and strengthens the system and gives a good appetite. Be sure to get Hood's Sarsaparilla. "100 Doses One Dollar" is true only of this peculiar medicine.

Infidels should never talk of giving up Christianity till they can propose something superior to it. Lord Chesterfield's answer, therefore, to an infidel lady, was very just. When at Brussels, he was invited by Voltaire to sup with him and Madame C. The conversation happening to turn upon the affairs of England: "I think, my lord," said Madame C., "that the Parliament of England consists of five or six hundred of the best informed men in the kingdom?" "True, madame, they are generally supposed to be so." "What, then, can be the reason they tolerate so great an absurdity as the Christian religion?" "I suppose, madame," replied his lordship, "it is because they have not been able to substitute anything better in its stead; when they can, I do not doubt but in their wisdom they will readily adopt it."—Northwestern Christian Advocate.

A Secret
of good health is found in the regular movement of the bowels and perfect action of the Liver. These organs were intended by nature to remove from the system all impurities. If you are constipated, you offer a "standing invitation" to a whole family of diseases and irregularities which will surely be "accepted," and you will have guests unwelcome and determined. All these unhappy conditions may be averted by the timely use of Dr Pierce's Pleasant Purgative Pellets Powerful for the effectual regulation of the bowels and Liver, establishing a healthy action of the entire wonderful organism with which we are created.

At a recent gathering of Unitarians, one speaker recited an anecdote which admits of large and varied application. It was the story of a minister who, preaching on exchange, said some strong things about fast horses. He was told after the sermon that he had touched one of their best members at a tender point. "Well," said the preacher, "I can not change my sermon for him." In the evening the man was introduced to the minister, who said: "I understand that what I said this morning touched one of your weaknesses. I assure you that I was altogether unconscious of the weakness when I said it." "Oh, do not trouble yourself," said the man. "It is a very poor sermon that does not hit me somewhere."

Consumption Surely Cured.
To the Editor:
Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.
Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

Those persons who imagine that the conditions of savage life are unfavorable to density of population, may be surprised to learn that the latest estimates give Africa a population of 16 and North America only 8.8 to the square mile. While our continent is known to have only about 80,000,000 people, the population of Africa, according to Prof. Levasseur, approximates 197,000,000.

THE THREE WISHES.—A gentleman, while sitting at the dinner-table with his family, had these words said to him by his son; a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "supposed the allowance be increased to three wishes; what would they be? Be careful, Charley!" He made his choice thoughtfully: first, of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches, and various other things are held in general esteem among men. "I have thought of all that," said he; "but, if I have a good character and good health and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place." A wise decision, indeed, for a lad of that age.—Christian Standard.

Use the surest remedy for catarrh—Dr. Sage's.

The late Henry Clay Deane was on one occasion attending court in a town up in Iowa. After supper at the hotel, it was proposed that the lawyers go around and hear an infidel who was lecturing in the town. Mr. Deane informed them that he was going down to the colored church to hear a former slave of his father preach. When laughed at for his choice, he said: "I would rather drink sweet milk out of an old bucket than to drink poison from a golden cup." Truth deserves a good dress, but it looks better in rags than error in silks. Sometimes the unlettered are right and the cultured wrong.

SALINE impurities and poisonous elements remain in the blood when the kidneys are inactive, "blood poisoning" causing dropsical and other dangerous maladies. If you have any reason to suspect any congestion in the action of your kidneys and bladder, take at once Dr. J. H. McLean's Liver and Kidney Balm.

It is a mistake to suppose that because ducks are fond of water they will do well if kept in damp quarters. They must have a dry place in which to sleep or they will soon show signs of disease, and in the end die. Ducks that are well kept through the winter, having a warm place at nights, will begin to lay a month earlier than those which sleep on the warm side of a barn-yard fence.

EXPOSURE to rough weather, getting wet, living in damp localities, are favorable to the contraction of diseases of the kidneys and bladder. As a preventive, and for the cure of all kidney and liver trouble, use that valuable remedy, Dr. J. H. McLean's Liver and Kidney Balm.

Mr Wesley was once asked this question: "Why are not more people converted?" And he gave this reply: "Because we do not pray enough." This was his deliberate answer to a question vital to the prosperity of the church, and to the salvation of the individual. Our Lord said: "Men ought always to pray, and not to faint."

A healthful impulse can be given to the secretions of the kidneys and the discharge from the bladder by stimulating those organs. Use Dr. J. H. McLean's Liver and Kidney Balm.

THE WORLD TO OTHER SENSES.—While considering it doubtful whether ants and bees can hear, Sir. John Lubbock believes it to be quite possible that they may hear sounds so shrill as to make no impression on the human ear. A like fact may be true of their perception of colors. To insects the world may be full of music we can not hear, colors we can not see, and sensations we can not feel.

Life will soon be done. Be not weary or disheartened. What are a few years of toil in prospect of the eternal rest?

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THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.
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Weekly Market Review.

(For Week Ending March 13, 1888.)

COTTON.

Low ordinary	7 13-16	@ — —
Ordinary	8 5-16	— —
Good ordinary	8 15-16	— —
Low middling	9 3/8	— —
Middling	9 11-16	— —
Good middling	10 1-16	— —
Middling fair	10 7-16	— —
Fair	11 3-16	— —
Galveston middling	9 3/4	— —
Mobile middling	9 5/8	— —
St. Louis middling	9 11-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4 13-16	— —
Fully fair	— —	4 3/4
Strictly Prime	— —	4 7/8
Choice	5	— —
CENTRIFUGAL:		
Seconds	4	5 1/4
Pr. yellow	5 11-16	5 3/4
Gray White	5 7/8	6
Off-whites	6 1/8	6 1/4
Stan. Gran	6 3/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Head	— —	— —
Prime	5 3/8	5 1/2
Good	5 1/8	5 1/4
Fair	4 7/8	5
Ordinary	4 1/2	4 3/4
Common	4	4 1/2
No. 2	2 1/2	2 5/8
Rough	3 00	4 50

FLOUR.

Choice	3 60	3 70
Fancy	3 90	4 00
Extra Fancy	4 25	4 30
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 35	4 40
Winter wheat patents	4 85	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 75	— —
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	— —	60
Yellow	— —	61
Mixed No. 2	— —	60
OATS:		
Western	40	41
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 00	1 05
HAY:		
Prime	18 00	20 00
Choice	21 00	23 00

PROVISIONS.

PORK:		
Mess (Standard)	14 5/8	— —
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10 1/2	11 1/2
Shoulders	7	7 1/8
Sides, short rib	8 3/8	8 1/2
Sides, long clear	8 1/4	8 3/8
HAMS:		
Sugar-cured	10 1/2	12
DRY SALT MEAT:		
Shoulders	— —	6 1/4
Sides, short rib	7 3/4	— —
Sides, long clear	7 3/4	— —

GROCERIES.

COFFEE:		
Prime	15 3/4	— —
Fair	14 3/4	— —
Common	11 3/4	— —
BUTTER:		
Western Creamery	30	31
Western Dairy	20	— —
Common	13	— —
LARD:		
Refined	7 1/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	7	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 50	3 00
KROUT:		
Western, ₩ bbl	— —	12 00
ONIONS:		
Louisiana	— —	— —
Western	4 75	5 00

BALING STUFFS.

BAGGING:		
2 lb	7 3/8	7 5/8
1¾ lb, per yd	6 7/8	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	10	11
Southern	11	11½
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	3½	4
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The Norfolk, Va., police have captured a gang of five counterfeiters. These men have been there about two weeks, and have flooded the city with silver counterfeit dollars.

John C. Vaurè has been appointed surveyor of the port of New Orleans.

Secretary Fairchild, in his report, submitted to Congress early in December, estimated that the treasury surplus would reach $140,000,000 by the end of the present fiscal year. It is now stated at the Treasury Department that owing to the heavy receipts during the past few months the estimates then submitted will prove to be too small and the surplus at the end of June, 1888, will probably reach the sum of $155,000,000.

In the Senate, on March 8, Mr. Cullom presented a memorial from the Board of Trade of Chicago, protesting against the passage of the resolution favoring the participation of this government in the Paris International Exhibition. The protest is made because of the decree of the French government against the importation of American salted hog products, which is pronounced unfriendly and unwarranted.

There are being prepared in the land office fifty-nine patents for land purchased in Louisiana at $1.25 per acre in the name of Jay Gould. The total amounts to 26,000 acres, and comprises some of the best timber lands in the State.

According to the report of the Agricultural Department the corn crop is estimated at 508,000,000 bushels, against 603,000,000 bushels last year. The stock of wheat of 1887 in the hands of the farmers is 132,000,000 bushels against 123,000,000 last year. The returns from the cotton States indicate an increase of 3 or 4 per cent. in the production of that staple.

The employees of the Denver, Utah and Pacific road quit work on March 10.

Shubuta, Miss., was ravaged by a fire, on March 11, which burned in the heart of the town. The loss amounts to $50,000.

The Randall Tariff Bill was presented to the House of Representatives on the twelfth instant. The rates on rice were reduced somewhat; but the present duties on sugar and molasses were retained.

The House Committee on Public Lands recommends the forfeiture of all lands granted to railroads which have not been completed within the time specified in the grant.

The heaviest snow-storm of the year was raging in New York, March 12.

Col. Stockdale, of Mississippi, before the River and Harbor Committee, urged an appropriation for removing the bar at the mouth of Pearl river.

FOREIGN.

Le Temps says France will join England in declining to authorize the Porte to assume the protection of the Turkish territory on the Red Sea.

The debate on the motion of Sir Walter Bartellot, conservative, for the appointment of a royal commission to ascertain and report upon military measures necessary for the protection of the empire, was resumed in the House of Commons, March 8, by Lord Randolph Churchill.

Charles Baker Pasha has been appointed commander-in-chief of the Egyptian gendarmerie.

William I., Emperor of Germany, died on March 9, surrounded by members of the imperial family and his attendants. Expressions of sympathy and regret from all nations of the world were called forth by the event. The Crown Prince has been proclaimed Emperor as Frederick III.

The imperial commissioner who was especially appointed to investigate the loss of life in the Yellow river inundations, sends an official report to the Emperor of China, stating that the total number of persons drowned is over 100,000, and the destitute is 1,800,000, apart from those driven into other districts.

In the House of Commons, March 8, a motion by Mr. Labouchere against a hereditary House of Lords was negatived. The motion was supported by Sir Wm. Vernon Harcourt, Mr. Morley, Mr. Childers, Sir George Trevelyan and the Gladstonians generally, as well as the Parnellites.

The Hong Kong Mail, copies of which were received at San Francisco by last steamer, gives a description of the earthquake in the province of Yunnan, December 15, indicative of frightful mortality. At Chon-Chan the disturbances were extremely violent. Scarcely a house has escaped damage, and over 5,000 persons are reported to have been killed by falling buildings. At Lo Chau large tracts of land were swallowed up, and more than 10,000 persons are said to have perished.

The United States warship Enterprise, mounting six guns, arrived at Tangier, Morocco, March 10. The captain demanded the immediate release of the Moor who is under American protection and who is imprisoned at Rabat. He also demanded satisfaction from the Moorish government for the man's illegal arrest.

The river Arr has overflowed its banks at Berne, Switzerland, and the lower quarters of the town are submerged.

The St. Petersburg newspapers agree in expressing a wish that the Emperor Frederick continue the friendly policy of the deceased monarch toward Russia.

The new Bulgarian coinage is to be struck off in England. The order is for $600,000 worth of small coins.

In an interview, in London, Mr. Chamberlain, referring to the fisheries, said the Republican Senate might not be willing to allow the Democratic government to get the credit of framing a successful treaty, but did not believe the Senate would take the immense responsibility of rejecting the treaty.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Senatobia station	Mar. 17, 18
Batesville and Wesley	24, 25
Como and Fredonia	31, Apr. 1
Hernando and Coldwater	7, 8
Panola circuit	13
Courtland circuit	14, 15
Pleasant Grove circuit	21, 22
Mt. Vernon circuit	28, 29
Arkabutla circuit	May 5, 6
Chulahgma circuit	12, 13
Louisburg circuit	26, 29
Horn Lake	31
Cochrane circuit	June 2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Sallis circuit, at Pleasant Ridge	Mar. 17, 18
Richland, at Goodman	(Wed.) 21
West, at Midway	24, 25
Newtonville, at Macedonia	31, Apr. 1
Kosciusko station	1, 2
Black Hawk, at Black Hawk	7, 8
Carrollton and Greenwood, at Green'd.	14, 15
Winona circuit, at Salem	(Fri.) 20
Winona station	21, 22
McCool circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Valden	(Thu.) 17
Ebenezer	19, 20
Bellzoni	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

H. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville circuit, at Lebanon	Mar. 17, 18
Hebron, at Hebron	23
Macon	24, 25
Columbus circuit, at Pine Grove	30
Columbus	Apr. 1, 2
Shuqualak, at Shuqualak	6
Salem, at Calloway's Chapel	7, 8
Crawford	14, 15
Brooksville	21, 22
Platsburg, at Center Ridge	28, 29
Louisville, at Mt. Pleasant	30
Lagrange, at Lagrange	May 4
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tamjuleo	19, 20
District Conference, at Ackerman	19-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit, at Marvin's Chapel	Mar. 17, 18
New Albany circuit, at Lebanon	24, 25
Booneville	31, Apr. 1
Marietta, at Blythe's Chapel	14, 15
Iuka circuit, at Neidell's Chapel	21, 22
Harmony, at Clement's Chapel	28, 29
Iuka station	29, 30
Kossuth circuit, at Kossuth	May 5, 6
Glantown circuit, at Pleasant Valley	13, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon, at Chesterville	Mar. 17, 18
Richmond, at Mt. Zion	24, 25
Verona and Tupelo, at Tupelo	31, Apr. 1
Pontotoc, at Harmony	Apr. 7, 8
Saltillo, at Saltillo	14, 15
Buena Vista, at Concord	21, 22
Houston and Wesley, at W.	(Mon.) 23
Sparta, at Prospect	(Tues.) 24
Ebenezer, at Ebenezer	28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada circuit, at Spring Hill	Mar. 17, 18
Chapell Hill	24, 25
Charleston, at Harrison Station	31, Apr. 1
Carrollton, at Smith's Chapel	7, 8
Coffeeville, at Pisgah	14, 15
McNutt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Tuscopola, at Pine Hill	10
Banner at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Hickory Flat, at Bethel	Mar. 17, 18

JNO. HANCOCK, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Wetumpka	Mar. 16, 17
Lowndesboro and Union, at Union	17, 18
Jemison Mission, at Mt. Moriah	24, 25
Central Mission	(Fri.) 30
Deatsville circuit, at Deatsville	31, Apr. 1
Randolph circuit, at New Prospect	7, 8
Phintersville circuit, at Ef Bethel	14, 15
Bell's Landing circuit, at Talachee	21, 22
Camden and Oaklawn, at Oak'n	(Fri.) 27
Black Bend circuit, at Mt. Carmel	28, 29
Clinton and Verbena, at Clinton	May 5, 6
Prattville	12, 13
Pleasant Hill circuit, at Farmersville	19, 20
Pine Apple circuit, at Snow Hill	26, 27
Athensville circuit, at Rutledge	June 2, 3

Let the "week of prayer" be observed in every charge. H. CROCHART, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

West Point, at Nicholson	Mar. 24, 25
Covington, at Covington	25
Moss Point, at Moss Point	31, Apr. 1
Ocean Springs, at Scranton	3
Seashore, at Handsboro	7, 8
Whittington, at Whittington	14, 15
Bay St. Louis, at Bay St. Louis	21, 22
Pearlington, at Log Town	28, 29
Augusta, at Augusta	May 3
Vancleve, at McLemore's	5, 6
Amerheus, at Pleasant Hill	8
Poplarville, at Lumberton	12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

Springfield at Ebenezer	31, Apr. 1
Amite City, at Tanglinhon	7, 8
St. Helena, at Pine Grove	14, 15
Clinton	21, 22
East Feliciana, at Oak Grove	28, 29
Woodville	May 5, 6
Percy Creek	6, 7
Wilson, at Pine Grove	12, 13
East Baton Rouge, at Bay Ridge	18
Pipkin, at Pipkin	19, 20

Bishop Keener will hold our District Conference at Clinton, beginning Thursday, April 19.

JOHN A. ELLIS, P. E.

BRANDON DIST.—FIRST ROUND.

Marvin, at Marvin	Mar. 17, 18
Westville, at Pleasant Hill	24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

DeKalb, at Pleasant Ridge	Mar. 17, 18
Marion	24, 25
Illinsville, at Old Scooba	31, Apr. 1
Lenksville, at Adamsville	7, 8

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg	Mar. 17, 18
South Vicksburg	18, 19
Providence	24, 25
Roxie	26, 27

W. L. C. BUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Mar. 17, 18
Raymond, at Holton	24, 25
Camden, at Soule Chapel	31, Apr. 1

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Adams, at Adams	Mar. 17, 18
Franklinton, at Mt. Hermon	24, 25
Holmesville, at Holmesville	31, Apr. 1
Tylisaw, at Cooper's	7, 8

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Ada	Mar. 17, 18
Montgomery	24, 25

B. F. ALEXANDER, P. E.

DELHI DISTRICT—FIRST ROUND.

Richland, at Little Creek	Mar. 17, 18
Lind Grove, at Lind Grove	24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Greenwood	Mar. 17, 18
Mooringsport, at Mooringsport	24
N. W. Caddo	24, 25
North Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton Avenue	Mar. 18
Plaquemine	25
Algiers	Apr. 1
Louisiana Avenue	8

The New Orleans District Conference will convene, in this city, on Thursday, April 5, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

CHAS. F. EVANS, P. E.

HOMER DIST.—FIRST ROUND.

Summerfield, at Alabama	Mar. 17, 18
Farmerville, at Farmerville	24, 25
Indian Village, at Mt. Zion	31, Apr. 1

ROBERT HANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sulphur Mine	Mar. 24, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Sabine mission	14, 15
Abbeville	21, 22

S. S. KEENER, P. E.

The Sam Jones Camp Meeting, near Gloster, Miss., will commence August 17, 1888, through request of the association.

JNO. F. CASSELS,
Chairman.

MISCELLANEOUS.

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DR. PRICE'S CREAM BAKING POWDER
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" Times-Democrat	3 50	2 75
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" Weekly	4 00	3 25
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Christian Advocate.

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THE WILL OF GOD.

BY FREDERICK W. FABER.

worship thee, sweet will of God,
and all thy ways adore;
every day I live, I seem
to love thee more and more.

re to kiss each print where thou
hast set thine unseen feet;
n not fear thee, blessed Will,
Thine empire is so sweet.

en obstacles and trials seem
like prison walls to be,
the little I can do,
nd leave the rest to thee.

re no cares, O blessed will,
for all my cares are thine;
e in triumph, Lord, for thou
hast made thy triumphs mine.

d when it seems no chance nor change
from grief can set me free,
ge finds its strength in helplessness,
and, patient, waits on thee.

e on, ride on triumphantly,
Thou glorious will, ride on!
ith's pilgrim sons behind thee take
the road that thou hast gone.

Our Letter from Japan.

R. EDITOR: The good work
race is still going on in the
ts of many around us. The
year has opened up with
t and cheering prospects;
our hearts are encouraged.
is blessing the reading of his
d, and the gospel of Christ
proved to be the power of
to the salvation of many
. Already there are at this
in our church as many as
young men who have ex-
ed a desire to preach the
l of Christ to their own
le. Others are being quick-
by the Spirit of God, and
enced to go and bring others
hrist. New places are open-
p to us, and the people are
g for us to go and help
. Men and women are
ting for the water of life,
hey can not understand why
Christian Church does not
them the light of the gos-
They ask, "Why is it that
ospel of Christ has not been
to us before this time?"
what shall we answer them?
dyou, dear Christian friends,
he people in your own cities
towns of America holding
heir hands to you, and cry-
"Christians, give us the
d of life," what would be
feelings, and what would
do? O brethren and sisters,
call from Japan is for you
your children. Will you not
them? They are in the
and in the shadow of death.
want the light of the gos-
Will you not help give it
em? If you can not come,
you not send?
low I give the experience of
of our native Christians in
Monday afternoon prayer
ing in Kobe.
take this opportunity to say
ose present, and especially
ose who have any desire to
hristians, how I came to be
hristian. It was not until
t the middle of last year that I began to feel an interest in Christianity. It was then I, for the first time, felt the need of religion. Until then I had always thought religion might be for ignorant people, but would be of no use to those who have a general knowledge of things. Every word and every verse in the Bible had seemed to me to be all foolishness. But I wondered why a book full of foolishness should be honored above all books by so many learned men in all countries. This was the dawn of my belief in Jesus Christ. I began to realize the existence of one true God. I felt that we were great sinners in the sight of God, and that we needed a Savior who could deliver us from this miserable condition. And such a Savior I have found in Jesus Christ, the Son of God.

"As soon as we have found him, one thing is necessary above all others, and that is faith, entire trust in him. If we wish to be saved from sin, we must believe in Christ. We must not wait, we must not hesitate. We must not say, 'We will wait until to-morrow.' We must put our faith in our Lord to-day, now, at once. If you want to be saved, put your entire trust in Jesus Christ now, with full determination, and he will save you."

These are burning words spoken from the heart by one who, only a short time since, was in doubt, in darkness, and in the shadow of death. He is now letting his light shine, and he is bringing others to Christ. His wife is now an earnest seeker after truth, and on Monday last he brought two of his friends and his wife to the meeting. Pray for us, dear brethren and sisters in Christ, and may the Lord bless you in your efforts to send the gospel to the heathen. Pray for us away off in these dark places, while we are trying to lead these people to Christ for salvation. Send us help; send at once.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Jan. 25, 1888.

From China.

Miss Annie Lindell:

DEAR FRIEND: Yours, of November 28, was received two weeks ago, and, being the first I had received from you since I left home, you can imagine how eager I was to read it. I am pleased with the encouraging report you gave of the progress of the work at home. I am glad that Mississippi is aroused on the subject of missions, and trust that the cause may be presented to the people in such a light that they can not fail to become interested, and that the work begun in the churches at home may go forward and ever increase from day to day.

I thank my heavenly Father that he has let me come to China, and that now I can see something of the true condition of the people, such as one can never fully understand from the pen of others. Several years have elapsed since I first became interested in China, and was filled with the uncontrollable desire to help them come from spiritual darkness into the "glorious light of the liberty of Christ." During this time I have read all that I could of the Chinese, their habits and customs, and have tried to become more fully acquainted with the spiritual condition of this peculiar people; yet I have been convinced, since my arrival here, that all the knowledge I had previously gained was of an exceedingly vague and uncertain character. China, truly, must be seen to be fully appreciated. The ignorance, superstition and moral degradation of the masses is, indeed, deplorable. Vice, in all its forms, is prevalent among them to an alarming extent. Opium smoking, with all its attendant evils, is practiced to a great extent throughout Shanghai. There is no language at my command adequate to express the horrible deeds to which this dreadful practice leads. It seems that all virtuous instinct and natural affections become entirely deadened by the use of this narcotic poison.

We have in Clopton Boarding School a little girl whose father is an opium smoker, and he was so entirely devoid of all fatherly love that he was preparing to sell his little daughter into the hands of sinful men, when the poor mother, learning of his wicked purpose, in desperation brought her to our school, and besought Miss Haygood to take her as a pupil, and under no consideration to let her be taken away. The unhappy mother was almost frantic with terror lest the wicked plan of the father should be consummated. Miss Haygood, at first, hesitated about taking her, not knowing but the father would be able to demand her as his child. She soon learned, however, that he, being an opium smoker, could have no authority in such a case; so she gladly took the little one under the protection of the school; so little Anyung, like all the girls in Clopton school, is to be supported and educated by the mission until her twentieth year, when she will then be at liberty to go forth as a Christian worker among her own people. She is a bright, attractive little creature, full of life and animation, and, from a Chinese standpoint, very beautiful. I have found her wonderfully interesting, all the more so because of the touching page in her young life's history; and I think we have reason to rejoice over her as one, at least, who has been rescued from a life of sin by "woman's work for woman."

Foot binding is another evil of which I have realized only a slight conception. I had no idea that it was practiced to such an extent among the poorer classes; yet, even the beggars one meets on the streets have their feet so reduced in size, and mal-formed by the tortuous bandages, that it is pitiable to see them attempting to walk. Many of the mission schools will not admit girls who refuse to unbind their feet, and it is to be hoped that this barbarous custom, like all other deplorable practices in China, will gradually subside before the incoming tide of Christianity.

When one sees the extent of superstition, vice, crime and ignorance prevalent here, it requires no small degree of faith to see how they can ever be enlightened; yet, blessed be our Savior's name! we need not view the state of things from a human standpoint, merely, but we know that he is able to save unto the *utmost* all who come unto him. Knowing this, have we not sufficient reason to go forth rejoicing, sowing precious seed? Surely he, who created heaven and earth for his own glory, is not willing that the work of his servants should be of no avail, but the promise is ours, that, "In due season ye shall reap, if ye faint not." Let us, then, as believing children, not doubting his Holy Word, lay hold of the promises, and claim China for Christ. Hath he not said, "Unto me *every* knee shall bow and *every* tongue confess?" and, also: "Ask of me, and I will give you the heathen for an inheritance, and the utmost parts of the earth for an habitation." Thank God for the promise that the heathen are to be the inheritance of the Son, and the uttermost parts of the earth shall be filled with his glory and his praise!

In Japan I visited some of the famous temples of Tokio, and there saw, for the first time in my life, heathen worshipers at their shrines. Everything was new and strange to me then, and my mind easily impressed. I felt for them a pity, such a compassion as I had never felt before. Idol worship was manifested to me as a reality, and not a mere book story, the offspring of imagination. I was brought face to face with the heathenism of which we read and speculate about in the home-land; and, oh! it is so pitiable to see those ignorant people bowing before the images of man's construction, and receiving therefrom none of the comfort and joy which the religion of the Lord Jesus imparts.

In China I have *seen* very little of idol worship, from the fact that I have visited few of the temples; but I *hear* a great deal about it. Soon after my arrival at Shanghai, I visited some of the temples in the native city; but I was so appalled by the hideous objects of worship that I have not cared to repeat the visit. I would not hesitate to go if, thereby, I could do any good; but it is only shocking, to all sense of propriety, to witness those dreadful things. The Chinese worship what they fear and dread, and not what they can love and reverence.

One thing which has surprised me exceedingly is the apparent perfect satisfaction of themselves and their surroundings. As a class, they regard everything that does not belong to China, or has had its origin here, of an inferior kind. The "Middle Kingdom" is, in their estimation, the sum total of all that is worthy of regard. This perfect confidence in themselves, and utter contempt for everything of a foreign nature, makes them much harder to reach. Those who are associated with foreigners, and learn something of the world outside, have changed, to a certain extent, their views of the world and its inhabitants, becoming somewhat extended; yet, to the average Chinaman, his own country is decidedly superior to all the world outside. They are, indeed, a peculiar people; yet, with all of their strange characteristics, I have found them wonderfully interesting, and I rejoice that God has, in his providence, brought me to them. I shall count it one of the sweetest of privileges to be allowed to teach Jesus and his blessed Word to this darkened people, even though their ears have waxed dull of hearing, and their eyes become blind by idolatry and superstition.

The religion of the Lord Jesus seems more precious, beautiful and desirable when contrasted with the degrading forms of worship existing here.

I am glad to be Christ's messenger in this heathen land, and, during my sojourn here, it will be comforting to know that so many friends in the home-land are supporting me by their love, prayers and sympathy, which have been so freely given from the moment it was first made known that I wanted to come to China, until the present. The missionary student who was supported so generously during two years at the E. M. F. College, hopes, through the grace of God, to prove worthy of the confidence of her many unknown friends, as well as those who know her better, and her daily prayer is, that the labor and means which have been bestowed on her shall have not been expended in vain. My heart is full of gratitude to the many friends who helped to make it possible for me to come to China, and him who has governed and controlled it all.

I am the only representative of the Mississippi Conference throughout the whole of China, and, though a weak and unworthy creature, I rejoice that our Conference has not been left *entirely* without a name and place in the China mission.

I feel that the responsibility which rests upon me is very great; yet, notwithstanding this, I am very happy in contemplation of the work.

I trust that the prayers of you all in the dear home-land will strengthen and sustain me in all my work for Jesus among this heathen people.

I shall always be glad to hear from the friends at home, and feel disappointed that I have not yet received the ADVOCATE.

Yours in love and work,

L. BETTIE HUGHES.

SHANGHAI, CHINA, Feb. 2, 1888.

Upon This Rock Will I Build My Church.

The Nashville Christian Advocate, of January 28, in a criticism upon Matthew xvi, 18, 19, makes the word "rock" in the above text refer to Peter. The same interpretation is given also in the Sunday-School Magazine, for January. The interpretation of our Jerusalem doctors is a little surprising and unsatisfactory. It is surprising in that, with so few words, and with such facility, it sets aside the opinions of many eminent authorities, and settles a question "bristling with controversy" "from the earliest ages of the church." It is unsatisfactory because not clearly sustained by a critical examination of the text, in itself, and in connection with other Scripture passages where the word "rock" occurs.

In a late number of the NEW ORLEANS ADVOCATE, Rev. J. A. Parker takes issue with the above criticism. Before seeing Bro. Parker's article, I had also made some notes by way of criticism, and in accord with his position, holding that the word "rock," as above, refers not to Peter, but to our Lord himself, as the foundation of the church. In support of this position I submit a few suggestions.

1. Many eminent authorities hold that "rock" here means our Lord himself, and not Peter. Edgar says, "This explanation also has been patronized by theologians, saints, Popes and councils." Dr. Summers, in his commentary on Matthew, while agreeing with the interpretation in the Nashville Advocate, yet says: "Many of the fathers, together with leading divines of the Roman communion before the Reformation, and many eminent Protestants, say: 'The rock, if taken doctrinally, was Peter's confession; if personally, it was none other than Christ himself.'" Dr. Clark favors this interpretation. He says, "Upon this very rock, myself, thus confessed." And says, moreover: "That Peter is not designed in our Lord's words must be evident to all who are not blinded by prejudice." Dr. Fitzgerald thinks there is no difficulty in the way of his interpretation, making the rock mean Peter, "provided it be looked at through unprejudiced and honest eyes." How the Doctors differ!

2. The interpretation given in the Nashville Advocate is not sustained by a critical examination of the Greek text. *Petros*, translated Peter, differs from *petra*, translated rock, in three particulars. (1) The two words differ in form. They are not identical. (2) They differ in meaning. True, they are of kindred signification, but there is a marked difference. Grove's Greek lexicon gives this definition: *Petros*, a stone, piece of stone, fragment of rock; *petra*, a rock, large stone, a mass of stone, ridge, cliff. Bro. Parker cites Liddell and Scott as authority for similar definition. Now, does not this difference of meaning suggest the true interpretation? Christ, the rock, the chief corner-stone, the supreme foundation; Peter, a fragment of rock, constituting, with the other apostles, the foundation in a subordinate sense. (3) The two words differ in gender, *petros* being masculine, *petra* feminine. Now, if in the above text, rock means Peter, why was not the identical word, in its dative, *petro*, repeated in the second place? Why is *petra* used—a word differing in form, meaning and gender from the word by which our Lord has just designated Peter? Of the change in gender, Dr. Fitzgerald says this is easily explained. "It is made for the purpose of showing that the church is built not upon the weaknesses of Peter's character, but upon the rock-element in him, which is thus singled out, and which furnishes so solid a foundation!" The Doctor will pardon us if we say this explanation, though ingenious, seems more fanciful than conclusive.

3. Again, the word *petra* occurs elsewhere in the New Testament, always referring, so far as I have examined, to Christ or to his doctrines. In Matthew vii, 24, 25, where our Lord speaks of the wise man which built his house upon a rock, the word *petram*, accusative inflection from *petra*, is twice used, and twice again, in the parallel passage in St. Luke. This same inflection, *petram*, occurs again in Romans ix, 33, in the phrase, "rock of offense," meaning Christ. In 1 Cor. x, 4, we read: "They all drank of that spiritual rock that followed them: and that rock was Christ." Here the Greek word for rock is *petra*, in both instances. If the word *petra*, in the passages cited, refers directly to Christ or to his doctrines, may we not conclude also that the same word in the much controverted passage refers not to Peter, but to our Lord himself, as the Rock upon which he would build his church?

T. C. WIER.

W. H. Foster.

The Board of Trustees of Felicity Street Church learn with profound sorrow of the sudden death of our dear brother, William H. Foster, president, and one of its oldest members. We desire to put on record the testimony of their high respect for his character, and their admiration for his career of Christian usefulness, of more than a half-century, in the Master's vineyard, in which he reached the highest places of trust by the exercise of those sterling qualities of Christian worth and zealous devotion, coupled with industry and ability; their recognition of his profound spiritual nature, his conscientious discharge of duty, the purity and unselfishness of his life, his kind and sympathetic heart, his many benefactions, which his modesty ever sought to conceal from notice.

As the originator and president of the Seashore Camp Ground, his name and labors will ever be revered. His presidency of the New Orleans District Sabbath-school Union will cause his memory to be ever dear to the people of this city. His labors in the Felicity Street Church, both as superintendent of the Sabbath-school and as president of the Board of Trustees, will ever find a place in the hearts of the members of her congregation.

A good man has gone to his reward. As a husband, father, and friend, he was affectionate and kind. His ruling principles was his allegiance to God, and that governed his life. His every act was in accordance therewith, ready to assist in every good work, and these have made his life and career one of the most honorable in the history of the Methodist Church of New Orleans, and a shining example to those who remain behind.

It is never safe to make an exception a rule of conduct. One of the best illustrations of this fact was given by the Rev. Dr. Lorimer, during the Minneapolis meetings, in a little dialogue, which, if not veritable, is certainly suggestive. Talking with a man who had professed to be converted, a minister said:

"Have you joined the church?"

"No; the dying thief did not join the church, and he went to heaven."

"Have you talked to your neighbors?"

"No; the dying thief did not talk to his neighbors, and he went to heaven."

"Have you given anything to missions?"

"No; the dying thief never gave anything, and he went to heaven."

"Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living thief."

Christian Advocate.

THURSDAY, MARCH 22, 1888.

THE NEW PASTOR.

BY R. P. SHUGARD.

He came at Christmas-tide—an earnest man,
Devout in seeming, apt, of cheerful mien,
Pressing (but he'd rather bless) than ban—
A tenderness in every action seen.

An ardent welcome did his coming greet,
And smiles and lavish promises were poured,
Giving encouraging assurance meet,
To cheer the stranger-servant of the Lord.

The church in amplitude of beauty shone,
A marvel grand of arch festival art:
The sculptured altar like a regal throne,
The pews a joy to the aesthetic heart.

No footfall sounded from the tufted floor,
Where bright reflections from the windows fell;
The mighty organ rose its eyes before,
Whose tones blent with the hymn's exalted swell.

And fashion gathered in a proud array
Of multi-hued adornment in its guise;
The perfumed air o'er all in languor lay,
Like the remainder of some sac rifice.

He preached as none had preached to them before,
And a hushed silence waited all he said;
But Stranger his theme—its burden was the poor,
The sad-conditioned and the scanty-fed.

He urged their cause in tones of thrilling power—
As the dear duties o'er the subject taught,
And showed it a chief duty of the hour—
To help the poor with kindliness of thought.

The church was out. "Where are your poor?" he said.
"We have no poor," was said in proud reply.
Then blazed the preacher—all precaution fled—
With holy anger flashing from his eye:

"No poor! God help us, what a case is this!
An evil that no church can e'er endure;
He provideth never can abide to bless
Where saints know not the blessing of the poor.

"And, by the solemn office to me given,
I'll seek the poor myself, by God's behest,
And save the risk of your not winning heaven,
By finding means your worthiness to test!"

Rebuked, but thoughtful, then they turned away,
Weighing the meaning of the words he spoke,
And many a heart was touched that Sabbath day,
Whose latent feelings into action broke.

Then search the good man for the poor and lorn,
And gave the a comfort in their bitter grief,
When a new glory to that house was born,
With Christ-like charity installed as chief.

—Congregationalist.

An Eclipsed Life.

MR. EDITOR: It was my misfortune in early life to live a bachelor for several years in the old homestead of our family. Here Methodist preachers had always been welcome guests when they chose to come, and as long as they would stay. Having been bred up in this way, I did not depart from it as I grew older.

A well-known Methodist preacher came into our neighborhood seeking a location to engage in the practice of medicine. My house became his home, and we were intimate. His history is singular; I may say, remarkable. I write of him briefly, and the ADVOCATE may publish:

Of Irish ancestors, he was born on the vessel which transported emigrants to the United States. When quite a young man, he commenced life by teaching; at the same time reading medicine. His education was concluded a year before graduation. He attended a Methodist camp meeting, with the result so frequent and often told. Brought under religious conviction, he was converted, and at once commenced praying in public, and leading in revival exercises; and then licensed to preach. The attendance was great at his appointments—supposed to be the revival influence continued; but soon it was acknowledged that the young preacher was the attraction. Properly recommended to the Virginia Conference, he was admitted a member, and became an itinerant preacher—popular and successful.

The Virginia Conference had great men among its members then—John Early (afterwards Bishop), and William A. Smith, with others their equals. They concluded wisely, no doubt, that there was promise of greatness in this young preacher; but he should be kept humble, lest he might think "more highly of himself than he ought." These guards and guides to the Conference decided to send this new itinerant as a missionary to the slaves on James river tobacco plantations. He filled the appointment faithfully, having white people as well as slaves to hear him. He attended Conference again with presents of fine clothes, a watch, horse and buggy. Appointed again to a mission on plantations, he did not complain. The third year he failed to accept his appointment, as he was invited to preach in churches in Richmond and Washington City, and around those cities. Then elected as chaplain to Congress, his name was passed at Conference with the entry, "Chaplain to Congress." This would seem to be an honor to him and to Methodism, but wise and good men shook their heads at this rapid increase of fame to this preacher. Add to this, he was elected as delegate from the General Conference of the Methodist Episcopal Church in the United States to the General Conference of Wesleyan Methodist Church of Great Britain. Thus his name will appear upon the Minutes of the Virginia Conference and of the General Conferences of the Methodists in the United States and in England. He was popular in England, and more so in Ireland, when it was known that he was almost a native of that island.

But this hot-bed (it may be called) state in the ministry, and before the world came to an end! He returned to the United States uncertain what course to pursue. Too proud to return to his Conference in Virginia and risk what he supposed would be thought and feared might be charged, he decided to complete his medical studies. Having obtained the proper diplomas, he came to Vicksburg, Miss., and made his abode and office near that city at the house of this writer as herein written. He was of fine person, pleasant address and well informed; particularly was he a politician, equal to the most eminent and influential among the Democratic party. Even those opposed spoke well of him, because he was instructive in the history of parties and measures. In conversation and discussion he used arguments without anger; so his opponents spoke of him.

He met a most elegant widowed lady, to whom he was married. At her home, with great wealth, his life was exempt from all care; given to reading and entertaining visitors. A Methodist presiding elder stated that this was his preferred place of visiting when his quarterly meetings were held near to this residence. He was a theologian according to the books, and was a decided Methodist, knowing its history better than most persons who could engage in conversation with him. He was fond of such conversation.

The congressional district in which he lived sought a strong man to represent them in Congress. The selection was this retired physician and quondam preacher. He was elected and entered the National Capitol as a member of that body in which he had been chaplain years before. A speech made by him was published which would have been considered a credit to the average member of Congress; but his constituents expected greater things of him. It was the bold language, such as precipitated the war of secession.

A sedentary life induced bad health, for which his physician prescribed alcohol in some of its disguises. The remedy became a disease—real and fatal. Strong drink became a necessity, and this really great man went down as in a cloud. I saw him on his way from the Hot Springs to his home, where he soon died. He spoke kindly, calling me by my given name. I called his attention to the way of faith which he knew so well, and which could now become to him the power of God unto salvation. He was too feeble to talk, and suffered too much to think, I fear. He did not not answer to meet my wishes.

Newspapers contemporaneous with his career will give his name and what he did, in Church and State. The Minutes of the Virginia Conference and of the General Conferences of Methodist Episcopal Church of United States and England will show his relation to the church, and the journals of Congress will show his name as chaplain and as a representative from Mississippi.

When his name is known, let it not be published; rather "*stat nominis in umbra.*"

E. G. C.

HAZLEHURST, Mississippi.

Plaquemine, La.

There is nothing more pleasant in the life of a Methodist preacher than to turn from the well-beaten path of his own pastorate and go to labor with a whole-souled brother in a protracted meeting; at least, nothing the writer likes better. After a repeated urgent call from Bro. William Wimberly, we boarded the Texas and Pacific railroad, on Monday, February 27, to assist him in conducting a meeting at Plaquemine, a thriving town of Iberville parish. For years Methodism has been a weak factor in the religious element of this place. Bro. Hocutt finally succeeded in building a nice church there; and then the way was marked out, along which an aggressive move was to be made by our grand old church that is destined to largely possess this country before many decades of years, if her preachers are enterprising, energetic, aggressive and spiritual. It was a victory in Plaquemine for our church when an edifice was built, because a firm foundation was then secured upon which Zion's heralds could stand, and cry: "Behold the Lamb of God which taketh away the sin of the world." The Conference acted wisely in sending, at the close of Bro. Hocutt's four years' pastorate, a live and able preacher in the person of William Wimberly. He is ever on the alert, and ready, with the harmlessness of a dove and wisdom of a serpent, to drive down a stake for the church he loves so devotedly.—The people respect his opinions, love him as a man and preacher, and move when he calls them to a purer and a higher life. When one goes to preach for him (unlike some pastors), he gives his assistant full sway; and acts as general in the meeting.

After we had preached for several days, it was decided, in order to reach the masses, to go and preach upon the court-house steps, provided the authorities would permit us and protect us in the undertaking. Gladly did the high-minded and noble sheriff give us permission and protection, and, after the first sermon, every man, woman and child endorsed it as gospel truth by holding up their hands. We had many politicians to preach to, and exhorted them to "mix religion with their politics, but not politics with religion." The congregations were large, and many came forward for prayer. Not only were such requests made, but many resolved to lead a purer and more consecrated life. There were five excellent additions to the church, besides, many indifferent members determining to be more useful in God's service. At the close of the meeting people of different denominations came forward and gave us their hands in covenant to live faithful and reach heaven at last. Besides this—after a clear presentation of our City Mission work in New Orleans, and the intention of Moreau Street Church to build a chapel to accommodate a large Sunday-school—the people responded with over $100 in cash and $69 in material towards the enterprise.

We are thankful to the pastor and people for their generous assistance; and although we left almost physically exhausted, we felt a thousand times repaid for what little we did.

Plaquemine and Donaldsonville is now one of the most interesting charges in the Conference, and if the work continues to improve in the future as it has during the past few years, it will be one of the strongholds of Methodism. God bless Bro. Wimberly and people, and make this year the most successful one of his ministry for the salvation of souls!

H. D. KIMBALL.

Sunday-School Work in the North Mississippi Conference.

MR. EDITOR: If you will allow me some space in our Conference organ, I will note a few reflections under the above heading. The growth of the Sunday-school work in the North Mississippi Conference, since its organization in 1870, has been most gratifying and encouraging. We began with 200 schools, and 9,184 officers, teachers and scholars. Now we have 385 schools and 19,295 officers, teachers and pupils—a gain of 185 schools and 10,111 members. The increase last year was 46 schools, 2,511 officers, teachers and scholars.

But while we ponder these results with pleasure and gratitude, let us look at some facts and figures that will impress us that much remains to be done for the fulfillment of our mission in this department of church work. The last statistics show that only 14 charges report as many members in Sunday-school as in the church, while 5 charges and 83 churches are without Sunday-school organizations, and probably 20,000, or nearly two-thirds of our church members, are not at all engaged in this service. Now, a consummation greatly desired is, to report, ere long, at least, a Sunday-school for every church, and as many Sunday-school scholars and workers as we have church members in our Conference. And why not? We hold that the Sunday-school is "the church at work;" not the children and a few elderly persons, but the whole membership of the church actively engaged together in the study of God's Word. Read and ponder well Deuteronomy xxxi, 12, where the Sunday-school service is certainly contemplated.

Brethren of the ministry and laity, let us survey the field, contemplate the possibilities, study our obligations and adjust ourselves, more earnestly than ever, to this important department of our church work. Let each and everyone do what he can, in his position, to enlarge the sphere and efficiency of the Sunday-school work in the North Mississippi Conference during this year. Begin now to study, pray and labor, and so continue, with all diligence, and, under the Divine guidance and blessing, great good will be accomplished. So mote it be!

Your fellow-servant,

G. W. BACHMAN.

MARCH 7, 1888.

Memorial.

The ladies of the auxiliary Woman's Missionary Society, of Felicity Street Methodist Episcopal Church, South, at their annual meeting, March 13, proposed to have some memento of the late president, Mrs. Kirk, and of Mrs. W. H. Foster, the corresponding and recording secretary and treasurer. It was decided to appoint a committee to prepare resolutions, which were adopted as follows:

Resolved, That this society, in the death of these two eminently favored servants of the Divine Master, has sustained an irreparable loss.

Resolved, That since God, in his infinite wisdom and mercy, has seen fit to remove them, that we entreat of his benign favor that a portion of their loving spirit may descend on us; that we may be more useful in the cause that was so dear to their hearts; and that, animated by the remembrance of their constant efforts to send laborers to the whitened fields of neglected heathendom, we may be enabled to continue the work, and that the "golden sheaves" of an abundant harvest may be the ultimate reward.

Resolved, That this society, as a body, tender heartfelt sympathy to the families of these dear departed sisters, with the assurance that our prayers are offered for these precious sons and daughters, that they, too, may follow in the clearly defined path so lately trodden by those who are now, and ever will be so dearly loved.

Resolved, That the editor of the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish these resolutions, and that copies be sent to the members of the afflicted families of our beloved sisters, as tokens of our sincere regard.

MRS. H. BOOTH,
MRS. A. ZABLE,
MRS. J. BLANKS,
Committee.

From the Work.

COVINGTON CIRCUIT.

MR. EDITOR: As the brethren from different portions of the work are giving, through the columns of the ADVOCATE, the good things connected with their respective charges, I thought it might be well to let the outside world know what we are doing on the Covington circuit, Sea-shore district, Mississippi Conference.

There was, last year, a net gain of fifty members to the Covington circuit. This, in comparison with some other circuits, would look small to those whose lot has been cast among people whose hearts are aglow with the love of God; but to us, who know the true condition of things here, it is *wonderful*, and we can exclaim, "What hath God wrought!"

I am now entering upon my second year on this work with bright prospects before me, determined, by the grace of God, to do more the coming year for the advancement of his glorious cause, in these "low grounds of sorrow," than I did the past. I have good congregations at nearly all my appointments, and very attentive to the preaching of the Word. The people are already beginning to long for the time to come for holding another camp meeting.

One new church in course of construction, several infants baptized, with one adult, and an increasing desire on the part of many to learn more of the way of salvation, is all that I have to report since Conference. Pray for us, brother.

Yours in the gospel,

G. R. ELLIS.

GRENADA, MISS.

MR. EDITOR: We have been blessed with a gracious revival in Grenada. The meeting lasted nineteen days. The church was greatly revived, and many backsliders were reclaimed. There were quite a number of conversions. Up to this time fifteen have united with the church, and more to join. This makes eighteen that we have received since Conference, and all but six on profession of faith. We are very much indebted to Bros. Kilgore, Beville, Evans, Thames, Morehead and Newell for the assistance they gave us during the meeting. Bro. Kilgore did most of the preaching, and Bro. Beville led the singing.

This charge is in a healthy, growing condition. We have every reason for encouragement, and, by the help of God, we expect to press forward in the work.

J. E. THOMAS.

"I Want My Mother!"

An old, old woman lay slowly dying. Her life had been one of care and toil, of pain and sorrow. She had outlived all of the companions of her youth. Those of her middle life had long been in their graves. In her old age, with her two daughters—themselves decrepit with the burden of seventy-five and eighty years—she had been obliged to find a refuge and shelter within almshouse walls.

But she was too old to care for that. Poverty and public charity had lost all terror for her at last. She was oblivious to her surroundings. Her mind had let go its hold upon the present, and her thoughts busied themselves with the scenes and days of childhood, and in plaintive tones she exclaimed:

"I want my mother! I want my mother!"

The daughters, hearing her call, went to the bedside, asking, "What do you want, mother?"

She looked at them with eyes in which was no gleam of recognition. All memory of husband and children had long faded away.

"Who are these old women here?" she asked. "I don't want any of them. Go away! Mother! Mother! Why don't you come? I want my mother!"

The poor old daughters, themselves trembling on the verge of the grave, turned away, weeping. Their mother's love had stood the test till now, but in life's last hours she was again a little child, and as she felt the chill of death stealing over her, she longed for her mother's sheltering arms.

"Mother, I am so tired and sleepy! I want to be undressed and go to bed. Now hear me say my prayers."

The shrivelled hands clasped themselves together—as they had wont to do, oh, so many years ago!—and the trembling voice faltered out:

"Now I lay me down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take:
And this I ask for Jesus' sake."

"Good-night!" she added, softly, after a moment's pause. She closed her eyes, but opened them again directly, with an eager, happy look. Her daughters saw her face grow young and radiant.

"O mother! mother! I am so glad you've come!"

She stretched out her arms. There was one brief minute, and then the weary pilgrim, whose feet had trod the rough paths of earth for nearly a hundred years, was at rest—

"Where the child shall find its mother,
And the mother find her child."

—Anonymous.

Lost Opportunities.

A gentle, gracious old lady, of seventy, lately told the following incident to her grandchildren. We give as nearly as possible her own words:

"I drove out one day when I was a young girl to the park. Some trifle had occurred to irritate me; a disappointment probably about a dress or hat. I left the carriage and, bidding the coachman drive on, sat down on a bench near the river. Some children were playing under the trees, their nurses looking on. I remember that their noise annoyed me and that I tried to control my own ill-humor. But I thought, Why should I not be ill-humored if I choose? I was alone; it could harm nobody.

"A man stood near me, leaning against a tree. He attracted my attention, because his clothes were of fine quality, though worn and ragged. There was something about his air and manner, too, which betokened gentle breeding. He turned and saw me looking at him, and, apparently following a sudden impulse, came up and asked me for work. I was not frightened, for his manner was perfectly respectful, but I was angry at being annoyed by a stranger.

"'What work could I have for you?'" I said.

"'That is true.' He bowed and turned away. I sat by the river for a while, and then went to meet the carriage, which was returning.

"The man again stopped me. 'You are young,' he said, 'you ought to have more mercy than the world. I am a very wretched man. If you would use your influence, could you not get me work?'

"His voice was so hoarse, I thought he had been drinking. I hurried on without speaking. The coachman threatened him with his whip, seeing that I was annoyed. I went home, but the man's pale face haunted me that night.

"The next morning my father read from the paper: 'The body of a man was found last night in the river above the dam. It proved to be a Virginian, named Hall, who had been struggling with poverty and ill-health in the city for months. He had been starving the day before he had applied for work to every man he met.' His last appeal was to me. A kind word from me would have saved him. It was a terrible lesson. Fifty years have passed since then, but even now I awake at night with that man's face before me.

The consequences of our careless neglect of the poor are often brought home to us in such a way. Yet we may be certain that every time we turn away from a needy brother, or leave him to evil influences which we might have changed into good ones. Every beggar, every creature, hurt or hungry in body or soul, that comes in our path, is an opportunity given to us by God, to make ourselves like the Master in his compassion and kindness. "Inasmuch," the Savior tells us, "as ye did it not to one of the least of these, ye did it not to me."—Youth's Companion.

Buddhism.

At a recent meeting of ministers, in Chicago, the paper on this topic was read by Dr. P[illegible], which presented the following points of contrasts between Buddhism and Christianity:

"He began his discussion of the subject by giving some account of the great religions of the world and the place occupied by Buddhism among them; a religion which numbers among its adherents about one-third of the inhabitants of the globe. He then proceeded to show some of the most noticeable analogies and contrasts between it and Christianity. Among the former he noticed:

"(1) That Buddhism had a personal founder and that it had a direct relation with an older religion before it; (2) that it inculcates an excellent morality, its ethics being the loftiest and purest of any heathen system; (3) that it is a missionary religion, although seemingly fitted for the Orient only, while Christianity is suited to the religious need of the whole world. He then showed some of the most prominent contrasts between the religion of Buddha and Christianity. Among these he noted: (1) that Buddhism is atheistic, it points to no God as the creator and supreme ruler of the world; (2) it is idolatrous; (3) it is materialistic; (4) it is powerless to elevate the human race either socially, morally or politically. In closing, the contrast of even this comparatively pure religion with Christianity would make us say, 'I am not ashamed of the gospel of Christ.'"

Preaching is not for the delectation of special classes, or for the entertainment of churchmembers, or for the setting forth of hobbies, or for philosophical dissertations, or for the airing of individual opinions, but for the conversion of sinners and for the edification of Christians. The pulpit is not a platform, but a seat of gospel instruction and pleading. Its true and scriptural design is to be ever kept in view. Both in the pew and in the sacred desk this is often overlooked. People in many places call for something new; tire of the old truth; want God's preaching superseded by man's. And there are ambitious, popularity-loving and man-pleasing ministers ready to gratify the demand. Such, however, shine only for awhile, then go out in darkness. Nothing wears like the old gospel with its new adaptations to arising needs. It alone convicts, redeems and perfects. This is what the masses need, and this is what faithful ministers will give. The more it is done in its beauty, simplicity, power and fullness, the greater the beneficent results. Woe to him who gives a stone when the multitudes are perishing for the bread of life.—Presbyterian Observer.

May I Dance?

It is a fact that modern dancing, however well done, adds no strength to character.

It is a fact that mixed dancing becomes extremely fascinating.

It is a fact that it requires no intelligence and no virtue to dance well.

It is a fact that much valuable time is lost, and much hard-earned money wasted on this species of revelry.

It is a fact that young ladies permit familiarities on the dance floor which public sentiment universally condemns as dangerous to purity and virtue.

It is a fact that many females have been ruined by attending dances. A recent chief of police of New York City testified that seventy-five per cent. of abandoned girls of that city were ruined by dancing. A Roman Catholic Bishop of the same city makes the startling announcement that the work of the confessional revealed the fact that fifteen out of every twenty young men who fall and are lost can trace the beginning of their downward career to the modern dance.

It is a fact that social housedancing, as advocated by not a few inconsiderate parents, is but the first stepping-stone to the public ball-room, and the theater is the top round of the long ladder of dissipation—the simple which leads to the complex, the delicate which precedes the grass.

It is a fact that those who delight in dancing parties are generally fond of the wine-cup, the card reading and the card table.

It is a fact that no Christian can attend the dance without leaving spots from the world; for St. James commands, "Keep himself unspotted from the world."

It is a fact that no one was ever noted for piety and dancing at the same time. Many of the purest and most valued people never dance.

It is a fact that a dancing church-member is not worth anything to the church: for as the love of dancing comes in the love of God goes out.

It is a fact that the most prominent advocates of dancing have always changed their views in the presence of death and eternity.

These twelve facts can not be gainsaid, and I am ready to call the heavens to give ear, and the earth to be astonished, if in the presence of these incontrovertible facts, any of you who name the name of Christ shall ever again ask the question: "May I dance?"—J. H. Sherley, in Evangelical Messenger.

An Honest Repentance.

During the last convention Mr. Moody was speaking upon prayer, and an incident occurred illustrating his subject, which made a profound impression, and came home to everyone. He said true prayer consists of four elements: adoration, confession, restitution, thanksgiving. Charity, or brotherly love, the spirit of forgiveness, faith, ask with a beggar's importunity, a servant's docility, and a friend's confidence), perseverance, and, last, submission. When he came to the third element, restitution, a man rose in the audience and cried out:

"Mr. Moody, let me out in here. I went to Texas five years ago, having cheated my creditors of $15,000. My wife and I thought we were real smart. We settled in one of the cities, bought a nice house and furnished it tip-top, grand piano, Brussels carpets, and my wife bought no end of the lace curtains. But we hardly got settled down when Mr. Moody came along, and, like others, we followed the crowd of 'professors' and church members. He preached the sermon we have so far heard tonight. The Spirit of God convicted me and my wife both of sin, on this head of restitution, and we went home perfectly miserable. I said, 'Lou, what are we to do?' 'Do!!' says she; 'you know what to do without asking me; repay everybody to the last cent.' No sooner said than done; the house was sold and an auction called right away, and, oh, the joy I had in handing up the silverware and the china. The piano and all went, but my wife was so happy at parting with the lace curtains it was really curious. We took two little rooms, a bedroom and a kitchen, and the only table we had was the one we had used in the kitchen for chopping meat on; but the Lord filled us with himself, and we had peace and joy, because we had pardon and a clean conscience. The dear Lord has blessed me far above my desert and beyond what the devil led me to steal, and we have come to Northfield to praise the Lord and carry back with us to Texas a fresh baptism of the blessed power which set us free five years ago."

There was hardly a dry eye in the great audience, and to watch Mr. Moody was a study—he did not say a word, but looked over his glasses now on one side, now on the other, all over the house; then, after the pause had had its effect, he quietly went on with the next head of his discourse.—Exchange.

Be Good for Something.

We are indebted to the rugged and unconventional Thoreau, of New England, for many wholesome sentiments. One of the best is the following: "*Be not simply good; be good for something.*" In this easily remembered sentence is bound up an invaluable lesson in life; into it is packed the essence of some of the ethical teachings of the Sermon on the Mount. There is too much goodness that is negative, that is good for nothing so far as others are concerned. So much that is contented with being good, without making any effort for the welfare of others. Our Lord's type of goodness was not passive, but rather active and aggressive. We know and honor him because of the truth of his saying, "I am among you as one that serveth." He did not go about showing how good he was, or how free his life was from the vices of the day, but, "he went about *doing good.*" Every man, woman and child, as soon as they saw or heard him, felt the Divine Master was good for something. And every one who follows him in his simple yet superb activities will belong to that inner circle of followers who are good for something.

Take Thoreau's sentence and write it upon a card and place it where it will meet your eyes every morning before starting out upon the endeavors of the day. While you are young, run your habits in this mold; "Be not simply good, be good for something." Let them become fixed according to this model, and whether you are rich or poor, prominent or obscure, educated or ignorant, each day of your life on earth will be a gracious benediction.

Good George Herbert expresses the thought in another way:

"Be useful when thou livest, that they may
Both want and wish thy pleasing presence still."

Another poet exhorts us as follows:

"Do something, do it now, with all thy might;
An angel's wing would droop if long at rest,
And God Himself inactive were no longer blest."
—The Presbyterian

Nearly everybody needs a good medicine at this season, to purify the blood and build up the system. Hood's Sarsaparilla is the most popular and successful spring medicine and blood purifier. It cures scrofula, all humors, dyspepsia, sick headache, that tired feeling.

LABOR AND LIQUOR.—At present the workingman can hardly make both ends meet. Is it not because he insists on creating capitalists out of the saloon-keepers, and not content with that, on submitting all his rights of citizenship to the same object of worship? The saloon in politics is the most hideous abuse of the day, but where would it be if the workingmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonymous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body, and shame and despair in his heart. Yet when labor is most disturbed, when the demand for advanced wages is loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread, but there is always bread and whiskey at the bars; and the men who consider themselves the victims of circumstances of the "thrall" of capital squander their earnings and spend their savings in these dens. Can there be a serious labor question while this state of things continues? Can workingmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn they would be comfortable?—Atlantic Monthly.

A Baby's Accomplishments.

It can wear out a one-dollar pair of kid shoes in twenty-four hours.

It can keep its father busy advertising in the newspapers for a nurse.

It can occupy simultaneously both sides of the largest-sized bed manufactured.

It can cause its father to be insulted by every boarding-house keeper in the city who "never takes children," which in nine cases out of ten, is very fortunate for the children.

It can make itself look like a fiend just when mamma wants to show "what a pretty baby she has."

It can make an old bachelor in the room adjoining use language that, if uttered on the street, would get him in the penitentiary for two years.

It can go from the furthest end of the room to the foot of the stairs in the hall adjoining, quicker than its mother can just step into the closet and out again.

These are some things that a baby can do. But there are other things as well. A baby can make the commonest home the brightest spot on earth. It can lighten the burden of a loving mother's life by adding to them. It can flatten its dirty little face against the window-pane in such a way that the tired father can see it as a picture before he rounds the corner. Yes, babies are great institutions, particularly one's own baby.—New York Independent.

SELF-CONCEIT.—Conceit is a mark of real smallness of soul. It is a phase of selfishness. Conceit is essential littleness. It means small thoughts of the world and of other men; low ideals of character and attainment; weak and narrow conceptions of duty. It is a mark of self-centered life; and the life which makes self the center is as much smaller than the true life as the idea which made our earth the center of the universe was beneath the true edueeption of the solar system. "Conceit in weakest bodies strongest works," said Shakespeare. The men who have been servants of humanity—the great reformers and philanthropists—have been freest from conceit. They were great in humility; for humility, rightly understood, is essential greatness. Humility is the quality which leads men to serve others; conceit, the quality which leads them to serve themselves.

With groans and sighs, and dizzied eyes,
Hosseeks the couch and down he lies:
Nausea and dizziness in him rise
Brow-racking pains assail him.
Sick headache? But ere long comes ease,
He stomach settles into peace,
Within his head the throbbings cease—
Pierce's Pellets never fail him!

Nor will they fail anyone in such a dire predicament. To the dyspeptic, the bilious, and the constipated, they are alike "a friend in need and a friend indeed."

The desire to escape temptation, cross-bearing and persecution does not indicate a healthy spiritual condition. They neither know themselves, nor the love and care of God, who have not called to him out of the depths and heard his voice in quick response, and felt the everlasting arms sustaining their weakness. We grow strong and increase in faith in the struggles which we have with self and the world and the powers of evil that beset us. We are in a state of probation, which means that we are to be tested, not for our destruction, but for our growth and development in the spiritual life. These trials and afflictions are not to separate us from the love of God which is in Christ, but to establish our confidence till we can say, with the apostle: "I am persuaded that he is able to keep that which I have committed to him."—Central Christian Advocate.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

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Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	5:00 p. m.	8:20 a. m.
Lve. Attalla	8:50 p. m.	1:00 p. m.
Lve. Birmingham	11:20 p. m.	4:30 p. m.
Lve. Tuscaloosa	12:45 a. m.	6:15 p. m.
Lve. St. Louis		8:00 p. m.
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No. 3.....6:25 p m	No. 4.....7:00 a m
No. 5.....10:30 a m	No. 6.....3:45 p m

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No. 1 F'st Line, 7:20 p m	No. 6 Coast...3:35 p m
No. 5 Coast...9:05 a m	No. 2 Chi. Ex...8:10 p m

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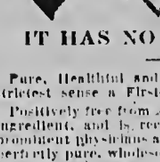

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THURSDAY, MARCH 22, 1888.

Briefs.

A Christian man, like poets, orators and painters, is *born*, not made—born of the Spirit. Every citizen of "the kingdom of Heaven" is twice-born; and only this citizen has the home feeling which enables him to penetrate into the real values, real beauties and real pleasures of the world his foot treads.

The world is, in great part, run by advertising. It seems that nothing can make much headway without it. Even the churches must resort to it in order to keep up. The comicality of some church advertisements is really refreshing. Curious, and sometimes outlandish, themes are announced as the subjects of the preacher's next discourse. They are "taking;" they will arouse the curiosity of the people and "draw the masses." Dr. Robinson, of New York, says: "I know of my own information that one congregation of believers once spent $18,000 in less than one year on editorials and paragraphs to make the metropolitan world understand that their pastor was a second Spurgeon suddenly flashed into brilliancy in America."

A wide-awake and thorough-going presiding elder writes this good news; and it has the ring of a bugle note: "Though we are having so much bad weather, I have never seen so much enthusiasm in church work in this district as we have this year. We are going to push the ADVOCATE this year as never before." "Enthusiasm!" that's the thing to be filled with in order to accomplish anything. The "enthusiasts" are the only *real* people. All others are mere imitations, and very poor imitations at that! The pastor who can infuse his people with enthusiasm in church work is the pastor for these times. The presiding elder who can infuse his preachers with enthusiasm in their holy calling is the man to place in command of the Lord's battalions. Nothing can stand before enthusiasm. Jehu-like, it drives victorious over every obstacle.

Several years ago Dr. Boardman delivered an address on the influence of the Press of this country, in which, among the many good things said, was this, which we wish every editor in the land would hearken to. Speaking of the excuse made for the publication of much that is bad, that the readers demand such, he said: "Gentlemen of the Press, it is your glorious vocation to marshal the people, not to follow them; to lift them up, not to kneel to them. If you must have a scandal column, label it at the top, 'Beware of deadly poison.' The Press is the tongue, multiplied myriad-fold, speaking through a trumpet which may be heard around the world. The Press immortalizes statements, whether true or false. Spoken words are evanescent, dying away with the receding aerial vibrations. But printed words are immortal." A converted Press sending out only healthful and helpful literature would hasten the millennium very rapidly.

Now is the time for the brethren to push the canvass for the ADVOCATE. A week's hard work now will save you many a care and fear and blush farther on, and will give you peace and comfort in the sultry summer. Here we are pushing your interests, brethren and sisters—will you not help us there?

The Editor Abroad.

In my last I was turned from the purpose of my letter by the incidental thought of Sunday railroading, and filled up my space before I knew it. To finish the thought I began that letter with is the purpose of this present writing.

I was glad to have a taste of the old-fashioned travel by two-horse mail-coach in order to reach this place. I was set down at a little station on the Southern Pacific road, three hundred miles from the ADVOCATE office, at half-past five A. M. Two hours to wait and eat a twenty-five cent breakfast; but to beguile those two hours of early morning and keep sleep from spreading his "downy pinions" over my eye-lids I had the company of a newly married pair. The gentleman had been off somewhere and taken to himself a wife, and returned; and they were "waiting for the day" and conveyance as well as myself. A man who has been married twenty-nine years finds much in the ways of a newly married couple that reminds him of his own honeymoon, and he can well spend an hour or so "by way of remembrance;" but there are many little things occurring at that special time which mean so much, that it would be a profanation of love's sacred memories even to speak of them, and an actual outrage of proprieties to publish them in a newspaper. I will only say, the time between stopping off the rail-car and getting aboard the mail-hack was not devoid of interest to this writer. In starting from the station I found myself in a genuine Texas prairie, bounded by the horizon on two sides, and on the north, the direction I was going, by a belt of timber five miles away. There was not much road visible anywhere; perhaps, I should say, it was all road and all the road was mud, mixed with a good sprinkle of water. The hack was a strong one, and the team such as could only be supplied from stock raised on these prairies, the lead horse being a good, stout one, and the off horse noted for his special lack of size, yet his looks showed that "he had seen service;" and I felt pretty sure that we would be "pulled through" safely. We dragged along as best we could through this boundless openness. I could but think, I suppose by the law of contrasts, of poor old Cowper—sighing for a "boundless contiguity of shade, where rumor of oppression and deceit might never reach him more"—and said to myself that he might have had his wish gratified in this "boundless contiguity" of daylight, for it seemed as if "rumors of oppression and deceit," and every other sort of rumors, could never reach this part of the earth.

The whole distance from the station to this place, eight miles, is crossed by only one narrow belt of timber, through which runs an ugly creek, which sometimes floods so as to render travel impossible except by boat. I was fortunate to get over the day before a big rain, for several days after which Uncle Sam's mail-bags had to be transported over in a skiff.

Has the reader ever been in sight of the accomplishment of a cherished desire, and then in a minute seen the whole thing fade like a mirage of the desert? Has the object of hope been almost in reach and in a twinkling disappeared he knows not whither? That was my condition when, drawing near this place, the hack-driver casually remarked: "The hotel keeper has been in New Orleans for a month, and we don't know when he will return." That hotel keeper was the man I wanted to see—the man I started for when I left home; and now he is not here. "Is not the hotel open?" I asked. "No; there is no provision for taking care of strangers." "What is a man to do in such a case?" "Maybe you can get somebody to take you in for a few days." I thought myself pretty well *taken in* by this time, and began to think that, perhaps, it might be as well to return to the station on the return of the hack in the evening. The conversation, though upsetting to me, had no influence on our journey, and by this time we were halted in front of the postoffice. Standing in the yard was a man whose face seemed to be familiar, and when I reached him I found he was an old acquaintance, who lived in Morehouse parish, La., during my first pastorate of the church in Bastrop. He was Dr. N. C. Parsons. Reader, when you have reached a strange place, and have the feeling "of a stranger in a strange land," and, in turning a corner, come upon an old acquaintance, a gush of the home-feeling comes over you like a flood, and you feel like saying: "Bless the Lord, oh, my soul, and forget not all his benefits." Such was my feeling when, in this strange place, I came upon this old acquaintance. Of course, it was soon arranged about my stay here for a few weeks, and the sense of "all-goneness" which had been on me for half an hour was relieved. I am domiciliated in a comfortable farm-house, situated in a clump of grand old oaks, with pleasant outlooks in every direction, and cheerful surroundings on all sides. The busy, bustling housewife is one of the old-fashioned home-keepers, who takes special delight in administering to the comfort of her guests; and she has a flock of chickens that will make any Methodist preacher's mouth water to look upon. The birds swing in the boughs of these oaks, and make a melody to opening spring. "The lowing herd," the poet Gray spoke of, is here also. From these last items my reader can pick out my bill of fare, viz: Chickens, eggs, milk and butter—"a dish fit for a king."

C. W. C.

TEXAS.

Shams of Religion.

There is one curious article of modern house-furnishing which was entirely unknown to our mothers and grandmothers. It is a thing which well illustrates the genius of modern invention. The good housekeeper of these days considers it an essential possession for every well-regulated household. In every such household, for the beds that are *likely to be seen by visitors*, there are provided, what are called, "pillow-shams." Some of them are exquisitely beautiful; in their workmanship displaying a faultless taste in patterns and fancy stitches by deft fingers, showing the "skill of cunning workmen." So perfect is its make, and so perfectly does it answer the purpose of its invention, that only a long-practiced eye can tell it from a real "pillow-slip." In reality, it is only a *seeming* pillow-slip. Whether it has been made for ornamentation, or for use, or for deception, makes no difference, for every housekeeper will tell you at once that it is a "sham;" and that name declares its nature and the purpose of its construction. True to the nature of a "sham," it seeks the public eye, for you will find it adorning the beds in the rooms where *visitors are most likely to be invited*. They are never found on the beds in the shed-rooms or garrets, where the boys sleep. Looking at it closely, you discover that it is just big enough to cover one side of the pillow. The real purpose of it is now seen, and that is, it is intended to cover the *side that is exposed to public view*.

We are well convinced that this sham of the modern household has its counterpart in the modern household of God, and that there are some people in the church whose religion might very appropriately be denominated "pillow-sham religion." It is beautiful to behold. It has cost quite an outlay of inventive genius. It is "figured o'er" with the traceries of the divine precepts after a fashion that would rival the "broad phylacteries" of the old Pharisee. It is always exposed to view *when visitors are expected*, and invariably covers that *half* of its possessor which is turned towards the beholder. When visitors are not expected, it rarely comes to light. If you should happen to come upon its possessor unawares, what a flurry there would be to get it on in time to prevent an awkward discovery. It is just *half* big enough—just big enough to cover *one side* at a time. How unfortunate for its possessor to be exposed to view from two or three different points at the same time! What a shifting of position, and squirming, and turning, and twisting to make the thing stretch to dimensions sufficient to protect the whole man from view! There must have been a religion of this sort in Isaiah's day, else how could he have written such a sentence as this: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

We now call attention to several kinds of this "sham" religion. St. James and St. John mention several kinds. In St. James' Epistle we have this clear, explicit, unmistakable utterance on this subject: "If any man among you *seem to be religious*, and *bridleth not his tongue*, but deceiveth his own heart, *this man's religion is vain*." These words are plain. They can not be misunderstood. There is a *seeming religion*. "If any man *seem* to be religious." The thing looks well. It appears to be genuine. Look at it as closely as you will, and you can discover no defect about it. The man goes out and comes in seemingly a religious man. But, like the "pillow-sham," his religion is too small to cover the entire man. That "little member, the tongue," is not covered, nor curbed, nor bridled. It "boasteth great things;" it "defileth the whole body, and setteth on fire the course of nature;" "it is an unruly evil, full of deadly poison." The unbridled tongue demonstrates his religion to be a sham; and, unlike the pillow-sham, it is not a harmless deception. There is, in fact, nothing so harmful and damaging as the unbridled tongue of the seemingly religious man or woman. The worst part of it is, that an unbridled tongue works a ruinous deception in the man's own heart. "If any man among you seem to be religious, and bridleth not his tongue, *but deceiveth his own heart*, this man's religion is vain." This seeming religion, therefore, works damage in two directions. The man deceives others, and that deception of others reacts upon himself, and practices a deception in his own soul. After while, he comes to believe that it is a part of genuine religion: that his tongue is not doing its duty unless it is lashing everything and everybody. The divine Word says: "*This man's religion is vain*." It is vanity. It is a sham.

According to St. James, another religious sham is the man, who is "a hearer of the Word and not a doer;" who, loud in professions of faith, yet will not contribute to supply the pressing necessities of "a brother or sister naked, and destitute of daily food." The apostle may well ask: "What is the profit" in possessing such a religion as this? If our religion consists only in a "dead faith," verily, it is a sham whose influence is to harden into stone all the kindlier feelings of nature. If it is not helpful to the needy, all the good words we can speak to them will not avail to recommend it. They will and must regard such a religion as a pure and simple humbug. It is useless to say to those seeking our aid, "Depart in peace, be ye warmed and filled," if we do not "give them those things that are needful *to the body*." A gospel that does not address itself to the wants of the needy is no "good news" to them, no matter what it may say about faith. And the man who professes that sort of religion has a religion not only profitless to others, but one which will sink his own soul into the bottomless depths of despair. How strange it is that the only definition we have of religion in the Bible is given right when the sacred writer is speaking of a *seeming* religion; of mere "hearers and not doers of the Word!" He sets the two alongside each other that the sharp contrast may be noted. And, mark the fact, that he puts the practical part of religion first—reversing the usual order—saying, "Works and faith," instead of, "Faith and works." "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The context shows that this visiting is not to be with merely *gracious words* of consolation, but *gracious works* of beneficence to supply pressing, daily, bodily need. No other manifestation of religion will attract the attention of the poor, and no other religion is true. All others are shams. St. John asks this question: "How dwelleth the love of God in him, who hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him?" The answer is: The love of God don't dwell in him at all; his religion is a sham.

Mr. L. D. Palmer and the Publishing House.

Mr. Palmer left the position which he so admirably filled, as business manager of our great Publishing House, so quietly that the church is liable not to be duly conscious of the very great services which he rendered her. It is, I presume, no disparagement of anyone else to say that to him chiefly the church is indebted for deliverance from that stupendous financial burden under which she labored when he took charge of the business of the Publishing House. The church first decided that she owed the debt contracted by her agent, and then determined that the Publishing House should pay it. A four per cent. bond scheme was adopted. The United States could borrow money at four per cent.; why should not the Methodist Church do the same? Mr. Palmer was put at the head of the business to pay a debt of over half a million, which had just been contracted in the management of the same resources, out of which he was to pay it. Almost anybody with good pretensions can issue bonds and mortgages, but not even the United States could pay its bonds at once, or even in six years. But, through Mr. Palmer's able management, the Publishing House is out of debt! Do Methodists not remember how the church stood amazed at that debt when she first become aware of it? How she staggered under it, and would fain have avoided its payment had honesty allowed! Great ought to be our rejoicing at this deliverance, and great appreciation and honor ought we to accord to Dr. McFerrin, the Book Committee, and especially to Mr. Palmer, for this most felicitous achievement. It was a dark day with the Publishing House when Mr. Palmer entered it; he left it in the sunshine of prosperity. The shadow of disgrace has been banished, the honor of the church has been vindicated and her financial credit established. Mr. Palmer was offered into a more lucrative position, such as he was urged to accept years ago, but refused in order that he might perform for the church that work which he has had the happiness at last to complete.

Will the proceeds of the Publishing House now be appropriated, as the Discipline requires, for the benefit of the traveling preachers and their widows and orphans? If so, then it will become that great charitable institution which the framers of the Constitution of the church designed it to be. It is now at last happily in a condition to enter upon the discharge of this, certainly one of its highest functions. The new agent, Dr. Barbee, has given unmistakable signs that his head and heart are set in that direction.

W. L. C.

Notes.

Rev. Dr. Lyman Beecher taught theologues the true art of extemporaneous preaching. With the heart full of grace his directions complete the conditions of true oratory: "Young gentlemen," said he, "don't stand before a looking-glass and make gestures. Pump yourselves brimful of your subject till you can't hold another drop, and then knock out the bung and let her caper."

A correspondent of the Evangelist in an excellent article on "The Seed," has this about the Sunday reading of the masses:

There are great journals of weekly issue, whose main pabulum consists of the most exact details of revolting criminal acts. These become largely the Sunday reading of the masses. Cheap and pictorial, with portraits of thieves, debauchees, and toughs of both sexes, with illustrations of their tools, their dens, and their gibbets, they familiarize the minds of their readers with the minutiæ of these things only to make hordes of converts to professional vice, till journals of this class do but little else than sow broadcast constantly crime seed. There seems thus to be indicated a call for a censorship, to be placed by law on the publication of the details of trials and intrigues.

The same correspondent has a story about the father's action in a case similar:

If some aged sinner came quietly into a household, and the family found him seated with the children about him of a Sabbath morning, reading over to the little innocents with the particulars of the latest tale of darkness and dirt, would he not be summarily ejected with more haste than he brought. Yet the same *familias* buys with impunity "Sunday Grit," which does exactly the same work, and pitches it over to his boys when he has exhausted its contents, for it is only the same paper.

And oftentimes this same father declines to take the church paper because he can't afford it!

One act of moral courage in adverse circumstances has a power that can hardly be estimated. The single scene in "Tom Brown at Rugby," where little Arthur, kneeling at his bedside and saying his prayers, amid the laughter and sneers and flying boots of his room-mates, was the means of converting Tom of his own cowardice. He had promised his mother *not to neglect that duty*, yet had forgotten all about it until he saw little Arthur on his knees. Thenceforward he was a different boy, and difficulties disappeared readily before his awakened courage. At the close of this touching scene, the author makes a remark which deserves to be engraven deeply into every heart. He says, that the next morning, Tom "went down to the great school with a glimmering of another lesson in his heart—the lesson that *he who has conquered his own cowardly spirit has conquered the world*."

An old deacon is reported to have prayed thus for his pastor: "O Lord, give this our pastor great success; help him to wrestle for souls; prosper every effort of his ministry, that many may come as doves to the windows, for we need souls for thy praise and glory—souls for his comfort and edification—souls, O Lord, for aid from a pecuniary point of view, too." No deacon or a steward could not make a truer climax than that. They bear the pecuniary burdens, and when well-to-do people join their church "their joy is as the joy of harvest." After an earnest pastor had gone through the beautiful service of admitting half a score of persons into the fellowship of the church, a keen-eyed old steward remarked: "There is not five dollars a year in the whole crowd!" Commend us to the deacons and stewards, for their sense of church finance is so finely educated that they can measure the increase in the exchequer by one glance at the person who is to be received.

Personals.

A letter from Rev. R. Ruddle, of Homer district, Louisiana Conference, says: "We expect a good work and much growth in the district this year."

Rev. D. F. Gulce, of Mississippi Conference, writes to correct an error in the Annual Conference Minutes. His work at Bowerton is credited with ten dollars "for other objects," instead of ninety dollars, as reported to the secretary.

Rev. R. H. Parker, presiding elder of Los Angeles district, writes to Los Angeles Advocate, that Rev. F. S. Parker is preaching to fine congregations in his new and beautiful church, and develops in rather a marvelous degree that subtile power to draw.

Rev. S. A. Steel, D. D., of Louisville, Ky., has been appointed fraternal delegate to the General Conference of the Methodist Episcopal Church, which convenes in May, in New York City.

Dr. H. C. Morrison, of Atlanta, is sorely afflicted in the continued sickness of his little son, who four months ago had diptheria. He has not been able to dispense with the tube inserted into his windpipe. The patient little sufferer has not spoken since he was taken sick. He plays around some, but is getting disheartened. Let us not forget this sad case at the throne of grace.

The Board of Trustees of Princeton College, though they filled Dr. McCosh's place as president of the college, continue his salary at $2,500 a year.

Bishop Wilson announces that a layman of Baltimore Conference, whose name he withholds, has contributed $500 towards expenses of Rev. J. C. C. Newton as missionary to Japan.

Rev Dr. Lee, of Atlanta, Ga., completely captured the assembly at the Florida Chautauqua. Many of the leading men of the nation were present, and pronounced his sermon, on Sunday evening, one of great power.

The Life of Dr. J. B. McFerrin, by Dr. O. P. Fitzgerald, the accomplished editor of Nashville Advocate, is now going through the press of our Publishing House.

Rev. Dr. John Hall, of New York, is said to have received, since last September, $20,000 in marriage fees. One man gave him $5,000. Dr. Hall is reported to be worth $1,000,000.

Rev. Dr. W. H. Ward, one of the editors of the New York Independent, in leaving the ferry-boat at Jersey City, met with a serious accident in falling from an elevated walk, where he was jammed by the wheels of a heavy truck against a beam of wood. Four of his ribs were broken and his brain affected by concussion.

Rev. Dr. R. S. Maclay, superintendent of the missions in Japan, of the Methodist Episcopal Church, is home on a visit, and will remain through their General Conference. He has been a missionary for forty years.

At the close of a pastorate of thirty-one years, Rev. Dr. H. M. Smith resigns his pastorate of the Third Presbyterian Church, in this city. He will confine his labors to the Southwestern Presbyterian, of which he has been so long the editor.

Richard K. Fox, of the New York Police Gazette, derives an income from that paper of $200,000 a year, and the Christian at Work is printed on one of his presses, not being able to own one. Vice gets ahead of virtue sometimes in the accumulation of dirty dollars, but the outcome will make all right.

Rev. P. A. Jeffett and Rev. R. S. Danner, of the Arkansas Conference, have been in the city. Much to our regret, we were absent when they called at the ADVOCATE office.

Rev. Bishop W. W. Duncan, on his way to the Texas District Conferences, passed through the city and called at the ADVOCATE office. We hope to be more fortunate in meeting him on his return.

Dr. Carter, editor of this paper, its readers will be glad to know, is improving in health at Sour Lake, Texas. He will remain there until fully restored.

Mrs. Mattie Lee sends us $1 25 for the Lambuth fund.

Rev. J. H. Scruggs writes to make correction in the report of Shreveport station, in the Conference Minutes. The amount for church building and repairs should be $2,942. Instead of $29 12.

Half-Rate Excursions Southeast.

Half-rate excursions to Birmingham, Chattanooga, Atlanta, Gadsden, Tuskaloosa, Macon, Savannah, and other principal points in the Southeast, will be run from New Orleans and Shreveport, via Queen and Crescent Route, on March 13 and 27, April 10 and 24. Tickets will be good for 30 days, with the privilege of stopping over on the outward journey. The Queen & Crescent is the quickest and most direct route between the Southeast and Southwest, and tickets should so read. J. D. Grant, Passenger Agent, 611 Elm street, Dallas, Texas, will gladly furnish all particulars.

City Mission Anniversary.

The second grand rally of New Orleans City Mission occurred at Carondelet Street Church, on Sunday last, at quarter-past seven P. M. The spacious building was well filled by an interested and delighted audience. After some explanatory remarks by the president, Rev. J. T. Sawyer, and the reading of the reports of the secretary and treasurer by Rev. J. J. Billingsley, city missionary, the address was made by Rev. B. Carradine. The speaker was at his best, and held the immense audience in willing and delighted thrall for an hour, with an appeal that was pertinent, pungent, sparkling with wit, gleaming with flashes of fervid, spiritual eloquence. A collection amounting to about $250 was taken; and under more enthusiasm than ever the City Mission goes upon its work for the second year.

We need in this city, immediately, four chapels—two costing not more than four thousand dollars, and two about two thousand—for localities where but few people ever go to church, and where they are so very poor they are unable to contribute scarcely anything to their construction. The City Mission is now cultivating these fields with most remarkable encouragement, and our people will be sure to help these enterprises at the right time.

Rev. J. G. Parham.

It is with profound emotion we note the death of this noble Christian gentleman, who passed to his reward from Bessemer, Ala., on Thursday, March 15. He came to this city from Mississippi when quite a young man, and remained here till recently. He taught the writer in the Paulding School, in this city, in 1852. Later, he became superintendent of the public schools of the Fourth District, and subsequently of the whole city. When he left the city he was president of the Board of Directors of the city schools. For years he was connected with the firm of Payne, Huntington & Co., and filled places of honor in the directories of several city mercantile enterprises. He has, from early manhood, been superintendent of some one or other of our Sunday-schools, and steward in our churches. His life has been a pure one, devoted to his family, benevolence and religion, and his career has been without a blemish, almost without a regret. Nearly everyone in this city knew him, and none knew him but to respect or love him.

A suitable memorial will be prepared.

Church Extension Collections.

MR. EDITOR: The Louisiana Conference adopted, at its late session, a resolution requesting the preachers to take up the church extension collections early in the year, and forward the full amount to the treasurer of the Conference Board as soon as collected. One brother has forwarded the full amount assessed to his charge, and one dollar over. Will not others follow suit and get this matter off of our hands?

Subscribers to the Parker Loan Fund may also forward their subscriptions as early as convenient.

Remit to the undersigned by express or postoffice order, or by draft on New Orleans.

J. W. MEDLOCK,
Treasurer.

NEW IBERIA, Louisiana.

Notice.

In order to secure the presence of Bishop Galloway, the time of holding the Winona District Conference is changed from April 13 and 15 to April 20 and 22, and the Sunday-school Conference to the nineteenth.

R. P. MITCHELL, P. E.

DURANT, Miss., March 15, 1888.

Notice.

To the Methodists of Jackson District, Mississippi Conference:

The committee appointed to locate and purchase a district parsonage for the Jackson district has discharged its duty by purchasing a comfortable house, of ample grounds; the house containing seven rooms, besides the kitchen and pantry. The property cost $1,275, and is located in West Jackson. The property was exceedingly cheap at the above price. Will the collectors of each work, with the assistance of the pastors, go to work to raise their assessment, and forward to Hon. R. G. Kemp, Canton, Miss.? Go to work at once. To delay is hazardous. We will need, besides the assessment we have made, at least $250 to paint the house, repair the fence and put the property in first-class repair. Then we need some heavy furniture for the parsonage. How shall we secure the necessary funds?

The following-named ladies, on their respective charges, are appointed to raise the necessary "sinews of war": Mrs. Dr. Yandell, Mrs. Geo. Harvey, Mrs. Peter James, Mrs. J. S. Parker, Mrs. Capt. Postell, Mrs. C. A. Powell, Mrs. C. G. Andrews, Mrs. J. T. H. Laird, Mrs. David McRea, Mrs. S. L. Cotton, Mrs. N. M. Clark, Mrs. Albert Bennett, Mrs. W. H. Huntley, Mrs. Hattie Birdsong. Executive Committee: Mrs. C. G. Andrews, Jackson, Miss., treasurer; Mrs. James Black, Bolton, Miss.; Mrs. E. M. Chichester, Edwards, Miss.

Will these kind ladies throw the necessary enthusiasm into their work? Please consider the importance of your work, and enter upon it at once. Send your money to Mrs. C. G. Andrews, Jackson, Miss. When sufficient funds are collected, the Executive Committee will meet in Jackson, and have the repairs made.

INMAN W. COOPER,
Chairman.

Educational.

During the twenty years that Dr. McCosh was president of Princeton College between $2,000,000 and $3,000,000 have been subscribed to the college, the number of students has been increased from 251 to upward of 600, the number of professors from seventeen to forty-one, while the buildings and the books and apparatus of the college have been more than doubled, the standard of scholarship has been materially raised, and a dozen new fellowships have been founded.

The presidency of Wellesley College has been offered to Miss Margaret Evans, of Carelton College, at Northfield, Minn., with a salary of $5,000.

Mr. Cornelius Vanderbilt has given $20,000 for the fitting up of a manual-training department to Vanderbilt University, at Nashville, Tenn.

Two college presidents have recently given in the Advance their opinions concerning the "Christian Influences in the Colleges of To-Day." President Bartlet, of Dartmouth, says: "On the whole, the steadily increasing religious influences of the college are a matter of rejoicing, and we feel that a young man can be nowhere more safely placed, among a great company of other young men, than in the college." President Seelye, of Amherst, gives his testimony as follows: "I am sure that religious life in this college is steadier, stronger and more persuasive than it was forty years ago when I was a student here. A little more than half our number are church members when they enter, and this proportion steadily increases until generally from eighty to ninty per cent. have made a profession of faith before leaving."

A special dispatch from Fort Smith, Ark., says: "Plans are being made by the Methodist Episcopal Church, South, for the erection of an university at this point, which will be the largest sectarian school in the South. It will probably be endowed by a rich Methodist of this city with a tract of land which will eventually make it as rich as the government donation has made the Fort Smith public school fund, now amounting to nearly $1,000,000."

Bless De Lard!

Is what the grateful heart of old Cynthia Ramsey, of Newnan, Ga., spoke when after a severe attack of asthma had been relieved by one dose of Taylor's Cherokee Remedy of Sweet Gum and Mullein, the great medicine for coughs, colds and consumption.

Missions.

"Asheville," in Woman's Missionary Advocate, suggests that the Woman's Auxiliary Missionary Societies might greatly increase the interest and effectiveness of their work by associating with the business exercises a course of reading on the subject of missions, and indicates Dr. Pierson's "Crisis of Missions" as a good book to start with. We endorse the idea, and urge our sisters to try the plan.

The United States Consul at Bangkok, in Siam, says: "Before I went to the far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries, but after a careful examination of their work I became convinced of its immense value. Largely through their influence slavery is being abolished, wholesome and equitable laws have been proclaimed, criminals have been punished by civilized methods, reforms have been inaugurated in all departments, and Christian converts have been permitted to enjoy the same liberty of conscience that they do in our own land."

How vast is the region of darkness and the death shade! Out of about 1,500,000,000 of people, only one in 50 belongs to an evangelical church; only one in fifteen is ever connected with a Protestant community; while, at least, one in every two has yet never seen one ray of gospel light pierce the darkness which may be felt, or even heard the name of Jesus. The multitude of those who are yet in the darkest depths of paganism and heathenism, on whose horizon not even the first tints of the day-dawn yet appears, is so great that from it might be formed over 200 cities as populous as London, over 400 as large as New York, or nearly 1,000 as large as Philadelphia.—Arthur T. Pierson, D. D.

The Methodist Episcopal Church has 10,000 members and 23,000 Sunday-school scholars in India.

The ragged Sunday-schools in London have 40,000 scholars and 4,000 teachers. Its president was the late and honored Lord Shaftesbury. His son succeeds him in the work. The income of the society, consisting wholly of voluntary contributions, amounts to $80,000 per annum.

The people of Louisiana themselves do not realize all its advantages, because they have not been able to compare it with other States; hence, the great need of presenting before the world the many attractions, the grand opportunities that Louisiana offers to all who wish a comfortable home. Strangers, who have their capital, their labor or their skill to invest, will do well to address the Southwestern La. Land Company, Crowley, La.

The Presbyterian Foreign Mission Board, representing a membership of 661,809, reported from all sources last year $781,177 59. This is an average of nearly a dollar per member more than we are giving. Have we no gospel for the heathen, or have we no money to send that gospel? Is the fault not rather with our conscience, which tolerates our luxury and accumulation, while the cry for the bread of life is unheeded? Oh, brother, look for the plague-spot upon your hoarded dollars. Look for it. It is surely there.

Within the last five months Harvard College has received gifts amounting to $3,000,000.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"You may speak," said a fond mother, "about people having strength of mind, but when it comes to strength of don't-mind, my son William surpasses everybody I ever knew."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"I am the power behind the throne," soliloquized the mule, as he pitched his rider heels over head to the ground.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

You mustn't think a dentist mad because he grinds his teeth.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Notice.

To the Members of the Brookhaven District, Mississippi Conference—

Will the pastors within the Brookhaven district please send to me *immediately* the list of delegates from their several charges to the District Conference, to convene here April 13 15? Also the names of all their local preachers.

B. F. LEWIS.

SUMMIT, Miss., March 17, 1888.

MISCELLANEOUS.

BE WISE!

BOOTS AND SHOES DRESSED WITH

Wolff's ACME Blacking

NEVER GET HARD AND STIFF,

Always look neat. Equally good for Man's, Women's or Child's Shoes. No blacking brush required, and the polishing is done in three minutes without labor.

WATERPROOF and warranted to preserve leather, and keeps it soft and durable.

Sold by Shoe Stores, Grocers, Druggists, &c.

Try it on your Harness.

WOLFF & RANDOLPH, PHILADELPHIA.

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NEW NOVEL:

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A stirring story of Southern Life at the close of the War,

BEGINS IN THE

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D. H. Holmes.

BLACK GOODS.

Our New Spring Importations of Black Goods comprise in part Silk Warp Clairettes, Silk Warp Drap d'Alma, Silk Warp Royal Serge, Silk Warp Henriettas, Camel's Hair Grenadines, Carmelite Veilings, Imperial Twills, Princetta Cloth, Gypsy Cloth Melrose Cloth, Bengalines, and full lines of Courtaulds Crapes.

156 Canal St.

Sibley's SEEDS TESTED ELEGANT CATALOGUE OF CHOICE NOVELTIES Free on application, HIRAM SIBLEY & CO., ROCHESTER, N. Y. CHICAGO, ILL.

MISCELLANEOUS.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887.

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	7,581 82
On marine risks	7,518 19
	$372,550 55
To add—Unearned premiums of 1886	70,842 00
Total premiums	$443,392 55
To add—Interest and profit and loss	30,850 74
Total income	$474,243 29
To deduct—Losses paid—	
On fire risks	$161,318 32
On river risks	5,811 00
On marine risks	1,157 30
Total losses paid	$171,650 02
Return premiums, cancellations and commissions	91,655 28
Reinsurances	30,215 50
Taxes and licenses	1,331 18
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,667 71
Total disbursements	$331,372 69
Surplus	$139,271 20

ASSETS
At their Market Values:

Cash on hand	$63,873 17
$25,000 United States 4 per cent. coupon bonds	31,468 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,861 00
$25,000 Louisiana 6 per cent. bonds	22,500 00
Demand loans secured by collaterals	50,629 98
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,513 21
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$469,681 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,711 86
Dividends unpaid	1,189 06
Reserved for unexpired risks	83,837 75
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,569 02
Balance (exclusive of dividend of July, 1887)	12,373 45
	$439,681 14

The above statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.
M. T. TRICOU, Notary Public, 138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.
SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

GOSPEL HYMNS No. 5.

WITH STANDARD SELECTIONS.

BY IRA D. SANKEY, JAMES McGRANAHAN AND GEO. F. STEBBINS.

231 Hymns, a Complete Book in Itself.

NOW READY

and used by Mr. MOODY in his Meetings

Six years having elapsed since Gospel Hymns No. 4 was issued, Christian workers throughout the land have felt the need of additional *new songs*, and to meet this demand GOSPEL HYMNS No. 5 has been prepared. Each piece in the book has been carefully tested by the authors, and only those retained that are especially adapted for use in devotional services.

No. 5

Contains a greater number of new songs than any of the preceding volumes, together with the best of the old favorites and standard selections of unquestioned merit.

This collection contains 208 pages, of the same size and shape as other numbers of the series, but, while greatly increased in size, the prices are the same as for preceding single volumes, viz:

Price per 100, by Express, Charges not Prepaid:

Music Edition, Board Covers	$80 00
Word Edition, Paper Covers	5 00
" " (Minion Type) Board Covers	10 00

If ordered by mail, add five cents per copy to Music and two cents to Word Editions.

Former editions of GOSPEL HYMNS are still published. No. 5 is not expected to supersede, but to supplement them.

No. 5 will not be bound with the consolidated book.

Biglow & Main, 76 East 9th St., N. York. 81 Randolph St., Chicago.

The John Church Co., 74 W. 4th St., Cincinnati. 19 East 16th St., N. York.

CHURCH ORGANISTS, SEE HERE!

PALMER'S Book of 506 short and interesting Interludes and Modulations in all keys. Ready March 20, $1 50 net.

H. R. Palmer, Lock Box 2841, N. Y. City.

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Our Young People.

A LITTLE MOUSE'S PLEA.

I am only a poor little mouse, ma'am,
I live in the wall of your house, ma'am,
With a fragment of cheese
And a very few peas,
I was having a little carouse, ma'am,

No mischief at all I intend, ma'am,
I hope you will act as my friend, ma'am,
If my life you should take,
Many hearts you would break,
And the mischief would be without end, ma'am.

My wife lives in there in the crack, ma'am,
She's waiting for me to come back, ma'am.
She hoped I might find
A bit of a rind
For the children their dinners do lack, ma'am.

'Tis hard living there in the wall, ma'am,
For plaster and mortar will pall, ma'am,
On the minds of the young,
And when specially hung
By upon their poor father they fall, ma'am.

I never was given to strife, ma'am,
Don't look at that terrible knife, ma'am,
The noise overhead
That disturbs you in bed,
It's the *rats*, I will venture my life, ma'am.

In your eyes I see mercy, I'm sure, ma'am;
Oh, there's no need to open the door, ma'am,
I'll slip through the crack
And I'll never come back
No, I'll never come back any more, ma'am.

—Christian Observer.

The Habits of Birds.

Birds do not cough and sneeze, but they dream and snore, making the most distressing sounds, as if strangling. They hiccough—a very droll affair it is, too—and they faint away. A goldfinch, being frightened one night, in his struggles was caught between the wires and gave a cry like the squeak of a mouse in distress. On my hastening to his relief he slipped out into the room and flew wildly about till he hit something and fell to the floor. He was picked up, and his fright culminated in a dead faint. The little head dropped, the body was limp, apparently perfectly lifeless, and he was put in his cage, ready to be buried in the morning. He was placed carefully on the breast, however, and in a few moments he hopped upon his perch, shook out his ruffled feathers and composed himself to sleep.

One feat sometimes ascribed to man is in the case of birds a literal fact—they can sleep with one eye open. This curious habit I have watched closely, and I find it common in nearly all the varieties I have been able to observe. One eye will close sleepily, shut tight, and appear to enjoy a good nap, while the other is wide awake as ever. It is not always the one towards the light that sleeps, nor is it invariably the one from the light. The presence or absence of people makes no difference. I have even had a bird stand on my arm or knee, draw up one leg, and seem to sleep soundly with one eye, while the other was wide open. In several years' close attention I have been unable to find any cause, either in the position or the surroundings for this strange habit.

No "set old woman" is more wedded to her accustomed "ways" than are birds in general to theirs. Their hours for eating, napping and singing are as regular as ours. So, likewise, are their habits in regard to alighting-places, even to the very twig they select. After a week's acquaintance with the habits of a bird I can always tell when something disturbing has occurred by the place in which he is found. One bird will make the desk his favorite haunt, and freely visit tables, the rounds of chairs and the floor, while another confines himself to the backs of chairs, the tops of cages and picture frames. One hermit thrush frequented the bureau and looking-glass frame, and the top of a cardboard map which had warped around till the upper edge was almost circular. On this edge he would perch for hours, and twitter and call, but no other bird ever approached it. Still another would always select the door-casing and window cornices.

Every bird has his chosen place for the night, usually the highest place on the darkest side of the cage. They soon become accustomed to the situation of the dishes in their cages, and plainly resent any change. On my placing a drinking cup in a new part of the cardinal's residence he came down at once, scolding violently, pretended to drink, then looked over to the corner where the water used to be and renewed his protestations. Then he returned to the upper perch, flirting his tail and expressing his mind with great vigor. A few minutes passed, and he repented the performance, keeping it up with great excitement until, to pacify him, I replaced the cup. He at once retired to his usual seat, smoothed his roughened plumage, and in a few moments began to sing. A dress of a new color on their mistress makes great commotion among these close observers, and the moving about of furniture puts the tamest one in a panic.—Atlantic.

The Boy with a Cigarette.

Dr. T. M. Coan writes as follows in Harper's Young People, about the pestilential practice of cigarette smoking by our American youth: "The boy who buys cigarettes is sure to injure himself. Now I will take the most favorable case of all, and the rarest. Suppose a boy has a lot of good cigarettes, and smokes a few of them every day. Is there any injury in that? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation—as if there were any such thing as moderation in stimulants for the young—will do three things for him: (1) it will run his pulse up to one hundred or more a minute; (2) it will reduce his weight below the healthy standard; and (3) it will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite. If this is true of boys smoking under the least injurious conditions, how much truer is it in the more frequent case where bad and adulterated tobacco and excessive smoking combine in their attack upon the delicate tissues of the growing lad? The physiologist will tell you that the effect of stimulants in general is to check the changes in tissue. In a growing animal of any kind this means to check the growth. The dog-fancier is said to give whisky to the puppy when he wishes to stunt its growth. I do not know whether he has taught puppies to smoke, but it would be a good way to keep them from growing. It is no use, of course, to point out the trials and troubles of learning to smoke. No youngster but is cheerfully willing to brave them, for nothing gives him so much a sense of 'manliness,' as he imagines it, as the mastery of this accomplishment. In conclusion, cigarette smoking is one of the worst of habits, physically, that a boy can form. It injures the heart and the digestion, and it tends to check the growth. It gives a lad false and silly notions, and it does not bring him into good company. I am not one of those who think that severe measures are often necessary in the management of children that receive a careful and affectionate training. But if, in some cases, nothing else will do, it is well to consider that a switch in time saves nine."

High-Chair Brilliancy.

"Hush!" whispered a little girl to her class-mates, who were laughing during prayer, "we should be polite to God."

A minister asked a little boy who had been converted: "Does not the devil tell you that you are not a Christian?" "Yes, sometimes." "Well, what do you say to him?" "I tell him that whether I am a Christian or not, it is none of his business."

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't."

John was building a chicken-coop, while little Budge stood by looking on. John bruised his thumb, and exclaimed, "Oh, gracious!" "What makes you say that?" asked Budge. "What should I say?" retorted John, for his thumb ached. "Well," said Budge, after reflecting a little, "you might say the 'maudments."

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Household.

Variety in Food.

Some sensible remarks are made in the American Agriculturist on the desirability of a variety of food. There is far too much monotony in the meals of most households. Often a sickly, wanting appetite can be stimulated by some exceedingly simple change in the commonest articles of daily food. Slices of dry bread are uninviting: but the same bread, lightly browned, with a delicately poached egg resting on the crisp toast, becomes altogether another item in the bill of fare. Cold beef or mutton have become standard dishes for washday or other slim dinners; but an accompaniment of pickles for the one and jelly for the other makes all the difference in the world between tasteful and bald utilitarian housekeeping. Oatmeal porridge is a most excellent breakfast dish, yet it is well to occasionally substitute in its place berries or other fruit, or even a change to pearl hominy, or cracked wheat, or cornmeal mush. There are forty different ways in which to prepare potatoes, and possibly fifty, yet how few are the tables, especially in the country, where one sees this vegetable except in the stereotyped boiled whole, mashed, or fried. A great variety of delightful dishes can be made with apples at all seasons of the year, whether one has fresh or canned fruit. Breakfast, dinner, or tea need not lack a healthful relish if one has a dozen or so of apples within reach. We do not enumerate the host of what are known as "made dishes," which can be so quickly and easily concocted out of remnants. It is worth the trouble to set on the family table, not courses of elaborate dishes, but a wholesome, agreeable, and yet economical diversity of food.

COAL ASHES FOR CUT WORMS.—A York State farmer relies on coal ashes as a preventive for cut worms. His practice is to throw a handful of the ashes on a hill of corn or any other plant assailed by the worms, and he says the treatment has proved effective. There may be something in the method as long as the ashes remain dry, for in that position it must be difficult for the worms to crawl over them. Of course there is nothing in the ashes to effect the destruction of the pests, but the application can be made easily, and if successful none of us will care to investigate closely as to the precise method of prevention.

THE SHYING HORSE.—Drivers are often to blame for the bad habits of the horse. When a horse turns aside from something in passing, it is because he considers it dangerous; and if he is whipped, it not only does no good, but makes matters worse. Gentleness, a moderately tight rein, a soothing word, and the good sense of the driver will do much to work a cure. It is well known that if the animal can be brought to touch the object, (whatever it may be) with his nose, there will be no further trouble. But everything depends on the gentleness and good sense of the driver.

So adorn the doctrine that those may be won by the life who will not be won by the word.—F. R. Havergal.

A Cruel Old Monster.

A cruel old monster was "Giant Despair," as pictured by Bunyan in "Pilgrim's Progress." His plan was to drive people to desperation by making them low-spirited and wretched; in other words, by giving them mental and spiritual dyspepsia. Having got them into this state of misery, he made an easy capture of them.

When an invalid is badly run down by dyspepsia or lung trouble or by any chronic disorder, the danger is of becoming so weak as to despair of recovery. This is more especially the case when sufferers have tried one thing and another in hope of cure, but without success. A lady who for five years had been almost hopeless, concluded as a last resort to try Compound Oxygen. Her trouble had been chronic irritation of the bowels. She had been almost entirely unable to walk; eating had been torture. To these distresses had been added a severe attack of rheumatism. After using Compound Oxygen for three months she wrote to express her gratitude for being brought out of her misery. She says, "I frequently met with remarks of this kind, 'If you get well, no one need despair;' so you see it speaks for itself in my altered condition."

This good work should be known by everybody who wants to deal a blow at "Giant Despair." Write for pamphlet treatise to Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa. Sent free.

MISCELLANEOUS.

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H. G. ROOT, M. C., 183 Pearl St., New York.

Christian Advocate.

Marringes.

ARMOR—HUNGERFORD.—On March 1, 1888, by Rev. R. G. Wise, Mr. Frank W. Armor, of Red River, Ark., to Miss Mattie E. Hungerford, of Natchitoches, La.

NEWMAN—GUNN.—In Wesson, Miss., March 6, 1888, by Rev. T. L. Mellen, Mr. Oliver Newman and Miss Isabella Gunn, all of Copiah county, Miss.

McINNIS—EDWARDS.—At the residence of the bride's father, Ingram's Mill, Miss., February 29, 1888, by Rev. O. L. Savage, Mr. A. D. McInnis to Miss Lallie Edwards.

WARD—MATHEWS.—At the residence of Mrs. M. C. Osborne, near Edwards, Miss., February 28, 1888, by Rev. I. W. Cooper, Miss Rosie P. Mathews to Mr. James F. Ward, all of Hinds county, Miss.

McGINTY—CHAPMAN.—At the residence of Captain Kolms, February 8, 1888, by Rev. S. A. Davis, Mr. H. H. McGinty, of Ringgold, La., to Miss Fenton Chapman, of Natchitoches parish, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HARVEY—MRS. MARTHA A. HARVEY died in Canton, Miss., February 29, 1888, just at the close of day. She had been in feeble health for several months, but not confined to her bed. On the evening of her death she walked over to the house of a near neighbor, but, returning, felt exhausted and lay down to rest. Presently she informed the family that she was dying. She felt neither pain nor fear, but was conscious that the end of all things earthly was at hand. In half an hour from the time of her return home she was with her God.

This estimable Christian lady was born in Alabama, November 7, 1816, and was, therefore, at the time of her death in her seventy-third year. Her maiden name was Bales. She was married to Dr. W. B. Harvey, in Alabama, December 16, 1841. They came to Mississippi soon after their marriage, and settled in Holmes county, where Dr. Harvey practiced his profession until 1851, when they came to Canton. For many years Dr. Harvey was a leading physician of this place, and a prominent and useful member of the Methodist Church here. He died in 1878. Mrs. Harvey joined the Methodist Church with her husband in Holmes county soon after they came to this State. My acquaintance with her began with my pastorate in Canton, over two years ago. She was a godly woman. She attended all the services of the church as long as she was able. It was a pleasure to visit her as her pastor. I generally found her reading her Bible; and she delighted in religious conversation. Her visits to the parsonage, and her kind ministrations in time of sickness, endeared her to the pastor's family, and we feel as if we had lost a mother. She was not always bright and joyous in her religious experience, but she was always faithful to duty and uniform in her religious life. As she grew feeble, and neared the shores of eternity, she became more heavenly-minded and brighter in her hope. And when she was dying she said, in answer to questions, that all was well. For some time past she had been looking forward with fond anticipations of heavenly rest, and now, when the summons came, though sudden and unexpected, she responded joyfully, and died in great peace.

W. H. LEWIS.

PETTUS—Died, in Ningpo, China, on January 18, 1888, MRS. ANNIE M. PETTUS, wife of T. F. Pettus, United States Consul to China. Mrs. Pettus was born in Portsmouth, Va., January 24, 1840, and was married at Sommerville, Ala., December 17, 1861. The hearts of a host of friends and admirers of this lovely woman are rent by the above announcement. It is doubly sad, as she had for months been separated from her idolizing husband, and had recently joined him in his home, the consulate, at Ningpo, China. He had, with delicate thoughtfulness, made many improvements to the home, and beautified the apartments for her, that she might have a pleasant surprise on her arrival. The home was prepared for hospitalities. They were both distinguished for their liberal hospitality. She made a great many warm friends in this new home, and her attractive manners drew around her the rich and the poor. She was a sincere Christian, and on arriving in Ningpo she entered heartily into the Christian work.

I will quote the remarks of Rev. Mr. McGee, a Presbyterian missionary, who sailed with Mrs. Pettus and her daughters: "An accident, which occurred during the voyage across the Pacific will illustrate the spirit of Mrs. Pettus' life. A terrible typhoon arose, and for many hours the ship was at its mercy. Mrs. Pettus and her daughters were in peculiar peril, for the waves carried away the cabin aft theirs, and stove in one of their cabins; while, in escaping to the saloon for safety, they were obliged to wade in water above the waist. After reaching the saloon, Mrs. Pettus remarked: 'Well, perhaps, our time has come; if so, the Lord's will be done; but he can keep us just as well on the sea as on the land.' And she directed her children to trust in him. They sailed in the "City of Sidney."

Mrs. Pettus was a woman of extraordinary energy, which, combined with her accomplishments, rendered her a useful member of society. As a musician she had but few equals. She was ready to aid in every laudable enterprise. A portion of the foreign population of Ningpo arranged to give a concert. Mrs. Pettus and Miss Bessie were to assist in the concert. The evening of January 13, the entertainment was to take place. Mrs. Pettus had since half-past six o'clock dinner played over her parts, and was about entering her chair, or rather was on the pavement, when she suddenly exclaimed, "My head! water!" and immediately fell in a state of unconsciousness. She remained in this condition twenty-four hours. She, however, rallied, and her kind physician, Dr. Daly, gave Mr. Pettus assurances of a decided improvement. This was during the day of the eighteenth. But, alas! that night, at half-past nine, the dark-winged angel claimed her, and the home so recently vocal with song was suddenly made desolate. Such desolation is felt by the bereaved, but can not be described. When the beautiful eyes, which were luminous with love, are closed; the lips, whose language was that of affection, are mute, never to speak again; the cold ear of death is sealed—no sound can reach its chambers, and the dear heart, ever responsive to our wishes, is stilled!

Mrs. Pettus was educated in Virginia. While neglecting no home duty, she kept her accomplishments. Her fine musical taste was appreciated by connoisseurs.

She was a tender and devoted wife, fond mother and sincere friend. We were inmates of her family for three years, and never was there between us a misunderstanding. We lived as sisters. Oh, shall we ne'er behold thy sweet face! We had just been speaking (before we knew of her death) of her being across the Pacific, and, at that hour she had crossed the crystal sea—safely anchored on the shining shore. She is in the paradise of God. To tell of her charities and of her labors of love would fill a volume. She was a Methodist, but was no bigot. She worshiped with all freely. "God's finger touched her and she slept." To the stricken ones I would say a word of comfort. "Earth has no sorrow that heaven can not cure." May God bless the kind friends who nursed our loved one in her Oriental home!

J. K. JAYNE.

Clarion-Ledger please copy.

MIXER—CHARLES MIXER, steward and trustee of the Big Cane Church, Evergreen circuit, Louisiana Conference, was born at Bayou Chicot, August 23, 1821; died January 4, 1888, aged sixty-seven years, four months and twelve days. He was a true man to his country's call; was a soldier in the Mexican War, and for several years in the war between the States. Yet in all the trials of his life he was faithful to the religion of our Lord Jesus Christ. He first joined the Presbyterian Church while at college in Missouri. After his return and marriage to Miss Mary Robinett, in December, 1853, he joined the Methodist Episcopal Church, South. He was the son of Ezekiel and Sarah Mixer, who were among the early settlers of Louisiana, and were parishioners of Richmond Nollie, or, at least, heard this pastor of pioneer Methodism preach. Charles Mixer was a man of few words, but mighty in deeds of good. We sigh that this grand old veteran of his country and the cross of our Lord Jesus Christ has fallen; but we rejoice that he receives his laurels of victory. We have no uncertainty as to how he died, for we know how he lived. His physician, S. P. Ward, when taking his leave, after speaking of the future, was answered with, "I am ready and waiting." He said to me at our last parting: "My time is short, I know; but I'll meet you in heaven." I answered: "Yes, I will be much disappointed not to meet you there." "Oh! you'll see me there, for that's where I am going!" He was the father of twelve children, seven of whom survive with the widowed mother, to mourn their loss; but to treasure the heritage of the father's and husband's good name. God bless and save them all! shall be the prayer of their ex-pastor,

S. H. WHATLEY.

MOORE—Died, in Meridian, Miss., December 26, 1888, JOSEPH LAMAR MOORE, son of Mr. and Mrs. M. C. Moore, aged three months and fourteen days. What pen can portray the anguish of a mother's heart as she consigns to the tomb a child, so sweet, so beautiful, so full of promise? Yet for even such a wounded spirit there is a salve: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." He who uttered these precious words has taken the little one in me to his service, where it will be forever safe from all the ills and woes of this earthly life. Our loved ones may not return to us, but we may go to them. Precious thought! Ought not heaven to seem nearer when ones nearest and dearest have entered its portals?

A FRIEND.

PICKETT, LOUISIANA, Nov. 11, 1887.

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Scientific.

Medicinal Qualities of Fruits.

Of all the fruits with which we are blessed, the peach is the most delicious and digestible. There is nothing more palatable, wholesome and medicinal than good ripe peaches. It is a mistaken idea that no fruit should be eaten at breakfast. It would be far better if our people would eat less bacon and grease at breakfast and more fruit. In the morning there is an acrid state of the secretions, and nothing is so well calculated to correct this as cooling sub-acid fruits, such as peaches, apples, etc. The apple is one of the best of fruits. Baked or stewed apples will generally agree with the most delicate stomach, and are an excellent medicine in many cases. Green or half-ripe apples stewed and sweetened are pleasant to the taste, cooling, nourishing, laxative, far superior in many cases to the abominable doses of salts and oil usually given in fever and other diseases. Raw apples stewed are better for constipation than some pills. Oranges are very acceptable to most stomachs, having all the advantages of the acid alluded to; but the orange juice alone should be taken, rejecting the pulp. The same may be said of lemons, pomegranates, and all that class. Lemonade is the best drink in fevers, and, when thickened with sugar, it is better than syrup of squills and other nauseants in many cases of cough. Tomatoes act on the liver and bowels, and are much more pleasant and safe than blue mass. The juice should be used alone, rejecting the skins. The small-seeded fruits, such as blackberries, figs, currants, may be classed among the best foods and medicines. The sugar in them is nutritious, the acid is cool and purifying, and the seeds are laxative. We would be much the gainers if we would look more to our orchards and gardens for our medicines and less to drug stores. To cure fevers or act on the kidneys, no febrifuge or diuretic is superior to watermelon, which may, with very few exceptions, be taken in sickness and in health in almost unlimited quantities, with positive benefit. But in using them, juice should be taken, excluding the pulp; and then the melon should be fresh and ripe.—Journal of Health.

THE ORGANIC CYCLE.—The idea of the indestructibility and ceaseless change of matter leads to curious reflections. Sir Henry Thompson has remarked that when an animal body decomposes, whether the process occupies four hours, four months, four years, or even four thousand years—any one of these periods being quite possible—those elements which assume the gaseous form mingle at once with the atmosphere, and are taken up from it without delay by the ever-open mouths of vegetable life. By a thousand pores in every leaf the carbonic acid which renders the atmosphere unfit for animal life is absorbed, the carbon being separated and assimilated to form the vegetable fibre, which, as wood, makes and furnishes our houses and ships, is burned for our warmth, or is stored up under pressure for coal. "All this carbon has played its part, and many parts, in its time, as animal existences from monad up to man. Our mahogany of to-day has been many negroes in its turn, and before the African existed was integral portions of many a generation of extinct species. And when the table, which has borne so well some twenty thousand dinners, shall be broken up from pure debility and consigned to the fire, thence it will issue into the atmosphere once more as carbonic acid, again to be devoured by the nearest troop of hungry vegetables—green peas or cabbages in a London market-garden, say—to be daintily served on the table which now stands in that other table's place, and where they will speedily go to the making of 'lords of creation.' And so on, again and again, as long as the world lasts."

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

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T. A. SLOCUM, M. C.,
181 Pearl St., New York.

MEXICAN METHODISM.—When the war between the two great North American republics was ended, just forty years ago, an officer in the American Army on his way home stopped in the city where I now reside. He was a man of the highest order of natural ability, of first-class attainments, a public speaker of extended experience, and an orator of national fame. In church affiliation he was in sympathy with the Presbyterians. By request he made a speech, giving an account that saddened every heart of the devastation wrought in Mexico by the struggle, and drew a picture of the spiritual necessities of the people that affected profoundly the entire audience.

One old man near the door, who had been wrought up to a high pitch of excitement, called out from his seat: "What is the best thing to be done for them?"

"Organize and send among them a Conference of Methodist preachers," was the prompt reply of the speaker. What he then suggested has now been achieved, and by the blessed results which have followed his wisdom has been vindicated. Nearly three whole Conferences, comprising nearly a hundred Methodist preachers, of whom about seventy-five are Mexican Methodist preachers, are actively at work in this republic laboring for the salvation of the people.—Dr. Morton.

A Modest, Sensitive Woman

often shrinks from consulting a physician about functional derangement, and prefers to suffer in silence. This may be a mistaken feeling, but it is one which is largely prevalent. To all such women we would say that one of the most skillful physicians of the day, who has had a vast experience in curing diseases peculiar to women, has prepared a remedy which is of inestimable aid to them. We refer to Dr. Pierce's Favorite Prescription. This is the only remedy for woman's peculiar weaknesses and ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case or money refunded. See guarantee printed on bottle wrapper.

Moody is outspoken. Without slang or vulgarity or coarseness, he deals fearlessly with sin. Hear him: "I have received a letter from a gentleman telling me that he thinks it his Christian duty to tell me that I have not put the way of life before the people right, because I have not preached baptism. He says that I ought to give them an answer straight. That letter is written on paper with a 'wholesale whisky house' for a letter-head. Well, if that gentleman is here to-night, I want to give him a message straight: If you don't get out of that infernal whisky business, you'll be lost forever, baptism or no baptism. I hope that is straight enough." He deals tremendous blows against popular evils, and runs his plow-share down deep into the formalism of the age.—S. A. Steel.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

"The Bible may be in the hand or house, and not in the heart. Pysiologists say that food is never really in the body until it is in the blood, and to put it there requires the process of digestion. The living bread of Christ must pass through the head and heart into the life-blood of character before the tissues of the soul can receive spiritual life and growth. When the celebrated Grimshaw first found Christ, he told a friend that 'if God had drawn up his Bible to heaven and sent him down another, it could not have been newer to him.' Yet the only difference was that between the Word in the hand and the Word in the heart; but how vast that difference!"—Christian Index.

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Use after each meal **Scott's Emulsion** with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THO. PRIM, M. D., Alabama.

Divine confidence can swim upon those seas which feeble reason can not fathom.—W. Seeker.

NEGLECT of ordinary Kidney diseases frequently brings on Bright's disease of the Kidneys. If you have reason to suspect any Kidney troubles take in time Dr. J. H. McLean's Liver and Kidney Balm.

The Lord's call to the Presence Chamber means only that further work here was not ours to do.

PAINS in the small of the back indicate a diseased condition of the Liver or Kidneys, which may be easily removed by the use of Dr. J. H. McLean's Liver and Kidney Balm.

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(For Week Ending March 20, 1888.)

COTTON.

Low ordinary	7⅝	@ — —
Ordinary	8 1/16	— —
Good ordinary	8¾	— —
Low middling	9 3-16	— —
Middling	9½	— —
Good middling	9⅞	— —
Middling fair	10¼	— —
Fair	11	— —
Galveston middling	9⅝	— —
Mobile middling	9½	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4⅞	— —
Fully fair	— —	4 13-16
Strictly Prime	— —	4 15-16
Choice	5	— —
CENTRIFUGAL:		
Seconds	4¼	5¼
Pr. yellow	5 11-16	5¾
Gray White	— —	6
Off whites	6⅛	6¼
Stan. Gran	6¾	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Head	— —	— —
Prime	5⅜	5½
Good	5⅛	5¼
Fair	4⅞	5
Ordinary	4½	4¾
Common	4	4½
No. 2	2½	2⅝
Rough	3 00	4 50

FLOUR.

Choice	3 70	3 80
Fancy	4 05	4 15
Extra Fancy	4 30	4 35
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 50	4 55
Winter wheat patents	4 85	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 40	— —
Grits	3 30	3 50
Hominy	3 40	3 50

GRAIN, ETC.

CORN:		
White	— —	61
Yellow	60	61
Mixed No. 2	— —	60
OATS:		
Western	40	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 02½	1 05
HAY:		
Prime	18 00	20 00
Choice	21 00	22 00

PROVISIONS.

PORK:		
Mess (Standard)	14⅝	— —
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7	— —
Sides, short rib	— —	8½
Sides, long clear	— —	8⅜
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, short rib	7¾	— —
Sides, long clear	7¾	— —

GROCERIES.

COFFEE:		
Prime	15⅝	— —
Fair	14⅝	— —
Common	11⅝	— —
BUTTER:		
Western Creamery	— —	32
Western Dairy	20	— —
Common	14	— —
LARD:		
Refined	7¼	— —
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	7	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 00
KROUT:		
Western, ₩ bbl	— —	12 00
ONIONS:		
Louisiana	— —	— —
Western	— —	5 50

BALING STUFFS.

BAGGING:		
2 lb	7⅜	7⅝
1¾ lb, per yd	6⅞	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	10	11
Southern	11	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	3½	4
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2¼	— —
Sulphuric acid	2	— —

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NEWS OF THE WEEK.

DOMESTIC.

Representative Hitt's bill to promote commercial union with Canada, provides that whenever Canada declares a desire to established commercial union, the President shall appoint three commissioners to meet a similar commission from Canada and prepare a plan for the assimilation of the import duties and in the revenue taxes for the two countries, and an equitable division of receipts in a commercial union.

Henry Bergh, founder and president of the Society for the Prevention of Cruelty to Animals, died in New York City, March 12

The engineers and firemen on the vast system of the Atchison, Topeka and Santa Fe railroad, went out on a strike, March 15. By this action thirty-two hundred miles of road are tied up. The boycott on the Burlington road, is said to be the motive of the move.

A memorial meeting in honor of the dead Emperor of Germany was held in this city on Thursday night, March 15.

The Immigration Convention of this State met in Shreveport, March 15.

The Indiana Prohibition Convention met in Indianapolis, March 15, with several hundred delegates present. The platform demands straight-out prohibition, and is in favor of female suffrage. Nominations were made for governor and other State officers.

On March 14, an angry mob of farmers tarred and feathered two Mormon elders near Brier Ridge Schoolhouse, Ohio, where the elders have been for some time trying to hold proselyting meetings.

On Friday morning, March 16, the first section of the Cuban fast mail train, from New York to Florida, was wrecked on a trestle near Blackshear, Ga. Nineteen persons were killed and about forty wounded. The engineer of the train is believed to have been asleep or under the influence of liquor.

The strike on the Santa Fe road ended March 18. The Burlington road was boycotted and the men have been ordered back to work.

The main building of the Green Dyeing and Finishing Works, of Pawtucket, R. I., were destroyed by fire March 18, with stock and machinery. Loss $100,000.

Rev. F. C. Holliday, one of the oldest and most widely known Methodist ministers in Indiana, died on the eighteenth instant, aged seventy-four years.

In the United States Supreme Court, on March 19, the validity of the Bell patent was affirmed. The statutes of Iowa against the transportation of liquor were declared invalid.

The strike on the Burlington road continues. It has received the indorsement of the Brotherhood in other sections of the country, and pledges of financial and other aid have been sent.

FOREIGN.

Reports received from Santa Barbara, Mexico, state that the houses of Protestants are being confiscated on every favorable occasion by fanatics and lay the blame at the door of Rev. Father Framas.

The Journal Officiel publishes a decree, depriving General Boulanger of his command for breach of discipline in visiting Paris three times without permission.

The Emin Bey relief committee has received news that Tipoo Tib passed a number of men to Stanley's camp on the Aruwimi, to take the reserve stores and munitions to Wadelai.

At a banquet given at Manchester, March 14, to the Irish political prisoners, Messrs. O'Brien, Sullivan, Blunt, Cox, Hooper, and Flynn were present and made speeches denouncing Chief Secretary Balfour.

Signor Crispi, the prime minister, in a debate in the Chamber of Deputies, March 17, on foreign affairs, defended the alliances Italy had made. He declared that he had always maintained that Italy ought to act in unison with Germany and Austria on European questions, and with England, on all maritime questions.

Mr. O'Brien, in his speech at Birmingham, on the seventeenth instant, said that Mr. Bright objected not to home rule, but to home rulers.

The latest reports from the scene of the Yellow river floods, in China, place the number of lives lost at 100,000, and the total number of sufferers from the inundation will reach nearly 2,000,000.

Mr. Bell, the United States Minister to Holland, who is in London, has received a dispatch notifying him of the acceptance of his resignation, which will take effect on May 1. Pressure of private business caused his return home. The Dutch newspapers express regret at the minister's departure.

The whole northern and eastern portion of Germany has been visited by a very severe snow-storm. There is so much ice that communication with Sweden has been suspended for ten days, and with Denmark for six days.

A conflict took place at Limerick, Ireland, on March 17, between the people and police. One man was badly injured.

At Dunly, county Longford, on March 15, a fight occurred between two factions numbering in all about 200 persons, most of whom were drunk. The police, trying to disperse the two factions, fired several rounds of buckshot, injuring many persons and retired to their barracks.

It is reported that the French government has decided to enshier Gen. Boulanger.

The week of self-denial and prayer, set apart for the betterment of our missionary contributions and work, begins April 1, and closes April 8.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 203 Lafayette street, New Orleans.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

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JANUARY 1, 1888.

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Albany, N. Y.

The mayor of Chicago recently stopped the posting of indecent playbills and other pictures. Will none of the mayors of Mississippi and Louisiana come to the relief of the women, who in order to escape the licentious tendencies of the stage, refrain themself and restrain their children from such performances? Must the public streets and highways be used as a school for scandal and promoter of lust? Have we not laws against these indecent pictures which our officials ought to enforce?

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Batesville and Wesley	Mar. 24, 25
Como and Fredonia	31, Apr. 1
Hernando and Coldwater	7, 8
Panola circuit	13
Courtland circuit	14, 15
Pleasant Grove circuit	21, 22
Mt. Vernon circuit	28, 29
Arkabutla circuit	May 5, 6
Chulahoma circuit	12, 13
Louisburg circuit	26, 29
Horn Lake	31
Cockrum circuit	Jun. 2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

West, at Midway	Mar. 24, 25
Newtonville, at Macedonia	31, Apr. 1
Kosciusko station	1, 2
Black Hawk, at Black Hawk	7, 8
Carrollton and Greenwood, at Green'd.	14, 15
Winona circuit, at Salem	(Fri.) 20
Winona station	21, 22
McCool circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Vaiden	(Thu.) 17
Ebenezer	19, 20
Belzoni	26, 27
Ethel	(Thu.) 31
Ziplia	June 2, 3
Durant and Lexington, at Lexington	9, 10

R. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Hebron, at Hebron	Mar. 23
Macon	24, 25
Columbus circuit, at Pine Grove	30
Columbus	Apr. 1, 2
Shuqualak, at Shuqualak	6
Salem, at Callaway's Chapel	7, 8
Crawford	14, 15
Brooksville	21, 22
Plalsburg, at Center Ridge	28, 29
Louisville, at Mt. Pleasant	30
Lagrange, at Lagrange	May 4
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

New Albany circuit, at Lebanon	Mar. 24, 25
Booneville	31, Apr. 1
Marietta, at Blythe's Chapel	14, 15
Iuka circuit, at Neidett's Chapel	21, 22
Harmony, at Clement's Chapel	28, 29
Iuka station	29, 30
Kossuth circuit, at Kossuth	May 5, 6
Linntown circuit, at Pleasant Valley	19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Richmond, at Mt. Zion	Mar. 24, 25
Verona and Tupelo, at Tupelo	31, Apr. 1
Pontotoc, at Harmony	Apr. 7, 8
Saltillo, at Saltillo	14, 15
Buena Vista, at Concord	21, 22
Houston and Wesley, at W... (Alop.)	23
Sparta, at Prospect	(Tues.) 24
Ebenezer, at Ebenezer	28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Chapell Hill	Mar. 24, 25
Charleston, at Harrison Station	31, Apr. 1
Carrollton, at Smith's Chapel	7, 8
Coffeeville, at Pisgah	14, 15
McNutt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Toccopola, at Pine Hill	10
Banner, at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. P. EVANS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Jemison Mission, at Mt. Moriah	Mar. 24, 25
Central Mission	(Fri.) 30
Deatsville circuit, at Deatsville	31, Apr. 1
Randolph circuit, at New Prospect	7, 8
Plantersville circuit, at El Bethel	14, 15
Bell's Landing circuit, at Talacher	21, 22
Camden and Oaklawn, at Oak'n.	(Fri.) 27
Black Bend circuit, at Mt. Carmel	28, 29
Clinton and Verbena, at Clinton	May 5, 6
Prattville	12, 13
Pleasant Hill circuit, at Farmersville	19, 20
Pine Apple circuit, at Snow Hill	26, 27
Arlangaville circuit, at Rutledge	Jun. 2, 3

Let the "week of prayer" be observed in every charge.

H. URQUHART, P. E.

MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs	31, Apr. 1
Holly Springs circuit	7, 8
Early Grove	14, 15
Emory	21, 22
Cornersville	28, 29
Olive Branch	May 5, 6
Byhalia and Victoria	12, 13
Marshall	19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

JNO. HANCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon circuit, at Madisonville	Apr. 7, 8
Canton station	(7 P. M.) 9
Vazoo City station	14, 15
Benton circuit, at Midway	21, 22
Madison circuit, at Wesley Chapel	28, 29
Anding circuit, at Valley	May 5, 6
Mt. Olivet circuit, at Sataria	12, 13
Vazoo circuit, at Locust Grove	19, 20
Flora circuit, at Bentonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byrum	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

West Point, at Nicholson	Mar. 24, 25
Covington, at Covington	27
Moss Point, at Moss Point	31, Apr. 1
Ocean Springs, at Scranton	3
Seashore, at Handsboro	7, 8
Williamington, at Williamington	14, 15
Bay St. Louis, at Bay St. Louis	21, 22
Pearlington, at Log Town	28, 29
Augusta, at Augusta	May 3
Vancleve, at McLendon's	5, 6
Americus, at Pleasant Hill	8
Poplarville, at Lumberton	12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

Springfield, at Ebenezer	31, Apr. 1
Amite City, at Tangipahoa	7, 8
St. Helena, at Pine Grove	14, 15
Clinton	21, 22
East Feliciana, at Oak Grove	28, 29
Woodville	May 5, 6
Percy Creek	6, 7
Wilson, at Pine Grove	12, 13
East Baton Rouge, at Bay Ridge	18
Pipkin, at Pipkin	19, 20

Bishop Keener will hold our District Conference at Clinton, beginning Thursday, April 13.

JOHN A. ELGIN, P. E.

BRANDON DIST.—FIRST ROUND.

Westville, at Pleasant Hill	Mar. 24, 25
Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Marion	Mar. 24, 25
Bluntsville, at Old Scooba	31, Apr. 1
Leaksville, at Adamsville	7, 8

H. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Providence	Mar. 24, 25
Roxie	26, 27

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Franklinton, at Mt. Hermon	Mar. 24, 25
Holmesville, at Holmesville	31, Apr. 1
Topisaw, at Cooper's	7, 8

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Douglass, at Antioch	Apr. 14, 15
Ruston, at Ruston	18
Downsville, at Smyrna	21, 22
Brushwood, at Mt. Zion	28, 29
Minden	May 1
Vernon, at Longstraw	5, 6
Tullig, at Athens	12, 13
Homer, at Arizona	19, 20
Haynesville, at Cobpath	26, 27
Summerfield	30
Farmerville	June 2, 3
Arcadia, at Paine's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 24
Ringgold	26

ROBERT RANDLE, P. E.

DELHI DISTRICT—FIRST ROUND.

Lind Grove, at Lind Grove	Mar. 24, 25
Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

N. W. Caddo	Mar. 24, 25
North Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine	Mar. 25
Algiers	Apr. 1
Louisiana Avenue	8

The New Orleans District Conference will convene, in this city, on Thursday, April 5, 1888. Pastors will please see that the Quarterly Conference records are brought to Conference.

THOS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sulphur Mine	Mar. 24, 25
Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Sabine Mission	14, 15
Abbeville	21, 22

S. S. EEENER, P. E.

The Sam Jones Camp Meeting, near Gloster, Miss., will commence August 17, 1888, through request of the association.

JNO. F. CASSELS,
Chairman.

MISCELLANEOUS.

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Christian Advocate.

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C. W. CARTER, D. D., Editor.
UGH JAMIESON, Jr., Publisher.

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IF WE HAD BUT A DAY.

BY MARY L. DICKENSON.

Should all the hours with the sweetest things
If we had but a day;
Should drink alone at the purest springs
In our upward way;
Should love with a lifetime's love in an hour
If the hours were few;
Should rest, not for dream, but for fresh power
To be and to do.

Should guide our wayward or wearied wills
By the clearest light;
Should keep our eyes on the heavenly hills
If they lay in sight;
Could trample the pride and the discontent
Beneath our feet;
Should take whatever a good God sent
With a trust complete.

Should waste no moments in weak regret
If the day were but one;
But we remember and what we forget
Went out with the sun.

Should be from our clamorous selves set free
To work or to pray,
To be what the Father would have us be,
If we had but a day.

The Spirit of Missions in Wesley Hall.

The readers of the ADVOCATE have had their attention called to the large number of students who enrolled themselves during the last year as volunteers for foreign mission work. The lists of Mr. Fareman, of Princeton Seminary, and of Mr. Wilder, of Union Seminary, N. Y., reported more than twenty-two hundred (550 of whom are women) from the colleges and seminaries of the United States and Canada. The hundreds reported from England bring the number to about three thousand.

Whence, let us ask, is this amazing outcropping of missionary zeal? Objectively, it may not really be as great as it seems. Very many of these volunteers, it may very truly be said, will never reach the foreign field; the Church Boards could not send them, and many will not take active steps to enter. But the figures give a fair representation of the spirit existing among students, both male and female, on this subject. It is certainly greater than ever before, and more widespread.

Several causes might be assigned for the great upheaval. The spirit of the whole church is growing in that direction. God is marshaling his forces for the mighty conquest. The world is drawing very close together, and men begin to realize the "brotherhood of man." But it is not on these causes, which certainly can not be questioned, that I wish to dwell at present. I would be more specific. How did it come about that last May twenty-six of our students expressed themselves as "desirous, God permitting, to engage in the work of foreign missions?" Can it be said that the personal consecration of this body of young men is greater than that of their predecessors? For, certainly, there were never so many who were ready to give their all to this work. I think not. The noble devotion of the great corps of workers who are now scattered over our land is rather an example for our emulation, an incentive to our zeal. If the body of students in Wesley Hall can be taken as an example, from which a conclusion may be drawn, the reason is, I think, to be looked for in another direction—in the more vital, practical, and better-informed view which is now taken on the subject.

For the promotion of a more intelligent and active interest in this department, especially of our church work, the best means that could be devised have been called into requisition. A great temperance worker in Maine, when asked how prohibition was carried in his State, replied: "We sowed it down knee-deep in prohibition literature." We have adopted in another department a like method, as being the only one that will be finally successful in procuring men and means for an immense missionary enterprise. Every man must be intelligently informed on any subject before he will be interested in it.

The students, with the kindly and most efficient aid and encouragement of our professors, set the problem before themselves for practical solution. Our missionary society has been set on a new footing, and has become one of the most prominent institutions among us. The full programme for a whole session's meetings, with the students appointed who shall serve, is printed at the beginning of the session, so that ample time is given each participant to make preparation and procure all the information he may wish, by writing, if need be, to the missionaries themselves, in the respective fields. At each meeting a mission field is discussed, or some subject vitally connected with this department of work. The exercises are always interesting, and the subjects discussed become peculiarly personal in their bearing.

Besides our own efforts, we are peculiarly favored in this *metropolis* of Southern Methodism (or *Athens* of the South, as many have called Nashville, on account of its large number of schools) with opportunities of procuring addresses from distinguished residents or visitors of our own and our sister churches. These addresses are chiefly on missionary topics, and often our hearts are fired with zeal for work in the many fields that call so loudly for laborers.

As a basis for all our operations, thanks to the happy conception of one of our professors, we have a reading-room of religious matter, of which anyone might be proud. Mr. and Mrs. Crawford, kinsmen of Mrs. Cornelius Vanderbilt, in passing through the University recently, were especially pleased with the appointments of this room; said it did not have a superior, North or South, for its purpose. It is well supplied with all the leading missionary publications, and has, besides, nearly all of our own church papers, besides the chief papers and periodicals of other denominations. In addition to this, the offer is kindly made by our dean to put into the library any book that may be needed for the investigation of subjects connected with missions. Thus we have a storehouse of information which furnishes abundant answer to all our inquiries, and the ultimate intention is that it shall not only serve us, but anyone who may wish to avail himself of it. Letters addressed to Bishop McTyeire, or any member of the theological faculty, making inquiry upon any topic in connection with missions, will be submitted to safe hands, and be promptly replied to with the information requested, or directions for obtaining it.

Anything like an active use of such privileges can not but bring forth fruit. Although no stated expression has, as yet, been called for this year, as to who will engage in mission work, I dare say there is scarcely a man among us who would not willingly respond if called upon by the church to give his life's work to the foreign field. As the ball rolls, moreover, its size and momentum increase. The reacting force of the work done is very powerful. The living links between us and the distant fields become stronger and more numerous each year. The intervals are growing shorter between the departures of our class-mates and friends, and the number increases among us who will "be off" "this year," or "next year." Letters come in more and more frequently from the absent workers, full of the every-day, practical details that would come if they were only in a neighboring State. "I heard from Bro. ——— to-day, from Japan. He's getting on finely, etc. Love to all the boys," are words that put Japan only a little further away than next door. The subject is no longer relegated to the stars and flowers of high-pitched oratory (Heaven pity the cause worth a following that is thus situated), but is brought down to the prosaic and practical plane of any duty or day's work. The call has ceased to come like the indistinct echo of the cry of some far-off "perishing world." The proposition is squarely and quietly made by the mouth of an entirely "human" man, or appears on a very palpable piece of paper in a familiar hand, telling us that there is a town close by, where the devil is holding high carnival, which is dreadfully in need of some one to "start" a prayer meeting or a school, or "get up" a congregation for a church. After dining for a while on a generous diet of good, wholesome information, such a call as this comes in a light so thoroughly feasible and practicable, and thus actually "to *me*, personally," that a man feels almost like pinching himself to see if it is really the same person who, a short while back, seemed to have his head in a fog whenever there was any talk about being a "missionary." Thank God, the sun rises and shines for men to "get up and go to work" *almost* as regularly now in China or Brazil as it does in Tennessee, and a person can *see* about as well by it there as here. May the day be hastened when we shall no longer see men dimly there "as trees walking," but as the thoroughly tangible animal that talks and laughs, works, gets hungry and eats, and sleeps just as we do!

The home work, however, is by no means neglected. We do not look for every man to be a missionary any more than we expect every man to join the Louisiana Conference, though we want them all to be interested, deeply interested in missions, just as we would want them to be interested in Louisiana if the church there were left without means of self-support, and with only a half-dozen men to uphold it.—This is merely a supposed case, Mr. Editor, without intimation even of its possibility. My Louisiana brethren here shall have no cause to lodge complaint against me.

At each meeting of the missionary society two of the home Conferences are presented by men from within their own bounds, and it has become a well-established and admitted fact that each man has the greatest State and the finest Conference; so that now, on this special point, they have merely to make the statement and leave out the proof. By these Conference studies, and with the Conference papers and Minutes supplied in our reading-room, all parts of our territory are very fairly canvassed, and we begin to feel like eagles in their nest on a rock, with every point of the heavens inviting a long flight. We only bewail our milky pinions.

This letter may not have reported the more solemn view of foreign mission work, but it is to be hoped that it is not less deep nor less thoroughly permeated with true devotion. The closer a man comes to the work that God has appointed him to do, the grander it will appear. The more intelligent and more ready his response to the call of duty, the more intense will be his prayer for guidance and strength. The outline of a dark shore is presented to us, but the eye of an unfaltering faith sees the fields all golden and green, laden with many precious sheaves and spreading luxuriant pastures at our feet. There is a noble craft preparing for the voyage, planned and fitted up in heaven, though launched by human hands. The decks of "The Spirit of Missions" are ever swelling for a fuller crew. God speed the day when she shall finally cast anchor in her "foreign" port, then no longer "foreign," but "*home*."

LANGHORNE LEITCH.

VANDERBILT UNIVERSITY, March 13, 1888.

"The Agony in the Garden and Death on the Cross."

The idea that God can suffer and did suffer in the person of Christ in the garden and on the cross is "horrible" to my good Bro. Cameron. I am somewhat surprised at this. I thought, perhaps, his first article was written hastily, without having considered the subject carefully; hence I called attention to it. Some of the young men are interested in this subject, and they may as well read up on it. I am surprised that so well instructed a scribe as Bro. Cameron should take the horrors over a suggestion found in nearly all the standard writers of our Wesleyan Arminianism. Our Second Article says: "Two whole and perfect natures were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly *suffered*, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." Why should Bro. Cameron be shocked at this? It is not a new thing, not a whim or notion of mine. It is the doctrine and teaching of the Methodist Church that both the human and divine nature of Christ were present and participating in all that involved the humiliation, agony and death of our Lord. As I said before, "the agony in the garden and the suffering on the cross lay deeper than the human nature of our Lord." Christ came to reconcile God to man as well as man to God, as this article plainly teaches; and so teach all our books. The work of mediation involved the nature and character of God as well as the nature and character of man. It took more than a man, and nothing short of God, to redeem. Hence, I do not want God—the divine nature—taken out of, or separated from, Christ from the moment of his conception by the Holy Ghost, through the agony in the garden, death on the cross, nor while his body lay dead in Joseph's new tomb—no, nor through the eternal years of God. God and man are united in Christ forever, "never to be divided." I only modestly entered my protest against what seemed to be a separation of the human and divine natures in the supreme moments of Christ's earthly life.

Perhaps Bro. Cameron and others might not be so shocked if they were to find the substance of what I have said in our books of theology. Dr. Summers, in "Systematic Theology," says: "Christ was very God, and also very man, and so he *truly* suffered." Then, translating the Latin: "There was *real* divinity, *real* humanity, and *real* suffering." Again, he says: "The higher and holier the nature of the sufferer, the more exquisite is the suffering."

Dr. Pope, in his "Compendium of Christian Theology," says: "Nor must we shrink from applying the term 'humiliation' to our Lord's person: not to his divinity, but to his person, as divine-human." Again: "Any theory of our Lord's humiliation which assumes the possibility of his relinquishment or suppression of any divine attribute is self-condemned." "His work began as a suffering Redeemer, with the submission to conception and birth. Hence the person and work can not be separated. And the humiliation which the Redeemer underwent must be regarded as the humiliation of the God-man." Speaking of Christ in the tomb, Pope says: "His divinity never left his body."

The agony in the garden and the suffering on the cross are too high for me, because they involve "God in Christ reconciling the world unto himself." I do not understand it. It is unique and singular. No illustration from human experience helps me with this profound mystery of human redemption. I have so long been reading in our books passages, like those quoted above, that the idea of the God-man—God and man in one person—suffering has come to be very sweet and solemn to me. It greatly enhances the dignity, value, virtue and God-like glory of the redeeming work of my Lord. The quotations from all our books could be multiplied until they would fill number after number of this paper. Let us study closely the mediatorial ministry of Christ. To be right on this will give light on nearly every other subject in theology, and to be wrong on this will be darkness, if not death, everywhere else.

Yours, GILDEROY.

The Week of Self-Denial and Prayer.

To the Preachers and Laymen of the Mississippi Conference—

MY DEAR BRETHREN: You will not think me unduly officious if I offer a few words of exhortation on the approach of our "week of self-denial and prayer."

In the first place, our college of Bishops and Board of Missions are composed of men in whose piety, devotion to the church and godly judgment we have implicit confidence. Their fidelity in the past impresses us that our confidence, in promoting them to the high places of trust and responsibility which they occupy, was not misplaced. Now, wherever and whenever a systematic plan and the engagement of the whole church is necessary to the success of an enterprise, authority to devise such plan, with the methods needful to carry it out, must be lodged somewhere, and a ready and cheerful co-operation of the entire church given to it. Had this been done last year, there would have been no need of a second call to meet our present indebtedness. But, in place thereof, there would have been a large surplus now in the treasury with which to meet the new and increasing demands upon us, and this second appointment might be for the further development of "the grace of liberality" in the church, and in providing more liberally for the great mission field, *now white unto the harvest!* In those congregations where it was observed last year we have demonstration of the wisdom of the measure, not only for raising funds to meet an emergency, but as a most successful means of diffusing missionary information and permeating the church with the spirit of the mission work generally, besides proving a means of grace in developing the spirituality, devotion and personal piety of the membership.

The gratifying results in our Conference last year should inspire confidence and insure a more general observance this year. Let me urge you, my brethren in the ministry, to heed this call. The Board of Missions is looking to you. The Bishops are looking to you. Our devoted and self-sacrificing missionaries are looking anxiously to you. The whole church is looking to you. Your own pastoral charges are looking to you and expecting you to take the lead in this matter. If you fail to do it, you will fail to meet expectation, and an expectation, we believe, inspired and born of the Spirit. I would advise those on circuits to devote the whole month of April to it. You can not give your time, talents and hearts to a better work. Give every church an opportunity. Send at once, if you have not already done so, to Dr. Barbee or Dr. John for a supply of leaflets. Scatter them broadcast; send your prayers with them, and bid them go as seeds of life upon the wings of the wind, and fall as plantings of the Lord in the waiting soil. If you can not get these in time for the week of prayer, they are good to follow up your sermons, exhortations and prayers. Send for them by all means, and circulate them as early as you can. They will be furnished you gladly—just for the sending.

Some of you are preparing sermons for Easter. I have no objection, if your purpose is to honor God by holding up in a clear light the glorious doctrine of a "risen Christ." But proclaim the "risen Christ" as the Savior of the world, for the want of the knowledge of whom thousands—yea, millions are perishing in heathen darkness, and take advantage of your subject and the occasion to lay before your people the claims of missions.

Let me, in closing, urge upon you, the laity of the church, to co-operate, earnestly and gladly, with your pastors in this work. True, you may have a great many calls upon your liberality, but none too many for your good. Every collection taken, if legitimate, may become a means of grace, and will to everyone who gives properly. Do not discourage your pastor by murmuring a cold shoulder to his honest, faithful efforts. But hold up his hands and support him by your money and influence. Your church needs the benefits of the practice of *self-denial* and *prayer*. Try it, and you will find a blessing in it. I pray that God may bless you, as pastors and laymen, and crown your labors with such success, in the churches and the mission work, as we have not yet witnessed.

R. S. WOODWARD,
Pres. Conf. B'd Miss.

Something to Think About.

In all normal populations the sexes are about equal. But in Christian countries more than two-thirds of the membership of the various branches of the church are women; but of the sixty thousand convicts in the penitentiaries in the United States fifty-five thousand of them are men. The congregations who attend the various churches are by a large majority composed of females; but the congregations who attend the saloons, the billiard tables and gambling hells are by an overwhelming majority males. The people who pray and remember their Creator are for the most part ladies; but the vast majority of those who profanely swear and take God's name in vain are males. Has church attendance and non-attendance anything to do with these widely different results? These facts are vastly significant and eminently worthy of serious consideration.

A. B. WALKER.

An infidel, with a sneer, once remarked that most of the men who went to church were old men—in fact, "gray heads." "Yes," replied a friend of mine, "that is quite true; and, on the other hand, you seldom find many gray-heads in a gathering of infidels, for the reason that the devil kills off his followers young." "The wicked shall not live out half their days." Faith in Christ makes not only for immortality, but for length of days upon the earth, while sin cuts short the years of the sinner's life here, and consigns him to the second death in you other world.

—Nearly every man is surrounded by three circles of friends—those of the outer circle, wishing him well; those in the next circle willing to help him; while close up to his heart are a few who would die for him. God pity him who has no friends!

Christian Advocate.

THURSDAY, MARCH 29, 1888.

THE REAPERS.

When the first reapers, with fragrant sheaves,
Come out of the corn, as the sun goes down,
And the sky is rich as the falling leaves
In crim son and purple and golden brown;
I look up the yellow and marvelous eves
And watch as the hoon of the sunset weaves
Its veil of gold over country and town.

And I think how the summers have come and gone
Since we saw the shuttle across the loom
That wove the colors of dusk and dawn
When first the cross of the sleeping rose flew.
On the wings of the south wind over the lawn,
And the evening shadows were longer drawn,
And the sun was low, and the stars were few;

When love was sweet in the lives we led
As the leaves that lives in the latter spring
To grow in the flowers, the books we read,
The rompand rush of the grapevine swing,
Or, words and work to be filled and led
Oatbrooks of honey and wastel bread,
And sung in the songs that we used to sing.

And out of the shadows they come to me,
As flowers of the spring come year by year,
The lovers we had when love was free,
The stars were few and the skies were clear,
And we knew it was emptiness just to be,
Through the slopes of the cloud-land fair to see
While the weary reapers are drawing near.

Though the red and white roses have lost their leaves,
Their light wiles of summers of long ago,
They come, through the mellow old marvelous eves,
With the harvest of love that we used to sow
As rich as the garlands the sunset weaves
When the tired reapers, with fragrant sheaves,
Come out of the corn and the sun is low.

—Harper's Magazine.

Our Texas Correspondence.

Mr. Editor: I have been in such a brain-wracking whirligig since I last wrote that I fear I've lost all powers of concentration. I have attended teas, lunches, dinngs, etc., until, shall I say, I have immolated myself.

My hospitable entertainment here is over—

"The lights all fled,
The garlands dead;"

but I shall not soon forget the generous welcome and hearty greetings of these lovely people; and it was indeed a regretful good-bye that I waved back to the queenly little city from my window in the car as I was borne rapidly away.

There were many interesting things along the route, but I will considerately refrain from particulars, for this region of country has been so often described that further essay in that direction would be superfluous; but, as I looked out over the almost boundless prairies, I think it gave me some idea of the immensity of Texas' area, and I can not refrain from clipping an extract from Maj. Elliott's "Hand-Book of Texas," which will be new to many. He says:

"The number of organized counties is 195, and unorganized, 48. The more clearly to illustrate its size it is observed that it is a little more than equal in area to Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Maryland, Ohio and Indiana combined. This would give to each man, woman and child in the United States to-day three acres of land."

The capitol syndicate have a ranch in the Panhandle embracing 3,000,000 acres (the land which paid for the capitol building). The whole ranch is under fence; the length of the fence is over 500 miles, probably the longest fence in the world. 125,000 cattle roam over this vast pasture, and are kept fat on the splendid grass. The water supply is from 150 wells with an average depth of 70 feet. To show you how fast this imperial land is being settled, I will say that the land commissioner told me that the land sales amounted to 75,000 acres per month. This same land commissioner had in his office a stalk of Palma Christie ten feet tall, which grew in the Staked Plains. He said also that the finest sweet potato he had ever seen grew in the same locality; so the plums of Texas do literally blossom as the rose. If those early emigrants who came toiling over the barren, sandy wastes from old Santa Fe could revisit those scenes, what a transformation they would see! for right where they set up the stakes and buffalo heads to mark their trail through this pathless desert can be found just such specimens of vegetation as I've spoken of.

But to resume, for I have made quite a digression, when I reached Marshall, Texas, I felt that I was indeed among "the elements of my surroundings," as somebody said up at the Shreveport Conference; but, look which way I would, only changes met my eye. Time was when old Harrison county was peopled with rich and chivalrous planters, whose broad domains swept away in endless acres—each planter a prince, each plantation a little principality; but

"Waste are those pleasant farms, and the farmers
forever departed!
Scattered like the dust and leaves when the
mighty blasts of October
Seize them, and whirl them aloft, and sprinkle
them far o'er the ocean."

But as I look far over the changed landscape, there bursts upon my vision, through "the forest primeval," a glimpse of my childhood's home! The old house spreads out her white wings over the fields and woodlands in a protecting way, like a tender mother to her children; the big front gate, which in the olden time had such a hospitable swing, is bolted now against the imprint of one vandal foot. There must the old place stand till all the sturdy men and gentlewomen who have walked into life through those wide portals are brought back enfolded—their throbbing hearts, aching brains and toiling hands to rest forever in the little graveyard hard by. I look far around to find one cheerful thing, but

"I hear a voice low, in the sunset woods—
Listen. It says, Decay, decay, decay:
I hear it in the murmur of the floods,
And the wind sighs it as it flies away."

And now, Mr. Editor, after thanking you for *all editorial courtesies*, I will say, Good-bye—"it may be for years, and it may be forever;" and the only favor I ask of you is, don't be *too* jubilant over my absence.

Yours truly,

SHREVEPORT.

Columbus District, Mississippi Conference.

To the Preachers in Columbus District, North Mississippi Conference:

Dear Brethren: You are already arranging your plans for the week of prayer and self-denial, April 18. Let us unite to make it of the utmost value, both in contributions to the missionary treasury and in the spiritual results of true self-denial. It is important that the people meet you promptly and heartily in the places you hold the religious exercises. Urge them to meet you. Can you not spend the preceding week in preparing their minds for the appointed week? Let nothing check or discourage you. It is the Master's cause. Remember, the people need information. Give them facts concerning our mission work. Dr. John will send each one of you a package of missionary literature suitable for your purpose. Distribute this well among the people. Go to their houses, talk and pray with them. Lead them to understand that self-denial is a fundamental element in spiritual life and Christian enterprise. You will, no doubt, find the people very busy with their daily affairs. Tell them that self-denial is not giving the Lord the excess of surplus after all natural demands are satisfied, but is taking a part—all, if need be—of the very substance of living—time and material—and giving it to the service of the Divine Master. Most of you are on circuits, and may find it impracticable to hold service at each preaching-place during that week. In that case, give the whole week to one or two, where two are near, and the next week to one or two others, and so on, giving the month of April to this work. Enlist the children. Get each one to do something, and to observe special secret prayer and reading of the Scriptures. I do pray the blessing of the Holy Spirit upon you in this great work. The Lord has given us a great opportunity. Let us use it faithfully, not only for the financial benefit to our mission work, but also for the greater benefit of the lesson in self-denial, of which we have yet to learn so much. Who of us really denies himself? Your brother,

W. T. J. SULLIVAN, P. E.

STARKVILLE, Miss., March 16, 1888.

"Where Are the Nine?"

Mr. Editor: A few weeks ago I sent a cyclostyle letter to about thirty different papers, in which I suggested, in a tentative way, a scheme for a "Southern Temperance Publishing House," in which it was proposed that ten men should subscribe $500 each, and become directors in the enterprise, and that $5,000 more—making the entire capital stock $10,000—should be distributed among the several Woman's Christian Temperance Unions of the States contributing, which Unions should name a like number of directors, making twenty in all, to whom the entire conduct of the enterprise should be intrusted, the object being the dissemination of temperance publications, and the founding and conduct of a strong, vigorous, fearless temperance organ for the discussion of live issues in the Southern States.

To this letter, as published in the Sugar Bowl, March 3, Capt. John N. Pharr, one of the largest and most intelligent sugar planters in the State, immediately responded in the next issue of the paper:

"I have just read W. H. Goodale's letter on a Southern Temperance Publishing House; think it a good thing, and Mr. Goodale can count me one of his ten men to take $500 of stock in his Publishing House, and, just as soon as the other nine subscribers are secured, I am ready to pay my subscription."

Thanks to the captain. May his good example prove infectious! Please ask the friends of temperance for us, "Where are the nine?"

Yours, very truly,

WILMOT H. GOODALE,
Chair'n Pro. Ex. Com., State of Louisiana.
BATON ROUGE, LA., March 19, 1888.

Brandon District Sunday-School Conference.

The Brandon District Sunday-school Conference will be held at Newton, Miss., April 25, 1888. The following is the program:

Opening sermon, Tuesday evening, at seven P. M., by Rev. A. D. Miller.

Wednesday morning—9 A. M.: Opening service and organization. 9:30 A. M.: Sunday-school address by Rev. C. McDonald. 10 A. M.: Relation of the Sunday-school Children to the Church, by Rev. D. G. W. Ellis. 10:30 A. M.: How to Interest the Scholars in Personal Bible Study, by Rev. F. M. Featherstun, D. D., and Rev. J. G. Cannock. 11 A. M.: What the Sunday-school Can Do for the Home, and What the Home Can Do for the Sunday-school, by Rev. I. L. Peebles and Rev. W. W. Cammack. 11:30 A. M.: Preparation and Qualification of Teachers, by Rev. L. P. Meador and Rev. A. D. Miller. 12 A. M. to 1 P. M.: Prayer and praise.

Afternoon—2:30 P. M.: Relation of the Sunday-school to Foreign Missions, by Rev. J. N. Tucker and Rev. M. J. Miller. 3 P. M.: How to Extend and Improve Our Work, by Rev. Irvin Miller and Rev. P. M. Jones. 3:30 to 4:30: Discussion of the general subject of Sunday-schools.

Preaching Wednesday evening, at 7 P. M., by Rev. R. A. Sibley.

District Conference will open 9 A. M., Thursday morning. Opening sermon by Rev. J. H. Evans.

The brethren will prepare written essays of fifteen minutes' length, to be read on the above subjects.

P. A. JOHNSTON, P. E.

FOREST, Miss., March 16, 1888.

Winona District Sunday-School Conference.

The following is the program for Winona District Sunday-school Conference, to be held at Greenwood, April 19, 1888:

Opening with religious exercises.

Receive reports from Sunday-school workers.

Discussion of the following topics:

How Should a Sunday-school Be Conducted? Discussion will be opened by J. B. Streater.

The Pastor's Relation to the Sunday-school. Opened by W. S. Lagrone.

The Influence of Sunday-schools in Producing Christian Unity. By R. A. Anderson.

What is the Best Sunday-school Literature? Opened by G. W. Bachman.

What Relation Does the Sunday-school Sustain to the Church? Opened by J. M. Wyatt.

R. P. MITCHELL, P. E.

TYRANT, Miss., March 15, 1888.

The Administration of the Lord's Supper.

There are two classes of persons to whom the Lord's Supper ought not to be administered: those who are not members of the church, and members of the church who are suspended. To administer it to those who are not members of the church is to confer upon them one of the highest privileges of the church, and, besides, to render meaningless the following words which our ministers are required to use during the reception of members into the church: "Bid you welcome to all its privileges." (Discipline, page 245.) To administer it to members of the church who are suspended is to inflict no punishment upon them at all; and, besides, to make suspension mean nothing. The invitation to receive the Lord's Supper (Discipline, page 218) is strictly to members of the church who are not suspended.

ISAAC L. PEEBLES.

NEWTON, Mississippi.

From the Work.

GROSSE TETE AND FALSE RIVER CIRCUIT.

Mr. Editor: We have just held our first quarterly meeting for this circuit at Rosedale, and, although the weather was extremely inauspicious, there were a number of persons in attendance on Sabbath. The presiding elder, Dr. Evans, was at his post in piety, preaching power and executive ability, building up and strengthening us. We reported to the Quarterly Conference, for the quarter ending with this meeting, the holding of prayer and experience meetings, an excellent love-feast, besides the regular stated preaching, the baptizing of one infant, the receiving of eleven members into church fellowship, two by profession of faith and nine by certificate. We revived, too, the old-time office of exhorter, by electing unanimously to that office our young brother, Isaac T. Reames, recommended as a suitable person to receive exhorter's license by the society at Kelson. The Annual Conference is now receiving returns for her persistent siege and zealous efforts in holding this, one of the garden-spots of Louisiana. She has sent the present incumbent to this circuit the maximum of the legal term, simply to hold the fort until the country could be redeemed from its annual inundations, by good dykes and levees. Now that this work has been accomplished, and the levee protection better than it has ever been, the tide of emigration is setting in in this direction, and sensible men are coming to a country, the soil of which, from its fertility, will richly remunerate them for lost labor and sweat spent in its cultivation. The State has been acting for the temporal wants of the people, and now the church must act for their higher being. We must meet them with an ecclesiastical home, cordially. They can never find us in out-houses, barns, and private houses. We must have a befitting house, whose spire and out-sounding bell will tell them where the Methodists are. You can not always find men with the pious zeal of Mr. Fletcher, who said he would find them if they were above ground. With this view we have in contemplation the building of a church edifice at Arbroth, and we humbly beg the preachers to help us, and make this circuit a good appointment, desirable for any preacher. I do not say of the Louisiana Conference only, but of all the Conferences of the Methodist Episcopal Church, South, for the Bishops can draw a man from any part of the connection. It will have to be a new man next year. As I see things now, I would be glad to be returned; but, according to rule, that can not be. "Cammunchi" has entered upon his fifth year, and the rider upon his fourth year; so, that if we live in the nature of things, we shall have to be sent to a new field next year, and I hope the presiding Bishop will have a merciful consideration for my horse, which has carried me safely several years. He is good, though dumb, and, if I forget to speak for him, he will have no one to represent him. But only one preacher can be sent to succeed me. All in the connection can not; but, fortunately, *all* can respond to the building of the church—the "Earnest Call." Many have already done so, and greatly encouraged my heart; some, too, at a distance. The church is needed, and must be built, and I believe it will be. Please let us hear from you, dear brethren and sisters, and we will agree to write you a letter of thanks, besides publishing it in the Christian Advocate, at New Orleans. A means is now offered you of cultivating and causing to grow in you that grand *grace* of *liberality*. The call at a distance is one dollar each; but we do not propose to confine the contributors to that sum, but to their own liberality. They can give as much more as they wish, and also use their influence in provoking others to give when an opportunity may present itself. We are satisfied if all will respond promptly, and send us a *dollar*. We fixed it at that sum that it may be within the reach of all. The brother who may succeed me will be the happier in his appointment for having contributed. It will be a sort of introduction to the people. All will feel more pleasant; whereas, if he does not contribute, he will feel it all the year. It matters not how he may be engaged, the thought will come up and remind him that he failed to respond to the "Earnest Call," or to influence a friend to do so. Our desire is to erect a church at Arbroth, from money sent as a *free-will offering* to the Lord.

LEWIS A. REED, P. C.

AUSTRALIA, MISS.

Mr. Editor: This preacher has great reason to be thankful to our heavenly Father; his goodness and mercy have followed us all the days of our lives, and special manifestations of it appear in my assignment to the Australia and Rosedale charge. Such a reception and subsequent treatment accorded us by this generous people are not often experienced by any Methodist preacher. They "loaned" us a small, but comfortable house until a parsonage could be built. Two weeks ago we moved into the new parsonage—a comfortable house of five rooms, nicely furnished. We were "heavily pounded" on our arrival and during the Christmas holidays, and it has continued almost daily in a most substantial way to this good hour.

The people of Rosedale are growing quite enthusiastic over the project of a new church. An architect has kindly offered to furnish a plan, and we expect to complete the building before the next Annual Conference. Notwithstanding excessive bad weather and mud, we have missed but few services. The Sunday-schools have maintained their organizations, and have done much good work.

The outlook is promising in every department of church work. My good wife and I are profoundly grateful to God, and are making stronger efforts than ever to advance the interests of his kingdom.

Fraternally,

T. Y. RAMSEY, JR.

GREENVILLE DISTRICT, NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: We are glad to report the Greenville district obeying the injunction to "go forward." We have had over fifty additions to the church since Conference. We have deeded already to build eight churches this year, and the people of Australia have just finished an elegant parsonage at a cost of about $1,500. The people of Clarksdale and Lula propose to have each a house for the preacher. There is now only one preacher in the district paying house rent. We are praying earnestly for a grand revival all over the district this year. Bro. Bowen has had one at Greenville, and Bro. Shamker has one in progress at Arcola.

The question has been asked, "Why does the Greenville district not pay up its Conference assessments as it used to?" Why anyone acquainted with the facts should ask such a question we can not imagine; but that the truth may be known we give the following statistics, taking the foreign missionary assessment as a basis: In 1880, 826 members were assessed $155, and paid $171. We have no data for 1881, but in 1882, 1,104 members were assessed $186. The overflow came, and they paid only $97 70. We have no Minutes of 1883. In 1884 the district was assessed $481. We had another overflow—the third in succession; and only $90 60 was paid. In 1885 the assessment was raised to $720. The people were poor and disheartened, having lost one-fourth of the membership and, perhaps, half their property on account of the overflows; but 764 members paid $237 15 for foreign missions in 1885. For 1886 these 864 members were assessed $675—more than three times the amount assessed 1,104 members in 1882. They paid $219 25; but the people continued to move away, and the membership was reduced to 730. In 1887 we were assessed $445, and paid $521, or fifty-nine cents for every member. And, notwithstanding our assessment has been very much increased, we will pay every dollar this year, if no terrible calamity befalls us.

There is another matter that the brethren of the district think should be corrected. Bro. Malone, writing to the Nashville Advocate, of December 17, 1887, says: "Before I forget I will say that Winona district wears the palm on the missionary collections. It paid $154 above its assessment for foreign missions, and paid every other collection in full." As Bro. Malone was editing the Minutes, we p sumed that he spoke authori tively, and held our peace. B when the Minutes came out, th showed quite a different state facts. They showed that Greenville district alone o paid its assessment for fore missions; that the Winona d trict fell below its assessm for foreign missions $97 45, a paid no assessment in full exce the Bishop's Fund; and know what Bro. Shanks about that. The Minutes further that Winona district only twenty-four cents per me ber for foreign missions, Greenville district paid nine cents per member, every other assessment in Now, either the Minutes wrong, or Bro. Malone wrong. If the Minutes wrong, correction should made in justice to Winona trict. If Bro. Malone wrong, he should, ere this, apologized to the Greenville trict, for which he professes have such a tender regard.

We ask the brethren of district to send us anything may have of interest, and will try, by "occasional notes" to keep all posted as to progress of the work in the trict. Yours, etc.,

J. A. RANDOLPH.

CLARKSDALE, Miss., March 20, 1888.

Justice to Mrs. Job.

Job was a wonderfully afflic man, but, as a partial compen tion for it, he has had the s pathy of the human race 4,000 years. But it has not b so with Job's wife; nobody ever spoken a kind word of On the contrary, she has b held up for forty centuries horrible example. But for that we are confident the woman deserves a better p in history than she has ever enjoyed. If she was sour-t pered, she had enough to give acid tinge to her disposi She was made to drink the d from a very bitter cup, and probable that she bore trouble with about as equanimity as the average wo would do.

In the first place, she was deply reduced from luxury penury. Any unfortunate wo who has suffered this or knows just the frame of poor Mrs. Job was in.

In the next place, she bereft of her children. The no grief so burdensome as which falls upon a moth heart when the grave hides children from sight.

In addition to this accum tion of sorrows, she was with an invalid husband on hands. Job was covered boils, and experience has ta us that there is no more exas ating patient than a man wi boil on him. There are wi and good wives, too, in Christian land of ours wh lives have been made most m erable for days and weeks time by a husband and one Just think, then, what this woman had to endure wit husband with, perhaps, from to 1,000 boils on him. Is it wonder that the woman enco aged her husband to termin his existence? The only wond is that she didn't cut her throat in despair.

But these were not all troubles that Job's wife had bear. Her husband's frie came on a visit to him and possession of the house for weeks at a time. Other wom too, have had to endure the sa affliction, and they can ve easily account for Mrs. Job's hibition of bad temper. got worried with the three v itors himself, and yet he did have to wait on them, to cl up their rooms, to wipe tobacco juice from the pa carpet every day, to sweep the mud they carried in on the boots, and to submit to the th sand and one annoyances that male visitor gives the hou keeper.

It is about time that someb was raising a voice in defense Job's wife, and saying a ki word for the poor woman w for 4,000 years has suffered th slings of unjust criticism in s complaining silence.

There are a great many Job wives in the world to-day.—St. Paul Globe.

The Greek church at Sitka, Alaska, is one of the wealthi in the world, its treasure co sisting for the greater part in o paintings of the saints set frames of gold and silver. O picture, a present from the Cz is valued at $40,000. The ma sive doors of the church a heavily inlaid with the precio metals.

Ancient Infant Baptism.

n Paul Henri Mallett's book, rthern Antiquities, volume I.," ges 335-6; some curious facts given about the baptism of ants among several races of ple who had no knowledge of rist, or of his teaching, though er his personal advent into world. These facts are very ious, and we give them to our ders in order to show that so n as circumcision ceased, bap- came into practice, even ong heathen nations. We the quotations, as we find in The Outlook, a monthly lication:

fant Baptism in the North of Europe.

It is no less remarkable that nd of infant baptism was prac- d in the North; long before first dawning of Christianity reached these parts. Snorro rleson, in his Chronicles, aking of Norwegian noble- , who lived in the reign of rold Harfrage, relates that he ared water on the head of a -born child, and called him em, from the name of his her. Harold himself had been tized in the same manner; and noted of King Olave Tryg- on, that his mother Astride him thus baptized and named soon as he was born. The onians observed the same mony, which also prevailed ong the Germans. It is liable that all these people ht intend by such a right reserve their children from sorceries and evil charms h wicked spirits might em- against them at the instant their birth. Several nations Asia and America have attrib- such a power to ablutions of kind.—Nor were the Romans out such a custom, though did not confine it wholly to -born infants."

Baptism among the Banians.

The Banians were the ancient es of India. A form of bap- was practiced among them onnection with the naming of dren soon after their birth. lower class were simply hed and consecrated by a of prayer. Children of the her castes were washed, and forehead was anointed with intment and a pen was then aced against the forehead, act being accompanied by the owing prayer: 'That God ld write good things in front the child.' To this prayer assembled company re- nded with an equivalent en.' The high caste chil- n were further consecrated; priest saying a prayer as fol- s. 'Oh, Lord, we present ther this child, born of a tribe, anointed with oil cleansed with water.' The mony closed with the prayer the child 'might be a right- observer of the rites of the lanias.'"

Baptism among the Parsees.

The ancient Parsees, fire- shipers of India, practiced nt baptism as follows: Soon r its birth the child is taken temple, and clear water is red upon it from the bark of holme tree, which is 'held red, and which they say casts shadow. This 'pouring' is ompanied with the prayer that will 'cleanse the child from uncleanness of his father and pollution of his mother. child is named at the same e."—Central Methodist.

"Nearer, My God, to Thee."

A lady who was wounded in Chatsworth disaster was in rear car with her husband en the accident occurred. A rt time after they left Peoria arty of six young people en- ed, and in order that they ight have seats together, the y and her husband removed the far end of the car. Their rtesy saved their lives, for young man and his bride, o took the places so kindly en up, were both instantly led a few hours later. The y says that she thinks the ng people belonged to a upe of concert singers, and re now off for recreation and t. They were all very merry, l sang and laughed and told ries—anticipating the pleas- s of the journey—until late the night. Nearly everyone in car, except the joyful party, s quiet, when some one re- sted the young bride to sing weet Hour of Prayer." At t there was a tremor in the eet voice, but it grew stronger she proceeded. When

"In seasons of distress and grief
My soul has often found relief,"

ng out clear and firm, other ices instinctively joined in the familiar song. People awak- ened out of their sleep, sat upright, or leaned forward to catch the plaintive words that trembled upon the poor, young lips.

As the train sped on in the darkness, far down the track the gleam of the death-dealing fire appeared, but the voices that swelled forth in a glad burst of song:

"Yet in my dreams I'd be
Nearer, my God, to thee,"

faltered not at the danger into which the train, laden with its precious freight of human souls, was unconsciously plunging.

Faster sped the chariot of death down the grade, and sweeter, more triumphant, welled the song:

"There let the way appear,
Steps unto heaven."

Ah! If the singers had only known it, the way was already in sight, and perhaps

"All that Thou sendest me,
In mercy given."

would have been more of a sigh than a song.

Then with only an inch of time between them and the life beyond—even when brave McClintock, steady at his post, was giving his last desperate wrench to the throttle of his engine that had never failed him before, the sweet singers sang their farewell earth-song, sang to their God, who, even in this dark hour, still kept the everlasting arms around, about and underneath them:

"Angels to beckon me,
Nearer, my God, to Thee."

As if in answer to the prayer they breathed, with the glad refrain still echoing through the air, the crash came, the lifework of each was finished,

"So by my woes to be,
Nearer, my God, to Thee."

was not ended on earth, for right into the very jaws of death rushed the screaming engines, and then, like a bolt of love, the cars crashed through each other, killing and crushing as the foot grinds the worm. It took but a moment to pile that heap of splintered timbers, and broken bones, and bleeding flesh, but death was there, just as certainly, surrounded by all that tends to make it terrible, and among the mangled corpses lay these six singers not in their dreams, but in reality, nearer their God than ever before.

Inquiry elicited the fact that these merry young people had a right to be joyful, for they were all servants of the blessed Master, and could have completed the song as they went down into the valley of death:

"Or if, on joyful wing
Cleaving the sky,
Sun, moon and stars forget,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to thee."

—Presbyterian Observer.

A Tremendous Sensation

would have been created one hundred years ago by the sight of one of our modern express trains whizzing along at the rate of sixty miles an hour. Just think how our grandfathers would have stared at such a spectacle! It takes a good deal to astonish people now-a-days, but some of the marvelous cures of consumption, wrought by Dr. Pierce's Golden Medical Discovery, have created widespread amazement. Consumption is at last acknowledged curable. The "Golden Medical Discovery" is the only known remedy for it. If taken at the right time—which, bear in mind, is not when the lungs are nearly gone—it will go right to the seat of the disease and accomplish its work as nothing else in the world can.

THE DAMNATION ARMY.—This organization is very complete. It has hundreds of thousands of recruiting officers and drill-rooms. Its officers stand behind the bar, well-fed, ruddy-nosed, portly, and self-possessed. The rank and file are in front of the bar in every condition of destruction and dilapidation; from the high-toned swell, the proud aristocrat, the inheritor of millions, and the rising politician, down to the little boy, the wan-faced girl, and the seedy-looking tatterdemalions, poverty-stricken, wretched, helpless, noisy, criminal, degraded, disensed and insane. It gathers its recruits young, bright, intelligent, gay, witty and brilliant; and it turns out its veterans bold, brazen, degraded, debauched, disensed, ruined and lost. It marches its solid columns down the dark gorges of intemperance and crime until they stream over the precipices of perdition and melt into the blackness of darkness forever! The damnation army brings its recruits from the homes of joy and peace and love; it sends its veterans away into sorrow, misery and destruction, from which they never return.—Christian Arm.

Civilization Saving the Heathen.

The Church Missionary Intelligencer shows how the British government and the East India Company were shamed out of their base patronage to Indian idolatry. Sir Peregrine Maitland accepted from the East India Company the office of commander-in-chief of the Madras Army, and a seat in the Council, an office worth $50,000 a year, only on the condition that he should not be required to have any official connection with the idolatry of the country. He knew how the company had catered to the heathen ceremonies of India, even making large grants for their support. A few days after his arrival in Madras he received from the company's office in London a document sanctioning the appointment and payment of dancing girls in a certain Hindoo temple, to which he was expected to affix his signature. He resolved to throw up his lucrative appointment and return to England, rather than put his hand to any such scheme. The company declined to excuse Sir Peregrine, and, although comparatively poor, he sacrificed his $50,000 and returned to England. The annual festival of the goddess Yayagathal, the protectress of a part of Madras, was approaching; and the annual ceremony of marrying the East India Company to the image of this goddess was to be performed with great pomp. The goddess was borne in procession around the "black town," and then brought to government headquarters; a high official of the company came out, with a handsome Cashmere shawl as a bridal present to the idol, and an ornament to be put around the bride's neck, the latter being used in native marriages in place of a ring, while repeating the words, "With this I thee wed," etc. The East India Company and the idol Yayagathal were thus pronounced husband and wife. Two missionaries in Madras united to caricature the scene. One wrote a minute description, the other, with graphic pencil, made a telling sketch of the nuptial scene. These were sent home. Bishop Blomfield carried them to the House of Lords, held them up to view, and declared that if the connection between the East India Company and the idol system of India was not abolished, he would send the letter and the cartoon broadcast throughout the land. This was sufficient. The absurdity and degradation were potent. Probably a petition signed by all the missionaries in India would scarcely have been so effective.—The Church.

A Noble Knighthood.

The *overtaxed brain* is liable to give way in the very hour of professional success. Long years of sturdy intellectual labor are thus nullified by the breaking down of the only source of capital which the minister, physician, lawyer, journalist or active merchant relies on for his future triumphs. The *Rev. E. D. Curtis*, of Saugatuck, Michigan, was suffering from overwork during the summer of 1885. He secured a Home Treatment of The Compound Oxygen supplied by Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa., used it, enjoyed it, and wrote on September 11th: "I have used the treatment with good effects. It comes far nearer a specific for my case than any medicines I ever took." Dozens of similar letters might be printed.

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The rays of the sun may be so concentrated by an ice-lens as to kindle a fire without melting the lens. So God sometimes uses men to kindle the hearts of their fellows, while their own remain cold as marble.

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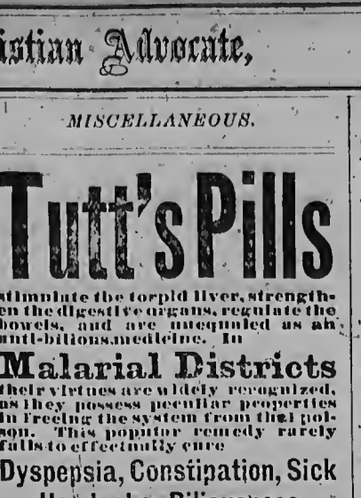

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Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Attalla	8:00 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	3:50 p. m.
Lve. Tuscaloosa	12:48 a. m.	5:15 p. m.
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No. 5.....10:00 am	No. 6.....3:15 pm

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No. 3 Cin. Ex...7:10 am	No. 4 Fast Line.8:05 am
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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, MARCH 29, 1888.

Briefs.

What Wesley said when dying we may say with equal fervor when our children and dearest friends leave us. "The best of all is, God is with us." They were prized in proportion as they realized in themselves and embodied the divine life: but when they all escape from our embraces, we still have God.

The grandest event in a Christian man's history ever witnessed by human eyes occurs when he surrenders his body. The soul moves towards God for the expected "crown of life." We ought to celebrate a Christian's death as the most joyous and triumphant episode in their temporal career, and exult while we tremble and rejoice amidst our tears.

The only plane upon which we can perfect the love of God is that of humanity. To cultivate charity is at once the greatest pleasure and greatest profit within our reach. It is truly wonderful that the choicest gift of God to us is left for its completion to our choice and the exercise of our human affections; and yet it is true. If we love one another, God dwelleth in us and his love is perfected in us.

Our loved ones disappear even while we look upon them. That they have gone seems like an illusion, and we reach for the clasp of a hand that is withdrawn, and listen for a voice that is still. But the illusion is God's statement of their immortality. The heart's prophecy of the spirit world is more authoritative to us than would be the trembling of Sinai or the hoarse voices of its thunder.

Death has the power of transfiguring to us our departed. The weakness and sharp edges of their character—their blemishes and deficiencies—are walled in with their coffins, and only what is bright and tender and sweet haunt our recollections when a month is gone. The best of all, our dead never leaves the hearth or heart. In the ecstacy of this sweet experience the child of God never sees the death of his loved ones.

Commercial honesty is but a shadow of the spiritual grace which concedes to every man his due. Charity, so far from robbing our neighbor, "seeketh not her own." *Meum* and *tuum* are defined with a clearness that defies the poor expression of written language, and transcends the gentility and magnanimity of all written rules. "In honor preferring one another," grace applies to our brother's honor, success and happiness as well as to his rights and commercial dues.

Sam Small says:

Henry George—he's discovered how to cure poverty. But I haven't seen any fellow cured yet. Over in Baltimore I stood on the steps of a hotel and saw 18,000 workingmen on Labor Day marching through the streets—many of them in worn-out shoes and tattered clothes; and the whole concern was marshaled by liquor dealers riding on horses which the liquor dealers owned—and which the fellows on foot had bought. In Chicago I saw another marching body of 18,000 workingmen, carrying a banner inscribed: "Our children cry for bread!" and they marched straight to a picnic-ground and drank 1,400 kegs of beer.

The Editor Abroad.

NATURE'S PHARMACY.

The wise man's observation—that there is "nothing new under the sun"—is, perhaps, truer to-day than it was twenty-five hundred years ago. One of the best-known facts of to-day is, that the ancients had, what we call, sanitariums. These were springs in sequestered valleys, consecrated to Asclepias, or Esculapius, the patron deity of the physicians and of the sick. One of these was situated at Epidaurus, the place where Asclepias was killed by a thunder-bolt from Jove, because he had found out how not only to cure the sick, but to raise the dead. Here was raised a shrine to the god of healing. A great hospital was built for the accommodation of invalids. A temple for worship, built of most beautiful marble and lavishly adorned, was reared. There was also an art gallery and a theater, with seats made of blocks of white marble, and a race-course and halls for games and musical exercises—the "whole constituting one of the most beautiful group of buildings in Greece, where invalids gathered and wealth and fashion thronged, as at a modern watering-place." The treatment of disease was very much the same as that practiced at such places to-day: "The patient must drink the sacred water, bathe in it, restrict his diet to such things, take such exercise, do anything and everything the priest-doctor might direct." Verily, the better acquainted we become with antiquity, the more wonderfully like the present does it appear! Human history seems, like the seasons, to "go round in a circle;" and we tire of the old, and say, with a sigh: "There is nothing new under the sun."

There is this, however, as a sort of offset: If there is "nothing new," most things are just as strange and wonderful as when the world itself was new. Of the wonderful and strange things which I have met up with this Sour Lake is as wonderful and strange as any. If there ever was, either in ancient times or in modern days, a natural sanitarium, it is found here. Nature seems to have a pharmacy down below here, where she compounds and mixes medicinal minerals with a skill which far excels that of the most expert pharmaceutist of our medical schools.

Sour Lake is situated in the lower corner of Hardin county, on the northern edge of a prairie which stretches, with but little interruption, down to the Gulf of Mexico, thirty miles away. It is about nine miles from the Southern Pacific railroad, and about 300 miles from New Orleans. I suppose the whole lake does not measure more than three acres in area. On the south and west is a small plateau covered with magnificent oaks, whose huge branches fling their banners of gray moss to every passing breeze. The north and east stretch away in a marshy forest, where there are innumerable shrines consecrated to crawfish and bull-frogs, and where musquitoes sway the scepter of undisputed dominion. The lake is appropriately named, for the water in it is decidedly acid to the taste, and the bubbles, constantly arising all over its surface, indicate tremendous gas-works somewhere below. There are six wells, or springs, and five pools around the edge of the lake, and three wells about a hundred yards away, near the hotel. Now, the wonder is, that no two of these contain the same water, and the water in the lake is different from the rest! Some of these wells are in a few feet of each other; others are quite distant. Besides these wells of mineral waters, there are "tar-holes," where the genuine tar oozes out of the earth; and some of these "holes" are found in the lake itself. Besides this, near the lake a tube has been sunk, and a very superior quality of oil has been found. So "tar and grease" are pretty close together here. Besides this, the natural gas, which arises all about this lake, is found to be such as will burn with a beautiful flame. Having seen it burn, I think an enterprising man at the head of affairs here would soon have this whole place lighted with gas. These waters have been analyzed by experienced chemists and classed into five general groups: sulphur, alum, iron, magnesia and carbonated waters. The water of the lake contains alum, iron, lime, magnesia, potassium and sulphur. The medicinal properties of the waters are tonic, cathartic, alterative, diuretic, etc. Prof. Mallet, of the University of Virginia, has said this:

"The assemblage, at Sour Lake, of acid, saline and sulphurous waters, earth charged with acid and saline ingredients, deposited sulphur, mineral tar and natural combustible gas, is well worthy of the attention, both from the scientific standpoint, in view of the special geological conditions here encountered, and in connection with the medicinal application of most of the materials in question for the relief of various ailments. The locality, considered as a sanitarium, appears to have many incidental advantages, especially a mild climate, pleasant and of good repute on the score of general healthfulness for residence, both in summer and winter."

One of the chief remedial agents here is the acid earth or mud taken from the bottom of these bath-pools. It is applied by smearing it over the whole surface of the body, permitting it to dry, and then washing it off in the acid or sulphur waters. As a man is made out of dirt, the cures effected by this process may be said to be done on the strictly homeopathic principle—*similia similibus curantur*. The number of diseases which this mud and these waters are said to cure would make the most persistent patent-medicine advertiser hang his head in sorrow and disappointment. A *partial* list would astonish the readers of the ADVOCATE, though they are somewhat familiar with such advertisements. The special diseases, for the cure of which this place has gained notoriety, are eczema and rheumatic troubles. And, yet, I have seen several cases of rheumatism limping around here as if there was not a cure within a thousand miles! I understand that contradiction. It is perfectly philosophical, and no one understands the principle which underlies it better than the regular physician. It is a principle that obtains in nearly every department of life. In one place it is stated in this way: "A prophet hath no honor in his own country." In another place it reads this way: "Go away from home to hear the news about home." It is simply resolved into this: "Things at a distance are better than things at home." The doctors understand it well; and so, when their skill is baffled and their remedies fail, the invariable prescription is, "Take a trip;" and it generally proves to be the best remedy. I have seen it illustrated since I have been here. Two of the rheumatic sufferers of this place, instead of smearing themselves with this mud and plunging daily in these sulphur waters for healing, went twenty miles to consult a faith-doctor, and returned, each having a cotton string tied around the afflicted limb! One of these was good enough to tell the doctor of my case, and the kind old man sent me a cotton string with three curious-looking knots in it, which, with a feeling of awful solemnity, I tied around my waist. I am to wear it until it wears out, and then I am to burn it, and then the disease will be gone. I have already found myself busy trying to work out the problem: How long will a cotton string last around a man's body? Having already suffered twelve months, it is an interesting question to me, at least. The reader well knows that most men and women grow superstitious about remedies and cures after disease has preyed upon them for months. I knew of a grave judge who carried an Irish potato in his pocket for the very disease with which I am afflicted. I knew a doctor of divinity, who afterwards became a Bishop, who carried a buck-eye in his pocket as a remedy for disease. Many other cases of like kind justify my wearing the faith-doctor's cotton string.

It may be of interest to some of the readers of the ADVOCATE to know that these waters and this mud are said to be a sure cure for "inebriety and all diseases resulting from alcoholic stimulants." They say here that a universal poultice of this acid mud will suck the last drop of whisky out of the oldest toper in the land. Having such an efficacious remedy for whisky-sinks so convenient, may help to explain why Texas went against prohibition at the last election.

Who discovered these wonderful waters? The Indians, of course. Are we not indebted to them for the *whole land and all it contains?* And have we not shown the magnitude of our gratitude by appropriating everything they had and driving them westward as the *avant couriers* of the "Star of Empire"? And when we get them on the Pacific slope, wont we drive the last one of them into the welcome embrace of that peaceful ocean, and sit down on the golden sands and listen gratefully to their death-song as it mingles its weird and plaintive melody with the musical murmurs of that great sea? Of course, we will.

C. W. C.

SOUR LAKE, TEXAS.

Romish Thrift.

Whatever may be the confidence of the papal church in the future life, she has unbounded faith in the life that now is; and no miser, raking amid filth for lucre, or politician, selling his constituency and justice for promotion, ever exhibited a more intense devotion to the main chance. What Edwin Booth said of the theater may, with cumulative force, be applied to the Roman Church: It is essentially a "shop for gain." If it has an idea beyond this, it is so far beyond as to be out of sight, even to the eye of faith. Without arraigning the mercenary character of its spiritual offices or characterizing its simoniacal priesthood in the technical language of the same gentleman as "hucksters of immoral gimcracks," the revelations in current politics occur with sufficient frequency to establish its thoroughly sordid policy and character.

It is beginning to be manifest that the charities so extensively and obtrusively inaugurated by them are only dexterous investments that pay several hundreds per cent. profit. They do not hesitate to claim support for them from the whole public by direct subscription, and from the bakers, butchers and merchants in material, and a third time from the government. Mr. McGlynn, who has obtained some notoriety in his associations with Henry George, the socialist, declared recently that when Tweed was fleecing New York, the city courts were sentencing child-waifs to certain Catholic houses of refuge, and that the city paid for their support; and *often for supposititious services*. What these *supposititious services* were has recently been made manifest by a trial in Chicago. Cook county is now sueing for the recovery of money paid to a so-called Chicago Industrial School for like services—an industrial school without a house, and which leased out the support and instruction of the waifs committed to its care.

In the State of New York, Protestants, besides having to contribute to charitable institutions, a majority of whose inmates were Catholics, have been artfully inveigled by State legislation into support of schools owned by the Roman Catholic Church. The average annual amount contributed to the foundling asylum of the Sisters of Charity was $235,971, and for twelve years, $2,831,653. The aggregate amounts contributed by the City and State of New York in twelve years to Catholic schools was $13,475,673. When it is recollected that these schools are maintained at a nominal cost by unmarried men and women who have taken the vow of poverty, and that nominal cost more than met by occasional entertainments, subscriptions and constant fees, we can readily understand the ease with which the whole blocks of brick buildings and gorgeous cathedrals are reared.

Another precious piece of speculation going on with the United States Treasury at this time is the Indian school contract. It is openly declared that the government official whose business it is to let out these contracts is a papist, which will account for the fact that while the Catholic population of the country is only one-tenth of the whole population, the amount allowed to Catholic schools on the reservation is 55½ per cent. of the whole amount expended.

In one of the States a bill is now pending before the Legislature which allows the trustees of a certain Catholic institution to take all women and children who may be committed as vagrants or convicted of misdemeanor, and provides for their support at public expense. For many years the same scheme has been worked sedulously in this State. How much of public funds have gone into Catholic edifices, how much of public funds have carried out Catholic enterprises, how much have facilitated Catholic proselytism among children and the ignorant poor it would be difficult to say just now. Nevertheless it will be said.

They, no doubt, regard this as a neat little piece of speculation. They certainly ought to have credit for pooling all the necessities of an immortal being and giving them in the wondrous facilities of their organization a market value. The only differences between the hierarchy and bucket-shop can be found in the nearness of their "futures" and the value of their wares—certainly not in the quality of their consciences or the fierceness of their greed.

The mystery of the magnificent growth of Romish architecture has at last been solved; and not by the unearthly and saintly benevolences of its devotees either. The discovery of this mysterious wealth reveals other things. It accounts for the numerical growth of the Catholic population, when the ample treasury of city and State has been laid under contribution to teach Catholicism to its unfortunate youth, and to exaggerate with unsuspicious minds the benevolent sympathies of a really avaricious hierarchy. It accounts for the power of the desperate and unprincipled politicians who have succeeded so long in holding office and advancing the most nefarious legislation, that in return for the patronage of papal charities and schools they have received the patronage of the papal vote.

There is no question but that the whole machinery of American Romanism has been contrived in the same way; and its schools and asylums, and hospitals and reformatories and cemeteries, its doctrine of penance and its priestly fee system, are organized and worked for the money that is in sight. It seizes upon the child as soon as it is born, and demands a fee for its baptism; then follows another for its education. If orphaned there comes a happy occasion for instituting a three-fold subscription; if vicious, it is but another plea for collecting money; if sick or dying, of course, more money is needed; another charge is made for its interment, and for the lifetime of parents or friends, its confinement in purgatory is an excuse for getting more money.

It is full time we were awake to the rapacity of the Romish Church, and to the spoliation of Protestantism that has been going on for nearly a century. If we submit to it any longer, we deserve to be priest-ridden, and to be made, like blind Samson shorn of his locks, to grind the corn of the Philistines. However, Samson's locks are growing.

Notes.

The need of our cities is increased church accommodation for *the poor*. The splendor of the grand edifices is a just expression of the piety of the prosperous and serves a noble educative purpose; but the splendid and luxurious style of the worshiper repels the poor who can never hope to share it, and who are constantly reminded of their helplessness. They feel that the church is not the place for material contrasts, and only a fervid religion will induce them to submit to it.

This sentence from Washington Irving is said to be one of the most beautiful in the English language: "As the vine, which has long twined its graceful foliage about the oak, and been lifted by it into the sunshine, will, when the hardy plant is rifted by the thunder-bolt, cling around it with its caressing tendrils, and bind up its shattered boughs; so it is beautifully ordained by Providence, that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting his drooping head, and binding up his broken heart."

Our church in St. Louis has recently completed two handsome brick houses of worship. The first was on Olive Avenue, costing $70,000. Of this amount $50,000 was contributed by three persons and two-thirds of this amount by one man. The entire subscription list did not include more than thirty persons. The other edifice was Lafayette Park, costing $12,500, which represents a subscription list of four hundred contributors whose gifts range from twenty-five cents to fifteen thousand dollars. Of the two places we greatly prefer the latter, as it elicits from a larger constituency sympathy, zeal and faith. Money thus contributed provides for the enterprise the qualities which guarantee a large spiritual success.

The Congregationalists in this country are annoyed by the progressive tendencies at Andover, and the orthodox Baptists, led by Mr. Spurgeon, in England, are going through a like experience with an advanced theology that interpolates between the grave and the final judgment a second probation. Is it simply a coincidence that so large a proportion of the "second probationists" once subscribed to the Westminster confession of faith. The Andover School are coquetting with Universalism, and Universalists are explaining the decadence of their churches by the greater liberality and fraternity of the Congregationalists.

The certain result of the success of the temperance reform ought to enlist the energies and talents and supreme efforts of every man, woman and child in the land. What does that success mean? It means, among other great blessings, alms-houses torn down, jails unoccupied, and State prisons standing as "the monuments of the crimes of an age gone by." Among the greatest of its great blessings is this: The parent will then be able to say, "My noble boy will not be a drunkard." "The temperance reform lifts the veil of years and discloses to parents of this generation their children and children's children freed from all the woes and curses of drunkenness, the smile of gratitude upon their countenances and the language of benediction upon their lips." The best heritage we can leave our children is a country freed from the saloon. Therefore, let all parents work and pray to accomplish this end.

Personals.

Rev. Phillips Brooks, the great Episcopal preacher of Boston, is nearly six feet six inches high.

Rev. S. H. Werlein, the pastor of Lafayette Park Church, arrived safely in St. Louis last week, made a pleasant talk at the preachers' meeting, and referred to New Orleans Methodism as being small, but alive.

In a reminiscental letter to the Richmond Advocate from Bishop McTyeire, is the following pathetic paragragh:

"The solemn procession is thinning at the front. I see it. The pace is quickening. I feel it. 'My company before is gone.' More and more I thank God for casting my lot with Methodist preachers, and making their work my work, and their hope my hope."

Our dear old brother, Capt. R. L. Robertson, was in the office last week, looking as well as usual of late. He passed the ninetieth milestone on the road of life on the seventeenth inst. May the good Lord spare him to us a long time yet!

Dr. John Hannon, of Centenary, came to Oakland on Monday and remained until Saturday. He is a man of faith, original ideas and methods, and did excellent work. Our people were much pleased, and profited by his work.—Pacific Methodist.

Mr. Vanderbilt recently engaged a Parisian cook at a salary of $10,000 a year. Oxford University, England, is seeking a professor for the chair of political economy. The remuneration is $2,040 a year.

Dr. C. G. Andrews, in a letter to the Arkansas Methodist, rejoices over the stand taken by the Mississippi Masons against admitting saloon keepers into the Masonic bodies.

Chauncey M. Depew has been troubled with great pain in his head of late. A lady in Chicago asked him, when he was in that city recently, if he ever did anything for it, and, being answered in the negative, she said: "You had ought to take some anecdotes."

Henry Bergh, who more than twenty-five years ago devoted his life to the protection of dumb brutes, died recently. God spared him long enough to realize his reward in the passage by thirty-nine States and Territories of laws to prevent cruelty to animals. He had no other reward but this, and the pleasure of seeing a public sentiment and conscience organized through his labors.

A letter from Farmin, Miss., is without signature and can not be published. Send on the name.

It is stated that Rev. Sam Jones will become a citizen of Kansas City, Mo.; removing from Cartersville, Ga., about May 1.

Rev. Anson West, at the instance of many friends, has concluded to write the History of Methodism in Alabama, and requests the brethren to furnish him with such material as they have.

Rev. George F. West, of Alabama Conference, has been forced to give up his work on account of throat trouble.

Governor Lowry's Veto.

On February 14, at request of the Woman's Christian Temperance Union of Mississippi, Hon. T. M. Kemp introduced into the Senate a bill providing for scientific instruction in the public schools on the effects of alcohol and narcotics upon the human system. Hon. S. M. Ross, the framer of the bill, wrote on the same day: "Our Scientific Instruction Bill came up for consideration about ten minutes ago. After a debate of about five minutes, it was passed. Only two members expressed any opposition, and *none* voted against it." On March 2 the bill came up in regular order in the House, valiantly championed by Hon. A. F. McGee, chairman of the Temperance Committee. After a heated contest, it was passed by a two-thirds' majority of the House. One week from that day, the day after adjournment of the Legislature, news of the governor's veto of the measure was made public. As the message, so far as is known, was unaccompanied by any reason, the Woman's Christian Temperance Union of Mississippi has sent a respectful letter to Governor Lowry, asking the wherefores of his disapproval. The answer is awaited with expectancy.

To the State House.

Our representatives under the heat of discussion, on going out catch cold, contract a cough, hoarseness and pain in the chest and throat follow. Taylor's Cherokee Remedy of Sweet Gum and Mullein cures coughs, colds and consumption.

An Address at the Carrollton Avenue Church.

This church is finely located both in view of the present and the future needs of New Orleans Methodism. It is one of the most tasteful structures in the city. It supplied a long-felt want in Carrollton. The ground on which it stands was secured by the Rev. B. Carradine, while pastor of St. Charles Avenue Church; and the house was planned and built by the Rev. C. Keener, while presiding elder of the Opelousas district. After giving liberally, the congregation finds itself still in debt for the house, which it is making a laudable effort to liquidate. And it respectfully asks the friends of our church to aid it again, as heretofore.

On next Sabbath afternoon the Rev. B. Carradine, at the request of the trustees, will deliver, at four o'clock, an address, on "Methodist Preachers," and the ladies of the church will also aid to make the occasion worthy of its noble purpose by singing, as they can sing, both hymns and sacred songs. We heartily endorse this programme, and we are satisfied that whoever will attend will go away fully repaid for any money or time expended.

The pastors of our several churches will please aid by giving out this notice of this address, and help, as by and by they may wish to be helped.

Take the green car on Baronne street; get out at Carrollton avenue.

Columbus District Conference.

Mr. Editor: I take this method of asking the preachers of the Columbus district to please send the names and number of delegates who are going to attend our District Conference, to be held in Ackerman, Miss., May 10-13, inclusive. We want them all to come. Brethren, please pray for a gracious revival of religion. The editor and the preachers' wives have a special invitation.

Yours fraternally,

W. T. BARNETT.

CHESTER, Miss., March 19, 1888.

Seashore Camp Ground.

The Board of Trustees of the Seashore Camp Ground will meet on the ground, Thursday, April 12, at 8:30 A. M.

HUGH JAMIESON, JR., Secretary.

W. J. HEARD, Pres. *pro tem.*

Notice.

The New Orleans District Conference will meet on Thursday, April 5, 1888, at ten o'clock, at Louisiana Avenue Church. Delegates from abroad will please report at 112 Camp street.

Items of Interest.

The Methodist Episcopal Chinese Church in San Francisco raised $30 for the City Church Extension Society. They were asked for only $25. No more liberal collection was taken in the city.

A bill prohibiting the sale of cigars or cigarettes to children under sixteen years of age, and making a violation of the law a misdemeanor, has been introduced into the Legislature of New York.

A railroad is projected from St. Paul, Minn., to Pekin, China, and Irkutsk, in Russia. At this end connection is to be made with the Aberdeen, Bismarck and Northwestern railroad and the Canada Pacific, which will put you at Victoria, B. C.; thence a road 1,400 miles long will be built to Behrings Strait, a body of water only 35 miles wide, dotted with islands and only 120 to 150 feet deep. On the opposite side the road is to strike East Cape and proceed to Pekin. The time to reach Russia will not take over ten days at first, and when in good running order not over a week. Whew! Nevertheless, twenty-five years ago it was thought as impracticable to cross this continent.

In the last thirty-eight years there has been an increase of nine bishops, 1,488 priests, 750 religious houses and 707 churches of the Romish faith in England and Wales. In 1853 in the United Kingdom the Roman Catholics were one-third, but now they are only one-seventh of the population.

Bro. J. G. Grant, of Carondelet Street Church, in this city, has generously offered a Pulpit Bible to any congregation in Louisiana that builds during the present year a new church.

For every day of 1887, Sundays included, there were published in England two novels. The whole number was 762.

The total of new books published in Great Britain last year was 4,110, and of new editions 1,276, an excess of 500 on the year previous.

The Congregationalists in the United States have 4,327 churches, 4,050 ministers, and 440,326 members.

During the past quadrennium the Methodist Episcopal Church has raised for missions the sum of $3,504,878.

Mrs. Wanamaker, wife of the merchant prince of Philadelphia, has, at the cost of $40,000, added to the Presbyterian hospital of that city a ward for the care and treatment of children suffering from disease or accident.

Last year 85,000 English and 119,000 American books were imported into Japan.

More than $10,000,000 worth of oysters have been shipped from Maryland beds alone this season.

Electricity in its various forms of application is said to give employment to 5,000,000 people.

A new joss house has been opened in the Chinese quarter, San Francisco. It contains images of the supreme god, the god of wealth, the god of agriculture, the god of medicine and the god of war.

The report of the superintendent of the Niagara Reservation shows that during the excursion season 2,741 cars arrived, carrying 166,280 excursionists.

In Dresden, Germany, piano-playing in a private house is forbidden after 10:30 P. M.

To turn gray hair to its natural color and beauty, use Hall's Vegetable Sicilian Hair Renewer, the best and most reliable preparation science has given us.

Books and Periodicals.

FIFTY YEARS IN THE CHURCH OF ROME. By Father Chiniquy, the apostle of temperance in Canada, author of "The Priest, the Woman and the Confessional," "Papal Idolatry," "Rome and Education."

This is the ninth edition, and, doubtless, but the beginning of a sale to become popular in all Catholic communities of our country. The occasional turpitude of priests is not a matter for unmeasured reproach, excepting as it is the product of a defective system; but that which is habitual and grows inevitably from the organization, and that organic putrescence in forms of graded repulsiveness which belong to Roman Catholicism, ought to be exposed and condemned. The author of this book has seen the inside of Romanism, with the eyes of a devout thinker, and he reveals his observations without fear. Rome has grown to be so insolent that her mask must be torn off, and this book undertakes the work.

—The Eclectic Magazine of Foreign Literature, for March, keeps up its old-time tone of broad and dignified criticism. Among its articles are: American Statesmen, by Goldwin Smith; Norman Lockyer's Meteorite Theory, by S. Lang; Dethroning Tennyson, by Algernon Charles Swinburne; The Value of the Individual, by Vernon Lee; The Story of the Assassination of Alexander II., by J. E. Muldock; Evolution—The Workless, the Worthless, and the Thriftless; Science and the Bishops; Lost Instincts and Rare Faculties; Shelley, etc. Published by E. R. Pelton, 25 Broad street, New York.

—The Pulpit Treasury, for March, has a portrait of Alfred H. Moment. The usual interest attaches to the three leading sermons, while an unusual one fastens upon us the sermon of Walter Abbott, on the Pleasure of Success, a caption which hardly reveals the divine theory of successful life in the "unfinished sufferings" of Christ. Published by E. B. Treat, 771 Broadway, New York.

The people of Louisiana themselves do not realize all its advantages, because they have not been able to compare it with other States; hence, the great need of presenting before the world the many attractions, the grand opportunities that Louisiana offers to all who wish a comfortable home. Strangers, who have their capital, their labor or their skill to invest, will do well to address the Southwestern La. Land Company, Crowley, La.

Half-Rate Excursions Southeast.

Half-rate excursions to Birmingham, Chattanooga, Atlanta, Gadsden, Tuskaloosa, Macon, Savannah, and other principal points in the Southeast, will be run from New Orleans and Shreveport, via Queen and Crescent Route, on March 13 and 27, April 10 and 24. Tickets will be good for 30 days, with the privilege of stopping over on the outward journey. The Queen & Crescent is the quickest and most direct route between the Southeast and Southwest, and tickets should so read. J. D. Grant, Passenger Agent, 611 Elm street, Dallas, Texas, will gladly furnish all particulars.

Scott's Catalogue of Flowers.

The annual catalogue of Robert Scott & Son, Philadelphia, Pa., for 1888, contains the most complete assortment of roses, as well as many other specialties in flowers, it is profusely illustrated with engravings and colored plates of the latest novelties, and is sent free to any reader of this paper upon application.

NEW ADVERTISEMENT.

OUR PERIODICALS

Christian Advocate.

General Organ of the M. E. Church, South, published weekly at Nashville, Tenn.

O. P. Fitzgerald, D. D., Editor.
Rev. W. A. Candler, Ass't Editor

Twenty pages every week. The largest circulation of any paper in the South. Sound, lively, progressive, PURE. *No word which can not be read aloud in the family or in polite society admitted in any advertisement.* A paper for the old, the young, everybody!

Subscription Rates: One year, $2; six months, $1; three months, 50c. To preachers, of all denominations, half price.

Our Agents: To agents acting for the *Advocate* we offer a premium of 25 per cent. on new subscribers, and 12½ per cent. on renewals, *provided cash in all cases accompanies the order; otherwise we can allow only 10 per cent. commission.* No discount is given on preachers' rates. All traveling preachers in good standing of the Methodist Episcopal Church, South, are authorized to act as agents. Agents can deduct their commission and send us the NET AMOUNT of the subscription.

Southern Methodist Review,

—EDITED BY—

Rev. W. P. HARRISON, D. D.,

Is published BI-monthly, or six times a year. Price, $2 per annum. This is cheaper than any similar publication issued in America or Europe. The erudition of the Editor is so well known that no commendation of his skill and ability is necessary. The mechanical execution is not excelled by any publication of its kind. It is specially designed to meet the wants of the THINKING CLASS, both of the clergy and laymen.

No preacher who desires to be progressive can afford to be without the REVIEW.

WE SOLICIT YOUR SUBSCRIPTION.

OUR S. S. PERIODICALS,

—EDITED BY—

Rev. W. G. E. CUNNINGHAM, D. D.

Our Sunday-school periodicals should be used in all our schools.

They are authorized by the General Conference; prepared by our Editor; published by our House for the especial use and benefit of our people.

They are adapted to our wants, and should not be substituted by any other.

Preachers, Sunday-school officers, and all others interested in the furtherance of Southern Methodism, SEE TO IT that no undenominational or impure literature is used in our schools!

In matter and style it is equal to the best, and is cheaper than any other of equal grade.

All the moral and religious reasons that call for Methodist preachers, in Methodist pulpits, call for Methodist literature, in Methodist schools. Write for specimen copies.

The Sunday-School Magazine. A fifty-page monthly of acknowledged excellence, for the use of officers, teachers, and older scholars. With full expositions of the International Lesson Text; every number contains valuable hints as to the facts, principles, objects, methods and capabilities of Sunday-school work. No publication of equal merit is furnished at a less price. Think of it—336 pages yearly, postage paid, for the small sum of 50 cents.

The Senior Quarterly. A thirty-six page pamphlet devoted to lesson helps for scholars in advanced classes. Its value is enhanced by the introduction of appropriate forms for opening and closing exercises, hymns and tunes, maps, dictionary of proper names, etc.

Single subscription, in separate wrapper, per annum.....25c.
Five or more, to one address, per annum, each 15c.
Five or more, to one address, per quarter, each 4c.

The Intermediate Quarterly. Similar to the above, but with such necessary changes as adapt it to the wants of scholars in the main school. It is marvelously cheap.

Five or more, to one address, per annum, each 7½c.
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The Illustrated Lesson Paper is a four-page weekly, designed for younger scholars who have outgrown the infant class, but who retain their fondness for pictures and simple stories. 208 pages a year.

Five or more, to one address, per annum, each 10c.
Single subscription, in separate wrapper.....20c.

Our Little People is a beautiful lesson sheet, four pages handsomely illustrated and printed on tinted paper; for primary or infant scholars. Each number contains, besides the lesson, a page or more of "baby-land" talk.

Five or more, to one address, per annum, each 6c.
Single subscription, in separate wrapper.....10c.

THE SUNDAY-SCHOOL VISITOR.

An excellent paper for the Sunday-school or the fireside, beautifully illustrated, published in three editions.

Weekly—Four papers each month.
Semi-monthly—Two papers each month.
Monthly—One paper each month.

Weekly—Ten or more to one address, each..50c.
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How to Remit: Send by Postoffice Money-order, Bank check, Express, or Registered letter. Money sent in other ways will be at the risk of the person sending it.

Do not order from the Editors, but send all business communications to

J. D. BARBEE, Agent,
Nashville, Tenn.

From Japan.

Mr. Editor: I feel truly thankful to say the Lord is with us, and the good is still going on in the hearts of many around us.

Only a few days since I learned that some of our native Christians and probationers were meeting up in the mountain by daylight, or before, to unite with each other in earnest prayer for an outpouring of the Spirit of God, and that they might soon have a church in which to worship. They had been meeting there already thirty days before I knew anything of it. I was astonished to hear it. Surely such a people deserve a church. I asked one brother if he did not find it very cold. "Yes," he said, "it was very cold at first, but we soon got used to it." Sometimes they had to sing their hymns by lantern light. I am sure it must have been cold, for we have had ice almost every day since January 1. They (the native Christians of our church) feel deeply the need of a church. Other denominations all have their churches, but we have none. I feel sure the Lord will answer the prayers which have been offered, and before the close of this year we will have a church.

I received a letter from Bro. Usaki, one of our young men studying for the ministry. He has license to exhort. He says:

My Dear Doctor: I am very well since I left you, and happy to say that I met my parents at Zawota village, one "ri" (two and a half miles) or more from Kobe. My father is teaching school. When I talked about Christianity, they were deeply interested in it, and want to become Christians. After my speech, they asked me? "What shall we do to be Christians? And where shall we go to hear Christianity?" Then I felt happiness in my heart, and I taught them: "You need repentance first, and if you like to hear about Christ, I shall introduce you to our Methodist Episcopal Church, South, at Kobe, which is not so far from your place." All of them, then, were very willing to go to the church once a week.

Doctor, you please talk about true religion, and encourage them when you see them. I am very thankful, with tears. God has answered my poor daily prayers, and led my old and ignorant parents to be converted.

Yours truly,

K. USAKI.

Mr. Editor, I am thankful for such a letter. It stirs my soul to the very depths, and I feel sure the Lord is with us. Pray for us, and ask all layers of Jesus to pray for us, and help us all they can in this blessed work.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Feb. 18, 1888.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him; and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Fond Wife: "The Smiths must be awfully poor, they never give anything to charities." He: "Well, but we don't either." Fond wife: "Oh, but it isn't because we haven't got plenty."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Mamma: "What can I do to induce you to go to bed?" Youngster: "You can let me sit up a little longer."

Business Notices.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

Cashmere Bouquet Perfume
THE RICHEST, MOST LASTING AND REFINED OF ALL HANDKERCHIEF PERFUMES
COLGATE & CO.
TOILET SOAPS & PERFUMERY.

POZZONI'S MEDICATED COMPLEXION POWDER.
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

POCKET KNIVES.

Poor Cutlery is worse than none. It spoils your temper. For fifty years past we have been selling the manufactures of JOSEPH ROGERS & SONS, Sheffield, England, and never have been disappointed in the quality.

Two-blade Knives at.....50 cents
Three-blade Knives at.....75 cents
Four-blade Knives at.....$1 00

TABLE CUTLERY, RAZORS and SCISSORS all at moderate prices.

A. B. GRISWOLD & CO.,
119 CANAL.
Send for a Catalogue.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	7,581 82
On marine risks	7,718 19
	$372,550 5
To add—Unearned premiums of 1886	70,812 60
Total premiums	$443,362 65
To add—Interest and profit and loss	30,850 74
Total income	$474,213 39
Deduct: Losses paid—	
On fire risks	$161,318 32
On river risks	5,514 10
On marine risks	1,357 30
Total losses paid	$171,590 02
Return premiums, cancellations and commissions	94,665 28
Reinsurances	30,215 50
Taxes and licenses	4,131 18
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	31,667 11
Total disbursements	$334,272 89
Surplus	$139,271 28

ASSETS
At their Market Values:

Cash on hand	$69,873 17
$25,000 United States 4 per cent. coupon bonds	31,038 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	20,239 98
One share N. O. Produce Exchange	135 00
One share N. O. Sugar Exchange	75 00
One Gold St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
189 premiums in course of collection	45,510 21
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$459,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,714 86
Dividends unpaid	1,189 05
Reserved for unexpired risks	83,897 75
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,509 02
Balance (exclusive of dividend of July, 1887)	12,373 45
	$439,684 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. DITTOS, Notary Public,
124 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

Music Books that are Always in Season.

One who can play or sing need never be lonely with such books as these in the house:

Classical Pianist & Piano Classics, each $1.00, are choice and fine collections of the best new pieces by eminent composers.

Young People's Classics, $1.00, contains much good and easy music.

Best editions of the Piano works of BEETHOVEN, MOZART, CHOPIN, SCHUMANN and MENDELSSOHN, for sale. Send for lists.

For players on VIOLIN, GUITAR, MANDOLIN, BANJO, and all REED and ORCHESTRAL INSTRUMENTS, good music and reliable instructors are provided. Also a large and good assortment of the instruments themselves, for sale at our Branch Store, under the Hotel.

J. C. Haynes & Co., 33 Court Street, Boston.

Please send for grand Pictorial Catalogue!

Good Vocal Music for Home Entertainment is in Song Classics, $1—50 high-class songs.
Good Old Songs we used to sing, $1—the favorite songs of a half century.
College Songs, 50 cts.—popular and easy.
Songs and Games for Little Ones, $2.
Any Book mailed for Retail Price.
Oliver Ditson & Co., Boston.
C. H. DITSON & CO., 867 Broadway, New York.

MISCELLANEOUS.

WONDERFUL SUCCESS.

ECONOMY IS WEALTH.

All the PATTERNS you wish to use during the year for nothing (a saving of from $3.00 to $4.00) by subscribing for

THE CHRISTIAN ADVOCATE

—AND—

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With Twelve Orders for Cut Paper Patterns of your own selection and of any size.

BOTH PUBLICATIONS, ONE YEAR

—FOR—

$3.25 (THREE TWENTY-FIVE).

DEMOREST'S THE BEST

Of all the Magazines.

CONTAINING STORIES, POEMS, AND OTHER LITERARY ATTRACTIONS, COMBINING ARTISTIC, SCIENTIFIC, AND HOUSEHOLD MATTERS.

Illustrated with Original Steel Engravings, Photogravures, Oil Pictures and fine Woodcuts, making it the Model Magazine of America.

Each Magazine contains a coupon order entitling the holder to the selection of any pattern illustrated in the fashion department, in that number, and in any of the sizes manufactured, making patterns during the year of the value of over three dollars.

"DEMOREST'S MONTHLY is justly entitled the World's Model Magazine. The Largest in Form, the Largest in Circulation, and the best TWO Dollar Family Magazine issued. 188 will be the Twenty-third year of its publication. It is continually improved and so extensively as to place it at the head of Family Periodicals. It contains 72 pages, large quarto, 8 x 11½ inches, elegantly printed and fully illustrated. Published by W. Jennings Demorest, New York,

AND BY SPECIAL AGREEMENT COMBINED WITH THE

Christian Advocate at $3.25 Per Year

A. Brousseau's Son,

23 and 25 CHARTRES ST.,

CHINA MATTING,

CARPETS,

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LACE CURTAINS,

WINDOW SHADES,

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AMMUNITION, POWDER, SHOT,
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BASKETS, HEMDORNS, BOTTLES,
LAMPS AND LANTERNS,
Axle Grease,

Blacking,	Blueing,
Cages and Cheese Safes,	Corks and Clocks,
Coffee and Grain Mills,	Cutlery and Saws,
Hammocks,	Ice Cream Freezers,
Oyster Tongs,	Paper and Rugs,
Scales,	Sieves,

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HARDWARE, STONEWARE,
BROOMS, WOODENWARE, BRUSHES,
TABLE GLASSWARE, STATIONERY, TINWARE,
ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods.*

J. C. MORRIS,

Nos. 40, 42 and 44 TCHOUPITOULAS STREET.

E. F. DYER, E. P. MACKIE, T. G. MACKIE,
MANAGERS.

MISCELLANEOUS.

Shoemaker—Is not this the 5th time I have half soled these boots?

Customer—Yes! Since I have used WOLFF'S ACME BLACKING my boots wear longer than before and are always bright and clean.

Wolff's ACME Blacking

Is the Blacking for Men, Women and Children.

The RICHEST BLACK POLISH.

Making Leather Waterproof and Durable.

No Brush. A Shine Lasts a Week.

Can be washed with water, same as Oil cloth.

The Finest Dressing for Harness.

Sold by Shoe Stores, Grocers, Druggists, and retailers generally.

WOLFF & RANDOLPH, PHILADELPHIA.

H. D. McCOWN,

—DEALER IN—

Men's, Youths' and Boys' Clothing, HATS, SHIRTS,

—AND—

FURNISHING GOODS,

Cor. Common and St. Charles Sts.,
NEW ORLEANS, LA.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. H. F. Biddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. CRACK, PRESIDENT.

PHILIP WERLEIN'S

GREAT PIANO HOUSE,

135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

WM. H. PIERSON.

STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

W. C. SHEPARD; 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$16	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

J. C. GRANT, Successor to FINLEY & GRANT, 50 and 52 Baronne St., New Orleans.

SCOTT'S FLOWERS

39 Years' Experience in **ROSES.** Grand Specialties in **PLANTS, BULBS** growing our strong and reliable **& FLOWER SEEDS** of extra choice quality.

Rare Novelties of great beauty. Handsomely Illustrated Catalogue for 1888 with a lovely Colored Plate of Three Choice New Roses sent FREE to any address. Send for it now. **ROBERT SCOTT & SON,** Philadelphia, Pa.

Our Young People.

A PLAIN LITTLE GIRL.

Once I knew a little girl,
Very plain,
You might try her hair to curl,
All in vain:
On her cheek no tint of rose
Paled and blushed, or sought repose;
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain
Angels sent:
So full many a beauteous thing,
In the young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Loveller grew,
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor:
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty not of earth,
Will endure.

—St. Nicholas.

MR. EDITOR: I read Miss Annie Linfield's letter asking for money for Laredo Seminary. Enclosed you will find two dollars for her. My grandmother (sixty-eight years old) sends one dollar. My sisters send twenty-five cents apiece, and I send the same amount making the other dollar. My sisters want you to know their names: Mary L. Loruhamah, and Helen C. Currie. I read Aunt Loretta's letter also. I will be one to promise to be a better boy this year. And I think the promise, "To be a husband to the widow and a father to her orphan children," suits us best now. Our papa is dead. To think that the Lord will watch over and care for us poor little children comforts me more than any other promise. The answer to Aunt Loretta's puzzle is "M-I-L-D." Sister and I love Aunt Loretta, and are always so glad when she writes. Your friend,

GARDNER D. CURRIE.

MR. EDITOR: As I have never written to the little cousins, I will write to you from Franklinton. Our preacher, Rev. A. C. Flowers, arrived here on January 4, the day my papa was buried. My papa was Sunday-school superintendent. Mr. Robert Babington is acting as superintendent now. We have preaching here twice a month, and Sunday-school every Sunday. We also have day school, and prayer meeting every Wednesday night. I admire the little cousins' letters, and especially the one in last week's number, headed, "A Word to the Boys by a Boy." As I am only ten years old, and this is my first, I will close. Hoping this will not find its way into the waste-basket, I remain,

Your little friend,

SALLIE L. WADSWORTH.

FRANKLINTON, Louisiana.

Child-Life in India.

I wonder if you would like to hear about some very bright Sunday-school children living in India, near Calcutta.

Perhaps you would rather see them; if so, just change your pretty winter hats for Indian solar ones, and come with me to my dear old Indian verandah. Here are "Jack and Jill," two stout oxen who have been trained to trot, adorned with bells, and fastened to a rattan carriage; and they won't mind if we have a large load. Off we go over the brick-red roads running like bright ribbons through the green fields. Over there to the right is the grand residence of a native prince, who has several wives, fine elephants, camels, Arabian horses, birds of Paradise, and a caged Bengal tiger at his gate. There sits the poor old leper under the same tree he has been under for months. Let us each toss him a penny. See the sore stumps where his fingers used to be! and his toes are all gone, too. Long ago his last friend turned him out of doors; and, rain or shine, there he sits begging for a morsel. And all through this rich, beautiful country hundreds of just such lepers are dying without a home.

Here we enter the Bazar, a trading street, filled with low mud shops. See these long-bearded, long-tailed baboons, leaping from roof to roof, then up, up into the highest branches of the grand old trees, then down into the gardens to steal bananas and cucumbers!

They are singing the first hymn, and we are at the very door of the first Sunday-school we shall visit to-day. Fifty little hands are waving graceful salaams to you, and a hundred bright eyes, that never tire looking at white children, are welcoming you. Sit down, tailor fashion, on the nice mats the kind teacher is bringing you. A few years ago she was rescued from a terrible famine, and now she is a most earnest teacher.

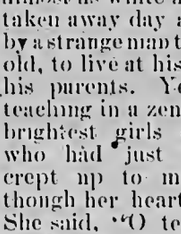
The girl next to her hasn't a friend, and she has worn that one little piece of cloth until it is threadbare. She is always hungry, and always sad. A miserable mud hut, crowded frequently with drunken men and women, and sore, half-starved dogs, has been their only shelter; and they had never heard of the one great God and the way to heaven before this Sunday-school teacher went to them. But from their babyhood their tiny hands had often been clasped in prayer to a huge idol, around which serpents coiled.

You will remember that there are four great castes in India, and that the Brahmin or highest caste consider the others very inferior beings. When little Bramin girls first came to our day-schools, they used to wrap their little dainty dresses very closely about them, and then sit on mats alone; but when the class began to spell for prizes, they forgot all about their caste, and now they sit side by side.

They will soon leave school to be married. The oldest one here is only nine years old. Many in this country are being married every day who are younger than that; and then childhood, with all its sweet joys, is gone forever. Henceforth they are prisoners in their own zenanas—the most secluded rooms in a high-caste or Brahmin house are called zenanas; and here these little wives spend their lives, leaving them only in covered palankeens. They seldom get a peep of the green fields even, or anything beyond their own homes. If a husband dies, the little widow knows there is such a life of suffering before her that she begs to be burned alive with the dead body of her husband. Oh the horrors of child marriage! Of all the terrible sufferings that women and children have ever known, this is the worst.

Yes, that beautiful little girl, only seven years old, with a face almost as white as yours, will be taken away day after to-morrow by a strange man twenty-five years old, to live at his own home with his parents. Yesterday, while teaching in a zenana, one of the brightest girls of this school, who had just been married, crept up to me, sobbing as though her heart would break. She said, "O teacher! my husband took my little Testament and reader, and tore them all to pieces; and then he dashed my slate on a stone, and told me he wouldn't have any more such nousense in his house—men must read, and women must cook! Oh, I can never go to Sunday-school again! But there's one thing he can't stop, and that's my little prayers. I say them over and over when nobody but God can hear me; and when I'm alone, and can forgot for a little while how my heart aches for my dear mamma and teachers, I sing about that 'happy land, far, far away,' and it seems as though I couldn't wait to get there.

I tried to comfort her, and told her I would visit her often. But, although hundreds of these dear little girls have learned to look to Christ for comfort, there are millions who have never heard of him. Think of them, pray for them, send them Bibles, and help to send good men who will induce the rulers of the land to make a new marriage law that will save these children from so much misery.—O. I., in Exchange.



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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES. In their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

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Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

The Wonders of an Egg.

Mr. Matthieu Williams, in one of his lectures, says: "Every one who eats his matutinal egg, eats a sermon and a miracle. Inside of that smooth, symmetrical, beautiful shell lurks a question which has been the Troy town for all the philanthropists and scientists since Adam. Armed with the engines of war—the microscope, the scales, the offensive weapons of chemistry and reason—they have probed and weighed and experimented; and still the question is unsolved, the citadel unsacked. Professor Bokorny can tell you that albumen is composed of so many molecules of carbon and nitrogen, and hydrogen, and can persuade you of the difference between active and passive albumen, and can show by wonderfully delicate experiments what the aldehydes have to do in the separation of gold, from his complicated solutions; but he can't tell you why from one egg comes 'a little rid hin,' and from another a bantam. You leave your little silver spoon an hour in your egg-cup, and it is coated with a compound of sulphur. Why is that sulphur there?' Wonderful, that evolution should provide for the bones of the future hen! There is phosphorus also in that little microcosm; and the oxygen of the air, passing through the shell, unites with it, and the acid dissolves the shell, thus making good, strong bones for the chick and at the same time thinning the prison-walls. Chemists know a great deal now about albumen; and if they can not tell us why life differentiates itself therein and thereby, they can tell you how not to spoil your breakfast."

A LADIES' LUNCHEON PARTY.—As a general thing, small round tables are used, at which four may sit and converse socially. Soup, cold meats, chicken croquettes, salad, ice-cream, cake and coffee, generally constitute the bill of fare, although this *menu* may be varied indefinitely. The covering of the little tables is largely a matter of taste; but one may be sure of always being quite in the fashion when she covers her tables with handsome white linen, and uses, instead of silks, satins and plushes, for adornment, flowers and bright silver, cloudless glass—and tasteful dishes. Large napkins are almost a necessity, for at a ladies' luncheon the dresses are likely to be rich; although it is considered to be in perfectly good form to use the medium-sized napkins which come in sets with so-called luncheon cloths. For a truly successful luncheon party something still more is needed; and that is the careful thought of the hostess to set her guests so that those who are agreeable to each other may be placed together. This is an old suggestion, but one which is rendered necessary by the thoughtlessness of many party givers.

POULTRY.—Laying hens require close attention this month: the least neglect will reduce the number of eggs. During the moulting season a hen should be well fed with good sweet food in great variety, and it is important that the house should have a perfectly dry roof to keep the hens dry during the night, and they should have a shed open to the south with no floor to it, where they may find shelter in cold storms. Clean, fresh water should be constantly before the hens and so arranged as to keep the dirt out of it. Ground oyster shells, lime and ashes should also be where the hens can get them, and fresh earth should be freely supplied to hens that are yarded. The early chicks, if properly cared for, will now begin to lay, and if to be made profitable, must be well fed.—Massachusetts Ploughman.

From the *Herald of Faith*, St. Louis, Missouri, August 10, 1887:

Referring to Shaffenberger's Antidote for Malaria, the business manager of the *Herald of Faith* would say, that he gave this medicine a personal trial, and was speedily cured of an inveterate Intermittent Fever. He then recommended it to F. J. Tiefenbrunn, 1915 Papin street, and to police officer Meldenger, at the Union Depot, both of whom were cured by it of chills and fever of several years' standing. Recently his wife, after a fever of several days' duration, took a single dose and was perfectly cured. In view of these remarkable cures, and remembering how much money is spent for quinine, so little to be depended upon, and often so injurious, we can only wish that Shaffenberger's Antidote would come into general use.

MISCELLANEOUS.

Long-Standing

Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.

"This medicine is an Alterative, and causes a radical change in the system. The process, in some cases, may not be quite so rapid as in others; but, with persistence, the result is certain. Read these testimonials:—

"For two years I suffered from a severe pain in my right side, and had other troubles caused by a torpid liver and dyspepsia. After giving several medicines a fair trial without a cure, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, 79 Lawrence st., Lowell, Mass.

Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Addy Springs, Texas.

"I had a dry scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. Tyron, of Fernandina, Fla., recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 10 Chambers st., New York City.

"Last fall, and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but it gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and, after faithfully continuing the use of this medicine for seven months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Fairbanks, Haverhill, Mass.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

HAVE YOU EXAMINED ROYAL PRAISE

The New Sunday School Song Book by James R. Murray? We claim it is the best book of the kind now before the public, and feel that an examination of its contents will substantiate this claim. Among the writers represented are *Dr. Geo. F. Root, J. R. Sweney, H. F. Sherwin, "Winthrop," J. H. Tenney, James McGranahan, P. P. Bliss, Geo. H. Simmons, Rev. C. H. Oliphant, P. P. Campiglio, T. P. Westendorf,* and many others. The book contains 192 pages, of which 160 are devoted to the very best of genuine *SUNDAY SCHOOL SONGS*, many of them never having appeared before in any book; the remaining 32 pages contain a concise but very thorough course of instruction in the Elements of Music. Price, bound in boards, *30* cents, if sent by mail add 5cts. for postage.

We will send a single sample copy by mail postpaid to any Sunday School Superintendent on receipt of 20 cents. SPECIMEN PAGES FREE.

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HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, & our WONDERFUL ORNAMENTAL VEGETABLES. *Everything sent* safely by mail or express *in best possible condition.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 100 pp., elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. If you wish to plant anything, send for it. 20 Years Established. *Over 60 Large Greenhouses.* THE DINGEE & CONARD CO. ROSE GROWERS, West Grove, Chester Co., Pa.

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Finest Grade of Bells,

CHIMES AND PEALS for CHURCHES. Send for Price and Catalogue. Address H. McSHANE & CO., *Mention this paper.* Baltimore, Md.

I CURE FITS!

I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY OR FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., New York.

Christian Advocate.

Marriages.

LYLES—HINSON.—At the residence of the bride's father, at Black Hawk, Miss., March 7, by Rev. E. G. Kilgore, Mr. William Lyles to Miss Lillian D. Hinson, Carroll county, Miss.

TERRY—BAILEY.—At the residence of the bride's father, Mr. J. W. Bailey, at Arcola, Miss., March 15, inst., by Rev. E. G. Kilgore, Mr. William Terry to Miss Susie Bailey, both of Holmes county, Miss.

HOWARD—HOUTIS.—In Morton, Miss., March 20, inst., by Rev. T. McDonald, Mr. I. K. Howard to Miss Lizzie Houtis.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

DIXON—Another of Louisiana's aged sons has fallen! MR. W. I. DIXON, of Caldwell parish, departed this life, February 26, 1888, aged seventy years, ten months and eighteen days. He was born in the parish of East Feliciana, La., April 8, 1817. He was converted when in his seventeenth year, joined the Methodist Church soon after, and remained a member of the same, till called away, after a Christian's pilgrimage of more than fifty-four years. He was united in marriage with Miss Theresa Holloway, of East Feliciana parish, La., about the year 1841. They subsequently removed to Catahula parish, La., where his wife died, leaving three small children, only one of which yet survives. Afterward, about the year 1851, he was united in marriage with Miss Rachel Merriwith, of Caldwell parish, La., with whom he lived till the summons came. He leaves a wife and seven children to mourn the loss of a kind husband and an affectionate father; whose tender care and wise counsels they can have no more. But they are not left to mourn without hope, for before he left them he said, "he had fought a good fight, had kept the faith, and was now ready to be offered up." His health began to decline about two years before the end came; but the most of the time he was able to be up. About five weeks before he died his son, Charley, removed him and his family to Arcadia, La., to his own home, where he could minister to his father's wants in his last affliction. About two weeks prior to his departure it became evident that he was rapidly growing worse. He suffered much, and peacefully and quietly departed (as we trust) to the Christian's eternal home in heaven. May his bereaved family be ready to rejoin him in that peaceful home, far out beyond the reach of sin, where death can never come!

T. F. DIXON.

THOMPSON—MRS. CAROLINE THOMPSON (*nee* Duckworth) was born June 30, 1828; was married to Benjamin Thompson, July 10, 1845, and departed this life near Lake Como, Miss., March 5, 1888. Soon after her marriage she joined the Methodist Church, was happily converted, and was a bright, shining light ever afterward, shedding her Christian influence over all around her. She was of a reserved and unassuming disposition, remaining a great deal at home, though at the bedside of the sick and sorrowing she was ever found ready to administer help and comfort. She was never absent from the house of God unless providentially hindered, and she will be sadly missed here as well as in the home circle. She was very industrious and had managed well since the death of her husband. Ten heart-broken children are left to mourn their loss, and, oh, how they will miss her kind care and motherly advice! But weep not, loved ones; she will still be your guardian angel to watch over your pathway, and when you, too, cross over the river of death you will all clasp hands on the golden shore of eternity; "where the surges cease to roll." A day or two before her death she remarked to one of her friends that she had always endeavored to live so as to be prepared when the summons came. Truly it can be said of her: She was ready for the midnight call, and her lamp was trimmed and burning.

ONE WHO LOVED HER.

Southern Baptist Record please copy.

SMITH—JAMES M. SMITH was born in Marion county, Ala., March 28, 1832. In early life he came to Mississippi and lived a few years in Lauderdale county. In 1862 he married Elizabeth Vick, and settled in Kemper county, where he spent the remainder of his life. He joined the Methodist Church some twelve or fourteen years ago, and has lived, for some years past, an upright Christian life. He died in triumph of the Christian faith, January 30, 1888. He has left a wife and six children. They are in the hands of a kind Providence, who has promised to be a father to the fatherless and judge of the widow. Their loss is his gain.

Bro. Smith was truly a good man: true to his God, his family and his church. He was one of the best of neighbors; hence his neighbors miss him. The more I saw of him, the better I loved him. He was a good listener. He heard the Word; he received and lived it. His work is done, and he has gone to his reward. We miss him—yes, we all miss him, but we will meet him in heaven. May God bless and take care of his afflicted family!

H. P. LEWIS.

BATES—BRO. FRANCIS MARION BATES was born April 18, 1818, and died February 11, 1888. Born in Coosa county, Ala., he grew up there and joined the Methodist Episcopal Church by profession, and of his conversion he had no doubt in after life. He adorned the profession he had made by a godly walk, and brilliancy of Christian light that shone along the long pathway of his life leading many others to Christ. Bro. Bates was a great worker in the church, beautifully exemplifying the truth that God wants only laborers in his vineyard. He was a faithful class leader, and led his class nearer heaven at almost every meeting. Bro. Bates was a great singer, and delighted to lead the host of the Lord to the battle with soul-inspiring, faith-strengthening songs. Bro. Bates was married to Miss Ester (frequently called Hester) Henley, who was a faithful helpmeet and zealous co-worker through life, a loving and attentive nurse in his last illness, and who now lingers on these shores in sadness waiting for the words, "Come up higher." Bro. Bates had eight children, four of whom still live. All are members of the church, as also most of his grandchildren. May they meet him in heaven!

M. J. MILLER.

UNDERWOOD—SISTER CAROLINE UNDERWOOD was born February 27, 1811, in St. Tammany parish, near Covington, La.; joined the Methodist Episcopal Church, South, in Washington parish, April, 1841. She led a pious and exemplary life, which ended triumphantly, March 3, 1888. A faithful servant of God rests from her labors, and is with loved ones above.

Sister Underwood was a great sufferer years before her death from a cancer on her face; but, until a short time before her death, she was ever present in her seat at church to cheer her pastor and encourage others. Nor was she remiss in the material support of all the institutions of the church. May God comfort and sustain the loved ones left behind, and at last bring them all together again!

J. W. ELLISON, Pastor.

FOSTER—The following resolutions were passed by the Felicity Street Sunday-school and Missionary Society:

Whereas, It has pleased God to remove from our midst, on March 9, our venerable superintendent and co-laborer, BRO. WILLIAM H. FOSTER, by the hand of death, after a connection with the Sunday-school work of over forty years; *And, whereas*, We are called upon to mourn his sudden death, and the loss this school sustains in the deprivation of his wide experience, systematic plans, missionary spirit and consecrated wisdom as its appointed head; therefore, be it

Resolved, That, as we believe our loss is his eternal gain, and that his spirit has entered into the rest of God's elect children, rejoined with the spirits of his loved ones gone before, we acquiesce to our Father's will and pray for sustaining grace to be bestowed upon his bereaved children, and us, his brethren in the Lord, that we may continue in the path of life he trod till the Master calls us also home.

Resolved, That we will emulate the good examples he ever strove to inspire us with, and practice the valuable lessons he faithfully taught us as a disciple of Christ.

Resolved, That the school-room be draped in mourning for a period of thirty days, as a mark of respect to his memory and reminder of our loss.

Resolved, That in the loss of our respected and able leader, it is with no little perplexity we look around for one who will as satisfactorily fill the position of superintendent as he did.

Resolved, That a copy of these preambles and resolutions be furnished the bereaved ones, and the NEW ORLEANS CHRISTIAN ADVOCATE also for publication.

Dr. R. C. Flower's Great Work.

The many thousands of our readers who have been benefited by the remarkable skill of Dr. Flower will be pleased to know that the Spectator Publishing Company, of Boston, Mass., have just issued a beautiful new pamphlet containing, among other interesting matter, a record of many recent cures wrought by Dr. Flower on prominent personages. These cures are in many instances startling in their nature, having been performed after the highest authorities and most learned representatives of the old school of practice had pronounced the fiat of doom, and declared them to be beyond the limit of the curable. So marvellous are these strange stories of lives rescued from the jaws of the grave, that, were they not related by the individuals themselves, with their names and addresses given, and in many instances the parties being distinguished personages, who are noted and known far and near, one would almost imagine he was in the midst of some oriental tale, with the sweet fascination of the miraculous and the mystery of the mystic hanging o'er him.

In addition to the above, this pamphlet contains an interesting article from a recent issue of the New Haven *Register* on Dr. Flower's strange power of diagnosing, where, by sympathetic intuition, he is enabled to describe the exact condition of the internal organism of any person, and describe his disease, its rise, progress, and the attending symptoms far more accurately than the patient himself could give them, and this without asking the patient a question. This power accounts, to a very great extent, for the doctor's phenomenal success in treating his thousands of patients, a large per cent. of whom are treated in their homes, hundreds and thousands of miles from Boston.

There is also in this little book a strikingly fine picture of Dr. Flower, and an excellently engraved view of Dr. Flower's new Health Palace, now rapidly approaching completion, in Boston. It will be one of the features of the "Hub," a palace of beauty and comfort. All invalids should not fail to read this remarkable little work, which will be sent free, post-paid, to every reader of this paper who sends name and address to the SPECTATOR Publishing Company, Boston, Mass.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils.
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
110 GRAVIER ST., NEW ORLEANS, LA.

Scientific.

Inventions of Half a Century.

The number of inventions that have been made during the past fifty years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but, looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded history! The perfection of the locomotive, and the new world-traversing steamships, the telegraph, the telephone, the audiphone, the sewing machine, the photograph, chromo-lithographic printing press, the elevator for hotels and other many-storied buildings, the cotton gin and the spinning jenny, the reaper, the mower, the steam fire engine, the improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue.

Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations is only trembling on the verge of successful experiment; the introduction of the steam from a great central reservoir to general use for heating and cooking is foreshadowed as among the coming events: the artificial production of butter has already created a consternation among dairymen: the navigation of the air by some device akin to our present balloon would also seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment.

There are some problems we have hitherto deemed impossible; but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable, or that of the photograph or the telephone? We talk by cable with an ocean rolling between; we speak in our voices to friends a hundred miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivaling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres and becomes an integral portion of his body. We make a mile of white printing paper and send it on a spool that a perfecting printing press unwinds and prints, and delivers to you, folded and counted, many thousands per hour. Of a verity, this is the age of invention, nor has the world reached a stopping-place yet.—Anon.

AMERICAN GLACIERS.—From the sides of Mount St. Elias in Alaska—the highest mountain in America—vast glaciers run into the ocean, exceeding in grandeur and extent any found in Switzerland. Mount Baker and Tacoma, in Washington Territory, and Mount Hood, in Oregon, radiant with eternal snow, are more beautiful than Mont Blanc or the Matterhorn; the glaciers on Mount Tacoma equal those of these mountains, while, to add to the sublimity of the scene, smoke is frequently seen rising from the craters of Mount St. Elias and Mount Adams. There is probably no other country where, on the same parallel of latitude, and at the same elevation, there are such differences in climate, soil, and vegetation as on the east and west sides of the Cascade mountains. On the east are barren hills and plains, devoid of all vegetation save the sage-brush and bunch-grass: the climate is hot in summer, cold in winter, and dry as that of the Desert of Sahara. On the west side of the range, and not fifty miles away, the country is thickly studded with the finest of forest trees, abounding vegetable life, with a continuous rainfall, the climate mild in winter and temperate in summer. On the foot-hills in the western valleys the deep green of the Douglas fir, extending for hundreds of miles, contrasts with the pure white of the snow.

"Had Been Worried Eighteen Years."

It should have read "married," but the proof-reader observed that it amounted to about the same thing, and so did not draw his blue pencil through the error. Unfortunately there was considerable truth in his observation. Thousands of husbands are constantly worried almost to despair by the ill health that afflicts their wives, and often robs life of comfort and happiness. There is but one safe and sure way to change all this for the better. The ladies should use Dr. Pierce's Favorite Prescription.

Two FACTS.—A careful study of the world as it is will satisfy anyone of these two facts: First, the best people are, as a rule, the least known. Those who are quietly building up the Christian civilization of the ages are like the coral insects in the Pacific. The reef rises year after year, but the builders do not grave their names upon it. They build not for themselves, but for humanity and for God. Second: The best part of human life does not get into history. History is a record of wars and catastrophes, of vices and crimes, rather than of the real progress of the race. And since this is so, why should any of us care about being famous in our day and generation? Is it not enough for us to do our daily duty in the fear of God and trust in him for the record and the reward? If we are his, our names are written in heaven. If we give even a cup of water in his name, he will report it to the universe in the great day. If we are faithful unto death, no matter how lowly our sphere, he will give us a crown of life, and we shall reign with him forever and ever.—Interior.

A fair trial of Hood's Sarsaparilla for scrofula, salt rheum, or any affection caused by impure blood, or low state of the system, will be sufficient to convince any one of the superior and peculiar curative powers of this medicine. Buy it of your druggist. 100 Doses One Dollar.

"MELICAN HEATHEN."—This story is going the rounds of the Eastern papers: A Chinaman applied for the position of cook in a family in a Western city. The lady of the house and most of her family are members of a fashionable church, and the Chinaman was questioned closely. "Do you drink whisky?" "No," said he; "I Clistian man." "Do you play cards?" "No; I Clistian man." He was employed, and gave great satisfaction. He did his work well; was upright, correct and respectful. After some weeks, the lady gave a progressive euchre party, and had wines at the table. John was called upon to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady and said he wanted to quit. "Why, what is the matter?" she inquired. John answered: "I Clistian man; I tole you so before; no heathen. No workee for Melican heathen."

"Give Him $2, and Let Him Guess."

We once heard a man complain of feeling badly, and wondered what ailed him. A humorous friend said, "Give a doctor $2, and let him guess." It was a cutting satire on some doctors, who don't always guess right. You need not guess what ails you when your food don't digest, when your bowels and stomach are inactive, and when your head aches every day, and you are languid and easily fatigued. You are bilious, and Dr. Pierce's Pleasant Purgative Pellets will bring you out all right. Small, sugar-coated, easy to take. Of druggists.

Two Scotch fish-wives in London were talking about the Queen's jubilee. "Eh, wumman," said one to the other, "can ye tell me what a jubilee is, for I hear a' the folks spakin' about it?" "Ou, ay," replied the other, "I can tell ye that. Ye see, when a man and a wumman has been marrit tive-and-twenty years, that's a silver waddin'; and when they've been marrit for fifty years that's a gouden waddin'; but when the man's deed that's a jubilee!"

How to Gain Flesh and Strength.
Use after each meal **Scott's Emulsion** with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which deliciate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THO. PRIM, M. D., Alabama.

A wealthy Methodist in Chicago in giving to the Missionary Society property valued at $125,000, justifies the purpose of the gift in these words: "Every man in America has had as good a chance to hear and obey the gospel as I have had. Therefore I propose to help those in the older world who have had lesser or no opportunities."

DON'T suppose, if you have that pain through the right side and shoulder blade, that yellow tinge of the skin and whites of the eyes, and furred appearance of the tongue, that these indications are of little account, or will depart of themselves; much better take Dr. J. H. McLean's Liver and Kidney Pillets and remedy the trouble. 25c. per vial.

Every ultimate fact is only the first of a new series; every general law only a particular fact of some more general law presently to disclose itself.—Emerson.

Sick headache, wind on the stomach, biliousness, nausea, are promptly and agreeably banished by Dr. J. H. McLean's Liver and Kidney Pillets. 25c. a vial.

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The Debilitated
The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, neither singly nor efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

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Price $1.00. Sold by druggists.

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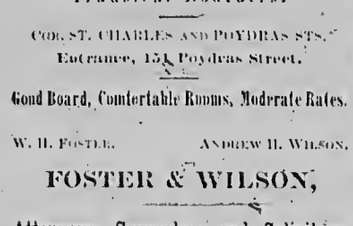

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Weekly Market Review.

(For Week Ending March 27, 1888.)

COTTON.		
Low ordinary	7 1/8	@— —
Ordinary	7 3/4	— —
Good ordinary	8 1/8	— —
Low middling	9	— —
Middling	9 3/8	— —
Good middling	9 3/4	— —
Middling fair	10 1/8	— —
Fair	10 7/8	— —
Galveston middling	9 1/2	— —
Mobile middling	9 3/8	— —
St. Louis middling	9 1/4	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 7/8	— —
Fully fair	— —	4 13-16
Strictly Prime	— —	4 15-16
Choice	5 1-16	— —
CENTRIFUGAL:		
Seconds	4	5 3/16
Pr. yellow	5 11-16	5 3/4
Gray White	— —	6
Off whites	6 1/16	6 1/4
Stan. Gran	6 3/4	— —
MOLASSES.		
OPEN-KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —
RICE.		
Head	— —	— —
Prime	5 3/8	5 1/2
Good	5 1/8	5 1/4
Fair	4 7/8	5
Ordinary	4 1/2	4 3/4
Common	4	4 1/2
No. 2	2 1/2	2 5/8
Rough	3 00	4 50
FLOUR.		
Choice	3 50	3 60
Fancy	4 00	4 10
Extra Fancy	4 25	4 30
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 50	4 55
Winter wheat patents	4 85	— —
CORN PRODUCTS.		
Corn meal	2 85	2 90
Cream meal	3 40	— —
Grits	3 30	3 50
Hominy	3 50	3 60
GRAIN, ETC.		
CORN:		
White	— —	61
Yellow	60	— —
Mixed No. 2	59	60
OATS:		
Western	39	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	— —	1 05
HAY:		
Prime	17 1/2	19 00
Choice	20 00	21 00
PROVISIONS.		
PORK:		
Mess (Standard)	14 1/2	— —
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10 1/2	11
Shoulders	6 7/8	7
Sides, short rib	— —	8 3/8
Sides, long clear	— —	8 1/4
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	6 20
Sides, short rib	7 3/4	— —
Sides, long clear	7 5/8	— —
GROCERIES.		
COFFEE:		
Prime	15 1/2	15 3/4
Fair	14 1/2	14 3/4
Common	11 1/2	11 3/4
BUTTER:		
Western Creamery	— —	33
Western Dairy	20	— —
Common	14	— —
LARD:		
Refined	7 1/4	— —
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68
VEGETABLES.		
CABBAGES:		
Western, per head	7	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	— —	3 00
KROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
Louisiana	— —	— —
Western	5 00	5 50
BALING STUFFS.		
BAGGING:		
2 lb	7 3/16	7 5/8
1 3/4 lb, per yd	6 7/8	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02 1/2	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	— —
Southern	16	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	3 1/2	4
Dry salted	6 1/2	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

State Treasurer Tate, of Kentucky, has absconded, leaving a shortage in his accounts of about $250,000. He is said to have been seen in Canada.

The New England States are flooded by the rising rivers. Railway tracks are washed out, factories flooded and dams and bridges swept away.

In Concord, N. H., as a result of the liquor persecutions, every saloon was closed on the night of March 22, the proprietors refusing absolutely to make any sales.

Chief Justice Waite, of the United State Supreme Court, died on March 23.

The Democratic City and Parish Nominating Convention met in this city, on March 24, and nominated candidates for city and parish offices.

A convention of the farmers and stockmen of the Northwestern States and territories of the Mississippi Valley has been called to meet in Topeka, Kan., May 1, to organize a farmers' trust. The object of the organization is "to control shipments, thus regulating the supply of commodities offering in the public markets, and insuring fair prices."

The first business meeting of the International Council of Women was held March 24, in Washington, D. C.

The steamship "Alsatia," which arrived at the New York quarantine from Gibraltar, on the twenty-fifth instant, had thirteen cases of small-pox in the steerage.

Mississippi Mills, at Wesson, are having an additional mill built, which has become necessary to supply the increasing demand for their goods. When finished, it will employ 1,300 hands.

A party of forty families of Seventh-Day Adventists from Battle Creek, Mich., have bought 1,400 acres above Wesson, Miss. They will open up the land for truck farmers and build a church in Beauregard.

The boycott on the Burlington was raised at Denver, Col., on March 24.

It is estimated that the gross earnings of the Chicago, Burlington and Quincy, on account of the strike, will fall off over $1,200,000 for the month.

The united labor party of Cincinnati has indorsed the platform of the united labor party which is of the Henry George order.

The town of Nimneseah, Kan., was wrecked by a tornado on March 21. It destroyed everything in its path.

Owing to severe rain storms throughout Alabama, Louisiana and Mississippi, on March 26, the Warrior, Coosa and other rivers are greatly swollen.

FOREIGN.

Emperor William's birthday was celebrated in German cities on March 22.

Emperor Frederick continues so well that his physicians appear more hopeful than ever.

The Moscow Gazette, in an article discussing the rules of eminent international combinations, continues to urge the necessity of England joining Russia and France.

A theater burned down in Oporto, Portugal, on March 21, and the remains of over 100 victims have been recovered from the ruins.

The army commission of the French Senate has prepared a new recruiting bill. The bill subjects all citizens alike to service for twenty-five years. Students and others, who are exempted, have to pay taxes for such exemption. All sons of parents born in France, whether naturalized or not, are liable to service.

The Austrian Government has received a note from Russia denying that Russian troops are being concentrated in the Crimea.

The Irish Times says: The government meditates introducing a bill in the House of Commons erasing arrears of rent, the measure to be ante-dated two years.

Gold has been discovered in the Nipissing district, township of Cartier, within a mile of the Canadian Pacific track. The ore assays $800 per ton.

Gen. Count Von Lehndorff, the special German envoy, had an audience, on March 24, with the Emperor of Austria. He formally announced the accession of Emperor Frederick and expressed that monarch's thanks for the marks of sympathy shown him by the Austrian Emperor and his people.

Mr. William O'Brien addressed the Ponsonby tenants at Youghal on March 25, and afterward attempted to hold the meeting which had been proclaimed by the government. He mounted a car with the intention of addressing the people, but was seized by policemen and dragged to the ground.

A famine prevails in the Schatt district, Hungary, owing to the floods. At Preslaurg 2,000 people are being relieved partly by the government and partly by Count George Apponye.

The situation between the allies and Russia remains unchanged. The only altercation arises from the visit of the king of Roumania to Vienna, which has resulted in a definite treaty under which Austria pledges herself to resist any violation of Roumanian territory. Officers of the Roumanian army who are strongly pro-Russian are about to be removed and will be replaced by German or Austrian officers.

M. Wilson has been acquitted by the French Court of Appeals.

A Masonic service was held in Berlin, March 26, for the late Emperor William, who was a member of the order. It was attended by 2,000 distinguished Free Masons from all parts of the empire.

The French government has declined to accept Daly's proposals for a commercial treaty.

A French iron-clad fired at and struck an Italian steamer near Villa France. The commander of the iron-clad pleads as an excuse that the crew were practicing at the guns and a shot struck the steamer by accident.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 63 Lafayette street, New Orleans.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Como and Fredonia	31, Apr. 1
Hernando and Coldwater	7, 8
Panola circuit	12
Courtland circuit	14, 15
Pleasant Grove circuit	21, 22
Mt. Vernon circuit	28, 29
Arkabutla circuit	May 5, 6
Chulahoma circuit	12, 13
Louisburg circuit	26, 29
Horn Lake	31
Cochrun circuit	June 2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Newtonville, at Macedonia	31, Apr. 1
Kosciusko station	1, 2
Black Hawk, at Black Hawk	7, 8
Carrollton and Greenwood, at Green'd.	14, 15
Winona circuit, at Salem	(Fri.) 20
Winona station	21, 22
McCool circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Valden	(Thu.) 17
Ebenezer	19, 20
Belzoni	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

D. C. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit, at Pine Grove	Mar. 30
Columbus	Apr. 1, 2
Shuqualak, at Shuqualak	6
Salem, at Calhaway's Chapel	7, 8
Crawford	14, 15
Brooksville	21, 22
Platsburg, at Center Ridge	28, 29
Louisville, at Mt. Pleasant	30
Lagrange, at Lagrange	May 4
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville	31, Apr. 1
Marietta, at Blythe's Chapel	14, 15
Iuka circuit, at Nesbett's Chapel	21, 22
Harmony, at Clement's Chapel	28, 29
Iuka station	29, 30
Kossuth circuit, at Kossuth	May 5, 6
Guntown circuit, at Pleasant Valley	19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. G. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona and Tupelo, at Tupelo	31, Apr. 1
Pontotoc, at Harmony	Apr. 7, 8
Saltillo, at Saltillo	14, 15
Buena Vista, at Concord	21, 22
Houston and Wesley, at W.	(Mon.) 23
Sparta, at Prospect	(Tues.) 24
Ebenezer, at Ebenezer	28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, C. E.

GRENADA DIST.—SECOND ROUND.

Charleston, at Harrison Station	31, Apr. 1
Carrollton, at Smith's Chapel	7, 8
Coffeeville, at Elsgah	14, 15
McNutt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Tocopola, at Pine Hill	10
Banner, at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Winchester, at Pleasant Grove	Apr. 14, 15
Waynesboro	21, 22
Simonton, at Quitman	28, 29
Paken, at Stonewall (Fri'y, 7 P. M.)	May 4
Clarke, at Winnerod	12, 13
Vossburg, at Chapel Hill	19, 20
Enterprise, at West End	26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey's	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Bunnsville	14, 15
Leakesville	21, 22
Marion, at Lockhart	28, 29

H. H. NORSWORTHY, C. E.

VICKSBURG DIST.—SECOND ROUND.

Locust Grove	31, Apr. 1
Natchez, at Jefferson Street	7, 8
Willow Springs	14, 15
Port Gibson	15, 16
Sarepta	21, 22
Martin	22, 23
Natchez, at Wesley Chapel	28, 29
Vicksburg	May 5, 6
Carey	6, 7
Bear Creek	12, 13

W. L. C. DUNNICUTT, C. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs	31, Apr. 1
Holly Springs circuit	7, 8
Early Grove	14, 15
Emory	21, 22
Coffeeville	28, 29
Ollive Branch	May 5, 6
Hyhalia and Victoria	12, 13
Marshall	19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

JNO. BARCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon circuit, at Madisonville	Apr. 7, 8
Canton station	(7 P. M.) 9
Vazoo City station	14, 15
Benton circuit, at Midway	21, 22
Madison circuit, at Wesley Chapel	28, 29
Anding circuit, at Valley	May 5, 6
Mt. Olivet circuit, at Satartia	12, 13
Vazoo circuit, at Locust Grove	19, 20
Flora circuit, at Bentonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byram	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Moss Point, at Moss Point	31, Apr. 1
Ocean Springs, at Scranton	3
Seashore, at Handsboro	7, 8
Whittington, at Whittington	14, 15
Bay St. Louis, at Bay St. Louis	21, 22
Pearlington, at Log Town	28, 29
Augusta, at Augusta	May 3
Vancleve, at McLendon's	5, 6
Americus, at Pleasant Hill	8
Poplarville, at Lumberton	12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, C. E.

WOODVILLE DIST.—SECOND ROUND.

Springfield, at Ebenezer	31, Apr. 1
Audite City, at Tangipahoa	7, 8
St. Helena, at Pine Grove	14, 15
Clinton	21, 22
East Feliciana, at Oak Grove	28, 29
Woodville	May 5, 6
Percy Creek	6, 7
Wilson, at Pine Grove	12, 13
East Baton Rouge, at Bay Bridge	18
Pipkin, at Pipkin	19, 20

Bishop Keener will hold our District Conference at Clinton, beginning Thursday, April 19.

JOHN A. ELLIS, P. E.

BRANDON DIST.—FIRST ROUND.

Shiloh, at Bethany	31, Apr. 1
Raleigh, at Price's Chapel	7, 8

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Holmesville, at Holmesville	31, Apr. 1
Topisaw, at Cooper's	7, 8

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Douglass, at Antioch	Apr. 14, 15
Ruston, at Ruston	18
Townsville, at Smyrna	21, 22
Brushwood, at Mt. Zion	28, 29
Minden	May 1
Vernon, at Longstraw	5, 6
Tullis, at Athens	12, 13
Homer, at Arizona	19, 20
Haynesville, at Colquit	26, 27
Summerfield	30
Farmerville	June 2, 3
Arcadia, at Palme's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 24
Ringgold	26

ROBERT BANKLE, P. E.

DELHI DISTRICT—FIRST ROUND.

Bastrop, at Bastrop	31, Apr. 1
Oak Ridge, at Oak Ridge	7, 8

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier	31, Apr. 1
South Bossier, at Haughton	6
Valley circuit, at Bellevue	7, 8

J. G. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Apr. 1
Louisiana Avenue	8

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Apr. 1, 2
Plaquemine Brulee	7, 8
Salsbie mission	14, 15
Abbeville	21, 22

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PRATTVILLE DIST.—SECOND ROUND.

Central Mission	(Fri.) Mar. 30
Healsville circuit, at Deatsville	31, Apr. 1
Randolph circuit, at New Prospect	7, 8
Plantersville circuit, at El Bethel	14, 15
Bell's Landing circuit, at Talachee	21, 22
Camden and Oakhaun, at Oak'n. (Fri)	27
Black Bend circuit, at Mt. Carmel	28, 29
Clinton and Verbena, at Clinton	May 5, 6
Prattville	12, 13
Pleasant Hill circuit, at Farmersville	19, 20
Pine Apple circuit, at Snow Hill	26, 27
Artaugaville circuit, at Rutledge	June 2, 3

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Senator Blair, in his closing speech on the bill known as the "Blair Bill," made some statements, which, coming as they do from the United States Senate, are worthy to be pondered by us all. He said that much of the opposition to the bill comes from the Jesuits. He said their purpose is to control this continent by destroying our public school system. He further said, that "upon the staff of every great paper of this country is a Jesuit, and the business of that man is to see that a blow is struck, whenever there is an opportunity to strike at our common school system." It is ever true, "while men sleep the enemy comes and sows the tares."

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VOICES OF THE NIGHT.

BY MRS. GEN. THOMAS MYERS.

In the silence of the midnight,
When the cares of day are o'er,
Many dreams I hear the voices
Of the loved ones gone before;
And they words of comfort whisper—
Say they watch on every hand,
And my soul is cheer'd by hearing
Voices from the spirit land.

Forms I've loved, though long they've left me,
Now seem gathering from afar,
And the balmy breath of Eden
Floats upon the midnight air;
Music from celestial bowers
Fill the chamber with strange grace,
And in dreams I hold communion
With my loved ones face to face.

While I tell of joys departed,
They recount triumphant love,
How the glorious Man of Sorrows
Fitted their homes above,
And they tell of living waters
Where life's streams forever roll,
And the towers of golden beauty
That shall satisfy thy soul.

As I listened faith grew stronger,
Midnight then became as day,
Messengers that brought such sweetness
Drove the shadows all away.
They have left me, but the glory
Filled my soul with untold rest,
And in faith I'll wait the promise
Of a mansion for the blest.

The Lilies of the Field.

As the spiritual is in all its forms and manifestations superior to the natural, it must far excel the latter in beauty. If God has so clad this old world in garments of waving grasses, enameled it with flowers, and adorned it with shining ranks of forest trees, then what must be the beauty of that higher realm of which these are but symbols! Some superficial critics, apparently incapable of distinguishing real sentiment from maudlin gush, would condemn our love of the beautiful, whether found in nature, art, or literature. And, moreover, if one ventures to express his admiration and appreciation of these, they are ready to sneer at the poor unfortunate for being weak or lacking in the essential quality of ideal manhood or womanhood. Such is not the spirit of the Master's teaching. Common things with us, things of our every-day life—flowers, seeds, fishes, sparrows, wheat fields, pennies—were used by him to illustrate truths that are startling in their weight and significance. And these were not used, as many are wont to imagine, in order to conceal truth, but to reveal it in clearer outlines and more majestic beauty.

Parable, symbol, type, are but indices which point out the great lessons of life and duty, and impress them so vividly upon the mind that the hidden meaning is fully apprehended. Since this is the divine mode of teaching, let us see what we may learn from a lily.

When the Savior bids his disciples "consider the lilies of the field," the leading thought in his mind was, no doubt, a rebuke to extravagance and pride. He here inculcates the lesson of modesty, and teaches that naturalness is an essential element in the general deportment of his followers. Pride is the most insidious foe to our spiritual life and progress. It meets one at the very threshold of life's temple, and stubbornly disputes with him every inch as he draws nearer God and heaven. Proteus-like, it assumes as many forms as the states of the soul it essays to deceive. With easy facility it transforms itself from a demon of darkness to an angel of light. Shameless and bold, it shines in the pew amid the glitter of precious baubles, and shimmer of gorgeous apparel; but does not halt there, for it rings in the song, presses into the chancel, and its voice is heard in prayer and sermon, mingling, like discord with melody, in the praise and worship of God. With secret cunning it creeps upon the soul ere it is aware; then springs, as a waiting lion, upon its prey to throttle its very life. No subterfuge is too false, no lie too mean, no hypocrisy too hateful, for its uses in achieving its end—the ruin and wreck of the soul. None are exempt from its insidious wiles; few are free from its hateful presence. Most men and women cherish it fondly, scarcely recognizing the viper pressed to their bosom, and, even when stung, fancy the deadly virus to be the tide of health and life coursing through their veins.

Its germ is found in the innocent heart of childhood; its budding, flourishing, growing in youth's bright season; its harvest of tares in the selfish, useless lives of thousands of full-grown men and women. I warn you against pride, against its subtlety, against its deceits, against its unfulfilled promises; for, in all its history, has it ever kept its word and given you the desire of your soul? Have not its brilliant promises eluded your grasp, proving them hollow mockeries, delusive dreams? "Honest pride" it delights to call itself, but will bear close watching under this pseudonym, for it lifts its victim to the loftiest summit of his expectations, shows him all the glory of the kingdoms of this world, then ruthlessly dashes him into the yawning chasm below. "Pride goeth before destruction, and a haughty spirit before a fall." It deceives, but to destroy; stoops not to deeds of mercy, 'tis too straitened; scorns acts of charity, 'tis too narrow and selfish. With cold stare and haughty mien the proud sweep by heeding not the pitiful cry of the unfortunate poor, nor heeding their importunities, for vanity, emptiness, a great void, is in that soulless temple of flesh and blood, and no cry of pity, no wail of anguish can be borne through its vacuum or reach its recesses. Cold as an iceberg, unfeeling as a stone, heartless as a marble Venus, the proud men or vain women pursue their way through life, observing only those things which will satisfy their own cravings or fill the insatiate void of their own empty hearts, caring nothing at all for the world of suffering humanity about them. Self-poised, self-centred, they fondly fancy they are, of all men, the most righteous, and all others were created for them. What a rebuke to such a life is the life of him who was meek and lowly! How the very genius of Christ's teaching antagonizes such!

Oh, Christian, learn the lessons of humility, modesty, purity, that the lily, reaching up its bell-like blossom toward heaven, would teach you! For of all the woes that have cursed the world, and clouded the atmosphere above, shutting out God's light and love, this human scorn of human brotherhood is the darkest.

Again, I learn from the lily a lesson of patient waiting. I am told to consider how it grows. It grows patiently, silently, without any hustle, anxiety, or turmoil; never seems to be in a hurry. Right there in that lowly spot where God has planted it, it sends down roots into the mold, absorbs juices, conveys them through intricate channels, incorporates them into its substance, and, by a subtle alchemy known only to its Creator, transforms them into bud, leaf, and bloom. It reaches out its broad fronds, catching dew, rain, or sunshine, as each minister of growth may come. It seems to realize there is a whole year of full seasons, during which it has ample time to complete its earthly career: the verdant spring, in which it may rejoice; the golden summer, in which to gather large experience and sturdier fibre; the hazy autumn, to ripen the harvest of a well-spent life, and the snowy winter, under whose mantle of snow it may die and be peacefully buried. What lessons of meekness, lessons of patience, lessons of growth in grace the lily teaches God's children!

Now, that the lily's sermon is over, let us hear its benediction. It is this: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

S. J. DAVIES.

ORELOUSAS, Louisiana.

Missouri Letter.

Miss Frances E. Willard often begins her address by giving the exclamation of the old colored woman: "Well, the first woman turned the world upside down, and now it looks like some of 'em was gwine to turn it right side up again!" Our brethren of the Methodist Episcopal Church evidently think this is the mission of the women, and, to promote their efforts in this direction, think it necessary to have some of them in their General Conference. Hence the Nebraska Conference has elected Mrs. Angie F. Newman, and the Rock River Conference has elected Miss Frances E. Willard lay delegates, while several Conferences have elected other women reserve lay delegates. It will evidently be necessary for the General Conference to have a Committee on Credentials, as not only have these women been elected, concerning whose right to seats a strong controversy is springing up in their church, but Bishop Fowler has been elected a reserve lay delegate from Dakota; John M. Phillips, one of the Book Agents of the New York Publishing House, lay delegate from Mexico; and Gov. Pattison, of New Jersey, from North India. A Bishop of the church, sitting as lay delegate, would be an anomalous proceeding; but our Northern Methodist friends do some queer things. The New York Christian Advocate, in a recent editorial, takes the position that neither Bishops nor women are eligible as lay delegates to the General Conference. It certainly sounds very absurd to call either a Bishop or a woman a *layman*.

A story is told of an amateur painter who, after he had finished a landscape sketch one day, found that he had the rocks in the foreground all wrong. A less ingenious man would have painted the rocks out, and sketched them in again. Not so this painter. He knew that he could depend more upon his skill with a lever than upon his skill with the pencil; and so he quickly went and moved the rocks he had copied so as to make them correspond with his painting. Perhaps it will be so with the Methodist Episcopal Church. Finding that they have a Bishop and some women on their hands who have no legal right to seats in the General Conference, they may make a special law for them, as they did in Bishop Taylor's case, and admit them.

Speaking of Bishops reminds me of one of our Missouri counties, which, within the last two years, has furnished the episcopacy with three men. Bishop Hendrix is a native of Howard county, and recently Bishops Talbot and Leonard, from the same county, have been ordained in the Protestant Episcopal Church. There have been some remarkable coincidences in the lives of these last-named gentlemen. They were boys together, starting to school the same day, and sitting at the same desk. They were confirmed together, together were ordained deacon and priest, each celebrated matrimony for the other, and they are now Bishops over neighboring dioceses.

You recently had an item in the ADVOCATE concerning the *late* Henry Clay Dean. Mr. Dean is a very lively corpse, and would indignantly resent any intimation that it was time for him to be buried. He lives at "Rebel's Cove," Putnam county, Iowa, and is one of the Old Guard of unreconstructed and unterrified rebels. He is a man of great talent; one of the finest orators in the West, and full of vast and varied information. Yet he is one of the most eccentric men living, and so slovenly in his personal habits as to have won the sobriquet of "dirty-shirt Dean."

I have noticed an item going the rounds of the papers concerning what is known in Jerusalem as "The American Colony." When in Jerusalem, just a year ago, I visited this colony, and found it composed of simple, earnest Christian people. There are about twenty of them, the men and women being about equal, most of whom are from Chicago. They went out to the Holy Land several years ago, feeling that they were sent by the Lord, and that he would open the way for them. They have a large, eligible house, which they rent from a Moslem, situated on a high point of ground just against the northern wall of the city, near the Damascus gate. They form a community with a common purse, and are living a quiet, unostentatious Christian life. They are held in universal esteem, and are respected alike by Moslem, Jew, Bedouin and Christian. Their charity to the poor and sympathy for every class are very beautiful, and their life is an object lesson, which is reaching a class that the missions can not touch. We were present at a very delightful Sabbath afternoon service at their house, in which everyone who felt so inclined took part. Besides the Americans and English who were there, several Turks were in attendance.

Missouri Methodism is vigorous and aggressive, and, with 78,000 Southern Methodists and 42,000 Northern Methodists in the State, we lead all the denominations. Our schools are doing well—better than ever before in their history—and the St. Louis Christian Advocate leads all the church papers in circulation except the "great official," and it is not far behind that. With two resident Bishops, two church papers, and our numerous schools and colleges, our growth should be continuous and healthy.

We are anxiously awaiting the advent of that new hymn book. Up this way, especially in the country, Gospel Hymns have largely usurped the standard books, and we hope to see a reformation when the new book makes its appearance. I have grown heartily tired of these "nummy-pummy" ditties with their loose theology and sickly sentimentalism, and want a return to the old landmarks. The grand old hymns of our fathers had sense and theology as well as rhythm, and I trust that, with the publication of our new book, many of these will again come into popular favor.

M. B. CHAPMAN.

HANNIBAL, Missouri.

Conscience and Comity.

The following is an extract from the address delivered by Dr. S. P. Henson, at the love-feast in Chicago, held by the Baptists and Presbyterians:

Conscience is greatly to be respected even when it is perverted; only let us be sure that it is conscience that grips us, and not a contemptible gall-stone. "Help! Help! For the Lord's sake, help!" cried a pitiful voice on the battlefield. "What's the matter?" asked Pat, who was passing by. "My poor arm is shot off," said the wounded man. "For the love of mercy, take me to the hospital, quick, for I shall die if I lie here any longer." "I'll take ye there," said the warm-hearted Irishman, and, swinging him over his shoulder—for the wounded man was a stripling, and his rescuer was a stalwart—Pat trudged along in the direction of the hospital. The battle was not quite over yet, and a stray cannon ball went rushing past and, all unknown to Pat, took off the head of the poor fellow he was carrying. "What is that you have got?" asked the surgeon as he entered the gate. "It's a poor fellow that's been wounded," replied Pat, as he was about to lay his burden down. "I should say he was," ejaculated the astonished doctor, "for his head is blown off." "Faith, sure and he told me it was his arm," cried the still more astonished Irishman. Let us be sure as to what's the matter with us, and not call it a case of conscience when it's nothing but spleen. (Applause.)

Thank God for conscience when it is courageous and clear, and thank God for comity when conscience approves. May we not rejoicingly believe that both these are to be found in the happy union of hearts to-night? Some lessons of unspeakable value we have learned in these latter days, and among them, we think, are such as these: That the best of all ways to propagate the truth is to speak it in love, and that we can not mend glass windows by pelting them with stones; that it takes two to make a quarrel, and that if either drops the battledore the shuttlecock is sure to fall. That one may cast out devils without following with us, and that if he is doing a good work for the Lord, it is not our province to forbid his working. That the things in which we agree are more and greater than the things in which we differ. That there are people in Chicago that need extermination a good deal more than Presbyterians. (Applause.)

You Presbyterians have come to believe that a blessed baby can go safe home to heaven without the sprinkling of water from ministerial finger-tips, and we Baptists, that a full-grown Presbyterian may finally reach the better land without having gone by the water route. We have mutually come to understand that not all of Israel crossed the Jordan. The tribe of Reuben and the tribe of Gad, and the half tribe of Manasseh, persistently remained on the other side: but, in the muster-rolls of Israel's armies, just the same, they were counted in. And yet it is a trial to us to leave even "Jordan roll between," and so we Baptists stand on the river bank, and, in the fullness of fraternal love, we cordially cry out to our Presbyterian brethren, "Come over and dwell with us, and we will do you good."

But if that may not be for a little time—we do not doubt it will be some time—we rejoice to share this transient feast, to share this foretaste of the millennium. Yea, is it not a foretaste of that brighter glory and larger blessedness of which we shall have experience when "they shall come from the east and from the west, from the north, and from the south," to the marriage supper of the Lamb? And John Knox, and Roger Williams, and Thomas Chalmers, and Andrew Fuller, and David Brainerd, and Adoniram Judson, and Jonathan Edwards, and Francis Wayland shall hold high converse. And may we not hope that all who are rejoicingly present to-night in this goodly company may be members of that General Assembly sitting together in heavenly places in Christ Jesus and forever partaking of the feast of love?—Chicago Standard.

The Church at Fault.

If the Methodist ministry has lost power in the pulpit, the church is largely to blame for it. There was a time when our people judged a preacher by his fruits the present visible results of his ministry. When they spoke of a great sermon they did not refer to its intellectual power, but to the revival that followed it; they did not quote in aesthetic admiration some striking metaphor, but they told who was struck down; they did not compare brilliant passages, each according to his taste, but they commented on the consolations they had felt, or upon the hopes which had been inspired. Every preacher felt that his position in the Conference depended upon his power, upon his usefulness—that he was measured, not by his literature, but by his sheaves; not by his oratory, but by the prosperity of his charge. But now the church wants a preacher who can attract the young people and fill the house; who is abreast with modern ideas, and will connive at all the innovations of those whose only idea of church improvement is in stripping Methodism of her individuality; who will deliver short, pretty orations, and not worry the people about their souls and such things as heaven and hell and a world on fire. I have noticed in all the Conferences that, under this class of men (and they are in great demand), the church regularly wilts and dwindles, prayer meetings die out, family altars are broken down, and the good old mellow, melting love-feasts that wrapped a man's soul in an air as balmy as paradise, and made him feel as rich as the gold of the New Jerusalem, are all numbered with the things that were. Take heed to yourselves, brethren; the church herself may corrupt you by erecting false standards of merit and tempting you to collude with her mistakes. It is your business (as ministers) to mould the church, not to be moulded by her.—Bishop Geo. F. Pierce, D. D.

ADMINISTRATIVE GENIUS.—It has been said that the Emperor William's greatest achievement was his discovery of Bismarck and Von Moltke. It was after the new Chamber, in September, 1862, rejected the military budget by an overwhelming majority, that the King gave the Presidency of the Cabinet, with the portfolio of foreign affairs, to Otto von Bismarck-Schonhausen. From that date the political history of Prussia is almost identical with the biography of this formerly ultra-reactionary nobleman. William's will and intentions disappear in the intense light of Bismarck's personality. All history has no parallel to this long, unwavering, unhesitating, and grateful submission of a mighty monarch, sound in body and mind, and surrounded by a host of eminent men, to the exclusive guidance of a single genius. Nor does history offer another example of a ministerial career so invariably and surpassingly crowned with success through a quarter of a century. Looking at the course of events from a standpoint at which results appear to have justified much that was originally questionable or condemnable, it is the glory of William I., as it was the good fortune of Germany, that throughout a series of extraordinary contests, political and military, he was, in fidelity to duty as he perceived it, satisfied with giving sanction to Bismarck's advice in council and Moltke's directions in the field.

Christian Advocate.

THURSDAY, APRIL 5, 1888.

I SING FOR SIGHT

BY MARGARET E. SANGSTER

"I'll drop my burden at His feet,
And bear a song away."

Over the garden I stood in
That led from my Lord's door,
I went with a benefit of the Master,
As oft I had gone before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should keep the burden
Could I get a glimpse of Him.

It was more than I could carry,
If I kept it all alone;
And none of my house might share it
Only One on the throne.
Drear was the way between me and pleasure,
Between my work and rest;
But our Lord could understand it,
And his touch could set me free.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
With its shimmery of sun and dew;
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven on earth restored,
And sudden lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care;
But I bore it with a new gladness
Which could only answered prayer.
Not a step on the road was better,
Not clear the way before,
The desert, only as the spirit
To become to his will more.

"Friends" all the [illegible]
His love can make so light,
Why should his wonderful patience
Our half-at-ease negligence
The little sharp vexations,
And the [illegible]
Shall we not take them to the Helper
Who has never failed us yet?

Tell him, along the heartache,
And tell him the longings, too,
Tell him the baffled purposes,
Which we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Sunday-School Times.

Take Heed How You Read.

BY REV. B. M. DRAKE.

There is in the printing press great power for good. Not only is it one of the bulwarks of our civilization and freedom, but it has been, and may still be, largely useful in the propagation and cultivation of Christianity. Its power for good is, however, limited and often counteracted by bad management and by the ignorance of the people and their indifference to their own culture. Many books and papers, whose tendency is to vitiate and degrade, are issued by our free press; and these seem to find their way into the homes of our people much more readily than those which are improving and ennobling. Even where reasonable prices place good books within the reach of the people, many refuse to buy who need them most. But there is another limitation, which is, in part, consequent upon the wonderful reduction which has taken place during the last few years in the price of books. Cheap books and cheap papers place so much reading matter within reach that most people who read at all read too much and too fast to digest what they read. They read to accomplish such or such an amount of reading, or merely for the pleasure it affords them, or for some reason even less worthy; and, consequently, their reading does not improve and strengthen the mind as it ought. This is the case not only with light literature, but it holds good with regard to a more solid class of reading—even the Bible forms no exception to this habit of *careless* reading: hence the fact that, though most families have the Bible and profess to read it, there is so small an effect visible in the lives of many of our people. This kind of reading does no good, but, more than that, it does harm. Undigested reading, like undigested food, is injurious. The mind, which ought to be broadened and strengthened by its food, is, instead, weakened and gradually becomes diseased. Eventually a sort of mental dyspepsia results, so that the mind does not retain even the most wholesome reading taken in the smallest quantities. To avoid this our people need to be taught how to read.

The object of reading is not altogether to gain information, much less is it to please the fancy or to keep up with the times, etc. Its chief object is to strengthen the mind, and to improve it generally. Not he is greatest who has read most, but he who has gained most knowledge that he can put to a practical use. He gains most from reading who, by it, disciplines his mind to think strongly and correctly. This throws light on how to read. Do not attend so much to *how much* you read as to *how* you read. Think as you read, and do not read more than you can digest. Try to remember *all* you read. A book that is not worth remembering is not worth reading.

He who would preserve his physical health is careful to take the right amount of wholesome food and to masticate it well. It is then easily digested, and is assimilated, supplying strength to the body. You must take similar precaution if you would preserve your mental health. Read only the best books, and do not try to read too many of them. Read them carefully, and not too fast. By a sort of mental mastication make them your own. Then they will be easily digested and assimilated till they become a part of your very life. So shall your mind grow strong and your life noble.

Take heed how you read.

MCCALEB, Miss., March 26, 1888.

Cheap Religion.

We often hear of cheap goods, cheap living, cheap entertainments, cheap literature. To this list we may be allowed to add—cheap religion. We attach to anything "cheap" several ideas: It did not cost much: it is worth more than it cost, or it is of little value.

We do not depreciate "true religion" when we speak of "cheap religion" any more than we depreciate strong, real "broadcloth" when we mention "shoddy." Cheap religion is something attempted to be passed off in the place of true religion. Cheap articles are usually poor in material, worse in fabric, worst in wear. What was a seeming good "print," when the starch is wasted out of it, is flimsy, and worthless for clothing, or even for making a good sieve. Cheap religion has several important peculiarities. Persons who profess it are ignorant of when and how they got it, and equally ignorant of the fact and method of its loss. It cost but little deep mental agony or true evangelical repentance; therefore, it is but little prized. It has nothing in it of value except so far as mere "profession of religion" can give some respectability in society. It has great faith in God in a certain direction, and when truth can accommodate itself to the selfish wishes of an unsaved heart. God operates on human souls through his truth and Spirit. Human salvation is a gracious miracle. It is very humble, so much so as to hesitate to do anything lest God's glory might be interfered with. "Stand still and see the salvation of God," is most excellent advice to indolent self. The heathen will be saved "in God's good time," why should I attempt to interfere with God's plans and purposes? He will select the proper means and instruments.

Cheap piety is remarkably liberal in regard to others. Self-negation is very prominent when the call is made for gifts and labors for God's church. There is the broadest spirit of willingness that others should furnish means and men, and receive all the honor and pleasure of "well-doing." Scripture is again obeyed: "In honor preferring one another."

Cheap religion is apparently remarkably spiritual in its views. Human means and agencies should not be allowed to interfere with the spiritual work and result of the grace of God. Men must be born of the Spirit.

Cheap religion is noted for its prudence and economy. Everything is God's gift, and we are stewards, responsible for its safe keeping. If I give to the missionary cause, the money might be lost or misspent. As a matter of personal responsibility, I ought to keep my means around me, and not hazard them in the hands of others—I am responsible.

It is not best that the ministry should be too well paid. They might imitate Jeshuron. Humility is a crowning grace. Trust in God's providence should be kept in lively exercise. Anyhow, the apostolic method was "without scrip or purse." "The love of money is the root of all evil." It is wrong to lead the preacher into temptation. How much more he resembles his Master if he has "no place where to lay his head"! Whether I pay anything or not, preaching will still go on.

Cheap religion is not willing to subscribe for a church paper, or buy a church periodical, or a religious book. Everyone has a right to his religious opinions. It is not proper to bias these opinions by influencing the minds of children. It is, therefore, best to let my children grow up before they get any fixed religious opinions. If I should keep religious newspapers or books in the house, I might do harm. Besides, I can get a secular weekly paper for less than my church paper costs, and get one of Talmage's sermons every week, as well as the price of hogs and corn, tobacco, wheat and cattle. Anyhow, I can borrow my neighbor's "county paper," and get all the news we need. By saving two dollars a year—the cost of a church paper—I can buy a pair of shoes to plow in, or a supply of smoking tobacco.

Cheap religion helps to swell the names of its votaries on the church roll, and gratifies church pride and self-importance. Too many people give simply "to be seen of men." To protect my reputation I'll not give anything just now, but wait awhile for the right time to come.

A CHEAP CHRISTIAN.

P. S.—Extravagance is the rule everywhere, in the church and out of it. When I was a boy, twenty-five cents was all Methodists were expected to pay each quarter. A preacher did not get as much for preaching as a good negro would hire for. Now, I understand, the preachers get three hundred dollars, and some five hundred. What extravagance! Bro. Paul "worked with his own hands, and supported himself." That is the kind of preacher we like down our way. A. C. C.

Women Stewards.

In your issue of March 8, Bro. "Gilderoy," in answer to J. E. B., says there is nothing in the Discipline forbidding the election of women to the office of steward, etc. Now, we admit everything *nice* that he has said about the women, and especially their qualifications for doing the work of a steward. But qualification is not the question at issue. But, under our church polity, can women be elected to the office of steward legally? We answer, No. The law says, "Let the stewards be *men* of solid piety," etc. Now, I contend that no kind of reasoning can change the masculine gender into the feminine where it is used so specifically as it is used in this requirement. It is not who can fill the office altogether, but what kind of persons—men, not women, of solid piety. The civil law says all *male* persons of certain age can vote. The law is specific as to gender, and none but male persons can vote under that law.

If there was no specific law on the subject, by analogy we would reason. In the composition of a General Conference (¶ 34, Ans. 2, page 35): "And *he* may be a local preacher." Here it is evident that the law contemplates that the membership of said Conference will be male delegates, consequently the pronoun *he*; and you can't make the pronoun *he* mean *she*, as the gender is especially named; and so we may conclude throughout all the Conferences, reasoning by analogy. A steward is, *ex-officio*, a member of the Quarterly Conference; therefore, passes on the character of local preachers. This gives the women stewards a vote on the passage of the ministerial characters, as also the licensing and recommending preachers.

We hope Bro. "Gilderoy" will keep the question properly before him: Not what wonderful things the good sisters can do (we all admit that), but what is the law in the case. Now, I doubt not but that some good sister could preach better than Bro. "Gilderoy" or myself. But will he contend that because they can the Lord designs that they should preach?

As Bishop Kavanaugh would say, let us mix a little gospel with the law, and see what St. Paul would say on this question (1 Corinthians iv; 2): "Moreover, it is required in *stewards* that a *man* be found faithful." (1 Corinthians xiv, 34, 35): "Let your women keep silence in the churches, for it is not permitted unto them to speak." "For it is a shame for women to speak in the church." Now, holding office implies the right of voting: voting implies the right of speaking. But the apostle says they are not "permitted to speak." Certainly he does not intend to teach us that women shall not tell what the Lord has done for them spiritually, for this they may do in the great congregation while engaged in worship—not a business Conference. Neither does he forbid them praying in the worshiping assembly, but in taking part in the business discussions of the church. Stewards discuss the business of the church; therefore, women ought not to be stewards. (1 Timothy iii, 1-12). Here are officers of the church spoken of, stating qualification, etc. The bishop and the deacons shall be the *husbands* of one wife—not that the *deaconess* shall be the *wife* of one husband. We might give many other passages from the book to show that the apostles did not recognize female officers in the church. But we only give one other passage—(Acts vi, 3, 6). Here seven *men* of honest report were selected to attend to the temporal affairs of the church. The names of these seven are given—not a woman among them; and it would have been a good time to appoint a woman, as their *widows* were to be looked after as well as other temporal matters, as the apostles could "not leave the Word of God to serve tables."

Now, we admit all that our good women are doing in the cause of the Master, and feel that they are doing a noble work in their missionary operations; but a missionary society is not the *church*, while the church is a missionary society—it is more. The one is the institution of God; the other, of pious men and women to aid the church in her work. God speed the noble women of the church in their great work, for we are with them *heart*, *hand* and *purse*. And I am proud to say that I have yet to see a Southern woman who desires to be a delegate to Conference, or a steward in the church. Let them work; help them work; pray for their work, but don't elect them stewards or delegates. They do not want it; and, under the economy of the Methodist Episcopal Church, South, it is not legal for them to have it.

K. A. JONES.

From Troyville, La.

MR. EDITOR: I got here on January 16, during the worst weather of the winter. Owing to continued bad weather and roads, I made no start on my work until February. I have made one round, and am now making the second. My circuit is entirely in the swamp, every appointment but two being on, or very near, the bank of the river. Three appointments are in Concordia, and seven in Catahoula parish. It is about eighty-five miles long by way of the rivers, extending from near the mouth of Black river to the French Fork of Little river, and the appointments are so situated that I have to travel the full distance around the rivers to get to them. I have no horse yet; but, through the kindness of Capt. H. D. Vaughan, of the steamer "Tributary," I go free of charge very near most of my appointments, and when I go as far as I can on the boat, I walk the balance of the way. I have never met a more clever and sociable people anywhere than in this country, though in most places *true religion* is very scarce. However, I have met a few good, warm-hearted Christians. In some places the religious sentiment is greatly divided. Campbellism seems to be the greatest obstacle in the progress of pure heart felt religion. We have Free Methodists, Missionary Baptists, some Catholics, and a few Presbyterians, besides the Campbellites; and, in my opinion, all the others united are not so destructive to pure Christianity as Campbellism. Campbellism *openly denies* the operations of the Holy Spirit (so sacred to every true Methodist), and considers it a mere fanatical delusion. It teaches that Christianity means nothing more, nor is there anything else required for salvation, than a public acknowledgment of the Sonship of Christ and baptism by immersion. One of their members attaches so much to baptism that he says it is worth a million dollars to him, and he professes to have nothing else as evidence of his salvation. They hold that conversion means nothing else but a formal renunciation of evil habits.

Well, I have been to Larto. Some of our brethren know, or have *heard*, of Larto. It used to have a very bad name. I was told when I came here that it was a dangerous place for preachers; that they had run some preachers out of the neighborhood, or, at least, had forbid them to come back in it. Well, others may say what they please about the people of Larto; but, for myself, I can say that I never was better treated anywhere, and I never saw a people more anxious to hear the gospel than they are. Larto is the name given to the settlement on Larto Lake, in the fork of Red and Black rivers, and, like a great deal of the swamp country of Louisiana, has had but little opportunity of hearing the gospel. My spirit groans within me to see the great destitution in some parts of this country.

I found grown young men and women in that country that have never heard exceeding a dozen sermons in their lives. I was in company, a few days ago, with a citizen of Concordia parish, who is well acquainted all over the parish, and who told me that there was not a preacher in the parish, and all the preaching there is in the parish is the three appointments I have, and one Baptist appointment on Black river, and a local preacher of Natchez preaches in Vidalia. How is this? Four churches on the extreme western border, and one on the eastern, of a parish of 15,000 inhabitants, 5,000 of which (*approximately*) are white people. The same man told me that there are neighborhoods in which he has no recollection of a preacher ever being in, and that there are grown people who have never heard a sermon. How does this speak to our people who have been raised up under the sound of the gospel, and never knew anything but good Christian society and schools and all the other blessings of religion? "The harvest, indeed, is great; but the laborers are few." More anon.

Yours fraternally,

GEO. T. ASHBY.

Seed Sown that Will Bear Fruit.

MR. EDITOR: Carrollton and the Carrollton circuit have just been favored with a visit by our Conference colporteur and Sunday-school agent, Rev. G. W. Bachman. He spent about ten days with us, and did good work in the way of putting good books and papers in the hands of our people, and by preaching four good sermons and stimulating the people to greater zeal in the Sunday-school work. He sold about $70 worth of books and tracts, and got quite a number of subscriptions and renewals for the NEW ORLEANS and Nashville Advocates.

Bro. Bachman is the right man in the right place, doing a work that otherwise would not be done. Any pastor would do well to arrange for Bro. Bachman to spend one or two weeks in his work. He is prepared to impress the people with the necessity of furnishing themselves and their families with good religious books and papers. My experience as a pastor is, that the more the people read our books and papers, the more they are willing to do for the church, and I am satisfied if we could put one of our Advocates in each family in our church, all the demands upon them would be met; and I, for one, am trying to get every family in my circuit to take one of our church papers. We already have quite a number, and don't intend to stop until we have as many papers as we have families in the Carrollton circuit.

E. A. BURROUGHS.

CARROLLTON, Mississippi.

From the Work.

SPARTA AND SALINE CIRCUIT.

MR. EDITOR: As I have not written to the ADVOCATE for some time, I thought I would write this morning, as this circuit is on the old plan. But, nevertheless, we have people here who look after the interest of their pastor. Here they come with corn and potatoes, meat, and a great many other things for our comfort, and a small purse of cash for this preacher. Now, as they minister temporal things to us, may God help us to give them spiritual things.

Mr. Editor, I must say this people are improving spiritually. Bro. John A. Miller, of Arcadia, will dedicate our new church at Bear Creek the fifth Sunday in April. It will be out of debt. Pray for us, that we may be wholly consecrated to God and the work.

P. BURKETT.

GALLMAN, MISS.

MR. EDITOR: I wish to say that I have received ten cents from a little friend in Louisiana, also $2 from "A Widow" living in Richland, Miss., in response to my request for aid to finish our new church at Gallman, Miss.; for which we are thankful, and hope aid may still continue to come.

Respectfully,

MARY HUNTER.

SENATOBIA, MISS.

MR. EDITOR: The second quarterly meeting for Senatobia station was held last Saturday and Sunday, and it was a season of grace to all present. The presiding elder, Rev. S. M. Thames, preached two strong, scriptural sermons, and gave careful attention to the business of the Conference. Steps have been taken to enlarge and improve the parsonage, and the work will be done at an early day. The finances up in full to date. The rule here is to pay in full each quarter. This should be the rule everywhere. Our prayer meeting is one of the most interesting and profitable meetings of the kind I ever attended.

Rev. J. H. Brooks, a superannuated member of the North Mississippi Conference, was here some days before and during the quarterly meeting, visiting his daughter and old friends in this town. It is really refreshing to find a man growing old beautifully as Bro. Brooks is doing. Bro. Brooks has long been known as the "historical preacher." Old Testament history, as he renders it, is more interesting and entertaining than the most charming novel. When I was a boy I used to ride as far as forty miles to hear him tell the story of Joseph, Elijah the Tishbite, Abraham offering Isaac, Jacob and Esau, the finding of Moses, and the history of Rehoboam and Jeroboam. He took his time, but always quit too soon for me. I always went home to re-read the old story with absorbing interest. A book of Bro. Brooks' historical sermons would "go like hot cakes" among the young folks. I would give a pretty sum if I had these sermons just as he uttered them in his best moods. He preached for us on Sunday night, on Elijah the Tishbite, to the edification and spiritual profit of a large congregation. It was an old, old story, but fresh and brand new as Bro. Brooks told it.

Well, well, these blessed old people who link us to the past are getting to be few and mighty far between in this country. They are going home.

Yours, GILDEROY.

HOLLY SPRINGS, MISS.

MR. EDITOR: Fires of Pentecost began to burn in our church on Sunday, March 18, and continued to glow for one week. Heaven only kept record of conversions. The revival spirit remains, and services will be resumed every six weeks during the entire year. Thirty-eight accessions to our church since Conference, with more to follow next Sunday.

G. S. INGE, P. C.

MARCH 27, 1888.

GRENADA STATION.

MR. EDITOR: Bro. J. E. Thomas reports, "All collections taken." Good for Bro. Thomas and Grenada station! Who will be the next to report "collections all taken?"

J. W. PRICE,
Pres. B'd Miss., N. Miss. Conf.

CONTINENTAL TEMPERANCE.—Robert J. Burdette thus remarks on continental temperance:

If there is one passage in the letters of American travelers in Europe more tiresome than another, it is this: "During our six weeks' stay in Paris we did not see a single drunken person." Then they travel through Switzerland, Germany, Austria, Italy and Spain, and all France, and still they do not see a drunken person." They attribute the sobriety of the people to the fact that everybody drinks wine and beer; drink it at all time, and lots of it, with no high license and prohibition nonsense to bother them; consequently they never get drunk. Well, now, the only inference one can draw from these remarkable letters is that either the writers themselves were blind drunk all the time they were in Paris, or the Parisian drunkard is a most successful hider. Because, while our travelers last year did not see a single instance of drunkenness in Paris, the official police records state that the police of Paris saw and arrested, on an average, one hundred and fifty people every day between January 1 and April 30, for being drunk on the streets. So many drunkards are not arrested in New York, and yet these travelers of ours always contrast the sobriety of Europe with the excesses of America. It is just as well to bear in mind the official report while reading these letters, and perhaps if the writers drank less and thought more, they would remember that official returns will not always agree with letters from the guide-book.

Tailoring.

Nice good men are tailors, and useful withal; as are tinners and physicians and lawyers and merchants, to say nothing of printers and editors; all good in their way after their manner.

Fashion plates—let us not despise them, for they are not without modicum of good; otherwise Christian men and women might not know how to dress as Christians and not as heathen Chinese. But as we do not expect fashion plates with their comments to discuss grave theologies, so neither theologic reviews to discuss tailoring, as does our late American Church Review.

Let us not be misunderstood. We take for breakfast our cup of coffee; have little preferences therein; not inconsistent with living the life of Christ, but most inconsistent with that life when the drinker begins to discuss it: Mocha, java, Maracaibo, so many spoonfuls of ground coffee to the cup, so much cream, so much sugar, so many degrees of Farenheit. As soon as such topics get *discussed* with appetite and smacking of the lips the interior life gets evaporated.

Let us not be misunderstood. We like surplice, coming down from the long ages, and prefer it clean. We like shirt, it distinguishing us from barbarian Celt or Norseman, and prefer it clean, prefer it fitting about the neck, lest choking come upon us and we be hurried off unrallied or. Surplice and shirt: both like excellent and to be used: but the moment we discuss them and talk of them, then we get the mind of the shirt-maker, saw little thereby: for how can he be wise whose talk is of oxen? how can he be wise whose talk is of shirt or surplice?

Opening our one only Church Review we had a right to expect large and wise topics discussed; but instead thereof have "fashion plates!" Alas! what is our Review editor thinking about? Pictures of stole, pictures of surplice, pictures of alb, pictures of mice!

This is bad enough, but to have these garments, these "old clo'!" offered to us as our duty to put on. Has the editor no wisdom? has he never read the decisions of the courts?

Act of Parliament, which the fashion-plate writer in the Review quotes, is "that such ornaments of the Church and the ministers thereof shall be retained and be in use as were in this Church of England by authority of Parliament in the second year of the reign of King Edward VI., *till other order shall* be taken," etc. If no other order has been taken, then in the Church of England all ornaments and vestments in use during the first prayer-book of Edward are to be in use now. But such order was taken. In 1561, the Advertisements of Elizabeth appeared, permitting in cathedral and collegiate churches a cope during the celebration of the holy communion; but except at this time and there, in all other churches, there was to be during public prayer and sacraments no other garments but "a comely surplice with sleeves."

The question of other ecclesiastical garments save the surplice came up before the Dean of Arches in 1870, with Mr. Purchas defendant. The dean decided that all other vestments save the surplice were unlawful. The same matter was referred to a higher court in 1871. The Lord Chancellor showed that the Advertisements of Queen Elizabeth had overruled the "ornaments rubric," and again decided that copes (save as above), albs, vestments called apparels, tibbets, stoles, dalmatics, maniples were unlawful, the Advertisements making them unlawful, and the fact that from their date to the time when the "Advanced" began their use they had not been much as seen and hardly heard of in the Church. In 1877 the same question came up as regards albs and chasuble, and was decided against them.

There has never been in this Church since its origin in England, men more determined to make their own tastes and opinions and whims and fancies their rules than these "Advanced" men. They agree not with the Holy Church, nor with the Greek Church, nor with the Roman Church, nor with their own Church, nor with the Protestant Churches. As the silk worm spins its cocoon out of its own bowels, so they spin out of their own tastes and opinions what they like, in spite of rules, laws and canons. They do not like the prayer-book, want a new one; change not the customs of this Church, have made new ones; they like not even the name Protestant, want that changed so they may appear in agreement with that portion of the Church which has not been reformed of its deformities. Beware of these men; they be mischief-makers, they aim to unprotestantize this Church, they have no love for it, they be not even so much as churchmen, be mongrels, be medleys, be jumbles, be mixtures, a kind of odds and ends, whose aim is patchwork, a hodge-podge, as old Latimer calls the non-Protestants of his day. Is all discipline in this Church a thing of the past?—Churchman.

Incident in Bishop Kavanaugh's History.

"Kentucky," whose *nom de plume* will be recognized by most of our readers, contributes the following incident in the life of Bishop Kavanaugh, to the Richmond Advocate:

"In years gone by H. H. Kavanaugh was stationed in the queen city of the famous 'blue grass'—Lexington. He had reached the zenith of his often unequaled pulpit powers and of his childlike,—pious simplicity. It was during one of the periodic excitements on temperance; when the 'noble women,' the Martha Washingtonians, were profoundly in earnest. There was an annual meeting held in Dr. H.'s church, the leading Presbyterian church of the country. The most elegant ladies and of the most refined circles were met to hear Rev. Kavanaugh address them by especial invitation of a month's standing. The spacious church was filled with just such an audience as that cultured and refined city could assemble. After sweetest music by the united choirs and appropriate prayer by the reverend D. D., Bro. Kavanaugh, the eloquent Methodist preacher, was presented in due form, and began his address. It was like himself—genial, polished, strong in thought, robed in simple, beautiful words. We were all delighted. All at once the thought-string broke and the orator stopped, put his hand to his brow, as if feeling for the broken thread or repairing some part of the hidden brain machinery. He paused for a long moment, when Methodist pride was below par, and Presbyterian, Baptist and Episcopalian wondered what was wrong. The man was equal to the emergency. His troubled face now gleamed with hope, the hand was taken from the brow. He spoke: 'That puts me in mind of an occurrence' ('that' never had any connection or explanation): 'A fellow, who was accustomed to get drunk, was taken in his stupid, unconscious state to a grave-yard, placed in a coffin, the lid loosely put on, and he left there to wake, with the idea that the grave-yard and coffin would break up his appetite for strong drink and make a sober man of him. They watched the coffin until about sun-down, when the man rose in his coffin, and with mandlin tone uttered: "Is they all riz? If so, I's belated." There was one universal laugh all over the house. Presbyterian primness and Episcopal order wilted. None more heartily laughed than the orator at the apparently ridiculousness of the scene. In a moment, recovering himself, he said: 'As I was remarking,' and resumed his previous train of thought, and delivered one of the gladest addresses ever heard in that classic city. He told that incident to amuse his audience while he hunted up the ends of his broken thought-thread."

You don't know how much better you will feel if you take Hood's Sarsaparilla. It will overcome that tired feeling, purify your blood, give you a good appetite, and make you bright, active, and strong. Be sure to get Hood's Sarsaparilla. Sold by druggists.

Woman's Enlarging Sphere.

In speaking of woman's capacity for work, the Baltimore American says: "Her influence in politics is always strong. In numerous cases she has held and is holding office, and it is an instructive fact that no woman has ever been dismissed from an important public position for inefficiency. She does her work promptly and does it well. Her usefulness in business as a correspondent or clerk or typewriter or manager is acknowledged everywhere. Throughout the United States there are thousands of successful women farmers. We have a number in Maryland, and they manage estates in a way that keep the balances on the right side of the ledger. Idaho has a horse queen who owns between seven and eight hundred horses, and although only twenty-three years old, she is making a fortune. Mrs. Deborah Powers of Lansingburg, N. Y., is slightly older, being ninety-seven; but she has vigor enough to be at the head of a banking house. In New Hampshire the other day the stockholders of the Dover horse railroad unanimously elected Mrs. Dow president, and she showed her good sense by at once reducing the fares to five cents, and in her business career she has made her private fortune of $40,000 grow into $100,000. A hundred instances could be cited of women who exercise controlling interests in large manufacturing concerns. In literature woman is unprecedentedly active. More than half of the books published in this country last year were written by feminine pens. In the fine arts she wields a large power, and in journalism she is making both money and reputation. One of the most successful speculators in New York is a woman and a millionaire; but in ninety-nine cases out of a hundred, a woman touches speculation at her cost, and her best policy is to let it alone. Many men complain of a decrease in opportunities for employment. They forget that this is due to woman's competition. She does not stand on the street corner and wait for work. She searches for it, and when she finds it she holds on to it. Men of spasmodic activity need not expect to outdo her persistency, and the only way they can equal it is to follow her example. The time will come when women will be paid as well as men. There is no reason why she should not receive equal wages for the same labor, and the tendency is naturally and invitably in her favor. Her enthusiasm is a credit to herself and a stimulus to the sterner sex. May her success increase."

"Purgatory Bullets."

An excited Irishman lately rushed into a Boston drugstore, having a "broken-up" appearance generally. "Be jabbers!" he yelled, "I'm all wrong entoirely. I want some shtuff to straighten me out. Some o' thim 'Purgatory Bullets' will fix me, I'm thinkin'. What d'ye tax for thim?" "What do you mean?" asked the clerk. "'Purgatory Bullets,' sor, or somethin' loike that, they call thim," replied the man. "Shure, I'm in purgatory already, with headache, and liver complaint, and bad shtomach, and nobody knows what all!" The clerk passed out a vial of Dr. Pierce's Pleasant Purgative Pellets, and Pat went off contented. These little Pellets cure all derangements of liver, stomach and bowels. Sugar-coated, little larger than mustard seeds, and pleasant to take. Druggists.

HANDWRITING.—Napoleon wrote the worst hand on record—so had that his letters to Josephine from Germany were sometimes taken for maps of the seat of war. Sidney Smith wrote once to Jeffrey that he had tried to read a letter of the great reviewer from left to right, and Mrs. Sidney from right to left: but neither of them could decipher a single word. Of Sidney's own hand it has been said that, with the exception of Jeffrey's, it was the worst the printers had to puzzle out for the Edinburgh Review.

Dr. Chalmers' handwriting was also perplexing, and often defied all attempts to read it. It is said that when his father received a weekly or fortnightly letter from his eminent son, he carefully locked it up. After a store had accumulated, the son would come and pay him a visit, upon which he would break all the seals and ask the writer of the letters to read them.

The handwriting of Prof. Huxley, whose style is the ideal of lucidity, is almost undecipherable; the pot-hooks of Darwin are so utterly without form and void that there was evidently no process of "natural selection" in their choice.

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Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:50 a. m.
Arr. Birmingham	3:20 a. m.	12:05 p. m.
Arr. Attalla	5:25 a. m.	2:30 p. m.
Arr. Chattanooga	8:30 a. m.	6:40 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:20 a. m.
Lve. Attalla	9:00 p. m.	1:00 p. m.
Lve. Birmingham	11:10 p. m.	3:30 p. m.
Lve. Tuscaloosa	12:48 a. m.	5:45 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	1:00 a. m.	10:55 p. m.
Arr. New Orleans	9:30 a. m.	6:45 a. m.

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Arrive.	Leave.
No. 1.....8:00 am	No. 2.....7:00 pm
No. .....8:02 pm	No. .....7:00 am
No. 5.....10:00 am	No. 6.....5:05 pm

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex...7:10 am	No. 4 F'st Line...8:05 am
No. 1 F'st Line...7:20 pm	No. 6 Cin. Ex.....5 pm
No. 5 Cross.....9:05 am	No. 2 Cin. Ex.....8:10 pm

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No. 1 Passen'r, 11:0 pm	No. 2 Passen'r, 2:15 am
No. 3 Chic. and N. O. Lim.....8:20 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

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H. Rouge Accom. 11:30 am	H. Rouge Accom. 3:35 pm

SOUTHERN PACIFIC CO. MORGAN LINE.

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No. 17 Local....9:15 am	No. 20 Carlton...10:40 am

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No. 1, Limit'd...9:30 am	No. 2, Limit'd.....5:00 pm
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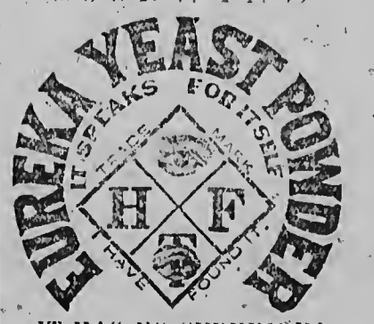

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CORRESPONDING EDITORS:
Rev. T. A. S. ADAMS, D. D. Rev. J. T. SAWYER.
Rev. W. L. C. BENNICUTT, D. D.

THURSDAY, APRIL 5, 1888.

Briefs.

The church-letter system is proving so full of perplexities that its abolition is being called for. Many members are lost to us by it. Sometimes the letter is used as a covert to shelter a backslidden life. If the transfer of membership was made by correspondence of preachers or by statute, so as to locate it wherever residence is taken, both the safety of the individual and purity of the church would be preserved.

M. Ragozine, in his delightful little book—"The Story of Chaldea"—gives this lucid distinction between religion and mythology: "Religion is a thing of the feelings; mythology is a thing of the imagination. Religion comes from *within*—from that consciousness of limited power, that inborn need of superior help and guidance, forbearance and forgiveness; from that longing for absolute goodness and perfection, which make up the distinctively human attribute of 'religiosity,' that attribute which, together with the faculty of articulate speech, sets man apart and above all the rest of animated creation. Mythology, on the other hand, comes wholly from *without*. It embodies impressions received by the senses from the outer world, and transformed by the political faculty into images and stories."

Thirty-five out of thirty-eight States have passed laws prohibiting the advertisements of lotteries within their limits.—Exchange.

The refusal of thirty-five Legislatures to allow advertised in their midst what we, as a people, have legalized and complacently patronize is a rebuke which our people must surely feel, if not lost to shame. That a coterie of unprincipled speculators, in the greed of human nature, and a hundred or two politicians and office-holders should be permitted to fasten upon us such a cancerous institution as the Louisiana Lottery is explicable only on the theory of a drowsy or pusillanimous people. It is very certain a majority of our citizens are not dishonest; but there are grave doubts of our manliness, especially in view of the fact that we court and pet and seek to promote the lottery ring to our high places.

There has, recently, been a general assembly of all Protestant bodies in Mexico, to consult upon the best methods of propagating the gospel there. It resulted in an agreement: that in towns of 15,000, unoccupied by any Christian denomination, more than one denomination might enter; that in places of less population, where more than one denomination has gone, the place shall be ceded to the first occupant, save in cases of private agreement among parties interested. This is in the spirit that shall finally dominate all missionary enterprises. It may be the reaction from this will be a closer fraternity of home organizations. No protest to this has reached us except one from Dr. J. D. Easter, of the Protestant Episcopal Church, who calls it an "extravaganza of church union," and thinks it a conspiracy against the Church of Rome, whose advocate he indirectly appears. Nevertheless, towards this we are moving.

Rev. C. W. Carter, D. D., the editor of this paper, is improving steadily, and it is expected that in a few weeks he will be fully restored and at his desk.

The Passage of the Jordan.

Within a few weeks our church in this city has been called to part with some of its most prominent and active members: persons long identified with New Orleans Methodism, who gave to it both character and efficiency. Since the war we have suffered greatly by removal and death; in some of the charges the loss of every prominent official member. They went seemingly in companies together. It lessens the fear and anguish of departure to know that dear friends are just before us making for the celestial city. Those who have gone recently may enter the gates together! It is not certain that time is wholly excluded in this great passage of the soul from earth to heaven. To some of them the change was neither unexpected nor undesired. The added infirmities of life had made it a heavy burden, and rest was longed for. To others the loss of the dearest objects of the heart's affection had left a sorrow which could only be softened by the thought of soon seeing them again; while yet others sought, as for hidden treasure, the repose from anguish, physical and mental, which the *via sacra* of death offered to all who trust in him who once rested, as for a night, in the sepulchre. They all shared the deep experiences incident to human life. Its uncertainty was often before them, and, at times, there were moments they scarcely hoped to survive. These terrible trials may go with us to the margin, but no further. As a vessel just from a stormy sea, and while yet it is raging outside, glides into the harbor where all is quietness and safety. How deep must the first breath of victory be to those who have survived the conflict, where pain and temptation have contended for years and days against the patience of all spiritual grace!

These dear friends have enjoyed the unspeakable comfort of dying at home, surrounded by forms and faces scarcely less assuring than would be those of holy angels. O how precious is Christianity in the house; in the sunshine and the shadow; in the early and the latter hours; for the children and the old people; where, amid all changes and providences, the family is guided by the pillar of cloud in the day and a pillar of fire in the night; still making its way, through many a tortuous route, over life's wastes and terrors, yet daily drawing nearer to the promised rest.

The New Testament concentrates all its infinite helps and glories upon individuals. All that once nationally invested Israel, and much more, now surrounds the saint of God. The Savior attends himself in the high offices of a Mediator and, in the lower, of friend and a convoy. "Yet a little while and the world seeth me no more; but ye see me. I will not leave you comfortless, I will come to you. Because I live, ye shall live also. I will come again and receive you unto myself, that where I am there ye may be also." Such tender words and such a powerful Presence are the full assurance of the Christian's hope. His immortality lies hid with Christ in God—deeply in the life of his Lord. And he is never surer of this than in the moments of his final passage, when he commits, as the last great act of conscious mortality, his whole spirit into the hands of his Savior. Such hope we feel to be all that we could ask for ourselves and for our dear children. And we are fortified in that this is promised to both us and them.

Methodism has illustrated its power of life fully as much in the latest as in the earliest hours of Christian experience. A special vision hangs over the pillow, and the light of a far-off land illumines the features of our departing friends. "Precious in the sight of the Lord is the death of his saints." Doubtless to them all his grace and all the graces of his person are then revealed.

"His voice, as the sound of the dulcimer sweet,
Is heard in the valley of death:
The cedars of Lebanon bow at his feet,
The air is perfumed with his breath."

While the tomb and stillness of death hold their secrets firmly, not so the blessed Spirit. He reveals the outburst of immortal beauty that is to wrap in its splendor all that die in the Lord. Their deformity shall be changed into glory; their spiritual bodies will tell the sublime story of their sufferings. The degree of brightness shall, without inquiry, indicate the pangs of a life which was once the mystery of Providence. O what vigor, what excellent favor of countenance, what harmony of movement, what soundness of limb, what color of life, shall then be characteristic of all who inherit the manhood of his glorified body! Even after we enter where Christ is, it will be difficult to realize that this life ran along so near the margin of that glorious one; that we could have lived well nigh in the twilight of heaven so long without knowing it. In a few years, it may be months, "there be some standing here" that shall know the invisible realm. Then we shall rejoin those who have just preceded, as well as many noble and dear spirits who have been gone a good while. O what a treasure-house of life must there be somewhere! What a glorious city of our God to hold such a company as we have known, of whose destination we could have no doubt. Let no pains of death, no joy of life hide from our thoughts that heavenly home. Let us wait for our Lord when he shall come clad in the ineffable rays of the Bridegroom, to be the joy and life of his people forever.

Thou shuddering stream of Death's dark ford,
Bring me the staff, that mighty Word,
Whose haughty waves and raging tide,
As twice before, it shall divide!

But see! What Light is that this side the shore?
It moves—now stands—amid the stream!
The flood is still! I hear no roar—
And I am safe! Is this a dream?

What light is here!—this world's on fire!
A glory leaps from every cloud!
'Tis thunder! No; an angel choir—
Could anthems ever be so loud?

J. C. K.

The Marred Countenance.

The reader will recognize the above expression as one of Isaiah's descriptions of Christ—"His visage was so marred, more than any man." The sentence has its counterpart in meaning almost immediately after: "And when we shall see him, there is no beauty that we should desire him." The idea is not that the Savior was homely; the reference is to something deeper and more lasting than facial excellence and personal comeliness. The eye of the prophet was upon an inner life and experience—a history within and without—that had left its sure record and sorrowful impress upon the face. A marred countenance and a beautiful countenance are not contradictory terms. The face may have been fair and the disfigurement came in afterwards; or upon the physical ruin of loveliness there may arise a higher order of loveliness, namely: spiritual beauty. Christ, we doubt not, had, as child, youth and man, a face pleasant to look upon. We have never felt like contending for great personal beauty for him. There were other things in him and about him that made this a secondary and inferior thought. The spirit of holiness, strength of character, tranquillity of perfect moral adjustment, gentleness and tenderness of perfect love, with the ineffable sweetness of his heavenly nature—all met in his face and made a moral beauty before which physical loveliness would not only pale, but be forgotten. Children felt this and nestled up to him, women trusted him, and all felt the attractive power of his face. This face, as the years rolled on, became marred—not by sin, for he knew no sin; not by age, for he died at thirty-three. Although it is worthy of remark that when the Jews spoke of his age, they said: "Thou art not yet fifty years old." We judge from this that he looked older than thirty-three.

As he entered upon his work, the great burden of his mission pressed with an overwhelming force upon his spirit. The assaults of evil spirits, the hatred and resistance and dullness and sinfulness of men steadily told upon him. The constant demand upon his sympathies and time, the weariness of long journeys, the frequent hunger and thirst, the length of night vigils, the loneliness of his life—all gathered and beat upon him and left their sure impress. Lines of agony are very different from lines of joy. Suffering brings forth expressions upon the face very different from those born of pleasant days and restful nights. And so the change went on in Christ's face—a change of deepening lines and expressions. Toward the last it was manifest to the dullest observer. For while it was still the same calm, loving face, yet it was a sorrowful face that looked upon the disciples at the last supper; and one night under the shadow of the olive trees they saw it covered with sweat and blood and in an agony never to be forgotten. It was, as the world declares, a marred countenance. It was marred by experiences within; later on it was even more marred by occurrences without. Perhaps the prophet referred mainly to Gabbatha. The prophecy reads like history; and, certainly, the history of the Savior's treatment was the fulfillment of prophecy. He was buffetted and smitten many times in the face by the fists and palms of heavy-handed men, while the prickly crown, by as ruthless hands, was crushed into his temples. Cut and bruised and bleeding from sharpness of thorn and hardness of knuckle, we behold again the marred countenance.

Each generation starts out with the joyous, smiling face; but every individual, sooner or later, comes into the heritage of the marred countenance. Death mars it, of course—though we allude not to that; and sin mars it; but we are not thinking of that. There is something about life and in life that always steals away the first light that shone in the countenance. The loud laugh is laid aside. The smile which takes its place itself becomes rarer, sweeter, graver and more thoughtful as the years advance. The smile and expression of face bear hints of knowledge acquired through much pain. The look is of one who has gone through experiences that tried every grace and quality of the soul; it is suggestive of disappointment, disenchantment, and yet of knowledge and power. Deeper marks and shadows still come. We see things, hear things, undergo things that take away the old-time buoyancy and expectancy; there are experiences that bring the appearance of old age in a single night; and there are bereavements and heart-histories and life-trials that fix lines of soberness and brooding memory and suffering never to be effaced. Whatever goes on within will be written without. Conflict with sin, resistance of evil, endurance of wrong, submission to trial—all reach up and write unmistakably upon the face the fact of their existence and presence. Who wonders that after awhile we come to the marred countenance?

The marred countenance is very apt to be misunderstood by the world. Men may think the bearer of it is a sinner above his fellows, or that he is under the ban of heaven. Christ was misjudged at this point—the Scriptures voice the sentiment and opinion of men: "We esteemed him smitten, stricken of God and afflicted." The face of Joseph was covered with tears, the faces of his brethren were composed, while they ate bread near their captive brother whose death they had meditated. Judged by faces, they were right, and the hated boy was wrong. Let us be careful here. The countenance may be marred not by sin, but by a great inward sorrow that may not be spoken.

The marred countenance is not sought after by the world. In the filling of places of pleasure and fashionable resort it is not desired. Such a countenance would produce as much pain and agitation as did the shade of Banquo at the king's feast. The world takes to the ruddy, youthful countenance of David and the comely face of Rachel. The sensuous face is the world's face—the face of health and youth, and rippling smiles and exhaustless merriment. The face lined with thought, and seamed with grief, and solemnized by great bereavement is not at their gatherings for the double reason that such care not to go, nor are they invited. The marred countenance stands, as did the Savior, misunderstood and rejected; and yet to the thoughtful spiritual mind there is no more interesting face under the sun. Of course, there is a charm about the face of youth, but there is that in a countenance affected, altered, even marred in the line of faithful living, that holds us with a deeper interest. Such a face declares character, speaks of self-conquest, and impresses you all the time in an indescribable way that the highest of all education has been and is still going on. Students of and aspirants after character under the teaching of Jesus Christ, and led deep into the text-books of Sorrow and Temptation and Duty, by and by come into the possession of a depth of facial expression, a luminosity of countenance and an evident knowledge and power never beheld and never to be acquired by the purely intellectual training, no matter how severe and comprehensive that training, nor by whom, nor where it was conducted. Moreover, the marred countenance is full of beauty. It ought to be. It is the beauty of character and not of flesh. Spirit beauty ought to be and is far ahead of mere sensuous loveliness. The standard of beauty in heaven and earth is very different. No lover of physical comeliness will ever be impressed with St. John's description of the glorified Christ as seen in Patmos; and yet he is "altogether lovely." The standards *are* different, and spirit *is* nobler than flesh; and the light and beauty we have seen in the marred countenance *is* far superior to the bloom of youthful attraction. It means more, and is more. It is all the more remarkable when we remember that the soul is at a great disadvantage. It is holding up its beauty from the midst of physical ruin. What will its unclouded beauty be when the face is glorified with immortality! Wherever character appears, there beauty is seen, and felt as well.

I was once looking at a woman whose back was considerably bent. She told me that she became crooked in bending over many children. Under those words the crookedness of form disappeared, and to my touched heart all the lines were curves of beauty.

Bishop Marvin tells of a man whose hand was disfigured. He was setting at a table with a lady who proved to be his daughter. The Bishop noticed that the young woman touched the scarred hand frequently, but tenderly, and even reverently. By and by, thinking she was unobserved, she stooped hastily and kissed it. Later in the evening came the explanation: that the father had ruined his hand in saving his daughter from a burning building. It was not a disfigurement to her; there was no hand she loved so well. It became a beautiful hand to the Bishop, no doubt not, from that time.

On the same principle, the marred face may be beautiful; and I verily believe that in the sight of Heaven the countenance of the Savior was never more attractive than when it was upturned with all the traces that sorrow within and human wrong and indignity without could impress upon it. The marred countenance is not at a discount in heaven. In the book of Revelation we get a glimpse of a great multitude with swinging palm branch and golden harp. Happy now, yet they had all gone up to God with sorrow-stained faces; they had had great tribulation; they had come up with marred countenances, but God received them and welcomed them. Everything depends upon what mars the face. If sin, there is nothing more horrible to look upon. But if the marring comes through and by the life of suffering virtue, the doing and enduring the will of God, then it becomes a face full of heavenly sweetness and power. The difference between the two is one of the silent evidences of the truth of Christianity. In both cases the face is marred: but in one the life partakes of the ruin and is debased by the ruin: in the other the life is superior to the ruin, and shines forth in spite of the ruin. A marred countenance, as here taught, does not mean a marred life, but a made life.

As you look at your picture taken years ago in youth, and brood over the change: as you see reflected in the mirror to-day the man or woman bearing simply the burden of years, the burden of many sorrows; you see the lines of thought, furrows of tears, the unmistakable air of having lived and suffered, and struggled and conquered, do not be pained at the loss of the early freshness and facial attractiveness that had no history, no virtue, and was without character. Behold in the later peaceful light in your face a purer and eternal sunrise on the hills—a growing moonlight shining through the broken Colosseum of the past—a something blessed and prophetic. The body is dying, but the spirit is living. There is sunset and sunrise; there is death and life at the same moment in the countenance. It is the sunset of the physical, and the sunrise of the spiritual—the death of the flesh and the life of the spirit. In the marred countenance I read the notice that the body is getting ready for burial, while, at the same time, the soul is seen disengaging itself from the encumbrements and sepulchres of the dead, and, with the first blush of a coming immortality on the cheek, preparing to wing its flight to regions of eternal light and blessedness.

All hail to the marred countenance!—because of its teaching, its meaning, its power and beauty, and, above all, because Christ for awhile bore it on earth.

B. CARRADINE.

The editor of the Chicago Inter has discovered that the only way by which colored people can be brought into white churches, either North or South, is "to tie them with ropes and drag them in." Yet, many of our Northern brethren are distressing themselves greatly over this fact. What good do they hope to come of an association resisted alike by both white and colored races? How perfectly ridiculous these fanatics appear in their well-meant perplexity over a matter the Lord has settled in the natural and organic race antipathies. Try another problem, and you will sleep better, perhaps. When Mr. Cable's beard has a little longer growth his eyesight and choler will improve.

Bishop Hargrove has transferred less than nineteen preachers this year to the Pacific coast.

Personals.

The Missionary Board at Nashville, at a meeting held recently, accepted Bro. Newton and his wife as missionaries to Japan from the Baltimore Conference. Bro. Newton will take his place as professor in the Philander Smith Biblical Institute of Tokio.

Bishop Wilson is to be in Texas from May 17 to July 21, and will dedicate three churches, hold four District Conferences and preach commencement sermons at Southwestern University and Waco Female College.

It is said that in consequence of Mrs. McGavock's feeble health, and account inability to go to Little Rock, Ark., where the Woman's Board was appointed to meet, that the annual session will be held in Nashville, Tenn., some time in May.

Mr. Yamaguchi, a Japanese student, at Vanderbilt University, pursuing a course to fit himself for teaching in his native land, has been converted and takes part in college prayer meetings.

Rev. Dr. Noble, late pastor of the Union Street Methodist Church North, Little Rock, has severed his connection with that church and united with the Southern Methodists.

Bishop Galloway says that Rev. H. B. Withers, D. D., pastor of our church at Hot Springs, Ark., "more nearly succeeds in preaching to all the world than any minister in America."

Rev. D. L. Savage writes to correct the statistical secretary of North Mississippi Conference. Olive Branch circuit paid presiding elder $50 45, instead of $39 15, and paid the Conference claimants in full—$16, instead of $7.

Rev. W. C. Black writes to say that the caption of his paper, in the last Southern Methodist Review, should be "Thoughts on Teleology."

We are glad to see that the American Bible Society have begun the canvass of this city to supply the destitute families with the Bible. For the district west of Baronne and north of Canal street they have appointed Mr. W. F. Gallway, colporteur, and he is authorized to collect funds and to donate or sell the various editions of the Book, and in doing so will visit from house to house and from street to street.

Rev. C. G. Andrews, D. D., will preach the commencement sermon of Port Gibson Female College, June 10, 1888.

In Arcadia Sentinel, of twenty-fourth ultimo, was an admirable editorial on the Sunday Law, written in the vocabulary of Rev. S. S. Keener, if we mistake not. Why do not all of our preachers thus utilize their home papers in making a sentiment among people who do not wait upon their ministry?

Rev. J. W. Jones, D. D., will lecture in Collseum Place Baptist Church, of this city, on April 5. Subject, "Christ in the Camp; or, Religion in Lee's Army." Admission twenty-five cents.

A note from Rev. J. F. Wynn informs us that there were thirty-six children baptized on Montgomery circuit last year.

"The Problem of Methodism," by Rev. J. M. Boland, of Alabama Conference, is just out and on sale at Southern Methodist Publishing House, Nashville, Tenn. Price $1.

Through Col. W. R. Stuart, we hear of the fine condition of Methodism in Lake Charles, La., under Rev. J. T. Daves, its most efficient and popular pastor. The congregations are unable to get into the church and prayer meetings and class meetings are thriving. That prosperous city and its live pastor have well met.

Rev. C. Marcy Lyons, our young pastor at Parker's Chapel and Soraparu Churches, has just passed through a successful revival of three weeks, and has since Conference received between forty or fifty persons into the church. His battle-axe is sharp and strong.

Responses to Appeal for Help Made by Rev. L. A. Reed.

Previously reported	$8 25
Rev. Walter Dunstan	1 00
S. P. Ward	1 00
R. F. Clark	1 00
Calvin F. Clark	2 00
Miss S. Josephine Clark	1 00
Mrs. E. M. Fullilove	1 00
Mrs. Collins (mother)	1 00
Miss Rebecca Collins	1 00
Miss Mary Collins	1 00
Master Charlie Spears	1 00
Miss Maggie Spears	1 00
P. O. Box 35, Hamburg, Ind.	1 00
C. M. C. West End, Atlanta, Ga.	1 00
Francis A. Daniels	1 00
Mrs. Mary Daniels	1 00
Mrs. Cora R. Daniels	1 00
Frank A. Daniels	1 00
Mrs. Mary L. A. Daniels	1 00
Jos. W. Daniels	1 00
Albert S. Daniels	1 00
Edward H. Daniels	1 00
William Millican	1 00
Miss Mary Millican	1 00
Messrs. Scharff & Bro., St. Louis, Mo.	5 00
Total	$37 25

Ministerial Educational Association of Mississippi Conference.

At the last annual meeting of the Ministerial Educational Association of the Mississippi Conference the president was ordered to appoint a committee of three members to revise the Constitution of the association. In accordance with that action, I have appointed on the committee Rev. J. M. Weems, Rev. W. B. Lewis and Maj. R. W. Millsaps.

The final report is to be made to the association at its next annual meeting in December; but I would suggest that the committee be prepared to make a preliminary report at the meeting of the Executive Committee, to be held, according to our Constitution, at some time between the first of June and the first of September.

A. F. WATKINS, Pres.

BROOKHAVEN, MISS., March 24, 1888.

Notice.

To the Preachers and Delegates of the Columbus District Conference—

DEAR BRETHREN: As I left out of my first piece a very important item, I will write again. I have asked reduced rates on the Mobile and Ohio and Illinois Central railroads, which I think will be granted. Therefore, ask your ticket agent to give you a certificate to be presented to the agent at Ackerman, so you can get reduced rates on your return. Yours in love,

W. T. BARNETT.

CHESTER, MISS., March 9, 1888.

An Explanation.

In my article on "The Administration of the Lord's Supper," in the last issue of the ADVOCATE, I referred to pages 245 and 218 of our Discipline. At the time of writing I had in mind the Discipline of 1882; but in the Discipline of 1886 the pages are 224 and 251.

ISAAC L. PEEBLES.

NEWTON, MISS., March 30, 1888.

Brandon District Conference.

The brethren who propose bringing their wives with them to the Brandon District Conference, which is to come off at this place soon, will please inform me at once at Newton, Miss. ISAAC L. PEEBLES.

Seashore Camp Ground.

The Board of Trustees of the Seashore Camp Ground will meet on the ground, Thursday, April 12, at 8:30 A. M.

HUGH JAMIESON, JR., Secretary.

W. J. HEARIN, Pres. *pro tem.*

Items of Interest.

The Methodist Book Concern in New York received on Monday before the last blizzard 2,257 letters and on the succeeding day only five.

Mr. Sylvester L. Malone, treasurer of the Anti-Poverty Society in New York City, was expelled from the Catholic Club for presiding at a meeting where Dr. McGlynn lectured on "The Pope in Politics." It is said that he will appeal to the courts, when we shall, doubtless, have some astounding revelations.

A canvass of the American Colleges for volunteers for foreign missionary work has resulted in the offer of 1,050 men and 550 women for that work.

Dr. Talmage's church has a membership of 4,184 persons.

The editor of the Texas Christian Advocate calls for 50,000 subscribers.

The Methodist Advance says that Mr. M. H. Tuttle, sheriff of Caldwell county, N. C., has resigned that office and gone to Randolph-Macon College and will enter the ministry.

Dr. J. J. Lafferty has been to the Florida Chatauqua, at DeFuniak Lake, and is a little sore from his lodgings at the hotel on the soft side of a plank, for which he paid two dollars a night, and a little depleted at the modest hotel rates of $15 a day. Who ever heard before of a poor Methodist preacher faring so high, and exchanging so much money for a little experience?

Our druggists keep for sale Hall's Vegetable Sicilian Hair Renewer, the best preparation ever made for restoring the vitality and color of the hair.

Temperance Notes.

BOSTON RUM AND AFRICA.—Last week we published an item concerning the shipment from Boston of a large cargo of rum to Africa, and were not then aware that some of our noblest and best citizens had been before the Senate Committee on Foreign Relations with an earnest protest against this accursed traffic; but such is the fact. They furnished that committee with valuable information, and amongst other items, the proof that this trade absolutely prevented legitimate and wholesome commerce. From an exchange we clip this bit of history:

When the Berlin Congress was in session in 1884-5, there were an earnest effort made to prohibit absolutely the introduction of all kinds of spirits into the Congo Free State. The representatives of the United States, England, Italy and Belgium warmly advocated the prohibition, but Germany and Holland objected; and the Congress was so constituted that one objection was sufficient to prevent a conclusion—it must be unanimous. And it is openly charged that behind the representatives of these two objecting nations there "stood in open conference the representatives of the wholesale liquor-exporting interests of Hamburg and Rotterdam." The result is that the liquor trade among the 50,000,000 of people in the Congo Free State is "absolutely" unrestricted.

The essentially malign and infernal character of the whisky trade is nowhere better illustrated than in the advantage thus taken of an ignorant people such as is found in Congo. Throughout all civilization the sale of liquor to minors or imbeciles is forbidden. But, just because Christian lands have not forbidden if, these monsters have had the audacity to steal or force their vile death-dealing mixtures on helpless savages in quantities that are absolutely appalling, and with effects such as make us shudder. We hope that every vessel that lands in Africa with such cargoes will be scuttled, and every captain of a vessel carrying it ought to be hanged to the first tree. The native king who put to death the man who imported rum into his tribe did right. It is worse than the slave trade—than Mormonism—and God will curse us, as a nation, if we fail to use all our influence for its suppression.

Dr. Lyman Abbott justifies high license by saying that "the saloon should be made to pay fully for the wrong it does," and this is part of the wrong which he says it does:

As a deceiver and a liar it swindles the poor and rich, it creates the base and horrible appetite on which it lives, it is a breeder of crime and poverty beyond anything else, it corrupts juries and courts of justice, it fills almshouses and idiot and insane asylums, it makes orphans of children and widows of wives, breaks up homes innumerable, robs men of their mental and spiritual worth; slavery never so robbed the workingman of his wages; Mormonism never so debauched the womanhood, and struck so fatal blows at the home; it is a corrupter of the nation at the very source of its power.

The New York Tribune shows political as well as moral sense in declaring that nothing but disaster can come to the Republican party from any farther attempt to conciliate the liquor interest.

Change of Schedule.

The fast train on the New Orleans and Northeastern railroad will leave New Orleans at 9 P. M., and arrive at 6:30 A. M. Change made from April 1.

Periodicals.

—Southern Methodist Review, Rev. W. P. Harrison, D. D., editor. Southern Methodist Publishing House, Nashville, Tenn. Six numbers annually, $2. The March number is before us with the usual tempting bill of fare. We notice these, of our contributors, occupying space: Thoughts on Theology, first paper, by W. C. Black, D. D.; Law of Limitation, by W. H. Anderson, D. D.; Ancient Judea and its Institution, by J. B. Walker, D. D. The editor has furnished us some sprightly discussions of live topics.

—The Homiletic Magazine, for February, published by E. B. Treat & Co., 771 Broadway, New York, was late in making its appearance; but is full of toothsome matter, which we hope to devour later. Price 30 cents.

—The Princeton Review, published six times a year for $3, by A. C. Armstrong & Son, New York. The March number of this portly and scholarly review is out. Among its articles are: Emerson—The Present Ethical Relations of Absolute Idealism and Naturalism; Christianity and the Secular Spirit; Law Logic and Government; Practical Politics; Foreign Jurisdiction in Japan; Hidalgo—the Washington of Mexico; Some Aspects of Modern Literature, etc.

—Words and Weapons, for March, edited by George F. Pentecost, D. D., is before us. It is a valuable aid to understanding of evangelistic work. Published at 251 Broadway, New York.

—Good Housekeeping, for March, fortnightly, $2 50 per annum. Clark W. Bryan & Co., publishers, 239 Broadway, New York.

—The American Magazine, an illustrated monthly, published by American Magazine Company at $3 00 a year, 749 Broadway, New York. Nothing more beautiful in conception, both as to its artistic and literary work, comes to this desk. Several days of chaste and delightful recreation are before its readers.

MISCELLANEOUS.

Poor, Foolish Men.

TAKE A WOMAN'S ADVICE.

This is only the second time in eight weeks that I have had to polish my boots, and yet I had hard work getting my husband to give up his old blacking brush and the annoyance of having the paste blacking rub off on his pants, and adopt

Wolff's ACME Blacking

A magnificent Deep Black Polish, which lasts on Men's boots a week, and on Women's an month.
WOLFF & RANDOLPH, PHILADELPHIA.

—THE—

Southern Insurance Com'y

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business, for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks		$357,297 54
On river risks		7,334 82
On marine risks		7,718 19
		$372,550 45
To add—Unearned premiums of 1886		70,812 00
Total premiums		$443,362 55
To add—Interest and profit and loss		30,850 74
Total income		$474,213 29
To deduct: Losses paid—		
On fire risks	$161,318 32	
On river risks	5,814 10	
On marine risks	1,457 39	
Total losses paid	$171,590 02	
Return premiums, cancellations and commissions	94,665 28	
Reinsurances	30,215 50	
Taxes and licenses	4,434 18	
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,057 11	
Total disbursements		$334,972 09
Surplus		$139,271 20

ASSETS

At their Market Values:

Cash on hand	$69,873 15
$25,000 United States 4 per cent. coupon bonds	31,468 75
$119,000 city of New Orleans consolidated bonds (Crossman issue)	130,900 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	36,629 98
One share N. O. Produce Exchange	125 00
One share N. O. Sugar Exchange	75 00
One fund St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,518 24
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150 00
	$439,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,714 86
Dividends unpaid	1,189 06
Reserved for the expired risks	83,897 75
Received for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,509 02
Balance (exclusive of dividend of July, 1887)	12,373 45
	$439,684 14

The above statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed, before me, New Orleans, January 11, 1888.
M. T. BUCROS, Notary Public, 138 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.
SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

WONDERFUL SUCCESS.

ECONOMY IS WEALTH.

All the PATTERNS you wish to use during the year for nothing (a saving of from $3.00 to $4.00) by subscribing for

THE CHRISTIAN ADVOCATE

—AND—

Demorest's Illustrated Monthly Magazine

With Twelve Orders for Cut Paper Patterns of your own selection and of any size.

BOTH PUBLICATIONS, ONE YEAR

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DEMOREST'S THE BEST

Of all the Magazines.

CONTAINING STORIES, POEMS, AND OTHER LITERARY ATTRACTIONS, COMBINING ARTISTIC, SCIENTIFIC, AND HOUSEHOLD MATTERS.

Illustrated with Original Steel Engravings, Photogravures, Oil Pictures and fine Woodcuts, making it the Model Magazine of America.

Each Magazine contains a coupon order entitling the holder to the selection of any pattern illustrated in the fashion department in that number, and in any of the sizes manufactured, making patterns during the year of the value of over three dollars.

DEMOREST'S MONTHLY is justly entitled the World's Model Magazine. The Largest in Form, the Largest in Circulation, and the best TWO Dollar Family Magazine issued. 188 will be the Twenty-third year of its publication. It is continually improved and so extensively as to place it at the head of Family Periodicals. It contains 72 pages, large quarto, 8½x11¼ inches, elegantly printed and fully illustrated. Published by W. Jennings Demorest, New York,

AND BY SPECIAL AGREEMENT COMBINED WITH THE

Christian Advocate at $3.25 Per Year

146

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

The Rev. Phillips Brooks says that when a mother brings him a baby to admire he takes the baby, turns it over, holds it up, and says: "Ah, ah; now that is a baby!" He thus avoids telling any white lies regarding the baby's merits, and the parent is charmed with his appreciation.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"Did the wedding go off smoothly?" "About as smoothly as such affairs always go off. The only hitch that occurred was when the pair stood up to be united."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A Galveston school-teacher had a great deal of trouble making a boy understand his lesson. Finally, however, he succeeded, and, drawing a long breath, remarked: "If it wasn't for me you would be the biggest donkey on Galveston Island!"

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

FIRE INSURANCE.

Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP $250,000 00

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
A. R. BROUSSEAU, Vice-Pres.
LOUIS BARNETT, Secretary.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1840. Reorganized as a Stock Company in 1860.

CASH CAPITAL $400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN, President.
JOSEPH BOWLING, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

NEW ADVERTISEMENT.

OUR PERIODICALS

Christian Advocate.

General Organ of the M. E. Church, South, published weekly at Nashville, Tenn.

O. P. Fitzgerald, D. D., Editor.
Rev. W. A. Candler, Ass't Editor

Twenty pages every week. The largest circulation of any paper in the South. Sound, lively, progressive, PURE. *No word which can not be read aloud in the family or in polite society admitted in any advertisement.* A paper for the old, the young, everybody!

Subscription Rates: One year, $2; six months, $1; three months, 50c. To preachers, of all denominations, half price.

Our Agents: To agents acting for the *Advocate* we offer a premium of 25 per cent. on new subscribers, and 12½ per cent. on renewals, *provided cash in all cases accompanies the order; otherwise we can allow only 10 per cent. commission.* No discount is given on preachers' rates. All traveling preachers in good standing of the Methodist Episcopal Church, South, are authorized to act as agents. Agents can deduct their commission and send us the NET AMOUNT of the subscription.

Southern Methodist Review,

—EDITED BY—

Rev. W. P. HARRISON, D. D.,

is published Bi-monthly, or six times a year. Price, $2 per annum. This is cheaper than any similar publication issued in America or Europe. The erudition of the Editor is so well known that no commendation of his skill and ability is necessary. The mechanical execution is not excelled by any publication of its kind. It is specially designed to meet the wants of the THINKING CLASS, both of the clergy and laymen.

No preacher who desires to be progressive can afford to be without the REVIEW.

WE SOLICIT YOUR SUBSCRIPTION.

OUR S. S. PERIODICALS,

—EDITED BY—

Rev. W. G. E. CUNNYNGHAM, D. D.

Our Sunday-school periodicals should be used in all our schools.

They are authorized by the General Conference, prepared by our Editor; published by our House for the especial use and benefit of our people.

They are adapted to our wants, and should not be substituted by any other.

Preachers, Sunday-school officers, and all others interested in the furtherance of Southern Methodism, SEE TO IT that no undenominational or impure literature is used in our schools!

In matter and style it is equal to the best, and is cheaper than any other of equal grade.

All the moral and religious reading that will fit for Methodist preachers, in Methodist pulpits, call for Methodist literature, in Methodist schools. Write for specimen copies.

The Sunday-School Magazine. A fifty-page monthly of acknowledged excellence, for the use of officers, teachers, and older scholars. With full expositions of the International Lesson Text; every number contains valuable hints as to the facts, principles, objects, methods and capabilities of Sunday-school work. No publication of equal merit is furnished at a less price. Think of it—600 pages yearly, postage paid, for the small sum of 50 cents.

The Senior Quarterly. A thirty-six page pamphlet devoted to lesson helps for scholars in advanced classes. Its value is enhanced by the introduction of appropriate forms for opening and closing exercises, hymns and tunes, maps, dictionary of proper names, etc.

Single subscription, in separate wrapper, per annum ..... 25c.
Five or more, to one address, per annum, each 15c.
Five or more, to one address, per quarter, each 4c.

The Intermediate Quarterly. Similar to the above, but with such necessary changes as adapt it to the wants of scholars in the main school. It is marvelously cheap.

Five or more, to one address, per annum, each 7½c.
Five or more, to one address, per quarter, each 2c.
Single subscription, in separate wrapper, per annum ..... 15c.

The Illustrated Lesson Paper is a four-page weekly, designed for younger scholars who have outgrown the infant class, but who retain their fondness for pictures and simple stories. 208 pages a year.

Five or more, to one address, per annum, each 10c.
Single subscription, in separate wrapper ..... 20c.

Our Little People is a beautiful lesson sheet, four pages handsomely illustrated and printed on tinted paper; for primary or infant scholars. Each number contains, besides the lesson, a page or more of "baby-land" talk.

Five or more, to one address, per annum, each 5c.
Single subscription, in separate wrapper ..... 10c.

THE SUNDAY-SCHOOL VISITOR.

An excellent paper for the Sunday-school or the fireside, beautifully illustrated, published in three editions.

Weekly—Four papers each month.
Semi-monthly—Two papers each month.
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Monthly—Ten or more, to one address, each 12½c.
Single subscription, in separate wrapper, per annum ..... 20c.

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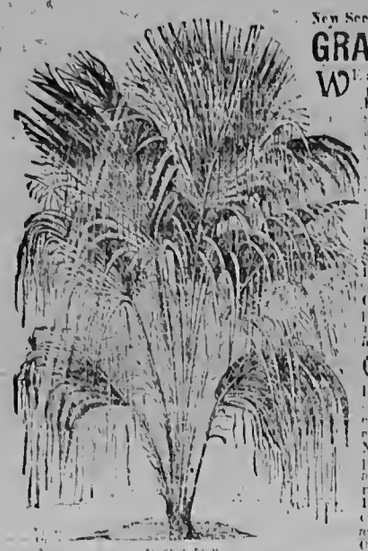
Do not order from the Editors, but send all business communications to

J. D. BARBEE, Agent, Nashville, Tenn.

MISCELLANEOUS.



New Seeds, Bulbs, Plants, Fruits.—Rare Tropical Fruits.

GRAND PALMS FROM SEED.

We are now able to offer for the first time, both seed and plants of that King of Ornamental plants, the new FIJI FEATHER PALM. Stately and beautiful beyond description, it is the finest addition that can be made to any collection of plants, and can be grown in any window garden as easily as a geranium. It is of a compact growth, with feathery leaves 3 to 4 feet long, from which hang long graceful fronds, giving the plant a most odd and picturesque appearance. In fact there is nothing like it in any living collection, regardless of enormous prices. Plants 6 to 9 inches high, from seed are large, germinate quickly and grow rapidly. Per packet 25 cts. 5 for $1.00. Nice cold plants 40 cts. each, 3 for $1.00, 7 for $2.00 by mail or express. Will also mail 3 Sturm King Cactus Plants, 50 cts., 12 Excelsior Pearl Tuberoses (flore pleno), 25 cts., 12 Choice Mixed Bulbous for 30 cts. Our Giant Excelsior Pansies, best in the world, 25 cts. per packet. New Primrose Verbena, yellow, a sterling novelty, 25 cts. per packet. True Pygmae Aster, 50 cts. per packet.

Our Seed Catalogue for 1888

is the most elaborate issued. Illustrated with 10 colored plates, superb cloth covers and hundreds of fine engravings. It is offered a great variety of Flower and Vegetable Seeds, Bulbs and Plants of all sorts, New Fruits and Rare Tropical Fruits suitable for pot culture, such as Oranges, Pine Apples, Bananas, Figs, Guavas, Sour Apple, &c. This elegant and Expensive Catalogue will be sent for only 10 cts., as it is only a part of its cost to us. Or if you order a packet of Palm seed (or anything here offered) and ask for Catalogue, it will be sent Free. Special Offer. For cents, we will send Palm, Pansy, and Primrose Verbena Seed. Catalogue free. Write at once as this offer may not appear again. To every order we will add an elegant Seed or Bulb novelty free. Address,

JOHN LEWIS CHILDS, FLORAL PARK, Queens Co., N. Y.

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GREAT PIANO HOUSE,

135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

WM. H. PIERSON.

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We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $5 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $55	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$4	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Font Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

J. C. GRANT, Successor to FINLEY & GRANT, 50 and 52 Baronne St., New Orleans.

SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.

The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheapest and Neatest Iron Fences. Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Pliers. Ask dealers in Hardware, or address

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Sales Reminiscences of 60 years of life among the Brilliant Men and Proud Ladies of the nation's capital. Eminent men say of it: "Full of interest."—Hon. John Sherman. "Charming in every line."—Hon. H. L. Dawes. "A rousing river of lively anecdote."—N. Y. Tribune. "Extremely amusing."—Toledo Blade. "He wields a pen sharp as a bayonet."—Christian Advocate. "Brim full of humor."—Herald. "Full of racy gossip."—Chicago Times.

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We most respectfully solicit your patronage. Give us a trial order. In all we ask. Orders by postal card receive prompt attention.

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In all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS, UPHOLSTERER'S GOODS.

Framing Neatly Done.

PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.

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Music Books that are **Always in Season.**

One who can play or sing need never be lonely—with such books as these in the house:

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Good Vocal Music for Home Entertainment is in Song Classics, $1—50 high-class songs. Good Old Songs we need to Sing, $1—the favorite songs of a half century. College Songs, 50 cts.—popular and easy. Songs and Games for Little Ones, $2.

Any Book mailed for Retail Price.

Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

Our Young People.

THE DARK.

Where do the chickens run
When they are afraid?
Out of the light, out of the sun,
Into the dark, into the shade,
Under their mother's downy wing,
No longer afraid of anything.

Dear little girl, dear little boy,
Afraid of the dark?
Oh! your good-bye to the daylight with joy,
Be glad of the night, for hark!
The darkness no danger at all can bring:
It is the shadow of God's wing.

Where do the little violets creep
In the time of snow?
Into the dark to rest and sleep
And to wait for the spring they go
Under the ground where no storm can reach,
And God takes tenderest care of each.

Are you afraid, little girl or boy,
Of the dark of death?
Jesus will carry you, full of joy,
To the world of light, he saith:
Under the ground where the violets sleep,
Your little body the Lord will keep.

—The Mother at Home.

MR. EDITOR: I am a little girl nine years old, and as I have never written to your paper, I thought that I would try to write you a short letter. I and my little sister are going to school now. Our teacher's name is Mr. Elington, and I like him very much. Our pastor this year is Bro. J. B. Williams, and I like him very much. I love to read the Bible and all the precious promises. The one that I love best is: "The Savior hath said, I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." I will close by asking the little cousins a question: Where in the Bible is found, "The seed of the righteous shall never beg bread"? Your little friend,

SELAH E. LINDSEY.

COUSHATTA, Louisiana.

MR. EDITOR: As I have never seen any letters from our little town, I thought that I would try and write one. I am a little girl ten years old. I have two brothers and one sister. My brothers' names are Willie and Jimmie. My sister's name is Velma. We have a nice Sunday-school here. Capt. Bell is our superintendent. We all like him very much. Our preacher this year is Bro. Norfsinger. Everyone is very much pleased with him. Well, I will close for fear of the much-dreaded waste-basket. With many good wishes from your little friend,

MARY A. HARRINGTON.

WEST POINT, Mississippi.

MR. EDITOR: I am a little girl eleven years old. My grandmother takes your good paper, and papa takes the Nashville Advocate. I am going to school now, and my studies are grammar, geography, history, arithmetic and spelling. Our teachers' names are Mr. R. B. Smith and Miss L. C. White. My father is a farmer, and I have to work in the field. Our pastor's name is Rev. W. C. Lester. I hope this letter will miss the waste-basket. I will close for fear my letter will be too long. Your friend,

R. A. DUKE.

ATLANTA, Mississippi.

MR. EDITOR: I am a little girl nine years old. I go to school. My teacher's name is Mr. Belford. I like him very much. Our preacher for this year is Rev. Mr. Kilgore. I go to Sunday-school every Sunday. My Sunday-school teacher's name is Miss Georgia Gerren. I love her very much. I will answer Mary L. Gilliam's question: "Girl" is found in Joel iii, 3. I will close by asking the little folks a question: Where in the Bible is the word "apple-tree" found? I hope to see my letter in print. I am,

Your little friend,

PAGIE HESTER.

ACOLA, Mississippi.

MR. EDITOR: I am a boy thirteen years of age. As I see so many letters, and none from Jackson, I thought I would write one. I go to school every day to Miss Helen Nanman. I like her very much. My studies are reading, spelling, grammar, geography, arithmetic, writing and drawing. Wishing much success to the dear old ADVOCATE, I remain,

Your little friend,

CLAUDE BEAMS.

JACKSON, Mississippi.

MR. EDITOR: Some weeks ago you asked the question, Where is the phrase, "hot springs," to be found in the Bible? As I have seen no answer, I send you the following: Some commentators claim that the phrase translated "mules," in Genesis xxxvi, 24, should be rendered "hot springs;" that the original means "hot springs."

Your little sister,

FANNIE RAYNER.

ENTERPRISE, Mississippi.

MR. EDITOR: I am a little boy nearly twelve years old. I have never written to the ADVOCATE before, so I hope to see this in print. I will answer Olive Reiley's question: "Eternity" is found in Isaiah lvii, 15. The answer to Bettie Carruth's question: The most beautiful chapter is the twenty-third Psalm. I will answer Fannie Mason's question: There are sixty-six books in the Bible. The answer to Etta May's question: The middle verse is Psalms viii, 98. I will close by asking a question: Who was David's mother?

Your little friend,

WILLIE COCHELL.

IUKA, Mississippi.

Longfellow's First Poem.

When the great poet was nine years old his master wanted him to write a composition. Little Henry, like all children, shrank from the undertaking.

His master said: "You can write words, can you not?"

"Yes," was the reply.

"Then you can put words together?"

"Yes, sir."

"Then," said the master, "you can take your slate and go out behind the school-house, and there you can find something to write about, and then you can tell what it is, what it is for, and what is to be done with it, and that will be a composition."

Henry took his slate and went out. He went behind Mr. Finney's barn, which chanced to be near, and seeing a fine turnip growing up he thought he knew what it was, what it was for, and what would be done with it.

A half-hour had been allowed Henry for his first undertaking in writing composition. In a half-hour he carried in his work, all accomplished, and the master is said to have been affected almost to tears when he saw what little Henry had done in that short time;

Mr. Finney's Turnip.

Mr. Finney had a turnip,
And it grew, and it grew,
And it grew behind the barn,
And the turnip did no harm.

And it grew, and it grew,
Till it could grow no taller;
Then Mr. Finney took it up
And put it in the cellar.

There it lay, there it lay,
Till it began to rot;
When his daughter Susie washed it,
And she put it in the pot.

Then she boiled it and boiled it,
As long she was able;
Then his daughter Lizzie took it,
And she put it on the table.

Mr. Finney and his wife
Both sat down to sup;
And they ate, and they ate,
Until they ate the turnip up.

To Little Girls and Boys.

Shut every door after you, and without slamming it. Never shout, jump, or run in the house. Never call to persons upstairs or in the next room; if you wish to speak to them go quietly where they are.

Always speak kindly and politely to servants, if you would have them do the same to you.

When you are told to do or not to do a thing by either parent, never ask why you should not do it.

Tell of your own faults and misdoings, and not those of your brothers and sisters.

Carefully clean the mud, or snow off your boots before entering the house.

Be prompt at every meal hour.

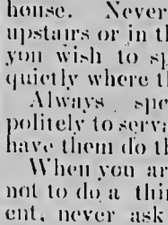
Never sit down at the table or in the parlor with dirty hands or tumbled hair.

Never interrupt any conversation, but wait quietly and patiently your turn to speak.

Never reserve your good manners for company, but be equally polite at home and abroad.

Let your first and best friend be your mother.

These rubs will make you a desirable companion.—Christian Standard.



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

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Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

THE AVERAGE AGE OF ANIMALS.—The average age of cats is 15 years; of squirrels and hares 7 or 8 years; rabbits 7; a bear rarely exceeds 20 years; a hog lives 20 years; a wolf, 20; a fox, 14 to 16. Lions are long-lived, the one by the name of Pompey living to the age of 70. Elephants have been known to live to the age of 400 years. When Alexander the Great had conquered Porus, King of India, he took a great elephant, which had fought valiantly for the king, and dedicated him to the sun, and let him go with this inscription: "Alexander, the son of Jupiter, dedicated Ajax to the sun." The elephant was found with the inscription 350 years after. Pigs have been known to live to the age of 20, and the rhinoceros to 20. A horse has been known to live to the age of 62, but averages 25 or 30. Camels sometimes live to the age of 100; stags are very long-lived; sheep seldom exceed the age of ten; cows live about fifteen years. Cuvier considers it probable that whales sometimes live 1,000 years. The dolphin and porpoise attain the age of 30; an eagle died at Vienna at the age of 104; rayens have frequently reached the age of 100; swans have been known to live to the age of 300. Mr. Masterton has the skeleton of a swan that attained the age of 200. Pelicans are long-lived. A tortoise has been known to live to the age of 107 years.—Christian Index.

A GOOD EGG FOOD.—Ten lbs. of best ground beef scrap, 5 lbs. of fine ground bone, 2 lbs. of granulated charcoal or powdered charcoal, 1 lb. of sulphur, 2 oz. of cayenne pepper, 4 oz. of salt. One quart of this mixture each day to every 100 fowls, given in soft food, will produce most excellent results. This recipe has never before been published, and could not have been bought from the author. It is far superior to many of the manufactures of egg-foods on the market that sell for a high price. It is the recipe used by Mr. James Rankin, one of the most successful, if not the most successful, of poultry growers in the United States.—Farm and Home.

IVY POISONING.—The best of all remedies is hot water. All other remedies that I have tried (and I have tried many) only aggravate the poison, but hot water, as hot as can be borne, affords instant relief. It must be applied every hour or two, or as often as the itching returns. In a couple of days a cure is effected. Poison sumac yields to the same treatment. The inflammation, and with it the itching and burning, are allayed at once. I am poisoned dozens of times every year, but suffer no inconvenience except the trouble of applying the hot water.—Cor. Scientific American.

It is astonishing to observe how few people understand the common rules of measurement in purchasing wearing apparel. For instance, a man will buy a coat that is a "size" too small or too large. A "size" smaller or a "size" larger is what he probably needs, but he does not know what a "size" is. Well, a "size" in a coat is an inch; a size in underwear is two inches; a size in a sock is one inch; in a collar, a half-inch; in a shirt, a half-inch; in shoes, one-sixth of an inch; pants, one inch; gloves, a quarter of an inch; and in hats, one-eighth of an inch. Very few purchasers ever understand the schedule named.—Globe-Democrat.

A Capricious Appetite.

Irregular, unsteady, and hard to satisfy is not a blessing. Anybody who "knows how to keep a hotel" can tell by long experience that these are the hardest people to provide for. With digestive apparatus demoralized by dyspepsia, these people hardly know what they want, and they are not satisfactory nourished even with the daintiest dishes that can be set before them. A hearty and generous eater is easier to provide for, and what he eats tells on him, to his own advantage and for the credit of those who feed him.

Dyspepsia and indigestion are domestic horrors which all may rejoice to be rid of. It is a glorious thing to be so well as to get away with pretty fair quantities of good food. "I could not eat with any comfort," is the record of many a dyspeptic before taking Compound Oxygen. The corresponding record after a treatment by means of this great vitalizer is, "I have a hearty appetite, and now enjoy my food." Worth trying. Write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., for pamphlet about dyspepsia, also interesting treatise on Compound Oxygen. Sent free.

MISCELLANEOUS.

Best of All

Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

"I have suffered for years from bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and difficulty in breathing. I have tried great many remedies, but none does me well as Ayer's Cherry Pectoral, which always gives prompt relief in return of my old complaint."—Ernest A. Hopkins, Inspector of Public Roads, Parish Terre Bonne, La.

"I consider Ayer's Cherry Pectoral most important remedy

For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most severe affections of the throat and lungs, whether in children of a delicate constitution, or in adults."—M. E. G. Edgerly, Cowgill Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine, and a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs, and soon developed all the alarming symptoms of Consumption. I had a terrible cough, slight sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of the medicine, and, after using only three bottles, am as well and sound as ever."—Rodney Johnson, Springfield, Ill.

Ayer's Cherry Pectoral

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

HAVE YOU EXAMINED

ROYAL PRAISE

The New Sunday School Song Book by J. R. Murray? We claim it is the best book of the kind now before the public, and feel that an examination of its contents will substantiate this claim. Among the writers represented are *Dr. Geo. F. Root, J. R. Sweney, W. F. Sherwin, "Winthrop," J. H. Tenney, James McGranahan, P. P. Bliss, Geo. H. Simmons, Rev. C. H. Oliphant, P. Campiglio, T. P. Westendorf,* and many others. The book contains 192 pages of which 160 are devoted to the very best of genuine *SUNDAY SCHOOL SONGS,* many of them never having appeared before in any book; the remaining 32 pages contain a concise but very thorough course of instruction in the Elements of Music. Price, bound in boards, 30 cts.; if sent by mail add 5cts. for postage.

We will send a single sample copy by mail post-paid to any Sunday School Superintendent on receipt of 20 cents. SPECIMEN PAGES FREE.

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60 YEARS IN USE.

A Physician says, a sovereign remedy for worms. Having used the original "B. A. Fahnestock's Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable and efficient* in all cases where a Vermifuge is needed.

TIMS. H. HANDY, M. D., Cambridge, Md.

Observe particularly that the initials are **B. A.** thus avoiding imitations.

POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a brilliant transparency to the skin, removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

Established 1852.

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FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest and cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. Neat and elegant designs. Send size of room for Cut circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.* I. P. FRINK, 551 Pearl St., N. Y.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

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McShane Bell Foundry

Finest Grade of Bells,

CHIMES AND PEALS for CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., *Mention this paper.* Baltimore, Md.

I CURE FITS!

I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., New York.

Christian Advocate.

Marriages.

CLARKE—LYONS.—At the residence of the bride's parents, New Orleans, La., March 28, 1888, by Bishop J. C. Keener, Mr. Lewis S. Clarke, of Patterson, La., to Miss Lillian Keener Lyons, of this city.

DUNN—CRISLER.—In Corinth, Miss., March 22, 1888, by Rev. J. Lattemore, Prof. C. K. Dunn, late of Ilka Normal School, and Miss Ella Crisler, of Hinds county, Miss.

DUPREE—SAASSON.—At Russum, Claiborne county, Miss., February 12, 1888, by Rev. E. H. Monger, Mr. M. M. Dupree and Miss Sallie Saasson.

HAUPTMAN—TOLER.—In the Methodist church, Port Gibson, Miss., March 13, 1888, by Rev. E. H. Monger, Mr. Emil Hauptman, of Natchez, Miss., and Miss Laura Toler, of Claiborne county.

SHAFFER—WHEELESS.—In Claiborne county, Miss., March 21, 1888, by Rev. E. H. Monger, Mr. Percy L. Shaffer and Miss Lizzie Wheeless.

DONALDSON—DREWS.—At the residence of Mrs. Tucker, March 27, 1888, by Rev. John P. Dyer, Mr. Armstrong Donaldson and Miss Laura W. Drews, all of New Orleans, La.

BAKER—COTTON.—At the residence of bride's parents, in Beauregard, Miss., March 25, 1888, by Rev. T. L. Mellen, Mr. Baker Graham to Miss Ella Cotton, all of Copiah county, Miss.

BAKER—CONNALLY.—At the residence of bride's mother, in Wesson, Miss., March 22, 1888, by Rev. T. L. Mellen, Mr. Thomas G. Baker, of East Baton Rouge parish, La., to Miss Lillie Connally.

Obituaries.

Obituaries of less than thirty-five lines, or words each, will be published free of charge. For all over thirty-five lines, cents for each additional line will be charged; and the money must invariably accompany the manuscript. When parties order extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of cents for each extra copy ordered.*

HOLLOWAY—DR. THOMAS HEATH HOLLOWAY, of Cross Roads, Jackson county, Miss., died of heart disease, on Sunday, February 26. He was born in Maury county, Tenn., December 30, 1826. He was educated at Mt. Pleasant, Tenn., graduated from Jefferson Medical College, of Philadelphia, Pa., in 1851. On October 26, 1851, he was married to Miss Elizabeth C. Kuntz, with whom he had been brought up and educated, her father being her guardian. His health having failed in 1874, he moved to Cross Roads and settled in the pine woods near enough to the gulf coast to get the sea breeze. He joined the Methodist Church in Alabama in 1850, and in 1883 he and all his family that were with him united with the Methodist Church at Cross Roads. He was among fifty who joined in the revival. It was during that meeting that the writer first met him—a handsome, cultured, gracebul. The picture of the man is still before my eyes and can never fade. He was a common man in that part of the country; nor would he have been in any other. Dr. Moody was a born gentleman, courteous, upright, moral. As husband, father, church member, physician, neighbor and citizen, he will be greatly missed. Mrs. Moody and four children (three having preceded him) are left with sad hearts, but not without hope. May God bless and keep them till they meet him with those who are "forever with the sons of light!"

B. S. RAYNER.

HOLLAND.—MRS. DRUSILLA HOLLAND was born in South Carolina, on October 8, 1802; professed religion and joined the Methodist Church in 1820, and lived a Christian life seventy-eight years; died in great peace and triumph, March 6, 1888. Her last days were spent at her son's, Rev. J. Holland, of Mississippi Conference, whose present home is Marion, Miss. Her maiden name was Dearmond. She emigrated, with her parents, from South Carolina to Tennessee; thence to Mississippi, where the most of her life was spent. She was married to Mr. Holland in 1818, and gave him seven children. Four of them are living. Sister Holland suffered much during her last sickness. She for five weeks confined to her room, but never complained, but endured affliction, which at times was very great, as a good soldier of the cross. She was patient and resigned, and was very happy. The night before she died, she requested her son, Rev. J. Holland, to sing and pray, and as they were singing she would clap her hands for joy, and say, Glory to God; I will soon be at home." A good woman has been called to rest. Her husband was a local preacher for many years before his death. He died fifteen years ago. Little more might be said of this true Christian woman; but this is sufficient.

H. P. LEWIS.

ABNEY.—The subject of this tribute, MISS KATE, eldest daughter of J. M. and Sarah Abney, was born in Jasper county, Miss., May 2, 1866, and died in Covington, La., March 16, 1888; joined the Methodist Episcopal Church, South, at the age of fourteen; professed a saving faith in the Lord Jesus Christ, July, 1887, from which time till the "silver chord" was loosed her Christian life was without reproach. Miss Kate was a girl of more than ordinary intellect and beauty. Her virtues shone with lustre in her every-day life. While engaged in domestic duties a sweet spirit of gentleness and Christian patience seemed to pervade her whole being. Her department at home or abroad was that which ever characterizes the true Christian. She had laid up her treasure in heaven and delighted in attending upon the courts of the Lord." Whenever there was a service in the church this precious daughter of God was there to listen with intense delight to his holy truths read or expounded, often attending, as this writer can testify, under circumstances in which many older and seemingly zealous Christians would fail to appear. Hence, it is not surprising that her end was peace. Several days previous to her demise, her father, while gazing upon the suffering form of his lovely daughter, commenced weeping. She said to him, "Don't weep for me, papa, I am going to my heavenly Father, and the only regret that I have is leaving you and the dear ones behind." Six or eight hours before the last struggle came she earnestly prayed to Jesus to save herself and every member of her grief-stricken family. A few hours later she looked me into the tearful eyes of a fond and faithful sister, whose loving hand had administered to this dying saint, and triumphantly exclaimed, "Happy, happy, happy!" after which she "leaned her head upon the bosom of Jesus and breathed her life out sweetly there." Farewell, loved sister, daughter, friend, your chair is vacant, your sweet voice is stilled, our hearts sink within us, we will never more on earth behold thy graceful form, never more gaze upon thy cheek of beauty; but, by the grace of God, we will meet you in that sweeter world, where there will be no parting. May God comfort the bereaved ones! is the prayer of their pastor. G. E. ELLIS.

ELLIS.—DR. JOSEPH WARREN ELLIS was born in West Point, Miss., April 21, 1850, and died, at his residence in Canton, Miss., after a brief illness, March 21, 1888, respected and loved by all classes of people.

Dr. Ellis graduated in medicine with the honors of his class at the age of twenty-one years from Jefferson College, Philadelphia. He was married to Miss Ida Lowry, in Brandon, Miss., on his birthday, April 21, 1875, who, with two little children, survives him. For several years he practiced his profession in the Yazoo Delta. He came to Canton in the spring of 1879 and remained here the balance of his earthly life. He had an extensive practice, and was regarded as one of the best physicians in our country.

Dr. Ellis was baptized and received into the Methodist Church in Canton, November 25, 1886—Thanksgiving Day. He had been a man of prayer for years before this. It was his habit when at home to pray in his family; and he has been known to kneel in prayer with his patients when they were in distress. He was noted for his benevolence, not only in the practice of his profession, but in responding cheerfully and liberally to the calls of charity. He was never known to say aught against anyone. There was nothing low, little or mean about him. He was a high-toned gentleman, and he loved his fellow-men. There is no one in our midst whose death would be more generally lamented than is that of Dr. Ellis. There is but one expression on the lips of those who knew him: "He was a good man." His funeral, at the Methodist Church, Sunday, March 25, was attended by a large congregation of sorrowing friends. After the religious exercises at the church, in which Rev. Mr. Alexander, of the Presbyterian Church, participated with the writer, the service was concluded at the grave by the Masonic fraternity, of which Dr. Ellis was a member.

W. B. LEWIS

Shall Women Be Allowed to Vote?

The question of female suffrage has agitated the tongues and pens of reformers for many years, and good arguments have been adduced for and against it. Many of the softer sex could vote intelligently, and many would vote as their husbands did, and give no thought to the merits of a political issue. They would all vote for Dr. Pierce's Favorite Prescription, for they know it is a boon to their sex. It is unequaled for the cure of leucorrhea, abnormal discharges, morning sickness, and the countless ills to which women are subject. It is the only remedy for woman's peculiar weaknesses and ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. See guarantee on wrapper around bottle.

The Quiver gives us a sketch of Mr. Chalmers' mission work in New Guinea. One little anecdote shows the spirit in which he worked. He and a native teacher were once in some danger from the natives. "They are disputing which shall have the honor of killing us," said the teacher. "Keep steadily on as far as we can," replied Chalmers, coolly. But at last the teacher said: "Tamate, let us sit down and pray," and let them kill us then." "No, no," said Mr. Chalmers, "let us *walk* and pray." And they escaped without injury.

Sick headache is the bane of many lives. This annoying complaint may be cured and prevented by the occasional use of Dr. J. H. McLean's Liver and Kidney Pillets. They are pleasant to take, no larger than a pin head, and are the ladies' favorite for biliousness, bad taste in the mouth, jaundice, for leucorrhea and painful menstruation.

Scientific.

What Is Graphite?

Graphite is not lead, as its names, plumbago and "black lead," would seem to indicate, nor is it a carburet of iron, as some works of scientific pretension still call it. Except that some impure specimens contain about as much iron as ordinary clay, it is the purest form of carbon, the diamond not excepted. Prof. W. Mattieu Williams believes that it is nothing else than extremely finely divided charcoal or soot: and reasons upon the subject as follows: The hand-rails on the staircases of the Metropolitan Railway stations, after some use, become coated with a delicate film of graphite or "black leaded." The same is seen, but more faintly, on suburban hand-rails, but not at all in rural stations. "Whence comes this graphite film? Why is it developed as we approach the center of London, reaching its maximum in the most densely populated and sootiest regions of the metropolis? My answer to these questions is, that it consists of a selection of the very finest particles of London soot. The hands of passengers in rubbing along these rails conduct a debtor and creditor transaction. There is soot-carbon on the hands and soot-carbon on the rails, as on everything, animate or inanimate, that is exposed to a London atmosphere. Some of the soot particles on the rails are brushed off by the hands, some rubbed down and smeared on the wood; some are abstracted by the hands, and some are contributed by the hands as additions to the smearing. It is obvious that in such proceedings the coarser particles are those that will be brushed off or carried away, while only the very finest, the impalpably minute particles, will adhere as a black, varnish-like, unctuous film to the hard wood." So, when the coarsest lamp-black or ordinary soot, the finest vegetable-black, and powdered plumbago, are rubbed upon paper, the appearance of the fine black will be found to be intermediate between that of the other two substances.—Popular Science.

Inducing Rainfalls.

It is stated that the introduction of railways into Mexico has been productive of meteorological changes: that severe rain storms follow the line of track, apparently attracted thereto by some electro-magnetic influence. This report lacks that quality and quantity of confirmation needed to give it scientific value, and is, in certain respects, only a new version of the statement made of the effect of railways in increasing the rainfall in the State of Kansas. We believe it is a fact that, with the progress of the railways westward, the volume of rainfall in Kansas has increased, and that copious showers now fall upon wide tracts of territory in the west of the State that were looked upon years ago as almost desert regions, in consequence of the continuous absence of rain. But this change would seem to be due not so much to the direct as the indirect influence of the railroad systems. The settlement of the prairie lands, the planting, not only of crops, but of groves of trees, have produced marked meteorological changes, in reverse of the way that the destruction of forests in other parts of the world has had the effect of reducing the amount of rainfall, and of rendering that which has fallen of less service. It is quite probable that similar results will attend the introduction of better means of transportation into Mexico. That is, it will induce settlement in now unsettled and barren regions, and it may be that in time agriculture, which will at firs. need to be carried on by irrigation obtained by pumping water from wells, will be easily sustained by regular and sufficient downfalls of rain.—Exchange.

Does the Earth Really Move?

Science says that it does, but we can not help wondering sometimes if there isn't some mistake about it, when we see how stubbornly certain old fogies cling to their musty and antiquated ideas. It was believed once that consumption was incurable, and although it has been clearly demonstrated that it is not, thousands of old-time physicians close their eyes and put their hands to their ears, and refuse to abandon the theory. But for all that the world moves on, and Dr. Pierce's Golden Medical Discovery continues to rescue sufferers from consumptives' graves. It is sure cure for this dreaded disease, if taken in time. All scrofulous diseases—and consumption is included in the list—yield to it.

A LITTLE THING MAY DECIDE.—A Cunarder put out from England for New York. It was well equipped, but in putting up a stove in the pilot box, a nail was driven too near the compass. You know how that nail would affect the compass. The ship's officers, deceived by that distracted compass, put the ship two hundred miles off her right course, and suddenly the man on the lookout cried, "Land ho!" and the ship was halted within a few yards of her demolition on Nantucket Shoals. A sixpenny nail came near wrecking a great Cunarder. Small hopes hold mighty destinies.

A minister, seated in Boston at his table, lacking a word, puts his hands behind his head, and tilts back his chair to think, and the ceiling falls and crushes the table and would have crushed him. A minister in Jamaica, at night, by the light of an insect called the candle fly, is kept from stepping over a precipice of an hundred feet. F. W. Robertson, the celebrated Englishman, said that he entered the ministry from a train of circumstances started by the barking of a dog. Had the wind blown one way on a certain day, the Spanish Inquisition would have been established in England; but it blew the other way, and that dropped the accursed institution, with seventy-five thousand tons of shipping, to the bottom of the sea, or flung the broken and splintered logs on the rocks.

How to Gain Flesh and Strength.
Use after each meal **Scott's Emulsion** with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THO. PRIM, M. D., Alabama.

ACCEPTABLE SERVICE.—The bird praises God by singing; the flower pays *its* tribute in fragrant incense as its censer swings in the breeze; the tree shakes down its fruit from its bending boughs; the stars pour out their silver beams to gladden the earth; the clouds give their blessing in gentle rain; yet all with equal faithfulness fulfill their mission. So, among Christ's redeemed servants, one serves by incessant toil in the house, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer and bless; another by the living voice, whose eloquence moves men, and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in his spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower: yet each and all of these may be serving Christ acceptably, hearing at the close of each day, the whispered words, "Well done!"—Selected.

MAKE your family happy! Don't you see what a pale, haggard, dispirited woman your wife has become. Get her a bottle of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. If you would hear her ringing laugh, and see the bloom of health on her cheeks again.

MORAL EFFECTS OF CLEANLINESS.—We smile at the eccentricity of Hayden, the immortal composer, who would never sit down to compose except in full dress with a diamond ring upon his finger and using only the finest and costliest paper for his musical compositions. Yet was he not wise in using as aids in his great work all uplifting agencies? We are not composers of oratorios or anthems for coming ages, but in our own allotted places are bidden to see to it that there come neither false note nor discordant tone into the required harmonies of our self-made lives.—Mrs. Hill, in Central Christian Advocate.

DR. J. H. MCLEAN'S Liver and Kidney Pillets are a remedy and specific for chills and fever. Mild in their action, they are agreeable to take and a certain cure.

President Barry, of the Western New York Horticultural Society, significantly remarked in a recent address that the largely complained-of over-production of fruit came from the over-supply of poor fruit only, but there had been no over-production of fruit of high quality. The fruit-grower who is thorough in his cultivation, careful in his selection, and conscientious in his packing is not often found among the complainers. He has a ready market for his goods.

DIZZINESS, nausea, drowsiness and distress after eating can be cured and prevented by taking Dr. J. H. McLean's Liver and Kidney Pillets.

MISCELLANEOUS.

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely, on the Bowels.

AS A DIURETIC, It Regulates the Kidneys and Cures their Diseases.

Recommended by professional and businessmen. Price $1.00. Sold by druggists. Send for circulars.

WELLS, RICHARDSON & CO., Proprietors.
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THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles 15¢ per dozen; two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

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1887-8.

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The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 286 miles from New Orleans, and forty miles from Shreveport.

P. M. GRACE, PRESIDENT.

Weekly Market Review.

(For Week Ending April 3, 1888.)

COTTON.

Low ordinary	7 3/8	@	— —
Ordinary	7 7/8		— —
Good ordinary	8 3/8		— —
Low middling	9 1/8		— —
Middling	9 1/2		— —
Good middling	9 7/8		— —
Middling fair	10 1/4		— —
Fair	11		— —
Galveston middling	9 1/2		— —
Mobile middling	9 3/8		— —
St. Louis middling	9 1/2		— —

SUGAR.

OPEN KETTLE:		
Prime	4 7/8	— —
Fully fair	— —	4 13-16
Strictly Prime	— —	4 15-16
Choice	5 1-16	— —
CENTRIFUGAL:		
Seconds	4	5 3/8
Pr. yellow	5 11-16	5 3/4
Gray White	— —	6
Off whites	6 1/8	6 1/4
Stan. Gran	6 3/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Head	— —	— —
Prime	5 3/8	5 1/2
Good	5 1/8	5 1/4
Fair	4 7/8	5
Ordinary	4 1/2	4 3/4
Common	4	4 1/2
No. 2	2 1/2	2 5/8
Rough	3 00	4 50

FLOUR.

Choice	3 50	3 60
Fancy	4 00	4 10
Extra Fancy	4 20	4 30
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 50	4 55
Winter wheat patents	4 85	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 40	— —
Grits	3 30	3 50
Hominy	3 50	3 60

GRAIN, ETC.

CORN:		
White	61	62
Yellow	60	61
Mixed No. 2	59	— —
OATS:		
Western	38 1/2	39
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 02 1/2	1 05
HAY:		
Prime	19	20 00
Choice	20 00	22 00

PROVISIONS.

PORK:		
Mess (Standard)	14 1/2	14 3/4
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10 1/2	11
Shoulders	7	7 1/4
Sides, short rib	8 1/4	8 1/2
Sides, long clear	8 1/4	8 1/2
HAMS:		
Sugar-cured	11 1/2	12 1/4
DRY SALT MEAT:		
Shoulders	6 1/2	6 35
Sides, short rib	7 1/2	7 3/4
Sides, long clear	7 1/2	7 3/4

GROCERIES.

COFFEE:		
Prime	16	— —
Fair	15	— —
Common	12	— —
BUTTER:		
Western Creamery	— —	33
Western Dairy	20	— —
Common	14	— —
LARD:		
Refined	7 1/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	7	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	— —	2 90
KROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	4 50	— —
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	7 3/8	7 5/8
1 3/4 lb, per yd	6 7/8	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02 1/2	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	10 1/2	11
Southern	10 1/2	11
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	3 1/2	4
Dry salted	6 1/2	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

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NEWS OF THE WEEK.

DOMESTIC.

At Rich Hill, Mo., on March 29, there occurred a fearful explosion of gas in a mine, that entirely wrecked the mine and buried in the debris one hundred miners. More than half that number received fatal injuries.

The water in the rivers below St. Louis is rising at all points. On March 29 several cities in Alabama and Georgia were already invaded by the element, and a part of Columbus, Miss., was inundated. A terrific body of water is coming down the Mississippi.

The Senate passed, on March 28, the Blanchard Bill, making an appropriation of $11,000 to construct the road and approaches from Pineville, La., to the national cemetery near that town.

The Ship Island Quarantine Board has made a report to the Marine Hospital Bureau recommending the establishment of a quarantine station at North Chandeleur, near the northeast pass of the Mississippi.

Claus Spreckels, the sugar king, expresses himself as highly pleased with Baltimore and its advantages for the sugar refinery business. He says that if Baltimore will furnish one-half or two-thirds of the capital for a minor refinery and give him the control, one can be established.

There is said to be no doubt that the President will sign the River and Harbor Bill, provided the Senate does not unnecessarily increase the items as they now stand. The gross amount provided for in the bill is a trifle in excess of $19,000,000, and as this is about equal to the President's expectations, he is supposed to be entirely satisfied with the committee's work.

The Treasury and Law Departments will work together in getting at the bottom of the customhouse ring in San Francisco, which has been perpetrating such extensive frauds in smuggling opium and issuing permits to Chinese immigrants.

The strike on the Burlington road continues.

The prospect of an immediate tie-up of the Chicago Belt Line adds a graver aspect to the railroad situation than at any time since the Brotherhood of Engineers and Firemen quit the services of the Chicago, Burlington and Quincy. Every railroad entering Chicago depends almost wholly upon the Belt Line as the means by which an interchange of freight is to be conducted with any other road.

Freight brakemen on the Kansas City, St. Joseph and Council Bluff roads have quit work.

Leavenworth, Kan., was a scene of a serious riot on April 1. A white man, being assaulted by three negroes, fired on them, killing two and wounding the other. A mob of colored miners attempted to lynch him, but were restrained by the police who, after wounding the murderer, took him in custody.

At Oskaloosa, Kan., a city ticket composed of women for the council and a woman for mayor has been elected by 66 majority.

The municipal election in Cincinnati, April 2, resulted in favor of the Republicans.

FOREIGN.

The Emperor Frederick will present to Dr. Mackenzie an autograph letter with the decoration which he proposes to bestow upon him.

Le Monde states that the Duke of Norfolk will carry to Queen Victoria, at Florence, an autograph letter from the Pope.

It is said that King John of Abyssinia has written a letter to King Humbert inviting the latter to meet him and discuss their differences personally and in a manner worthy of kings.

In most of the flooded districts of Germany the water continues to rise and the indications are that the lands now submerged will remain so for at least a month to come.

The Society of Porters, in Paris, March 29, organized a demonstration against employment agencies. They marched through the streets and violently tore down signs and notice boards, having several conflicts with the police.

The French Chamber of Deputies, March 30, by a vote of 268 to 237, despite the opposition of the government, voted for urgency for the extreme left bill providing for the revision of the constitution. The government thereupon resigned.

The barracks at Blarney, Ireland, were attacked by a mob, March 30. The police were compelled to fire in self-defense, but no one was injured. Many windows were smashed with stones.

The Queen has presented to Mr. Chamberlain her photograph, with her autograph, in recognition of his services in connection with the fisheries settlement.

The Emperor and Empress revisited Berlin, April 1, to attend the family gathering and dinner in honor of the Duke of Saxe-Meiningen.

April 1 was the seventy-third anniversary of Prince Bismarck's birth. By noon the chancellor had received fully 500 congratulatory telegrams, and notices of congratulations and gifts of flowers poured into the palace the whole day.

The International Sugar Conference will reassemble in London on April 5.

The Danish ministry has been overthrown on a financial bill.

The Parnellites have decided to hold six meetings, April 8, in proclaimed districts in order to test Mr. Balfour's assertion that in those districts the National League is a thing of the past.

It is reported that Count Von Moltke, Counts Dohan and Schafgotsch and Count Herbert Bismarck will receive the title of Prince.

M. Flouquet is at work forming a new Cabinet.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Hernando and Coldwater	Apr. 7, 8
Panola circuit	14, 15
Courtland circuit	21, 22
Pleasant Grove circuit	28, 29
Mt. Vernon circuit	28, 29
Arkabutla circuit	May 5, 6
Chulahoma circuit	12, 13
Louisburg circuit	26, 27
Hurt Lake	31
Cochrane circuit	June 2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Black Hawk, at Black Hawk	Apr. 7, 8
Carrollton and Greenwood, at Green'd.	14, 15
Winona circuit, at Salem	(Fri.) 20
Winona station	(——) 21, 22
McCool circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Ashon	12, 13
Valden	(Thu.) 17
Ebenezer	19, 20
Belzona	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

R. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Shuqualak, at Shuqualak	Apr. 6
Salem, at Callaway's Chapel	7, 8
Crawford	14, 15
Brooksville	21, 22
Plantsburg, at Center Ridge	28, 29
Louisville, at Mt. Pleasant	30
Lagrange, at Lagrange	May 4
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Marietta, at Blythe's Chapel	Apr. 14, 15
Iuka circuit, at Noblett's Chapel	21, 22
Harmony, at Clement's Chapel	28, 29
Iuka station	29, 30
Kossuth circuit, at Kossuth	May 5, 6
Gunntown circuit, at Pleasant Valley	19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	" 5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

A. R. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Pontotoc, at Harmony	Apr. 7, 8
Saltillo, at Saltillo	14, 15
Buena Vista, at Concord	21, 22
Houston and Wesley, at W...	(Mon.) 23
Sparta, at Prospect	(Thurs.) 24
Ebenezer, at Ebenezer	28, 29
Okaloma circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Carrollton, at Smith's Chapel	Apr. 7, 8
Coffeeville, at Pisgah	14, 15
McNutt, at Sunnyside	21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Toccopola, at Pine Hill	12, 13
Banner at Salem	18
Atlanta, at Cross Roads	19, 20
Pittsboro, at Chapell Hill	

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Summit, at Summit	Apr. 14, 15
Brookhaven	21, 22
Gallman, at Terry	28, 29
Scotland, at Galatia	May 5, 6
Hazlehurst	12, 13
New Hope, at Centennial	19, 20
Wesson and Beauregard, at Beau'd	26, 27
Bowerton, at Brandywine	June 2, 3
Providence, at New Hope	9, 10
Crystal Springs	23, 24
Topisaw	30, July 1
Hednesville	7, 8
Adams, at Muddy Springs	14, 15
McComb City, at McComb City	21, 22
Franklinton	28, 29

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Brandon, at Brandon	Apr. 15, 16
Forest and Morton, at Wesley Chapel	21, 22
Newton, at Newton	28, 29
Lake, at Carr's Church	May 5, 6
Carthage, at Sardis	12, 13
Walnut Grove, at Pine Grove	15
Neshoba, at Ebenezer	17
Conchatta, at Union	19, 20
Hillsboro, at Mt. Zion	26, 27
Tribbon, at New Providence	June 2, 3
Pannin, at Union	9, 10
Marvin, at Bethel	16, 17
Shiloh	19
Westville, at Goshen	23, 24
Raleigh	27

The District Conference will convene at Newton, Miss., April 26, at nine A. M.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Winchester, at Pleasant Grove	Apr. 14, 15
Waynesboro	21, 22
Shubuta, at Quitman	28, 29
Tulon, at Stonewall (Fri'y, 7 P. M.)	May 4
Clarke, at Winnecred	12, 13
Vossburg, at Chapel Hill	19, 20
Enterprise, at West End	26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Blansville	14, 15
Leakville	21, 22
Marion, at Lockhart	28, 29

R. D. NOUSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez, at Jefferson Street	Apr. 7, 8
Willow Springs	14, 15
Port Gibson	15, 16
Sarepta	21, 22
Martin	22, 23
Natchez, at Wesley Chapel	28, 29
Vicksburg	May 5, 6
Parey	6, 7
Bear Creek	12, 13

W. L. C. HINNICUTT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit	Apr. 7, 8
Early Grove	14, 15
Emory	21, 22
Cornersville	28, 29
Olive Branch	May 5, 6
Bylalia and Victoria	12, 13
Marshall	19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

JNO. MARCHANT, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon circuit, at Mudsonville	Apr. 7, 8
Canton station	(7 P. M.) 9
Vaiden City station	14, 15
Benton circuit, at Midway	21, 22
Madison circuit, at Wesley Chapel	28, 29
Anding circuit, at Valley	May 5, 6
Mt. Olivet circuit, at Satartia	12, 13
Yazoo circuit, at Locust Grove	19, 20
Flora circuit, at Bentonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
Edwards	9, 10
West Jackson, at Byram	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Seashore, at Handsboro	Apr. 7, 8
Whittington, at Whittington	14, 15
Bay St. Louis, at Bay St. Louis	21, 22
Pearlington, at Log Town	28, 29
Augusta, at Augusta	May 3
Vancleve, at McLendon's	5, 6
Americus, at Pleasant Hill	8
Poplarville, at Lumberton	12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Grand Cane	Apr. 14, 15
Woodside and Ebenezer, at Woodside	21
Mansfield	21, 22
Natchitoches, at Marthaville	27
Sabine, at Rocky Mount	28, 29
Many, at New Hope	May 3
Amoco, at Holly Grove	5, 6
Hillewood, at Oak Grove	8
East Pelol, at Armstead Chapel	12, 13
Coushatta, at Davis Springs	15
Red River	19, 20
Shreveport	26, 27
Pleasant Hill, at Denlah	June 2, 3
Cadlo, at Keachie	9, 10
Mooringsport, at Mt. Zion	16, 17
South Bossier	23, 24
Valley circuit	27
North Bossier	30, July 1

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

St. Charles Avenue	Apr. 8
Felicity Street	15
Morean Street	22
Gross Tete and False River	29
Carondelet Street	May 6
Dryades Street	13
Soraparu and Parker's Chapel	20
Baton Rouge	27
Crapis Street	June 3
Carrollton	10
Plaquemine	17
Algiers	24
Louisiana Avenue	July 1

CHAS. F. EVANS, P. E.

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CERTAIN REMEDY FOR

CHILLS AND FEVER,

IT WILL

CURE THE MOST OBSTINATE CASES

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As a Tonic, it gives tone and strength.

TRY IT!

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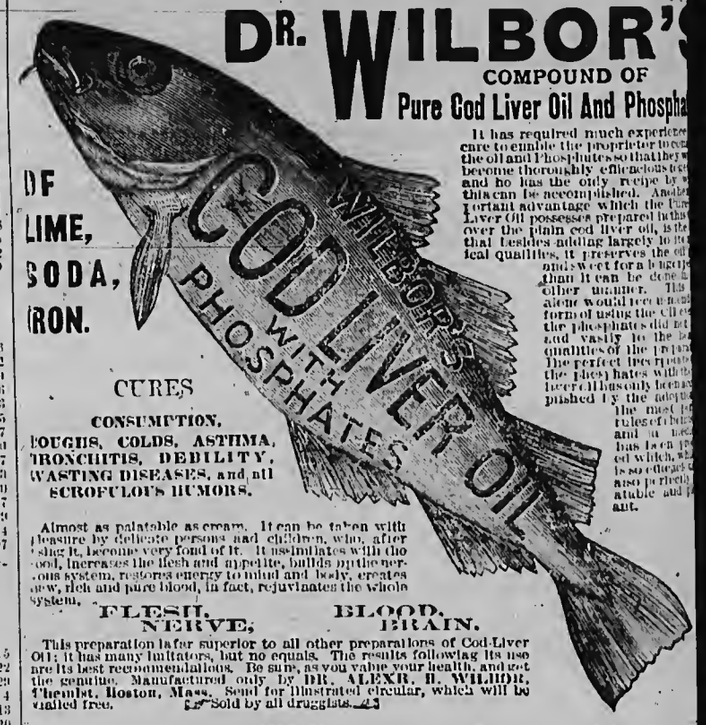

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Christian Advocate.

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ONE LESS AT HOME.

One less at home!
A charmed circle broken—a dear face,
Fled day by day from its accustomed place.
Cleansed and saved and perfected by grace!
One more in heaven.

One less at home!
Order of welcome hushed, and evermore
Farewell word spoken on the shore
The parting comes not, one soul landed more—
One more in heaven!

One less at home!
Has the earth-born mist the thought would fling
Around our footsteps round, and dim our eyes,
While bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
Is not home, where, cradled in earthly pain
Christ is dim—our love is cold,
Where, face to face, we shall behold,
Is home and heaven!

—The Pacific Methodist.

Does Mental Breadth Imply Spiritual Breadth?

BY REV. W. H. HUNTLEY.

Thoughtful attention is invited what follows. Go across the sert of preface which appears cessary, and find oases of quesons upon which to reflect, and hich are asked to obtain answer. As to preface. In mental culvation every advantage has en taken, and every energy rected toward improvement. glance over results from inllectual fields shows growth of any products, each succeeding e evidencing increased fertility soil. The wooden plow, primive, has given place to the pres- one of chilled steel, with its zen combinations and convences. The armor casing of flexle scales of tempered metal, cantified by graving and inlaying reads of silver and gold, a ide of bygone knighthood, has llen into rust before the power minie and grape. And these, ore lately, are giving place to ojectiles of greater perfection meet the improvement in proectives. Old-time passenger aches are almost as completely rgotten as are the echoes of eir horns, and steam power aws the traveler many times ore rapidly and comfortably. ourliers rest with occupation ne, and listen to their substite, the click of the telegraph. rom simple, man has become nplex, his complexities inreasing daily. His correspondces encircle the earth, and cablegram makes the circuit und it with thought-like speed. Theories carefully, laboriously nstructed, incontinently crumle under constantly improving ginery of science. The reding of devices to save labor d cheapen living is the daily ork of the patent office. Man called upon almost daily to adst himself to an altered, reed environment, produced by ental activity. Revolution is come a word of as common e as time or tide, and its restss spirit, like theirs, waits for ne. Theory, too, yet flies swift- not like rare or bulky birds, gly or by pairs, but in troops, like swallows, and upon as tireless wings. The world presents an ingenious, eager throng, with letters patent in one hand, and inventive tools in the other. Advance is one word, progress another, to express this search after the not yet attained. The unattainable seems no longer a will-o'-the-wisp, but rosy reality, smilingly inviting approach, and unwiting the clasp of arms rapidly lengthening.

Man is chiming bird wings now, and from several directions comes his claims of perfection for his ships that are to fly the air, and thus add to his complexities that of flight. You are not compelled to accept the suggestion conveyed to this writer's mind concerning this last item—that man is attempting to realize, physically, anticipation of a very comforting spiritual property in the life eternal. But you are ready to admit that man's ambition, in this direction, is a soaring thing! Remarking in his vision the giants prisoned to their waists in the ice of the Inferno, yet "full thirty ample palms" from girth to crown, Dante commends the deep wisdom of nature in discontinuing the mold in which were cast these huge "slaves of mad war," yet continuing the harmless ample mold of elephant and whale. Could this poet write again, he would add, perhaps, that man is striving with giant growth of mind to atone for shortened stature.

So much for preface. There has been no aim here merely to catalogue inventions. Following will appear the reason for this necessity, this need of opening to view a brief number of achievements with which so-called enlightenment is turreting the shores of so-called civilization. It is taken as granted, then, that mental motion is the habit of the world, and rest the accident under which we chafe. When the sea with us is not high and bounding, there is always a ground-swell running. We are never still.

It is noticed, doubtless, that the advance and progress mentioned has been with reference to the mind only. How has this restless spirit of advance affected religion? What increased excellencies have been evolved from busy souls advancing proportionately with busy brains? Has the spiritual advance been proportionate? The subject is before you. Progress along every intellectual path lies clear; its effect upon the spiritual should lie equally clear.

Bending round toward a circle the ends of the line of the past thousand years, man's intellectual evolution is seen to be as from sloth to Arabian courser. Has the spiritual pace kept up? Has proportionate spiritual advance been needed? Doctrines and scriptural interpretation—has the same labor-saving improvements in the physical world been found necessary in the spiritual? It seems hazardous to urge it, for the Truth that grew wings to a spirit centuries ago, and translated it, is the same now as then, no better. But—there certainly is a change. This is shown in multiplying theories as to the Almighty's purpose with man. Perhaps, one says, another probation follows this, of greater length, and furnishing surer salvation. The sulphur and brimstone theory (?), that made the hell of our grandfathers so real and fearful, seems dissolving and disappearing in an immaterial "hades," destitute of flame of the sort we comprehend as burning terribly. The "lake of fire" is sinking lower into excavations dug by implements of increasing culture; for fear (is it?) that the vulgar heat that used to cause a genuine shudder should warp the polished surface of the present veneering of the shadowy hades. It seems that increasing culture is creating a demand for a more aesthetic hell, and the ministry must interpret in accordance with the demand. We must modify. Undue emphasis is not evidence of refinement; fierce invective of Satan and sinner will not do. Colloquial style is proper now. "Amen corners" are memories almost, as also the happy shout and stream of tears that used ever to mark the soul, enfranchised and whitened, at the cleansing fountain.

What spiritual effect is the continued advance in mental development to have upon the generation? And when is the halt to be called in the matter of interpretation? Shall eminence be warrant for a changed translation and an instant following? Is intellectual expansion the cause of present floating, perilous theories concerning the soul?

Finally, the subject is with you, awaiting answer. Is the present mental growth producing proportionate growth spiritually? I am disposed, in my heart, to negative the proposition. Are we bound to show that the most extended and complete intellectual excellence has the effect to brighten the blessed old doctrines, and more widely to open the doors of heaven?

"The Agony in the Garden."

BY "GILDEROY."

Bro. Cameron says: "It was the realization that the salvation of all souls depended upon his death that caused the Savior's agony." The connection in which this statement stands shows plainly that Bros. Cameron and Newsom regard the number of souls to be saved a material factor in the agony in the garden and the suffering on the cross. This is only another form of the old Calvinistic, commercial view of the atonement—"Just so much suffering and so many drops of blood for the salvation of so many souls." Both these brethren believe and teach that Christ tasted death for every man: hence they make Christ suffer more than if he tasted death for an elect number. This is the only point wherein they differ from the commercial theory, so strongly opposed by our Arminian writers. Now, I insist that the number of sinners and number of sins had nothing in the world to do with intensifying the agony of our Lord, either in the garden or on the cross. If there had been but one sinner and one sin, it would have required the same God-man, the same agony, and the same suffering on the cross, or anywhere else our Lord should have chosen to die for the "sin of the world." This is the uniform and unvarying testimony and reasoning of our Wesleyan Arminian writers from Wesley down to Dr. Thomas O. Summers. I am not willing that men of the standing and character of Bros. Newsom and Cameron should, even by implication, depart from the form of sound words so long in use among us. It cost the Son of God no more sacrifice or suffering to redeem a world than to redeem one soul. If it were necessary, I could back up this statement by copious extracts from all the books. I merely call attention to the subject that our young men may be led to investigate these great questions for themselves. I am going over the old books again, as I have often done before; but with a degree of interest and profit entirely new to me. I would note just here that the manner of Christ's death was not of the nature of the atonement. Having consented to die, the manner of death was within his choice. So teach all our books.

Again, Bro. Cameron says: "This realization came through the revelation of the divine to the human nature"—of Christ. Now, I would like to ask, by way of suggestion rather than argument, If Christ, as a person, had any human nature apart from the divine, or divine nature apart from the human? I hope this question will not appear curious or "horrible" to anyone. It is worthy of consideration. It has occupied the time and attention of the best and wisest men who have written on theology. The time was when Christ, not as Christ, however, was a divine person; now he is a God-man. Christ is not two. He is one person. Two whole and distinct natures are so united as to make one person. This is a great mystery—"God manifest in the flesh."

It was this one person, this divine man, who agonized in the garden and died on the cross. I can't, for the life of me, make two out of Christ, and say the divine did this and the human did that, in the work of redemption. Just how to separate the divinity from the humanity of Christ, when he comes to suffer, is beyond my ken. I do not believe it can be done in thought without depreciating the atoning merit of the God-man. How Christ, one person, can suffer in his humanity, and his divinity be exempt from suffering, is too fine a hair-splitting for my brain. Indeed, I had thought the Son of God assumed a human form that he might accept human suffering. I am sure that "the Captain of our salvation," whoever he be, "was made perfect through suffering." I firmly believe that one person—the God-man—agonized in the garden, died on the cross, and was raised again the third day; or, as elsewhere expressed, this person was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and was raised again the third day. I do not want the divinity of my Lord taken out of, or separated from, his passion and sacrificial death. If this thought involved the suffering of divinity, as my Lord was a divine man, I accept it, however grating it may be to my brother's feelings.

SENATOBIA, Mississippi.

Character of Sunday-School Teachers.

BY "DESLEP."

We recognize some difficulty in securing teachers with requisite character for the important work of Sunday-school teaching, because of a too low moral sentiment in certain schools and communities; in others there is a want of proper estimate being placed upon the character of the work of the institution, and in still others because mental qualification is looked upon as the all-important requisite.

The character of the Sunday-school teacher is a matter of weighty consideration if we give to the word latitude and define it as including mental qualification, natural endowments and characteristics.

First of all, the Sunday-school teacher should be a Christian, and fully consecrated to God and his work. The character of the institution, the character of the instructions, the delicate responsibility of the life for which the children are being prepared, and the worth of the souls which hang upon the lips of the teacher; the origin, object and aim of the institution—all call for the whole faculty, superintendent and all, to possess a character corresponding to all these.

The Sabbath-school is a church or divine institution, and, as the whole economy of God calls for religious persons to carry it on, so religious persons are needed in this arm of the church.

The command to the ancient Israelites to "gather the people together, men, women, and *children*, and thy stranger that is within thy gates, that they may *hear*, and that they may *learn*," etc., has considerably the ring of the Sabbath-school. The institution is, therefore, holy in its origin and work, heavenly in its design, heavenly in its subject, heavenly in its substance, heavenly in its object and end. The book used is a transcript of the divine mind, the centralization of all truth, power, light, life and love, and is spiritual in its nature, and requires wisdom in spiritual experience as necessary character to give instruction therein.

A good moral character is absolutely necessary, and none are prepared for this important work who have not been genuinely converted to God; and I am not so sure but that persons should feel divinely called or moved to take part in the work of teaching divine things. A good moral character is not the only requisite, but there must be peculiar qualifications and good natural endowments. A man fully consecrated, with good moral character, presents himself to the Quarterly or Annual Conference for admission into the ministry, and, after examination, may be rejected for want of qualification or because he is out of harmony with the creed of his church. The work of Sunday-school teaching is so closely allied to that of the ministry that some such requirement should be made of the Sunday-school teacher. Indeed, the work of Sunday-school teaching is identical with the work of the ministry so far. The same word used in the original, with reference to the mission of Christ and the ministry, and translated "teach," is used with reference to the more private teacher of the Word. "It is as much the teacher's duty to teach Christ as it is the minister's to preach him." And, in order to be a successful teacher of the Word, in the pulpit or in the Sunday-school, the teacher must be a person of fervent and persevering prayer, of earnestness and zeal, of firmness and great prudence, a lover of the Word, the children, and of the work, and should possess peculiar natural endowments and proper mental cultivation.

"The biographical, doctrinal and practical of the lesson must be considered, explained, illustrated and enforced in an intelligent and earnest manner:" and who can do this except those peculiarly qualified?

BUENA VISTA, Mississippi.

A Combination Paper.

BY D. W. FOSTER.

Mr. Goodale, of Baton Rouge, chairman of the State Prohibition Executive Committee, is calling for stockholders of a company to inaugurate a prohibition paper, strictly non-partisan and non-sectarian. Such a paper ought to accomplish much good by calling attention of everybody to the ruinous evils resulting from the useless, wasteful and demoralizing habit of drinking intoxicating liquors, and persuading them to desist therefrom. But, as laudable as the enterprise might be, the prospects for such a paper does not appear very promising just now.

But there is something else also urgently needed at this time which may be effected to meet, in a large measure, the great wants of society, and that is, a newspaper, with high moral tone as well as strong editorial ability—one that absolutely will not cater to vitiated tastes, that have already been pandered to until good morals and healthy public sentiment are in great danger of being engulfed in the dreadful maelstrom of general demoralization and public corruption. Now, can not sufficient capital be raised, suitable talents be combined to inaugurate and conduct successfully a grand combination paper in New Orleans, with the requisite amount of space for three important departments—one for such general home and foreign news as may be proper for pure women and innocent youths, as well as men, to read; one for the able advocacy of prohibition, and one for the inculcation of good sound morals and public conduct, such as "exalteth a nation?" Undoubtedly there are many people who would gladly hail and patronize such a combination paper, who now read only one devoted mainly to only one of these departments, and that generally not pure enough to enter a decent family. Such a paper could be so arranged and conducted that all Christians of all denominations could cordially unite in and patronize it, by keeping it non-partisan and non-sectarian; for all Christian people ought to agree in the general principles of morality and good conduct, at least.

Let the paper be named, "The Combination Independent." Of course, each denomination of Christians can still have, in addition, such a denominational paper as it may deem best suited for the formation of the religion of the Bible and its own peculiar tenets. But let us have this one colossal combination paper, to which all good people may rally, as the common palladium of our public morals and civil liberties.

Let there be one hundred "tried and true men," picked from each of the leading denominations—Methodist, Presbyterian, Baptist, and Episcopalian, for instance, to form a joint stock company, of which each member is to contribute not less than one hundred dollars, nor more than five hundred, for the establishment of such a paper, to be conducted according to rules and regulations to be agreed upon by a Board of Managers to be elected annually by the stockholders, each casting one vote up to two hundred and fifty dollars, and two votes over that sum. Let this be a gigantic enterprise of Christian people for the good of everybody, while it will remunerate the company for the laudable investment of their money and talents, time and labor. Four hundred good, intelligent men distributed throughout the length and breadth of the country, and all united in pushing such a noble enterprise, would speedily insure magnificent success. Having between forty and a hundred thousand dollars to start that paper with, and the price of subscription at $1 50, the list of subscribers would probably reach between fifty and a hundred thousand in twelve months, and soon have the largest circulation of any paper in the South, and become one of the greatest promoters of good in the land.

If the right men will take hold of the grand enterprise in earnest, eternity alone can tell "what the harvest will be."

PLEASANT, La., April 2, 1888.

Overcoming Sin.

Communion with the sinless One is the only sure method of excommunicating sin. Gazing into the face of Christ, and beholding the light of the knowledge of the glory of God which shines there, will surely disenchant our hearts from worldly objects. "Ephraim shall say, What have I to do any more with idols? I have heard him and observed him." Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on a statue of Venus, he replied: "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?" Here is the true secret of weanedness from worldly idols, "the expulsive power of a new affection."

"I have heard the voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
All my soul is satisfied."

—A. J. Gordon.

When Peter of Cortona was engaged on a picture for the royal palace of Petti, Ferdinand II. particularly admired the representation of the weeping child. "Had your majesty," said the painter, "a mind to see how easy it is to make this very child laugh?" The artist merely depressed the corners of the eyebrows, when the little urchin seemed in danger of bursting his sides with laughter, who a moment before seemed breaking his heart with weeping. Lives worth living belong to the soul artists whose untiring consecrated hands are always wielding their brushes in changing tears into smiles, and sorrow into joy, brightening dark pictures, and retouching dim and faded ones—in his name.

Christian Advocate.

THURSDAY, APRIL 12, 1888.

(*Written for the N. O. Christian Advocate.*)

EASTER.

BY MRS. LILLIAN KIMBALL.

Merry bells are ringing, ringing
For the blessed "Easter feast;"
Little birds are singing, singing
Of the story in the "East"—
"Christ is risen! Christ is risen!"
Sin and death shall nevermore
Chain us in the dim, dark prison!—
Tell the story o'er and o'er.

Bowed with grief and sorrow, weeping,
Holy women went at dawn;
Sought him where they laid him, sleeping,
With their hearts faint and forlorn.
Ah! what changes things that meeting—
Joy and hope for grief and fear,
As they list, the angels' greeting:
"He is risen. He is not here."

Haste they off to tell the story
Of his triumph o'er the grave;
Of his wond'rous power and glory—
Haste they from the silent cave.
Deep in Council and meditation,
Let with Christ they gladly meet,
And in silent adoration
Fall and worship at his feet.

"Mourner, why this bitter weeping?
Why such bitter grief and fear
Jesus Christ, whom thou art seeking,
Stands with [illegible] to cheer.
Go ye to the [illegible] grieving.
Wrapped in [illegible] fashion;
Yet their Lord and Master leaving?—
Tell them of the empty tomb!

Tell them of the grave-clothes lying
Where, in grief, Christ had been laid.
Through his agony and dying
Peace in heaven for us was made.
Ye who sorrow, ye who languish
In this world of toil and strife!
Death the portal to [illegible]
You to give eternal life.

"Christ is risen! Christ is risen!"
Bids us, hasten from the tomb,
Quit sin's dark and doleful prison,
Drive away the dark'ning gloom.
Follow closely in his pathway,
Turn not to the left or right
Till we reach heaven's blessed gloom-day
And are crowned with heaven's light.

"Go ye, therefore, teach all nations,"
Baptize in the Holy Name,
O Tell them of Christ's sweet relations
To this world of sin and shame.
"Fear not, children, I am with you,"
Comfort, Guide, your Friend and Stay;
"I will ever guard and lead you
In the time, the perfect way."

Sunday-School Lesson.—April 22.

THE TEN VIRGINS.

Matthew xxv. 1-13.

GOLDEN TEXT.—*And they that were ready went in with him to the marriage: and the door was shut.*—Matt. xxv. 10.

TIME.—A. D. 30, April 4, Tuesday afternoon.
PLACE.—The Mount of Olives.

INTRODUCTION.

The last of the parables is one of the most beautiful and touching. The weird pathos of the story is unspeakable. The occasion is so happy, the agents so interesting, the issue so tragic. It is a wedding that is on hand; the characters brought on the stage are virgins, young, bright and fair; the fate of some of them is so hard—exclusion from the marriage festivities at which they so longed to be present, and for so slight a cause—a little too late. One's heart is sore for those five witless, luckless girls. . . No parable has been so completely taken possession of by allegorizing theology. The natural story has been buried beneath a heap of spiritual meanings which have been accumulating from the patristic period till now. To every word—virgin, bridegroom, lamp, oil—has been assigned its emblematic significance. A comparatively sober Catholic commentator counts fifteen parts which have their spiritual equivalents.

1. Then—In the last day—the time just spoken of. Millenarian interpreters refer the "then," and the whole section from chapter 24 to 25, 30, to Christ's coming before the millennium or the judgment which precedes his personal reign on earth, as distinct from his final coming. *Kingdom of heaven be likened unto ten virgins*—Ten was termed by the rabbins "the all-comprehending number." This number is equal to "practical completeness, as seven is equal to ideal perfection." No special significance attaches to the number. It was a usual number in a marriage procession. Nor any to the fact that virgins are mentioned. In all ages of the world virgins have been chosen as bridesmaids. The whole group represent that portion of any community who hear the gospel, accept its terms, and profess to be the disciples of Christ. The sincerity and depth of their profession will be tested afterward; but, in the meantime, both in their own opinion and that of their neighbors, they are all alike Christians. *Which took their lamps*—Either like the familiar Roman lamps carried in the hand or attached to staves, or else torches which were sometimes fed with oil. The lamps—not torches—which the ten virgins carried were of well-known construction. They consisted of a round receptacle for pitch or oil, for the wick. This was placed in a hollow cup or deep saucer which was fastened by a pointed end into a long wooden pole, on which it was borne aloft. According to Jewish authorities, it was the custom in the East to carry in a bridal procession about ten such lamps. *Went . . . to meet the bridegroom*—According to Eastern custom (among the Jews and Greeks), the bridegroom, accompanied by his friends, went first to the house of the bride's father, and then led the bride to his own home, where the marriage feast was celebrated. On the way he was met by a procession of virgins, the attendants and friends of the bride, who waited (probably in the bride's house) for the signal of his coming, and then went out to meet him at nightfall, provided with lamps or torches. Hence the frequent allusion of classical writers to nuptial torches. Some commentators (Meyer and Keil) assume here a departure from the usual custom, namely, that the marriage is supposed to take place in the house of the bride (as in Judges xiv. 10), since Christ at his *parousia* comes down from heaven to establish his kingdom on earth. Others (Trench and Mansel) assume that the virgins are to join the bridal procession on its way back from the house of the bride to the house of the bridegroom and are waiting at some intermediate place.

2. Five . . . wise . . . five . . . foolish—The numbers make nothing to the case—only the division in essential. I stand in awe of this dividing word. All seem equal in zeal and love. No line visible to human eye divides into two parts the goodly company; yet the goodly company is divided into two parts. The Lord reads our character, and marks our place. Observe that in the Scripture godliness is always represented as wisdom, and ungodliness as folly. (Psalms xiv. 1; Proverbs viii. 35, 36; Ephesians v. 15.)

3. Foolish took their lamps . . . no oil with them—The lamps refer to the outward Christian appearance, the oil to inward spiritual life, the grace of God in the heart. This we prefer. The oil in the lamp, and the flame which it sustained, indicate a seemly Christian profession; this the virgins all possessed, and all alike. The quality that tested and divided them lay not in the burning lamps, but in the supply vessels. The oil, whether employed to anoint a person or to feed a flame, represents, in Old Testament typology, the Holy Spirit. In the parable the ground of exclusion is not want of oil, but *lateness*. They that were *ready* went in with the bridegroom to the marriage feast. They were ready by being present, while the others were away in quest of oil. It is a rebuke to shallow religion that dies away when the excitement passes.

4. Wise took oil in their vessels with . . . lamps—The wise ones gave all diligence to make their calling and election sure (II Peter i. 10, and 5–8), making their bodies, souls, and spirits their vessels, II Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit.

5. While the bridegroom tarried—In this there is a hint that the Lord would not come immediately, nor so soon as his church expected him. It was always open to every age by faith and prayer to bring about, or at least to hasten, that coming, so that the apostle speaks of the faithful not merely looking for, but also *hasting*, the coming of the day of God. *All slumbered and slept*—Literally, *nodded and fell asleep*. Perhaps by this slumbering and sleeping more may not be meant than that all, having taken such measures as they counted needful to enable them to meet the bridegroom as they would wish, calmly and securely awaited his approach. In a certain sense, sleep of the mind in reference to eternity is as necessary as physical sleep is to the body. Constant thought about the great realities of the future would only result in weakness, distraction, and madness, or in disorder, idleness, and restlessness. Observe the implication: if the Christian has grace in his heart, he is always ready, though asleep; if not, he is unready, though he were wakeful and seemingly watchful.

6. At midnight . . . There was a cry made—Parallel to this cry is the "great shout" and "the voice of the archangel," which shall accompany the descent of the Lord. (I Thess. iv. 16.) *Behold, the bridegroom cometh*—For the individual, that cry may come at any time.

7. All those virgins arose . . . trimmed . . . lamps—The trimming itself implied two things—an infusion of fresh oil, and removal of whatever had gathered round, and was clogging the wick. When life is closing behind, and eternity opening before us, we are all aroused. Everyone who has a lamp hastens then to examine its condition and stimulate its flame: all who have borne Christ's name search themselves to see whether they are ready for his presence.

8. Foolish said . . . Give us of your oil—A piteous appeal to believing neighbors for help. How true to nature is this picture! He who draws it knows "what is in man." How fondly the empty, in such a crisis, lean on the full! *Our lamps are gone out* (Rev. Ver., *are going out*)—Even the foolish virgins had not been quite unwatchful; they were *nearly* ready for the Lord's appearing. The foolishness of the five virgins consisted, not (as is commonly supposed) in their want of perseverance—as if the oil had been consumed before the Bridegroom came, and they had only not provided themselves with a sufficient extra supply—but in the entire *absence of personal preparation*, having brought no oil of their own in their lamps.

9. Not so; lest there be not enough (Rev. Ver., *Peradventure there will not be enough for us and you*)—In this answer they show their wisdom. No one can supply grace for another's need. Incidentally, there is here a witness against the Roman Catholic doctrine of works of supererogation—that is, that the saints accumulate a store of good works from which the church may draw for those who have no merit of their own. *Go . . . to them that sell, and buy*—This probably refers to the means of grace, the Scriptures, prayer, the ministry. Turn to the dispensers of heavenly grace, to them whom God has appointed in the church as channels of his gifts, or, as some would explain it, to the prophets and apostles, and learn from their words and teaching how to revive the work of God in your souls, if yet there be time. The five wise virgins having gone by daylight to the stores with their vessels had experienced no difficulty in obtaining a supply. This feature of the parable intimates that those who are found destitute at the coming of the Lord enjoyed their day and their opportunity, but neglected them.

10. While they . . . went . . . bridegroom came—They kept up their endeavor to the very last (see ver. 11), but probably did not get a supply of oil at that late hour. *They . . . ready went in . . . to the marriage* (Rev. Ver., *marriage feast*)—The five wise virgins were asleep when the approach of the bridegroom was announced, and yet they were ready to meet him. Their safety resulted not from their flattering activity at that moment in the trimming of the lamps, but from their wise foresight on the preceding day. The salvation of a soul depends not on frightened earnestness in the moment of departure, but on faith's calm closing with Christ, before the moment of departure comes. *The door was shut*—Shut as much for the security and joy without interruption of those within, as for the lasting exclusion of those without. How graphic and appalling this picture of one *almost* saved—but *lost!* Christ is the door (John x. 7, 9), and now stands open to all who will come unto the Father by him (Acts ii, 39), the door which admitted Aaron after his idolatry, David after his adultery, Peter after his denial, Saul of Tarsus after his persecution of the church. But this door does not stand open forever.

11. Afterward came . . . other virgins—They came looking for mercy when now it was time for judgment. *Lord, Lord, open to us*—Ah! now at length their eyes are wide open, and they realize all the consequences of their past folly. It is not to be supposed that there is to be any literal application by the lost at the door of heaven for admission. But the Savior here puts in dialogue form the utter hopelessness that would attend such an application, as conceived in thought. It is then too late for prayer.

12. I know you not—It is not that he disclaims an outward knowledge, but he does not know them in that sense in which the Lord says, "I know my sheep, and am known of mine." "The Lord knoweth them that are his" (II Tim. ii. 19). The refusal is definite and apparently final, and is the basis for the exhortation which follows.

13. Watch therefore—Our Lord's explanation of the parable, showing the true purport of it. A few country girls arriving too late for a marriage, and being, therefore, excluded from the festival, is not in itself a great event; but I know not any words in human language that teach a more piercing lesson than the conclusion of this similitude. *Know neither the day nor the hour*—And this being so, the only certain way to be ready upon *that* day is that you be ready upon *every* day.

PRACTICAL LESSONS.

It is impossible to determine the precise meaning of the several parts of this wonderful parable, but the following lessons appear to be taught by it:

1. That Jesus will surely come in the future—a Bridegroom to receive his waiting own, a Judge to exclude those who are not truly his.

2. That the time of his coming is uncertain.

3. That an adequate preparation to meet the Lord at his coming, no matter when that shall be, is possible, and is expected of all.

4. That the "wise" and the "foolish" are indistinguishable until the crisis comes.

5. That the certainty of Christ's coming will lose its sharp edge as time goes on. The church will become slumberously indifferent to it.

6. "Character is not transferable." The day of grace ends when the day of judgment begins.

7. That just as surely as the ready will enter into the fellowship and joys of the marriage supper of the Lamb, just so surely, despite all pleadings, the unready will be rigidly and forever excluded.

North Mississippi Conference Notice.

The Columbus District Conference will meet at Ackerman, on the Aberdeen branch of the Illinois Central road, and begin its session at ten o'clock, Thursday morning, May 10 next, and close with the service Sunday night, the thirteenth. Brethren, come promptly to the hour; let us meet and work in the spirit of the Master, that we may have his blessing.

Let the preachers in charge be careful to bring or send written reports of their works. This will greatly help the secretary, and facilitate the business of the Conference. Let each division of the report be made on separate paper, so that, as a subject is called for, the report on that can be made from all the charges and handed to the secretary.

The following are the *divisions* and a scheme of report on each. (See Discipline p. 54, ¶ 52.)

(1) *Spiritual condition of the charge*: Noting attention to public worship, prayer meeting, class meeting, family worship, the Lord's Supper, and baptism of children, prayer and self-denial.

(2) *Missions*: Noting what missionary ground is adjacent to the charge reported, and how it may be occupied; what mission charges should be self-sustaining; what is doing for missions; whether there is a Woman's Missionary Society in the charge; what is the temper of our people towards missions, and whether they increase in liberality to missions.

(3) *As to Sunday-schools*: Noting how many in the charge; how many officers, teachers and pupils; what literature is used; how the schools are conducted; whether parents generally take part in the school; whether the children are led by the school into the church, and whether they regularly attend public preaching.

(4) *Education*: Noting whether our people support our own schools; whether there is any day-school in the charge under Methodist control; whether it is practicable to have a primary school or schools in the charge under our care; whether any help is given in the charge to educate young men for our ministry; what can be done in the district to further the cause of Christian education.

(5) *As to financial interests*: Noting what plan is used in supporting the ministry, and taking the collections; what was estimated for the preacher in charge this year, and what of that has been paid; what has been done in church and parsonage building and repair, and what is now the state of existing buildings; are the people careful to have good, comfortable houses of worship and for the preacher.

(6) *As to church literature*: Noting how many Advocates are taken; whether our people read books instructive in our doctrines, discipline and history; what can be done to encourage and increase the use of such literature, etc.

Anyone will see at a glance that, if the reports are ready and are so constructed as to keep these divisions separate and to present each one fully, we shall get at our work much more promptly and thoroughly.

A proper meeting will be held during the session in the interest of Sunday-schools.

Will the members of the Conference, preachers and laymen, please study these divisions, so that each one shall come prepared to take an interested part in the reports and in the discussion of them; especially let each one be prepared on the topic which seems to him most important.

The recording stewards will please bring the Quarterly Conference records for examination, according to direction of the Discipline.

W. T. J. SULLIVAN, P. E.
STARKVILLE, Mississippi.

"Gilderoy" on the Sufferings of Christ.

MR. EDITOR: "Gilderoy" is surprised that I "should take the *horrors* over a suggestion found in nearly all the standard writers of our Wesleyan Arminianism." If his statement be correct—that this suggestion is so found—then my "horrors" are surprising. Another thing surprises me, and that is, that any such suggestion has wholly escaped my attention. And another thing may surprise him, and that is, that I utterly fail to see any such suggestion in the quotations he makes from the standards. My "first article was" not "written hastily," as he at first supposed, "without having considered the subject carefully," but only after a careful examination of the standards.

Let us come back to the question. It is not as to the two distinct natures of Christ, nor is it as to the humiliation and sufferings of Christ. His quotations are in point here. But the question is, Did the divinity suffer in the agony in the garden? In proof of this he quotes our Second Article, and to emphasize this proof he puts the word "suffered" in italics; but he overlooks the fact that several other words bear the same relation to Christ that the word "suffered" does. Let us put these also in italics, and, in the light of his theory, see how the article will read: "Two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly *suffered*, was *crucified*, *dead* and *buried*."

Now, Christian reader, I leave you to make the application of his argument thus legitimately put, and to say whether or not our Second Article of faith teaches any such doctrine. You will pardon me when I say every sense of my moral being revolts at such an idea, and that I must be excused from pursuing the argument any further.

J. D. CAMERON.
WEST POINT, Mississippi.

Greenville District Again.

MR. EDITOR: When Bro. Randolph gets older and has more experience, he will know some things that he don't know now. He will find out that statistics in the Minutes are not always correct, nor will they ever be correct until, as a brother recently wrote me, "preachers learn to make out their reports." Bro. Randolph in his zeal—lest Greenville district is robbed of a little of its glory—rather accuses me of warping the truth in favor of Winona district. He takes the statistics to prove his ground of complaint—a thing I most certainly would not do. If he will look at the report of the treasurer of the Board of Missions, he will find that the Conference charges raised for foreign missions $8,063 47. The statistical tables only show $7,343 65, a difference of $719 82 in favor of the treasurer's book, whence the only reliable information on the subject is obtainable. I would not take any honor from Greenville district. I would say to Bro. Randolph that my regards for that district are not only professed, but are genuinely sincere; but I stick to my original assertion, that, as a district, on the subject of missions Winona district carried off the banner; that my figures were correct. As a whole—preacher's salary, missions, church extension, Conference fund and Bishops'—I do think Greenville beat the record. I do not think any other district in our connection ever made such a record—paid everything, and, in some places, and on some items, paid some little over. But, brother, you will beat that all to pieces when you do all Greenville district is able to do.

But, in conclusion, let me exhort you, Bro. Randolph, don't depend on the printed statistics for facts. Ask Bro. Ramsey, of Australia, if the facts agree with reports always, and be a little more cautious in your statements. Don't go off "half-cocked" in your notes. I rejoice with you, brethren, there over your improvements, collections, salaries, parsonages, etc., but please remember that one sows and another reaps. Men labored, built churches, died and went to heaven before you and I ever saw that country. Don't boast; don't be too zealous of glory; don't imagine that that country has been needing *you* specially bad for the last fifteen years. I confess that your article makes me feel quite natural—like you feel now—that all the preachers who have gone before me were failures. I felt that way when I *first went* there; but I got over it in three years. So will you, I hope. I feel like saying these things to you, praying that they may do you so much good that you will not rashly accuse a co-laborer of partiality in ignoring your glory.

God bless you, and give Greenville district a *bigger* year of success than ever before.

Your brother,

T. B. MALONE.
CRAWFORD, Mississippi.

From the Work.

FARMERVILLE, LA.

MR. EDITOR: Amid snow, rain and cold we left our home of last year, in the woods of Red River parish, to settle in this pretty little hill town. After much delay and some exposure and discomfort, we arrived here about sunset, January 28, and met a warm welcome from our good Bro. and Sister Cargill, which was peculiarly acceptable, as wife and little ones were travel-worn and weary. After being hospitably entertained by them for several days, we moved into the house selected for us, and are now very comfortably situated, indeed. Thanks be to the Lord, he has opened the hearts of the good people, and they have treated this itinerant much better than he deserves. Indeed, all over the circuit the people appear to love God's servant, and flock to the sanctuary to hear the gospel preached. I am sorry not to be able to report any conversions to date; but think a good foundation is being laid, and surely believe this will be a year of jubilee for many here.

Bro. Robert Randle has been with us, and held our first Quarterly Conference with good results, preaching with great power, and, though he has left, we are carrying on the good work every night.

I have fourteen appointments, holding sixteen regular services monthly, weather permitting, besides weekly prayer meeting in Farmerville.

We are to have a Sabbath-school Convention here May 3, 4, and 5, at which all the preachers and Sunday-schools of all denominations in the parish are expected to be present. Object: More light on this important branch of church work. Addresses on topics connected with the Sunday-school interest will be delivered by Bros. J. A. Parker, E. B. Galloway, D. C. Barr, Thomas Lain, A. J. Calloway, J. D. Edwards, and others. We are looking for a good time, and hope the results will be commensurate with our expectations.

We want the prayers of the brethren that the work of the Lord may be abundantly blessed here this year.

Animated by the way the followers of the Lord Jesus Christ are working in harmony together here, we are led to exclaim, in the language of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The financial outlook is much better than it has been for several years, and we hope to carry with us to Conference, next January, a clean balance-sheet. Good Lord, grant it!

Yours in Christ Jesus,

G. A. MANDEVILLE, P. C.
MARCH 27, 1888.

MEADVILLE CIRCUIT.

MR. EDITOR: I see a good number of our preachers are "setting forth in order" the progress made on their circuits. I have been thinking of doing so also as soon as opportunity offered.

We have just held our first quarterly meeting, and are very much encouraged by the attendance of the official members, as well as the private members of the church. Two of our officers walked seven miles to the quarterly meeting, and back home the same night. We had a good attendance of members from distant churches. The financial report for the quarter is the best we have had for some time. A moderate calculation, two hundred and fifty dollars have been raised for the different objects and enterprises of the church. A good part of that amount was collected under Bro. Skipper's administration, who served this work for the past three years. The presiding elder and pastor were not forgotten, but have received about one-fourth of the salary promised them, and, what is much more appreciated than that, the cordial sympathy and hearty co-operation of the brethren.

We (my family), consisting of wife and three children, have been welcomed with great kindness and most substantial expressions of good-will. We are determined to do what we can with our limited means to show our appreciation of their kindness.

We have three live Sunday-schools, two Ladies' Aid Societies, and one singing class, all in active working order.

May God bless our efforts to make this one of the most successful years we have had on Meadville circuit.

H. BRADFORD, P. C.
MARCH 29, 1888.

PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Having my work now fully in hand—district stewards' meeting over with, appointment of the several claims made to each circuit in the district (Meridian), respectively, and the brethren have survived the great confusion caused by the death of their beloved pastor, Bro. J. C. Brogan, whose place I am now filling—I take this chance of informing you and all the readers of our ADVOCATE that I am confident we are advancing all along the line: for notwithstanding the inclemency of the weather, congregations are good, Sunday-schools alive, prayer meetings not forgotten, missionary societies doing their work, collections moving on, members being received, and, considered as a whole, Paulding circuit is moving steadily toward that purity of heart and holiness of living which we have a right to expect from all who are followers of our Lord Christ. We are expecting a happy, prosperous year. So far as can be judged, the brethren in their looks and acts denote their satisfaction with their present pastor; and he can express himself as perfectly satisfied and happy to be with such good Christian people. He is inspired daily to "thank God and take courage." Yes, God is with us. Pray for us.

C. C. CAMPBELL, P. C.
MARCH 27, 1888.

Dr. John Hall is quoted as saying: "One who is healthy does not wish to dine at a dissecting-table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity." That is a wise remark. There are family boards where a constant process of depreciating, assigning motives, and cutting-up character goes on. Let our homes be centers of frank kindness—where whatsoever is lovely and true and of good report is considered, and leave character dissection to others.

Expectation the Limit of Attainment.

We rarely get more than we expect to get. Mary was so busy trying to find her Lord's dead body that her sensibilities were dulled to the power of his living presence, and so she did not know him when she saw him. "According to your faith be it unto you," involves a principle valid everywhere. The bit will not be higher than the aim. Confidence is part of the genius even of billiard-playing. We shall not make many points that we do not feel that we are going to make before we punch our ball. Expectation is the first edge of achievement. We shall not see stars while digging in the sand, nor be in a mood to recognize the risen while exploring sepulchres and lingering bones.

Adult achievement generally answers back to young dreams. The dreams which Joseph had in Shinar stand in psychological bond, perhaps, in causal connection with the exploits which he performed in Egypt. Every small boy who thinks in his sleep about the sun and moon and seven stars dancing attendance about his star will, likely, have some kind of a pit gotten ready for him by his older brothers, or some Midianitish caravan will come to his relief, and by and by the other eleven may be thanking him for corn. Discoveries are generally matters of resentment before they are matters of fact. Columbus poetically found America before he left Spain, and so far from being surprised when he saw the Western Continent, he would have been surprised if he had not seen it. The falling apple recalled to Newton the doctrine of universal gravity. Because he was all ready to believe it—only in the temper to believe it—before the apple fell. Expectancy is knowledge at its green ear, the ear before the kernels in the ear are filled out. In this is the secret of the wisdom and glory of the heroes of Hebrew history and of all history. They were in the mood of the times as it were coming, and the events as they were to be. Abraham, Moses, and Elijah were quiet under the sublime revelations which God made to them, because they were ready for them and in favor of them. The organ must rent in pieces by the splendid music that is played in it, because the organ is adapted to it: it is constructed in the temper of all the marvelous vibrations that are going to be realized upon it.

It is the man without a presentiment instinct that chides Abraham for daring the Euphrates, Moses for assaulting the Red Sea, and Joshua for essaying the Jordan, the Hittites, and the Amorites. If we had more faith in the future, we should get faster to the future. Goodness will, perhaps, keep the world from going backward, but inasmuch as it marry it with enterprise before it will set the world forward. I notice that when new schemes are proposed and new territory explored the first thing reported of is still the Anakims. The Anakims and the Calebs still get cast down and the other ten spies, with the rest of the host, abase themselves by marching and counter-marching till the bones of the wilderness covers their bleached bones, and the spies blot out their unsavory memories. God could not save the world, did he not know how to do it by minorities.

The same principle is pertinent to the enlargement and betterment of our own individual future. We believe in the doctrine of growing in grace; but growing in grace is a distinct thing from believing in growing in grace. We believe that others ought to grow in grace, but that, perhaps, is quite distinct from expecting to grow in grace ourselves. Every man is orthodox in his estimate of his neighbor's duties. It would be interesting to know just how many people are really *expecting* to be better men and women next February than they are this. We may not be as good as we expect to be, but there is little chance of our being better than we expect to be. We need not suppose we are going to be pleasantly surprised. We pray a good deal about these things; one of the cheapest of all the ingredients, and the least profitable, is prayer—prayer, I mean, which we are likely to make it. If we were a tree out on the prairie, that was being cut down, and after some time had been cut in chopping, a rope were thrown over an upper branch, in order to pull the tree over, every one on the block would catch hold and as they pulled and saw the tree coming over they would assure their small pulling had something to do with its coming over, and it would. They pull because they believe pulling will tell, and after they begin tugging they would be immensely surprised if something did not give way. In a similar way we attach a cord to the hand of God, and let the earthly end of the rope down into the midst of a company of people gathered in what we euphemistically designate as a meeting of social prayer, and the rope has to dangle a good while, sometimes before anybody seizes hold: and a good deal of that is because those present do not believe that in their own petitions there is any practical avoirdupois, and so long as they *feel* that there isn't, there *isn't*.—Philadelphian.

The Exhaustiveness of City Life.

There are advantages in city life, but there are results that lessen the gains. It is not merely that there are risks from sewage gas and from crowded rooms, but from numbers that hinder interest. City life brings out the ingenuity of man, but there is a great exhaustion of vital power. There is constant wear and tear of the system by the multiplicity of things claiming attention. Think of the committee meetings to be attended, of the multiplied agencies demanding attention; of the fierce competition for existence; of the strain put on men of small capital by the existence and advertising power of large houses; of the many sights compelling thought; of the paralysis sometimes produced by the mightier work to be overtaken; and the difficulty of making oneself felt amid the moving crowds of the city. Then add the lateness of the hours the shops remain open; the amount of gas used and bad air breathed; the rapidity with which every customer has to be attended to; the distances it is necessary to travel, on trivial business frequently, in a city; the hurrying to catch trains; the complex engagements to be met, and it must be confessed that city life is most exhaustive. The drafts on nervous energy are constant. There is great excitement, and the loss caused is not so readily repaired as in the country. The air is not so pure. It has been vitiated by bad odors from every source breathed and rebreathed: there is no ozone in it. This accounts for the sense of lassitude so many experience. The superintendence of country toil or actual work has a more restorative influence than city work. Agriculture has been thought beneath many, and it has thus been left to lower minds, as though the best cultivator of the land would be one who had least cultivation of brain. To what, however, do men of leisure and competency so readily turn as to farming? It is evidently the normal state in which pleasure and profit are best combined. Man was not intended to be a mere machine to get money. The growth of cities means that men live rather to gain wealth than to produce it. Men may make money there, but at what a cost it is! How much is lost! Some say, "No. There are these advantages, in town: that lectures, services and amusements are more readily reached." Nearly all could be gained in the country under better management.—The Quiver.

The Pundits Confounded.

A recent number of the Bombay Guardian tells an amusing story—amusing to us Westerns, but not at all funny in the apprehension of those reputed wise men of the East—of the trials and labors which some eminent Hindoo pundits are undergoing on account of the interference of modern short-cut ways of doing things with their system of astrology, which forms part, a sort of annex, of their religion.

It seems that the date of the Durga Puja, a very holy festival, requires to be fixed by a careful study of the positions and influences of the stars, whereas it now comes out that the time has been all along determined by an examination of a yearly publication entitled "The Englishman's Street Almanac"—a state of things that vitiates the whole series of religious rites for years past! It is as if some Protestant impostor should squat in the Chair of St. Peter, and furtively cable the Pope's blessing to our contemporary, The Catholic Review. Aware that something was wrong, a meeting of learned Brahmans from Benares and elsewhere has been held, to consider what shall be done to restore virtue and confidence—the latter at all hazards. Referring to this vicious consultation of the Almanac instead of the stars, the Guardian says:

"This impious conduct was sub-reported by an enemy to the orthodox Brahmans, and great has been the agitation produced by the disclosure. Not only according to this discovery have past feasts been observed in violation of planetary conjunctions and stellar influences, rendering acts of merit nugatory, necessitating the repetition of vows, upsetting marriages, confusing births, and including blight, pestilence, and disaster of every kind; but the holidays this month, for which many of us have made all arrangements, will be useless, and need not be observed. Such were the asseverations of the Brahmans, and as the great question when to hold the forthcoming pujahs must be settled immediately, the meetings we have mentioned were convened." There was a heated discussion at this meeting. Many were not prepared to admit that all their rites and ceremonies were wholly without merit on account of the failure to hit upon the right day. But there was agreement upon the doctrine that the stars must fix the day, while it was gravely disputed whether their positions should be determined by the use of modern astronomical instruments or by the study of the Shastras.

Here we have a very impressive glimpse of the bondage which this whole people are under to superstition, of which their belief in astrology is but a feature, and to the interpretation, rather the mere whims, which their pundits may choose to impose upon them as the results of certain mysterious communings with the heavens. The influences authoritatively declared to dominate the hour or time are frequently of a malign nature, calling for many hardships if they would be escaped, on the part of the people. Thus not infrequently the most abject fear prevades all classes, and, as may readily be seen from the above, every department of life, public or private, is affected. The very shadow of darkness and of death broods over the whole land.—N. Y. Evangelist.

The Mother-in-Law in Medicine.

The wife of an editor of the Worcester, Mass., *Evening Gazette*, Mrs. G. F., had been restored to perfect health by the use of this new and wonderful healing agent. Her health had been completely broken down several years ago, and a long and costly course of treatment prescribed by the family physician, in addition to all kinds of remedies, had utterly failed to stay the steady decline of Mrs. F.'s health. In the spring of 1885 she began the use of Compound Oxygen, having obtained a Home Treatment from Drs. Starkey & Palen, and on September 10, 1885, her husband wrote:

"Mrs. F. is now in excellent health. Her blood is better than it ever has been. I am entirely satisfied that she would not have been alive but for the Compound Oxygen, and I have the satisfaction of knowing that I recommended it to her. I don't think her good mother has ever quite forgiven me for pulling her in the way of a cure, when her parents had endeavored for years, in vain, to find something that would help her."

Good-humored as this bit of sarcasm is, it points an obvious moral. Compound Oxygen is not a drug in any sense. All the facts about its preparation, use and cures will be sent free to anyone enough interested in it to address Drs. Starkey and Palen, No. 1529 Arch street, Philadelphia, Pa.

It is a strong count in the indictment against Romanism as unspiritual that family prayer should be (as the Quarterly Review, for January, expresses it) "so nearly unknown throughout the Roman Catholic world." Can that be the true system of faith which does not secure the result—home worship to the God of the home?

MISCELLANEOUS.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:13 a. m.
Arr. Cincinnati	6:10 p. m.	6:10 a. m.

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Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:30 p. m.	8:30 a. m.
Lve. Attalla	9:10 p. m.	1:10 p. m.
Lve. Birmingham	11:00 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:00 p. m.
Lve. St. Louis		9:10 p. m.
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No. 5.....10:40 am	No. 6.....3:45 pm

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THURSDAY, APRIL 12, 1888.

Briefs.

It is time for church officials of all grades to emphasize the soul-saving skill of our preachers, and grade them according to their proficiency in this divine art rather than for their auctioneering talent.

Brother, where will you make your mark for God and the church this year: on the pockets of your people or their hearts? When you read your report at Conference, will your bosom swell more over full collections or big revivals? When you read your final report of life's work at the awful assize, what will thrill you most then?

Canon Wilberforce, a vigorous and wide-awake English churchman, says: "If I were to add anything to the supplications in the prayer book, I would add this: 'From all the paralyzing cant of an unfelt devotion: from all the God-defying hypocrisy of an uplifted voice and a down-hanging arm: from all the miserable mummery of a grand external ritual and a selfish, unChrist-like daily life, good Lord, deliver us!' The only thing that Christianity wants just now—is Christians."

Your faith is the most important thing about you, for around that your character crystallizes. It is the only thing that can build character. If you have faith in low, vile, evanescent or temporal things, your character inevitably takes on that peculiar form: and that, in a very substantial sense, is damnation. If you first blast yourself, it is a matter of small import what follows—the worst need not take you by surprise: the best, without a change within, can not mitigate your doom.

THE DIGNITY OF THE LAW.—A few days ago a zealous policeman of this city accosted a barber carrying on the street a box of tonsorial instruments, and demanded to know if he had been plying his trade. The artiste admitted his guilt, but, being pressed with further inquiries, fell to cursing the officer, who locked him up on charge of violating Sunday Law. The court discharged the prisoner for violating Sunday Law, but fined him for insulting an officer. We suppose the righteous judge construed the abuse this officer got as a contempt of court. It strikes us that an officer who depends upon the confession of suspects as the basis of arrests is the real source of contempt; and that the judge who waives a real offense for an imaginary one ought to carry a coat of triple mail if at all sensitive to the flying missile of contempt. This officer, it may be, was surprised when curses and not gold came to his inquiry of a violated Sunday Law. Hundreds of what Chesterfield calls artists in human slaughter sell liquor in open defiance of the Sunday Law and the courts throughout the city and State, and who dreams they curse the officer when it is so much less trouble to fee them. But let a barber go to shave an old man, or sick man or corpse, and, by the majesty of the law, he shall pay for it unless he give gold and not curses.

The Sunday-school of Trinity Church, Methodist Episcopal Church, South, Baltimore, Md., has raised in the last year for foreign missions $1,012 60, while the congregation has raised in addition $1,244, making a total of $2,256 60.

The Editor Abroad.

In my last I left the readers of the ADVOCATE sitting down on the shores of the Pacific, listening to the death-song of the last "poor Indian" as our Christian civilization pushed him off into the "vasty deep." I myself was so affected by the sight that I had to stop before I got through my piece.

As I said, the Indians made the discovery of the medicinal properties of the waters of Sour Lake. The history of that discovery is made in one general sentence; the details can be supplied by each reader's imagination:

"The Indians discovered this wonderful laboratory of nature, and used the water successfully in the treatment of various diseases, and found out the leading properties of the jar by applying it to sores on the backs of their ponies."

In all such matters of discovery the puzzling question with me always is this: What induced the discoverer to make the experiment which resulted in the discovery? Was the experiment the result of a course of reasoning, or was it a mere whim? The discovery of America was the accidental result of a course of reasoning which sent Columbus seeking after a very different object. A man, who had been suffering for months with sore eyes, was hunting in the mountains of Northwestern Arkansas, and, while heated with the fatigue of the chase, came upon a pool of water, formed by tiny streams trickling from the rocks, and very naturally gave his eyes and face a good bath. The next day he discovered that his eyes were very much better. This induced another visit to the pool, and then another, until a permanent cure was effected. Then the world first heard of the now far-famed Eureka Springs! It may have been some such accidental use of these waters by a sick Indian that brought their healing virtues to the notice of his medicine man, who was thus encouraged to make further trial of them upon other patients. The result was a successful treatment of disease. How long the Indians used these waters as a medicine no one knows, but everybody knows that when they left the country they left these springs and the fame of their wonderful cures behind as a legacy to the whites, in part payment of their debt of gratitude for being driven out.

Now, I want to say something more of these springs, for the more I study them, the more wonderful does the whole thing become. In regard to the bath-pools, there is quite a variety of them, though they are all in a row; and the row is not a hundred feet long. In some the water is very dark. These are the iron-water baths. In others the water is of a whitish cloudy color. These are the sulphur-water baths. In others the water seems to my eye to be a whitish green. These are called the "sour-baths." The water of the lake *now* has a decidedly greenish look. The water in all the pools, as well as in the lake, is impregnated with sulphuric acid gas, which is continually bubbling up in all directions and filling the surrounding atmosphere with its presence. And breathing this atmosphere is an important part of the program of healing. A curious thing here is that the water of the springs is so differently constituted. Here are nine wells and five pools for drinking, and the water in each is different from that of all the others. In some there is not the least trace of acid; in others it is sufficiently strong to make good lemonade, if the imagination can supply a little sugar. In some sulphur so largely predominates as to give the water the appearance of "milky-water." (The readers in town know what that is.) In some alum is present in quantity sufficient to give an acrid taste. In others iron is the principal ingredient. The wells are numbered, and the different numbers are prescribed for different diseases. Number four is cathartic; number five is alterative; number six, seven, eight and nine decidedly tonic in their effects and strongly acid. There is also a pool called "eye-pool," which is said to cure sore eyes. These are all near together. Number three is astringent in its effects, and is a hundred yards away from all, except one and two. Some of these waters are specially adapted to certain diseases of women, and remarkable cures are reported.

Now, it seems to me that, with this wonderful collection of mineral and medicinal waters in this Southern climate, this place could be made a sanitarium the whole year round. An enterprising and energetic man at the head of affairs, and a skillful physician to take charge of patients, would soon convert this place into a health resort that would be sought by people, North and South. Northern invalids would be delighted and benefited by spending the winter here, and Southerners would keep it full during the summer. But the whole appearance of things now seems to say that nobody cares much about it. The bath-houses are in a deplorable condition, the pumps to the wells are all out of order, the hotel and its accessories are in a rotting, tumble-down, leaky state, having the look of abandoned property. A gentleman from St. Paul, who, with his wife and son and daughter, spent three weeks here, said to me that he would not mind staying a week longer, but he could not stand the fleas. If the fleas drive away the guests in March, what may the visitors of July and August expect? I am told that the place is now tangled up in a law-suit, which may account for the dilapidated condition of things here; but it can certainly be no good excuse for it. The charges for board and use of these baths and waters would warrant an expectation of everything being first-class; but such an expectation is doomed to disappointment. When things of this kind are advertised in a way to induce the public to come, common honesty requires that there be, at least, comfortable quarters in which to lodge. But I expect my readers are tired of Sour Lake; so I quit.

C. W. C.

SOUR LAKE, TEXAS.

City Politics.

Greatly to the disgust of the better class of our people the nominations of the regular Democracy have at last appeared. In the dilemma but one escape seemed possible, and that through the ticket of the Young Men's Democratic Club; but when, in solemn, popular convention, they essayed to clean the Augean stable, and give us a list of candidates worthy of the city's exigencies and the nobler citizen's vote—alas! for the standards of public virtue—the more fastidious class of public sinners must have a place on the ticket. Is the city so poor in men of unselfish and benevolent purposes that, in a revolt from a rule of demagogues and sinecures, we must take men who shall admit to themselves and their constituents that our laws can not be enforced? Has the Louisiana Lottery a representation on the ticket, or have the gamblers been heard from in the selection of city officers? We will expect the institution and this class of society to modestly retire to obscurity of private life when they are buried and resolved to ashes, but never till then; but the day is not remote when their pleadings and threats and gold shall be silent in the counsels of honest, earnest patriots.

Endowment of Centenary College.

We commend to the friends of Centenary, and to the Rev. P. A. Johnston, its worthy agent, the munificence of Hon. H. E. W. Palmer, of Atlanta, Ga. He proposes to give $1,000 in ten annual installments, with interest at five per cent. from date of subscription; the first payment being due when the sum of $25,000 (one-tenth of amount sought for) has been subscribed. On a plan like this surely $100,000 can easily be raised in Mississippi and Louisiana. If ever a college had claims upon a church—by reason of the liberality of its early friends, superiority of its alumni, the fidelity of its faculty, or its established facilities for doing the work needed by the times or its patrons—Centenary has such a claim. We have waited long enough for some princely saint to die for its endowment; it is time for its friends to live for it and make it the object of their toil and self-denial. The agent will, no doubt, call on you for amounts ranging from $250 to $1,000 on this or some similar plan, and we trust you will be your own heir and administrator, and proceed at once to endow our only male college.

Hurling Firebrands.

Twenty-three years after the Civil War is over Bishop Mallalieu, of this city, amuses himself and inflames the worst passions of his readers by describing acts of phenomenal cruelty perpetrated by Southern people during that period of strife. The country and church are moving forward with railroad-speed, but he rides with his back to the locomotive, and sees only things that are passed. Surely he could find some villainies in the newspapers of to-day, if he would but try; and if none sufficiently large at the South, we could furnish him some rich morsels from our Northern exchanges, upon which any carrion appetite would delight to feed. There are still left in the South a few Northern preachers who—playing between a policy of coquetry, to which either interest or ambition prompts them, and the more natural and usual system of abuse acquired in the strife of the long ago—are likely to die in a fit of indecision. It is immaterial to the world or the church how or where; but both are interested in the fact of their dying.

A Question and Answer.

A brother makes the following inquiry, viz:

"If a preacher is called to attend a funeral service on Sunday at ten A. M. when he has a regular preaching appointment at eleven A. M., twelve or fifteen miles away from where the funeral is to be, and it is too late either to get a supply or to call in his regular preaching appointment, what should he do?"

Answer. If the funeral and preaching are to be on the same day, the writer would go to his regular appointment. He could not help the dead—he might save one man from the eternal death. A pastor is entitled to know of demands on him for a funeral occasion immediately on the occurrence of death. He should prepare for it by reflection and study and, in case of pre-engagement, by providing a substitute.

A Challenged Citizenship.

For unparalleled impudence we commend attention to the following, clipped from the Northwestern Christian Advocate. It is astonishing how soon after his arrival on our soil an Irishman shoulders the responsibility of preserving this country from ruin, and how naturally he assumes control of *its* morals who never had any of *his own* to speak of.

The saloonites in Iowa are trying all means to defeat the execution of the law against their nuisance—"business." The latest wrinkle is to question the citizenship of Methodist pastors who have the temerity to make complaints. Iowa law declares that a complainant must be "a citizen," and the saloon tries to show that the Methodist pastor who is liable to be moved by a Bishop is not a citizen by intent, since intent to remain in a given locality is requisite to the acquisition of citizenship in a given township. This dodge has been tried to defeat the legal complaints of Rev. George E. Fuller, of Emmetsburg, Iowa. The issue has been carried up to the State Supreme Court, and a decision is expected soon. One "Mike McDonald" is the appellant, and, wearing the very coat that comforted him in the steerage when he was but yesterday an immigrant, he questions the citizenship of a man born in Massachusetts half a century ago, and whose forefathers came over in the Mayflower. The defendant belongs, too, to a church whose priests are not citizens, and who give allegiance to the sovereign of an alien power: Hurrah for Americanism!

Presbyterianism.

From present indications it is likely that the Northern and Southern Presbyterians will soon coalesce in one grand body. The representatives of the two assemblies have recently held a conference, and come to an agreement upon doctrinals and Church Boards. Upon the matter of the colored people, the Southern Presbyterians favored the plan of an entirely separate and independent organization, or, in lieu of it, separate churches, presbyteries and synods, with a representation in the General Assembly on same terms as the white synods. The conference came to a halt in the matter of political deliverances; but after the session of the two assemblies, next May, we presume an understanding will be had.

Carrollton Church.

Last Sunday was anniversary day at Carrollton Church, and a large congregation assembled to enjoy the occasion and make it profitable. Exquisite music from the trained choir, assisted by four violins, delighted everybody. The violin overture, by four lads, was a joyful surprise, that contributed greatly to the interest of the occasion. The lecture on "Methodist Preachers," by Rev. B. Carradine, was in the best vein of this popular preacher, and his audience were convulsed with laughter or with grief as he yielded to the humor or pathos of his theme. Rev. J. T. Sawyer followed in his own style with a collection, which amounted to $460. So we may hope that the pastor, Rev. F. N. Parker, will push the subscription and wipe out this $1,500 debt.

Who Will Go Anywhere?

We have received many applications for mission work, but nearly all limit their offer to Japan. God bless Japan! Would that we could multiply our force in that field "an hundred fold." But other missions call for help. For years our men in the front have been waiting and pleading for re-enforcements. Missionaries are needed in China, Brazil and Mexico. We now call for men willing to go anywhere in our mission field, making no reservation as to place in their offer. The Master's call embraces "all nations." In sending in your application state whether you will go where the Board and the Bishops will send. In answer to this call, who will say, "Here am I, send me"?

J. H. JOHN, Sec.

The secular press, in its weekly issues, sends out more papers than there are persons in our entire population by 15,000,000, while the religious press does not not send out one paper for ten of the enrolled church members.

Notes.

There is no objection to magnificent piles eventually substituting the chapels, but the original plant must be an humble one—in all Protestant enterprises—where the social element is a prominent feature of church life.

Zion's Herald has this note of advice to the approaching General Conference on the important subject of electing Bishops:

Give us Bishops from the pastorates; not the ascetic, philosopher, or metaphysician, but men who show that they have the genius of hard work for them on fundamental Methodist lines. Let them be men who could say, with Paul, if compelled like him to give their credentials: "Are they ministers of Christ? I am more; in labors more abundant."

Commenting on a recent sermon of Dr. Dix, the New York Herald has this to say in regard to the preaching for the times:

Nothing is more needed in these times than a clergyman who kicks his salary and his popularity into a corner and then proceeds to tell his people that they are going to the devil by a crossent road and will be there before they know it. In other words, there is so much namby-pamby religious sentimentalism and so many goody-goody and wishy-washy sermons nowadays that the community rather likes to be taken by the scruff of the neck and held over the flames for a few minutes, just to learn that religion doesn't bend the pregnant hinges of the knee to thrift and that it means business.

Have *you* faith in God? Some men have faith in money; others, in wit; others still, in oratory or diplomacy; and all the while imagine that they have faith in God. Some women have faith in fashion and in beauty, in pageantry and the blandishments of polite life, and, while no defeats occur, sail smoothly along under the delusion that their relation to God is an acceptable one. It is faith in God that pleases him. If you have faith in him, you will follow his lead, whether it be in making a trade, or a speech, or address, or casting a vote, or giving a dining: you will do what he directs, and be content with the results.

The following from the Central Christian Advocate is commended to the thoughtful consideration of our laymen: "We venture the assertion that there are few charges in the Methodist Church where any layman can be found who gives as large a proportion of his income to the service of the church or charity as his pastor does." As far as our observation goes, that is the truth. Why is it so? It does not seem to be a special hardship for one man to give as much, relatively, as another. As a rule, preachers give more in proportion to their means than anybody else in the world, and they give it more freely. In the preachers, the laymen have an example of what can be done, and as little as they think of it, that example is augmenting their responsibilities to fearful dimensions. In the light of that example, they will be judged. Ponder over it, brother.

One must be poor to know the luxury of giving.—George Eliot.

As an illustrative comment on the above occurs a recent gift by a working collier in England. He gave five dollars to the English Baptist Missionary Society out of his deep poverty with the statement that, in consequence of being employed only two days in the week, "we have had no meat in the house for more than a month." The self-denial behind this small gift puts in most contemptible contrasts many a larger gift for which no use was found in an abounding luxury. Out of plenty and out of poverty the two gifts will come for judgment, and the appropriate rewards will be given. Brother, how will your gift appear? If your gift awakens but a superficial and fleeting satisfaction now, will it be more than this then?

No man in any community has so many cares or staggers under so many burdens as the faithful pastor. With an average of, at least, three sermons a week, besides occasional addresses and lectures, benevolent and literary enterprises, with three or four hours daily spent in visiting, the care of sick and poor, attendance on several business meetings every week, not to speak of the counsel and help to strangers, the young, the troubled, the belligerent, the agents of all philanthropic enterprises, or the service rendered to the Sunday-school and educational institutions, the missionary, temperance and other church enterprises, he is the most overtaxed man in any community. It is a pity that religious people should increase his burden with extravagant exactions for pastoral service. No denomination of ministers spend so much time in pastoral visiting as the Methodist. It is right that the pastor should make as many visits as possible to irreligious households, and to the sick and poor and troubled especially. But old Christians ought to be able to survive with one visit a year, and let the pastor have time for visits elsewhere. Loose him and let him go.

Personals.

John Wanamaker, the princely Presbyterian of Philadelphia, has recently given $85,000 to the Young Men's Christian Association of that city.

The Evangelist gives the obituary of Captain Joseph Ball; born April 30, 1787, joined the Congregational Church 1807; died March 2, 1888.

Zion's Herald suggests to the Republican party to nominate Depew and Lincoln as its candidates for President and Vice-president.

Rev. W. A. Young, of the Baltimore Conference, is to preach the commencement sermon at Vanderbilt University on June 17.

Rev. Matthew Tyson Yates, D. D., the oldest missionary of the Southern Baptist Convention, and the oldest as well as one of the most useful and distinguished of any denomination, died in China, March 17. He had been expected home this spring to recuperate his health, which has been failing for some time.

Dr. J. M. Thoburn, a veteran missionary of Methodist Episcopal Church, reports to his brethren in India that he has already secured a corps of thirty-four re-enforcements for the work in that land, and that he hopes to increase the number to fifty.

Rev. C. H. Spurgeon, of London, preaching on a recent Sunday evening, said that till recently he knew by name and by face all the 5,600 members of his church.

John Ruskin has developed unmistakable symptoms of mental aberration, accompanied with violence, and he is now confined in a private asylum.

Rev. Dr. Hoss, of Vanderbilt University, is said to be the right man for writing a "Church History," of which there is some talk.

Rev. Thomas Harrison is conducting a great revival in New York City—60 converts reported.

On account of sickness in his family, Rev. W. D. Kirkland, the editor of the Southern Christian Advocate, has not been able to give full time to his work for some weeks past.

The Methodist Episcopal Church North helped to build 522 houses of worship in 1887 through its Board of Church Extension.

M. Wilson, son-in-law of ex-President Grevy, of France, has been acquitted by the Court of Appeals, which reversed the decision of the lower court that convicted him and sentenced him to two years' imprisonment, a fine of 3,000 francs, and declared him of all civil rights for five years, on account of his alleged connection with decoration frauds.

Rev. Bishop J. C. Keener, D. D., LL.D., presided over the New Orleans District Conference, just closed. He was in full mental and physical vigor, both in the chair and pulpit. His sermon, on the Sabbath, at Louisiana Avenue Church, on "The Trial of Faith," was a fine presentation of that broad providence which takes a man from sin's lowest level through penitential and disciplinary fires and finally presents him faultless unto the Father.

Bishop Wilson preached at Third Presbyterian Church, Richmond, Va., Sunday morning and at Centenary in the evening. Hundreds were turned away at night from the crowded church. The sermons, as usual, were packages of heaven.

Henry C. Spaulding, the inventor of "Spaulding's Glue," who was at one time worth $80,000, recently died in an alms-house. Liquor did it.

Rev. G. W. Briggs, D. D., the facile and accomplished editor of the Texas Advocate, we are pained to learn, vacates the tripod on account of ill-health. We sympathize with him in this trial of his faith, and pray that the Lord may sustain and restore him.

Dr. P. A. Peterson has now in press a work entitled "The History of the Discipline."

The church needs a volume on the economy of Methodism—something which will show the value and the relation of all the parts of our wonderful organism, and, weaving together the history and commentary of our Discipline, will give us the genius of our government. Such a book will be a great help to preachers and laity.

Spring Medicine.

The necessity of a spring medicine is almost universally admitted. And the superiority of Hood's Sarsaparilla for this purpose becomes more and more widely known every year. That power to purify the blood, and those elements of strength and health which the system craves, and to which it is so susceptible at this season, are possessed by this peculiar medicine in a pre-eminent degree. Scrofula, pimples, boils, or any humor, biliousness, dyspepsia, sick headache, catarrh, rheumatism, or any diseases or affections caused or promoted by impure blood or low state of the system, are cured by Hood's Sarsaparilla. Try the peculiar medicine.

The collections in New York City on "Hospital Sunday" amounted to $50,400.

Annual Meeting of the Woman's Board.

OFFICIAL NOTICE.

The tenth Annual Meeting of the Woman's Board of Missions of the Methodist Episcopal Church, South, will convene on Thursday, May 3, 1888, in Nashville, Tenn.

Little Rock, Ark., was the place appointed for said meeting, but for the first time in the history of the Board the interests of the work have necessitated changes both in the time and place of holding the Annual Meeting.

Imperative needs in the foreign field required the Board to convene at the earliest possible date, and equally important considerations suggested the change of place from Little Rock to Nashville.

After weighing the questions involved, and conferring with the corresponding secretary of the Little Rock Conference Society, the officers decided to submit the question to the Board for action. Accordingly, the recording secretary sent to every member of the Board an official communication, and requested a decided vote for or against the change suggested.

The response was prompt and decisive. Forty-one votes were received unanimously in favor of the change to Nashville; hence the change as announced above.

Gratification is felt that the decision of the Board attests the wisdom of the change, and yet the remembrance of the disappointment of those who with zeal and joyful anticipation have been making ready for the entertainment of the Board awakens regret for the disappointment to the missionary workers in Little Rock, and a strong desire that the Master of assemblies may grant them richer spiritual blessings than the presence of the Woman's Board of Missions could have insured.

MRS. JULIANA HAYES, Pres.
MISS MARIA L. GIBSON, Rec. Sec.

The opening exercises of the Annual Meeting will be in McKendree Church, Nashville, Tenn., at 8 P. M., Thursday, May 3, 1888. The Board will convene in business session at 9 A. M., Friday, May 4, at the same place.

A preliminary meeting of the officers and managers will be held Thursday, at 10 A. M.

Thursday morning, from 10 to 12 o'clock, an informal meeting will be held at McKendree Church by the Conference corresponding secretaries for discussion of this work.

Items of Interest.

One result of the strike in the Reading coal fields will be the substitution of machinery for men wherever this is feasible. At Port Richmond machinery is being put in for piling and loading coal that will reduce the force of men fully one-half.

The following are the statistics of the Louisiana Conference of Northern Methodist Episcopal Church, 1887–88:

Probationers, 1,903; full members, 11,314; local preachers, 451; total members, 13,713; deaths, 368; infants baptized, 1,489; adults, 1,060; number of churches, 161; value, $247,885; number of parsonages, 53; value, $23,795; paid on building, $9,816; paid on debts, $4,988; present indebted, $9,870; raised on church expenses, $4,921.

The consumption of beer in the United States has increased from 6,200,000 barrels in 1867, to about 23,000,000 barrels in 1887; that is, more than twice as fast as the population.

The great steel gun recently cast in Pittsburg for the War Department was taken from the furnace last week and found to be in good condition. It had been in the furnace two weeks after casting for gradual cooling and the temperature was kept steady at 1,400 degrees.

At a recent entertainment in Philadelphia, admission was not by ticket, but by vegetable, each person being required to hand over to the doorkeeper a potato or some other vegetable product. The net proceeds were distributed among the poor.

Thin hair thickened, baldness cured and gray hair made to return to its youthful color by the use of Hall's Vegetable Sicilian Hair Renewer.

Books and Periodicals.

MEMORIAL TRIBUTES. A compend of funeral addresses. Edited by J. Sanderson, D. D., with an introduction by John Hall, D. D., and published by E. B. Treat, 771 Broadway, New York. Price, $1 75.

This is an aid for pastors, and a book of much comfort for bereaved. This is the first attempt to outline in suggestive and valuable thought the proper treatment of funeral occasions; and it has been very successfully done. Under the general divisions of "Childhood," "Youth," "Middle," "Old Age," and miscellaneous, there are specimen talks from the foremost men of America and England on death of persons belonging to every age, condition and occupation in life. We cheerfully recommend to every pastor the purchase of this book.

STILL HOURS. By Richard Rothe, with an introductory by John MacPherson, M. A. Price, $2. Published by Funk & Wagnalls, 18 & 20 Astor Place, New York.

A valuable, suggestive treatment of great themes in a collection of germ thoughts, without formal analysis or rhetorical diffuseness, but, nevertheless, profound, direct and fundamental to knowledge of the subjects treated. Rarely have we met so much in so small a space, and rarely so much wheat with so little chaff. Persons who have thought, or who desire to think, will rejoice over this mine of gold.

PATRIOTISM AND RELIGION AS POTENT FACTORS IN OUR COUNTRY'S HISTORY AND DESTINY. By Rev. E. J. Stanley. A 12 mo pamphlet. Twenty-five cents; in cloth, fifty cents. Published by Southern Methodist Publishing House, Nashville, Tenn. Send orders to author at Stevensville, Mont., or Rev. J. B. Barbee, agent, Nashville, Tenn.

SYSTEMATIC THEOLOGY. A complete body of Wesleyan Arminian divinity, consisting of lectures on the "Twenty-Five Articles of Religion." By the late Rev. Thomas O. Summers, D. D., LL.D., professor of Systematic Theology in Vanderbilt University; arranged and revised with introduction, copious notes, explanatory and supplemental, and a theological glossary by Rev. John J. Tigert, M. A., S. T. D., Vol. I, 552 pages. Price, $2; usual discount to preachers. Published by Southern Methodist Publishing House, Nashville, Tenn.

The Methodist preacher will find here the best thoughts of Dr. Summers arranged familiarly, in easy form of assimilation. Neither will we look in vain for the wisdom of both ancient and contemporaneous theologians. Of course, this work will find its place in the libraries of all our preachers, and we confidently expect its larger popularity in other branches of Methodism. We expect to see it put into the course of study at our approaching General Conference. We shall have more to say when the remaining volume—now in press—is out.

—The Quiver, for April, is of unusual interest and beauty. Nothing better for Sunday reading is published. Cassell & Co., 104 Fourth Avenue, New York.

—Scribner's Magazine, for April, keeps up to the standard of a superb family journal. Large clear type, beautiful illustrations, timely topics, clean literature and pleasant instruction. Charles Scribner's Sons, New York.

—Christian Thought, a bi-monthly, edited by Rev. Charles F. Deems, D. D. Contents of April number: The Absolute a Person, by Thomas Hill, D. D.; History—A Demonstration under the Moral Law, by J. F. Riggs, A. M.; Scientific Evidences of the Supernatural, by Prof. Henry S. Williams; The Miracle of Miracles, by Rev. W. G. Blake, D. D.; Conditions of Spiritual Light, by Rev. A. H. Bradford, A. M.; Chauncey M. Depew's Reply to Hawthorne, and Verdict *vs.* Spiritualism, by the editor. Wilbur B. Ketchum, publisher, 71 Bible House, New York.

—Homiletic Magazine, for March, has the usual Theological Expository and Homiletical Sections. Published by E. B. Treat & Co., 771 Broadway, New York.

—The Library Magazine, for March, a monthly of 200 pages, published by Jno. B. Ahlen, 393 Pearl street, New York. This is one of the best publications in the language, being choice selections, covering the whole field of literature, from the best English and American magazines and reviews. Every minister ought to possess and read this rich repertory of contemporaneous thought.

—Cassell's Family Magazine, for April, published by Cassell & Co., 104 Fourth Avenue, New York, has, besides the usual run of serial stories and miscellaneous papers, an admirable illustrated account of recent inventions and discoveries that is of unusual interest.

—Our Day. This is a new venture now in its third number, being a record and review of current reform, edited by Joseph Cook, of Boston Monday-lecture fame, with Miss Frances Willard, Prof. Edward J. James, Ph. D.; Prof. L. T. Townsend, D. D.; Anthony Comstock, Rev. C. S. Eby and Rev. Geo. F. Pentecost, D. D., associate editors. Nothing more is needed to explain the nature of or skill of the work essayed. $2 per annum. Published by Our Day Publishing Company, Boston.

—Popular Science Monthly, by W. J. Youmans, D. Appleton & Co., New York, publishers. It is only needful to say that this number does not fall behind its predecessors. It contains a picture of David Ames Wells, the famous political economist.

—The Chautauquan, for April, published by Theo. L. Flood, D. D., Meadville, Penn. It is devoted to promotion of true culture, and is the organ of the Chautauqua Literary and Scientific Circle. We have searched in vain for its cost.

—Madame Demorest's Illustrated Portfolio of Fashions, and What to Wear in Spring and Summer, can be had at S. R. Perry's, 183 Canal St., New Orleans, La.

—The Statesman is a monthly magazine devoted to the problems of practical politics, published by Statesman Publishing Company, 170 Washington St., Chicago. Price per year $1.

NEW ADVERTISEMENT.

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After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

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HUGH JAMIESON, JR.,
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No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

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Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing.—Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Gen. W. used to live down in Southern Illinois. When he was in court as a witness, one of the lawyers asked him his name. "Gen. W." "Were you in the late war?" "No sir." "Were you in the Mexican war?" "Na, sir." "Were you ever commander of militia?" "No, sir." "Then," asked the lawyer with a sneer, "how did you get to be a general?" "I was born so," was the reply.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

When Landseer, the great animal painter, was introduced to the King of Portugal, the latter, whose knowledge of English was strictly limited, welcomed him with, "I am delighted to make your acquaintance, Mr. Landseer—I am so fond of beasts."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

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LIGHT IN DARKNESS;
OR,
Missions and Missionary Heroes.

Of the many books which, in this enlightened age, find their way into homes of refinement, displacing a wholesome influence in serving to educate, while affording enjoyment, none can equal in interest and value the great missionary work by the

Rev. J. E. Godbey, D. D., and A. H. Godbey, A. M.;

in which has most appropriately been given the title, "Light in Darkness." This book is comprehensive in its scope, giving, not only a graphic history of missionary work in all lands from the organization of the first mission, and the Christian heroes and martyrs who purified their lives for the heathens, but it also describes, in a highly entertaining manner, the customs, habits, superstitions and curious character of the wild races of the world. In covering this field at extraordinary interest, the book carries the reader into the realm of stirring adventure with ferocious beasts and reptiles as well as fierce battles with hostile natives, so, that throughout the work is one of startling excitement, though the main intent, to convey a true idea of Christian work in heathen lands is at no time sacrificed, but remains throughout, the most prominent feature of this truly great and grand book.

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—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks		$357,267 54
On river risks		7,703 82
On marine risks		7,718 19
		$372,689 55
To add—Unearned premiums at 1886		70,842 00
Total premiums		$443,592 55
To add—Interest and profit and loss		30,870 74
Total income		$474,248 29
To deduct: Losses paid—On fire risks	$164,318 52	
On river risks	5,814 40	
On marine risks	1,457 80	
Total losses paid	$171,590 72	
Return premiums, cancellations and rotundations	94,665 26	
Reinsurances	20,215 50	
Taxes and licenses	4,484 13	
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc	31,067 11	
Total disbursements		$324,072 69
Surplus		$150,271 20

ASSETS
At their Market Values:

Cash on hand	$60,853 17
$25,000 United States 4 per cent. coupon bonds	31,468 76
$119,000 city of New Orleans consolidated bonds (Crossman issue)	150,800 00
$80,200 city of New Orleans premium bonds (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	50,629 98
One share N. O. Produce Exchange	135 00
One share N. O. Sugar Exchange	75 00
One bond St. Regard Steam Engine & Fire Co.	50 00
25 shares N. O. Warehouse Co.	524 00
Premiums in course of collection	45,543 24
Furniture and fixtures, safe, etc	2,600 00
Deposit with Fire Underwriters' Association	150 00
	$469,684 14

LIABILITIES.

Capital stock, full paid	$300,000 00
Reserve fund	9,714 86
Dividends unpaid	1,189 06
Reserved for unexpired risks	86,897 75
Reserved for adjusted and unadjusted losses	31,000 00
Sundry unpaid accounts of December, 1887	1,569 02
Balance (exclusive of dividend of July, 1887)	19,373 45
	$449,684 14

The above statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.
M. T. DUCROS, Notary Public,
138 Gravier street.

At a meeting of the Board of Directors of this company, held on the 10th instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.
SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

AMMUNITION, POWDER, SHOT.
FISHING TACKLE, BASEBALL GOODS, CROQUET,
BASKETS, DEMIJOHNS, BOTTLES,
LAMPS AND LANTERNS.
Axle Grease,

Blacking,	Bluing,
Cages and Cheese Safes,	Corks and Clocks.
Coffee and Drain Mills,	Cutlery and Saws,
Hammocks,	Ice Cream Freezers,
Oyster Tongs,	Paper and Bags,
Scales,	Sieves,

Whips

HARDWARE, STONEWARE,
BROOMS, WOODENWARE, BRUSHES,
TABLE GLASSWARE, STATIONERY, TINWARE,
ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods.*

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Nos. 40, 42 and 44 TCHOUPITOULAS STREET.

E. F. DYER, E. P. MACKIE, T. G. MACKIE,
MANAGERS.

MISCELLANEOUS.

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Each Magazine contains a coupon order entitling the holder to the selection of any pattern illustrated in the fashion department in that number, and in any of the sizes manufactured, making patterns during the year of the value of over three dollars.

DEMOREST'S MONTHLY is justly entitled the World's Model Magazine. The Largest in Form, the Largest in Circulation, and the best TWO Dollar Family Magazine issued. 1888 will be the Twenty-third year of its publication. It is continually improved and so extensively as to place it at the head of Family Periodicals. It contains 72 pages, large quarto, 8¾ x 11½ inches, elegantly printed and fully illustrated. Published by W. Jennings Demorest, New York.

AND BY SPECIAL AGREEMENT COMBINED WITH THE

Christian Advocate at $3.25 Per Year

142

POCKET KNIVES.

Poor Cutlery is worse than none. It spoils your temper. For fifty years past we have been selling the manufactures of JOSEPH ROGERS & SONS, Sheffield, England, and never have been disappointed in the quality.

Two-blade Knives at ..... 50 cents
Three-blade Knives at ..... 75 cents
Four-blade Knives at $1 00

TABLE CUTLERY, RAZORS and SCISSORS all at moderate prices.

A. B. GRISWOLD & CO.,

118 CANAL.

Send for a Catalogue.

"In Time of Peace Prepare for War."

Now is the time to order your Winter Supply of

WOOD and COAL.

Contracts made now at SUMMER PRICES will be filled whenever desired by customers.

We make a specialty of sawed Wood of the finest quality, and guarantee our measurements in every instance.

We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.

R. E. CONNERLY,

Lee Circle Coal and Wood Yard,

286 ST. CHARLES ST., NEW ORLEANS.

MISCELLANEOUS.

$1,000 REWARD

to any one who will contradict by proof our claim that

Acme Blacking

WILL NOT INJURE LEATHER.

WOLFF & RANDOLPH.

To make an intelligent test of this, try the following method: Hang a strip of leather in a bottle of Acme Blacking, and leave it there for a day or a month. Take it out and hang it up to dry and examine its condition carefully. We recommend ladies to make a similar test with French Dressing, and gentlemen with any liquid solution of Paris Blacking, or with liquid blacking that comes in stone jugs.

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Makes any kind of leather

WATERPROOF, SOFT, AND DURABLE.

Its beautiful, rich, **GLOSSY POLISH** is unequaled. *Saves labor and annoyance.*

A Polish Lasts a Month for Women, and **A Week for Men,** and on Harness Leather even **Four Months** without renovating.

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Music Books that are **Always in Season.**

One who can play or sing need never be lonely—with such books as these in the house:

Classical Pianist & Piano Classics, each $1.00, are choice and fine collections of the best new pieces by eminent composers.

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Best editions of the Piano works of BEETHOVEN, MOZART, CHOPIN, SCHUMANN, and MENDELSSOHN, for sale. Send for lists.

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Good Vocal Music for Home Entertainment is in Song Classics, $1—60 high-class songs.
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MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

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Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

WM. H. PIERSON.

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We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $15 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $5 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

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W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces $9 0
Decorated Dinner Sets ..... from $12 to $35
Colored Band Chamber Sets, new shape $5
American Porcelain Dinner Sets, 136 p'ces.. $12 00
Stone China Chamber Sets, square shape... 2 50
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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top, Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Dullaston Walnut $75. Just received. Call Early. Reliable Goods. Fair Dealing, Bottom Prices.

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FUNNIEST BOOK YET! Nearly 75,000 SOLD! NEW Edition ONLY $1.75. Sells Like Fury!

"SAMANTHA AT SARATOGA"

"Sakes, Them dumb fools believe in supernatural things. Why can't they believe anything sensible."—J. ALLIS, *Critic way of it.* "Delicious humor."—*Will Carleton.* "Full of genuine wit."—*O. H. Tiffany.* "Exciting nonsense."—*Observer.* "Exceedingly amusing."—*Rose E. Cleveland.* "Excruciatingly funny."—*Weekly Witness.* "Hilarious satire couched with exhilarating fun."—*Rev. J. P. Newman, D. D.*

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HIRAM SIBLEY & CO., ROCHESTER, N. Y. CHICAGO, ILL.

Our Young People.

IT IS NOTHING TO ME.

It is nothing to me if my neighbor should say
That my coat and my hat are old-fashioned today.
And why, I declare,
Should I worry or care
If he cracks a bald joke on the fad of my hair?
So long as I know that the tailor is paid
For the time he has spent, for the garb he has made.
That the barber was never expected to wait
For the pay he's the right to for dressing my pate,
So long as I'm free—
Not in debt—do you see?
What my neighbor may say, why, it's nothing to me.

It is nothing to me if my neighbor should scoff
Because he has smooth hands, while my hands are rough,
For I know that the difference lies only in this—
Honest toil roughened mine, quiet ease softened his;
And I hope, before many years quiver we be,
His may grow strong like mine. But it's nothing to me.

It is nothing to me if my neighbor refuse
To return my salute, or disdainfully choose
To ignore my existence; I shall not repline,
For I have one comfort—the loss is not mine.
But it is a great pity, as all will agree;
Yet his want of good manners is nothing to me.

Still, here let me say
That should trouble some day
Encompass my neighbor and darken his way,
'Twould be both my duty and pleasure to fly
And stand to his back while the trouble was nigh;
For then, don't you see?
I could not be free
To feel that his sorrow was nothing to me.

—Harper's Young People.

The Model Child.

MR. EDITOR: Not long since little Jimmie Tucker's papa asked him if he knew whose picture was in a certain frame near by. Jimmie said, "It is yours, papa." His papa then asked him if it was not a pretty picture; and the little fellow looked at his papa right cunningly, and said, "Not much, papa; but I believe it looks a little better than you do." No doubt Jimmie had some delicacy in telling his papa that his picture was not pretty, as he is so much devoted to him. But, as there was no way for him to shirk out of it without telling a story, he stood up in a Christ-like spirit and told his father just what he thought of his picture. Jimmie is a good little boy, godly in his daily walks, keeps the rules of his church as nearly as possible, attends Sabbath-school, preaching, takes the sacrament and fasts in days set apart for fast and prayer, and oftentimes in his papa's absence he holds prayer together with his mamma and grandmother. He is the only child living of his parents, and their greatest anxiety is that his daily walks may be that of a noble young man, a minister of the gospel, and an honor and glory to God.

MR. EDITOR: I will write and tell you about our Juvenile Missionary Society. Our members number from twenty to twenty-five, besides the officers. We have a president, vice-president, recording secretary, corresponding secretary, treasurer and lady manager. We held our first meeting to-day, and, of course, you can not expect me to tell much about it. Our dues were ten cents per month; but to-day a question was given by our lady manager's for us to answer. The question was if we thought it would do to change the dues to five cents per month; and I think that we can get it down to five cents. Fifty cents was taken up to-day. Several of the members forgot their dimes to-day, and that was why we got so little; but we felt proud of that little. We don't know how many heathen will be taught of the true God with it; but there will be more collected between now and our next meeting. We meet the last Friday in every month, and see how our society affairs are, and how many members the officers have induced to join and help us out. I hope all the little cousins will pray for our society, and I also hope that Mr. Editor will pray for us. I will ask one question: What two chapters are alike in the Bible? I hope this long letter will not reach the waste-basket.

Your piece,

JENNIE FAULKNER.

WEST MELVILLE, Louisiana.

MR. EDITOR: I am a little boy fourteen years old. My father is a member of the Methodist Church. Mr. Henderson is our pastor. We all love him very much. Mr. Editor, I will answer the question asked by Mr. Thomas Loflin. The question was, "How many blocks a quarter of an inch square could be placed in an inch square hole?" Sixty-four is the number. I hope I will see my answer in print. I remain,

Your little friend,

I. D. WILLARD.

LOGANSPORT, Louisiana.

MR. EDITOR: Having seen so many pieces published in the ADVOCATE, I thought I would see if you would publish a few lines from me. I do not feel that I have anything to entertain any of the little correspondents, but I will do the best I can. I hope that you will be kind enough to publish this letter, so as my mother can see it in print. I live at Shubuta, Miss., but am now staying with my aunt and uncle, going to school; but I am going home before very long. I have been from my mother a little over a year, and I want to go home so bad that I am nearly crazy; not that I don't like to stay here, but I want to see mother so bad. I think it is time for me to be homesick. I am eleven years of age. My father has been dead four years. I have two brothers and two sisters. I got a long letter from mother the other day. It was four pages long, and I was so proud of it I had to tell you about it. Our pastor is Rev. Robert Selby. We like him very much. I will close, hoping that my mother will see my letter in print.

Yours respectfully,

WILLIE MAY LEGGETT.

MARTIN, Mississippi.

My Neighbor.

There are some troublesome neighbors who are the plague of a man's life. They borrow your umbrella when you want to go out, come and pay you a visit when you want to work at home, play the French horn when you want to go to sleep, and give a party on the very evening when you want to finish a tragedy. My neighbor has none of these faults, but he tries to incommode me every moment. He pries into everything in my room, destroys my papers, and devours my breakfast. Butter, cheese, poultry, game—almost everything is acceptable to him; and he never eats bread when he can get cake. He is neither a land owner nor elector, he pays no rent for his apartments, yet lives very comfortably. My neighbor is very gentlemanly in his habits, but never comes home till after midnight, and is fond of serenades and nightly meetings with the object of his affections. In other respects his character is good; he is neither a fop nor a bully, and avoids rather than seeks quarrels. He bears no malice towards those who treat him ill, and if you turn him out by one door he will come back by the other. He goes from house to house, making himself comfortable wherever he goes, and staying till he is tired, without ever waiting for an invitation.

Familiar as he is with your provisions, only take the trouble to put the stoppers in your decanters, and he will not meddle with them. He is always well dressed, his boots never creak on the floor, for their soles are made of the finest chamois, and the upper leather of India rubber. My neighbor, though he knows I must wear a coat out at the elbows, never wears anything but the softest furs. He never lays in fuel, but spends the cold season in my chimney-corner. All this I have to put up with. In fact, I think myself lucky if he does not invite his friends to his nocturnal orgies, but contents himself with abusing my hospitality, rummaging among my furniture, and plundering my larder. My neighbor is one of those personages who must be well treated. It is well known that whenever he leaves a residence it is sure to tumble down soon. This very troublesome neighbor, dear reader, is—a mouse.—Morning Star.

How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

Household.

TIGHT-LACING.—Miss Oakey, an artist who has devoted years to the study of dress, thus writes in her book, entitled Beauty in Dress: "Any woman is too tightly dressed who can not raise her arms straight above her head and clasp her hands; who can not stoop to tie her shoe, or pick up a pin, without heightening color. Tight-lacing unrelentingly indulged, like a painless poison, saps the beauty, the grace, the brains, the life, from its unfortunate victims. Tight-lacing is not only a hideous stupidity, it is a *crime*—a crime that casts a heavy burden upon the next generation, and renders the present one incapable of its duties. It makes all the movements of the body angular and stiff. It ruins the digestion and the circulation, and consequently the complexion, which we all know is one of the greatest of feminine charms. It injures the sight and the color and the expression of the eye.

LIQUID GRAFTING WAX.—It is in print that the so-called "French mastic," long known as "Lefort's Liquid Grafting Wax," is made by melting one pound of common rosin over a gentle fire and stirring in one ounce of beef tallow. Take from the fire, and when it has partially cooled, mix in eight ounces of alcohol. If this cools it off too rapidly, it must again be placed over the fire, but great caution must be used to keep the alcohol from taking fire. When well incorporated and cool, put in tin cans or glass bottles and keep well covered or corked. This was until lately kept a secret, and the "mastic" imported from France.

HOME OF ALLSPICE.—Allspice comes principally from the island of Jamaica and is otherwise known as Jamaica pepper. The tree that bears this spice is evergreen and has glossy leaves that exhale a spicy odor when bruised. The greenish flowers grow in dense clusters, and give place to small green aromatic berries, which are gathered before they are ripe, carefully dried in the sun and packed 160 to 180 pounds in a bag to be shipped. These trees grow in other parts of tropical America, but they thrive best in Jamaica and are not cultivated. Birds scatter the seeds and all man has to do is to thin out the trees.—Good Housekeeping.

FOR INSECT PESTS.—Mr. A. F. Coronel, an extensive fruit grower of Los Angeles, Cal., has used for an insecticide, with great success, a mixture consisting of 40 gallons of water, 10 pounds of brown soap and half a gallon of pine tar. This being thoroughly mixed he applied it with an ordinary spray pump to the trees, the mixture being kept as hot as the tree could stand it without being scalded. At times, when the trees of his neighbors were overrun with pests, Mr. Coronel's trees were as clean and bright as could be desired.

If an apple tree has a sound trunk and roots, it is a pity, says the American Cultivator, to destroy it under most circumstances. It takes many years to get a young tree into bearing, and when it does bear it will not furnish nearly so much fruit as one fully grown. By grafting with the Northern Spy and liberally manuring, an old apple-tree may be made much more certainly productive than young trees of this variety, which are usually shy and tardy bearers.

A city girl recently went to visit her grandfather in the country. She is fond of milk, but refused to drink any while there. Her mother asked why she would not drink the milk. She answered:

"I know where grandpa gets it. I saw him getting it."

She preferred city milk.

Shocking Accident.

So read the headlines of many a newspaper column, and we perused with palpitating interest the details of the catastrophe, and are deeply impressed by the sacrifice of human lives involved. Yet thousands of men and women are falling victims every year to that terrible disease, consumption (scrofula of the lungs), and they and their friends are satisfied to believe the malady incurable. Now, there could be no greater mistake. No earthly power, of course, can restore a lung that is entirely wasted, but Dr. Pierce's Golden Medical Discovery will rapidly and surely arrest the ravages of consumption if taken in time. Do not, therefore, despair until you have tried this wonderful remedy.

MISCELLANEOUS.

Ask For Ayer's

Sarsaparilla, and be sure you get it, when you want the best blood-purifier.

With its forty years of unexampled success in the cure of Blood Diseases, you can make no mistake in preferring Ayer's

Sarsaparilla

to any other. The fore-runner of modern blood medicines, Ayer's Sarsaparilla is still the most popular, being in greater demand than all others combined.

"Ayer's Sarsaparilla is selling faster than ever before. I never hesitate to recommend it."—George W. Whitman, Druggist, Albany, Ind.

"I am safe in saying that my sales of Ayer's Sarsaparilla far exceed those of any other, and it gives thorough satisfaction."—L. H. Bush, Des Moines, Iowa.

"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. Bickhaus, Pharmacist, Roseland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for the last seventeen years, and always keep them in stock, as they are staples. 'There is nothing so good for the youthful blood' as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it, or, as the doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the doctors' prescriptions have been of no avail."—C. F. Calhoun, Monmouth, Kansas.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

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Christian Advocate.

Marriages.

WATSON—WEBB.—At the Methodist Church, in Minden, La., March 19, 1888, by Rev. H. O. White, Mr. C. S. Watson to Miss Mildred M. Webb, all of Minden, Webster parish, La.

COOK—THOMPSON.—At the old homestead of Rev. Bee Thompson and Caroline Thompson, March 29, 1888, by Rev. J. H. Evans, Mr. I. T. Cook, of Heidelberg, to Miss Lula Thompson, of Mount Zion.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

RIGGS—Died, in New Iberia, December 18, 1887, MRS. M. A. RIGGS, daughter of Mr. Hinkle, of Louisville, Ky., where she was born July 11, 1823. She came to Louisiana with her parents in 1831, and was left an orphan at the age of twelve years; and from that time she was reared under the kind roof of Mr. J. M. Porter, her uncle, in Opelousas. She was married to Mr. David Riggs, of New Iberia, August 7, 1854. In 1855 she professed religion at Perry's Bridge, and joined the Methodist Episcopal Church, under the ministry of Rev. B. F. Alexander. Sister Riggs was a devoted and doting wife. It was by this appellation that her husband always addressed her; and the address in her case was truly significant, expressing what she really was—wife—in the highest and dearest sense.

The hortative injunction of the apostle found ready compliance in the instance of our dear sister, and the affirmation concerning Sarah's devotion to Abraham may be as appropriately employed in reference to her, "even as Sarah obeyed Abraham, calling him lord." She confided in the judgment of her husband, and, therefore, entered into all his plans, co-operating heartily with him in their consummation. His wifely behavior was calculated, doubtless, did remove all occasion of domestic friction—which circumstance made their home, if not an earthly paradise, at least the abode of family contentment and harmony, which made it pleasant to be there, and always left the impression on those who shared their hospitality and friendship, that their union was one real and conducive to religious happiness and spirituality.

The hortatory admonition of the apostle, "See that the wife render due benevolence to the husband," is exemplified in the life of Sister Riggs. She was a faithful Christian and typical member of the church of God. A casual acquaintance or ordinary intercourse was not sufficient to bring out her womanly instincts and develop her generous Christian sympathies. These were the products of a more intimate association, and, hence, those who knew her best feel her the most and wore her longest in memory and affections. The death of such a woman leaves the world poorer, but enriches heaven and gives to Christ's inheritance in the saint's enlargement.

While upon the brink of the river, and the crumbling sands were falling from under her feet, her weeping husband, under the shadow of her departure, addressed her thus: "Wife, the Lord is good." "Yes," was the ready response; "he has taken care of us thus far and will keep us unto the end." In a couple of hours she made the passage of the mystic river, met the chariot on the other bank, and, sweeping through the gates of solid pearl, shouted, "Safe at home!" There she awaits husband and relatives. May they all meet her in the saint's everlasting rest!

M. C. M.

ATKINSON.—Died, at the residence of his father, in Lincoln parish, La., March 11, 1888, WILLIE B. ATKINSON, aged nineteen years, eight months and one day. Willie joined the Methodist Church seven years before his death, and lived consistently from that time until the Lord called him home. Rheumatism, from which he suffered, for many weary months, with all its horrors never seemed to daunt his spirit nor produce a murmur in his heart. The grace which brought him to the Master kept him close "in his pavilion." The faith which grasped the outstretched hand of love held to it to the last, so that even in death he did not let it go; but just at the last moment, turning himself in bed, he said, "Let me rest easier." How his servants realize at the last the promise of the Master: "There remaineth, therefore, a rest for the people of God." Enter in, blessed spirit, and let this rest be thine. Look you, ye disconsolate ones, to that rest where your circle will be no more broken by death.

J. A. PARKER.

WATTS—After noontide, February 2, 1888, the startling news of UNCLE JARRED WATTS' death reached our ears. It is true, he had been feeble less than a sennight, but his feebleness was not of that type to justify an expectation of so sudden a departure. He was born in Wayne county, Miss., November 14, 1816. In 1834 he moved to Livingston, Ala.; thence to Garlandsville, Jasper county, Miss., in 1845, where he was married to Miss Mary Shepherd in May, 1837, with whom he lived until he died. In 1840 he joined the Methodist Episcopal Church, and when it was divided into North and South in 1844, he, being in, and in sympathy, with the Southern division, remained contented during the remainder of his life. He moved to Newton, Newton county, Miss., in 1866, where he died in his seventy-second year. Although he was quite deficient in scholastic learning, he was a close observer and manifested great sagacity and executive ability. He filled about all the offices of the church, except that of the ministry. Few, if any, who were as punctual in attending the church and Quarterly Conferences as he, when not providentially prevented. But he is gone from us. He had been out in his field, burning sedge grass, when he was violently attacked with nausea, and in about fifteen minutes after he reached his house he was dead; no one being present but his wife. He has left his wife and two nephews to weep over his departure. May God comfort them with an assurance of meeting him in the land of rest, where parting shall be felt and feared no more!

ISAAC L. PEEBLES.

WITHERILL.—MRS. HARRIET ANN WITHERILL (*nee* Sweeny) was born June 11, 1811, on Grand Chenier, Cameron parish, La. She took her departure from her earth home and friends for her heavenly home in the forty-seventh year of her life, on January 19, 1888. When she was sixteen years of age she was introduced to her Redeemer and was born again under the preaching and ministry of Joel Saunders. She was married to William H. McCall, who, after a few years of wedded bliss, at his country's call, gave up his life in her defense, leaving his wife the legacy of his own Christian character and two children. After a few years of widowhood she was, in 1868, married to Robert Witherill, who still survives her. Her whole life adorned the doctrine of Christianity—in all the relations of life, as wife, as mother, as neighbor. When the writer of this memoir first saw her she was an invalid, confined to her bed then for five years. She suffered the will of God. The Christians who are shut in from the world in darkened chambers of sickness enjoy a sacred intimacy with the Lord that we who are strong and well never know. The memory of her patient face, her Christian hospitality, the influence of her presence are a rich legacy to all who ever came within the sphere of her influence. Precious to her friends is the memory of her life; precious in the sight of the Lord was her death.

CHRISTIAN KEENER.

LAMBETH.—MISS SALLIE LAMBETH, one of the teachers of the Methodist Sunday-school at Madison Station, has been summoned from earth by the great head of the church. We, the appointed committee, in behalf of our school, take this method of testifying that we have lost one of our best and most faithful members. She had been connected with our school for a number of years, and, whenever her health permitted, was a regular attendant. Not only will she be missed in the Sunday-school; but in the church. Great was her love for the church of God, and, for its ministers. The teaching of her Christian parents and other relatives was not in vain. Her consistent Christian life is to be commended, as deserving of our imitation. To her brother in Japan, her sisters in Mississippi, and other relatives, we extend our sympathy, and trust that by God's grace they may be resigned to the will of him whose word says "that all things work together for good to them that love God."

A. G. BENNETT, Sec.

NELSON.—MRS. MARY C. NELSON, daughter of Joe and Charlotte Buatt, was born November 25, 1833, died February 14, 1888. Her native home was Bayou Sara, La. She was raised an Episcopalian; joined the Methodist Church, South, in Richland parish, in 1871, Rev. J. L. Wright, pastor. Mrs. Nelson, as a member of the Methodist Church, South, cast the pure rays of Christian light around her friends, leaving a void in the hearts of friends and relatives that can not be filled. The daughter she left mourns the loss of brother, sister, mother, gone home. Regretting to leave her daughter, she was willing to die. She lived in humble submission to her heavenly Father. She suffered a long and lingering illness, which she bore with Christian fortitude. I have often heard her say what a little separated her from the loved ones in heaven.

ELATRA L. CHEVALIER.

Genteel Quacks.

"Yes, it pays," said a big, fat physician, with a name which is known throughout the medical world. "I have a practice worth $40,000 a year." "Women?" "Yes, you've guessed it first time. They pay $10 every time they come into my office. When one gets on my list I tell you she stays!" and Dr. H—— laughed long and loud. This is quackery—gilt-edged, genteel quackery—to keep suffering women paying tribute year in and year out, and doing them no good. Dr. Pierce's Favorite Prescription cures the peculiar weaknesses and diseases of women. It does not lie to them nor rob them.

An exchange says: "When saloon keepers say that prohibition does not prohibit, it is just a way they have of telling us that they are a set of law-breakers who do not propose to obey any legislation which they can secure."

* MAKE your family happy! Don't you see what a pale, haggard dispirited woman your wife has become. Get her a bottle of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier it your would hear her ringing laugh, and see the bloom of health on her cheeks again.

JUAN A. PIZZINI, Editor and Publisher of the *Catholic Visitor*, Richmond, Va., says: Having tried Shallenberger's Antidote for Malaria, we do not hesitate to say, from personal experience, that in our case it acted like a charm, and did all the doctor claims for it, and we would surely have recourse to it again if exposed to Malaria. Sold by Druggists.

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Scientific.

The Cause of Cyclones.

In cyclones we find the largest manifestation of that energy by which the super-heated lower air whirls upward through the earth through openings which it has rent in the higher, cooler layers. In its fundamental cause the cyclone is essentially like both the lesser classes of whirls, the dust-whirls and tornadoes, but the field of its work is vastly greater, though the energy which it exercises at any one point is less. The conditions which lead to the formation of a cyclone are as follows: In those heated portions of land and sea, where the circumstances permit the air to remain for a long time undisturbed, it becomes very warm and charged with moisture; the hotter it becomes the more moisture it contains, and the less it permits the heat radiating from the surface to pass through its texture; at the same time the upper air, deprived of its usual share of radiant heat, becomes abnormally cold; finally, as in the dust-heels and tornadoes, the lower air breaks through the upper and rushes towards the sky. Although at its beginning a cyclone storm is probably of no greater size and of much less ascending force than a tornado, there are several reasons which make its history different from that of the smaller whirls. In the first place, the field of heated air which causes the cyclone is far more extensive than that which produces the tornado, though at the same time the difference of temperature between the upper and lower air may be less. The greater bulk of the lower stratum of hot and moist air permits the cyclone to grow larger, but the less ascensional force of the lower air makes it rather less violent in its movements.

As soon as the ascending current brings a portion of the heated air from the surface into the higher level it expands, and the force, originally in the form of heat, which kept it in the state of vapor, serves to increase the ascending column just as much as would the direct application of heat sufficient to vaporize the water. Thus we have two forces to impel the air in the cyclone upward. Both these forces appear in the tornado, but there the original heat of the lower air is the principal cause of the motion.—Scribner's Magazine.

That able physiologist, Plateau, of Belgium, is continuing his studies on the powers of sight in the lower animals. As the result of numerous ingenious experiments on vision in centipedes and other myriopods he proves that their simple eyes enable them, in the first place, to distinguish light from darkness; but he adds this power also exists in myriopods normally blind, as the skin and appendages, as well as hairs, etc., are sensitive to the light. Myriopods in general see badly, so that those with eyes are scarcely better off than the blind forms, and many species are blind. Experiments show that centipedes with eyes only perceive at a distance the existence of an obstacle placed in their track, which reflects a good deal of white light, and Plateau thinks that this perception is due to the sensitiveness to light of the skin and its outgrowths. Moreover, these creatures do not distinguish the form of objects, though some kinds seem to perceive marked movements of bodies. He thus confirms the theory of Grenacher, based solely on the structure of the eyes of these animals, that they produce no image, and that they only appreciate the difference between light and darkness. This view is borne out by the kind of life of these creatures, which live for the most part in partial or total darkness.

Now that the Lick Observatory has been completed, and the monster telescope placed on its pedestal, and its marvelous power demonstrated, it has been discovered that the construction of the building is faulty. About $700,000 has been expended upon the building, and expert engineers are of the opinion that some portions of it will have to be taken down and rebuilt.

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"My burden is light." Like the wings of a bird, it carries him up and on who bears it.

A Man Who Could Not Pray.

Ten years ago, says a student, when an unconverted man, I boarded in the family of a pious woman whose husband was not a Christian. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning, after breakfast, I heard that humble woman gather her family in the kitchen, and read with them a chapter—"verse about"—in the Bible. Then, as I could not help listening, there was a peculiarity of service which quite mystified me. At last I asked one day if I might remain. She hesitated; her daughter blushed, but said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we each read a verse in turn. Then, kneeling on the floor, that mother began her prayer audibly for her dear ones there, her husband, and herself; and then, pausing a moment as if to gather her energies or wing her faith, uttered a tender, affectionate supplication for me. She closed, and her daughter began to pray. Poor girl, she was afraid of me; I was from college; I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter; and at last—the youngest of that circle, who only repeated the Lord's Prayer, with one petition of his own. His amen was said, but no one arose. I knew, on the instant, they were waiting for me. And I—poor prayerless I—had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty. A few weeks only passed when I asked their permission to come in once more; and then I prayed, too, and thanked my ever-patient Savior for the new hope in my heart, and the new song on my lips.

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And all diseases of the Throat and Lungs, can be cured by the use of **Scott's Emulsion,** as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. Is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read: "I consider Scott's Emulsion the remedy par excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles." —W. R. S. CONNELL, M. D., Manchester, O.

NOT A CLUB.—The church, as instituted by Jesus Christ, has no resemblance to a club house, but many churches have debased the high idea of a church. To them it is simply a place of entertainment, social recognition, social standing, social enjoyment, Dr. Parkhurst says:

"The church is an army, not a club. Club life, which is so large a feature in modern times, has found its way into the church. With some the church is a place where men and women get together to have a good time. Men frankly say that the reason for their attendance upon the Lord's day in God's house is that they like what they hear, and like what they see. Many upon their advent in a large city select a church with the same governing motives that influence them in the choice of a hotel—because they like it. The consideration of the question, 'In which church can I be the most useful?' never once enters their minds.

"There are people in this congregation who, if it should by a decree of society become proper to attend the theatre on Sunday morning, would forsake the pew here for a box there. They use the same faculties here that they would there, and are pleased in just the same manner. To them the house of God is a spiritual theatre."

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Why do ducks go below the water? For *divers* reasons. Why do they come up? For *sun-dry* reasons. Why do they go down again? *To liquidate their little bills.* Why do they bob up serenely? To make *a run on the banks.*

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God sometimes gives us friendships only as the scaffolding of our lives, and when our character is built up he removes them.

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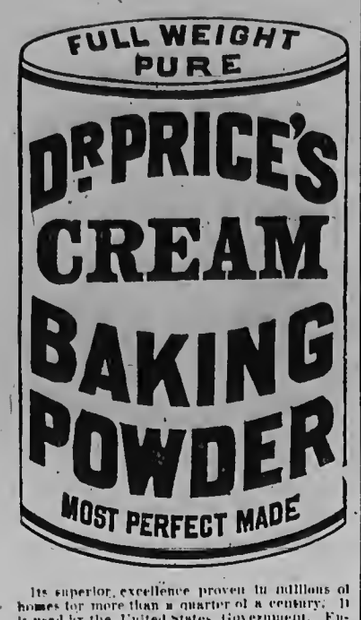

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UPHOLSTERY GOODS.

EDUCATIONAL.

Mansfield Female College.
1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Hudelle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 28 miles from New Orleans, and forty miles from Shreveport.

P. M. GRACE, PRESIDENT.

Weekly Market Review.

(For Week Ending April 10, 1888.)

		c
COTTON.		
Low ordinary	7 1/4	@— —
Ordinary	7 3/4	— —
Good ordinary	8 5/8	— —
Low middling	9	— —
Middling	9 3/8	— —
Good middling	9 3/4	— —
Middling fair	10 1/8	— —
Fair	10 7/8	— —
Galveston middling	9 3/8	— —
Mobile middling	9 1/4	— —
St. Louis middling	9 3/8	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 15-16	— —
Fully fair	— —	4 13-16
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4 1/2	5 3/8
Pr. yellow	5 3/4	5 13-16
Gray White	— —	6
Off whites	6 1/4	6 5-16
Stan. Gran	6 3/4	— —
MOLASSES.		
OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —
RICE.		
Head	— —	— —
Prime	5 3/8	5 1/2
Good	5 1/8	5 1/4
Fair	4 7/8	5
Ordinary	4 1/2	4 3/4
Common	4	4 1/2
No. 2	2 1/2	2 5/8
Rough	3 00	4 50
FLOUR.		
Choice	3 50	3 60
Fancy	4 00	4 10
Extra Fancy	4 25	4 30
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 50	4 55
Winter wheat patents	4 85	— —
CORN PRODUCTS.		
Corn meal	2 85	2 90
Cream meal	3 40	— —
Grits	3 30	3 50
Hominy	3 50	3 60
GRAIN, ETC.		
CORN:		
White	61	— —
Yellow	— —	61
Mixed No. 2	59 1/2	60
OATS:		
Western	38 1/2	39
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 02 1/2	1 05
HAY:		
Prime	18 1/2	20 00
Choice	21 00	22 00
PROVISIONS.		
PORK:		
Mess (Standard)	14 1/2	15
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10 1/2	11
Shoulders	7	7 1/4
Sides, short rib	8 1/4	8 1/2
Sides, long clear	8 1/4	8 1/2
JAMS:		
Sugar-cured	11 1/2	12 1/4
DRY SALT MEAT:		
Shoulders	6 20	6 35
Sides, short rib	7 1/2	7 5/8
Sides, long clear	7 1/2	7 5/8
GROCERIES.		
COFFEE:		
Prime	16 1/2	— —
Fair	15 1/2	— —
Common	12 1/2	— —
BUTTER:		
Western Creamery	— —	32
Western Dairy	20	— —
Common	14	— —
LARD:		
Refined	7 1/8	7 3/8
PEAS:		
Choice	40	60
Fair	24	35
OILS:		
Coal, bbls	10 1/4	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68
VEGETABLES.		
CABBAGES:		
Western, per crate	— —	1 00
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	4 50	7 00
Scotch	2 50	2 60
KROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	5 00	5 50
Western	— —	— —
BALING STUFFS.		
BAGGING:		
2 lb	7 3/8	7 5/8
1 3/4 lb. per yd	6 7/8	— —
BALING TWINE:		
₩ lb	— —	.10
TIES:		
₩ bundle	1 02 1/2	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	10	11
Southern	— —	11
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	3 1/2	4
Dry salted	6 1/2	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 00	19 25
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Amesbury, Mass., had a million-dollar fire on April 5.

The ladies whose election to the office of mayor and council of Oskaloosa, Kan., has brought in a deluge of telegrams and special reporters took the oath of office April 5, and will at once assume their official duties. They declare for law and order and public improvements.

Jacob Sharp, who was soon to be tried a second time on the charge of bribery of members of the New York Board of Aldermen of 1884, died on April 5.

Senator Daniels, on April 6, introduced a bill to repeal section 1218 of the Revised Statutes, which provides that "No person who has served in any capacity in the military, naval or civil service of the so-called Confederate States or of either of the States in insurrection during the late rebellion, shall be appointed to any position in the army of the United States."

As the result of various hearings upon the subject given by the Massachusetts Board of Health that body will make a special report, declaring in substance that oleomargarine is good and wholesome and preferable to poor butter.

Iowa was visited by a cyclone on the fifth instant, doing much damage. Reports from the rural districts give intelligence of damage to stock.

The Rev. Mr. Sutherland, the evangelist, who quit the stage to preach the gospel, died in New York City, April 6.

The anniversary of the battle of Shiloh was celebrated in this city on April 6. It was commemorated at the graves of the Confederate dead, decorating with flowers the soldiers' monuments.

An organization of veteran soldiers and sailors, which terms itself the Veteran Association of the Regular Army and Navy of the United States, has recently been agitating the matter of securing bounty land and means for improving the same from the United States government.

It is reported that the prohibitionists of Georgia, in their convention, to be held soon, will declare for a third party and nominate a full State and presidential electoral ticket. Sam Small is billed by the leaders to stump the State.

A band of horse thieves was captured at Bundy's Ferry, M. T. When caught, they had in their possession fifty-eight head of horse bearing well-known brands.

FOREIGN.

It is said that the United States government refuses to accept the proposed mediation of Germany in the dispute with Morocco, and demands suitable indemnities and apologies. It is feared that the United States steamer "Enterprise" will bombard Tangiers.

Prince Bismarck threatens to resign the chancellorship. The trouble is caused by the proposed marriage of Prince Alexander of Battenburg to Princess Victoria of Prussia.

The Sultan of Turkey, as a proof of sympathy with the German people, has directed that a commission be appointed to receive contributions for sufferers from the inundations in Germany.

Four thousand Irish emigrants sailed from Queenstown, April 5, for America.

The Italian Cabinet has decided to stop military operations in Africa during the summer.

The Pope has summoned Cardinal Lavigerie to the Vatican to consult regarding the policy of the French Cabinet toward the church.

It is stated that the Emperor Frederick intended to confer upon Alexander the title of "Furst" as the reward for his final resignation of the candidacy for the Bulgarian throne, and thus remove all scruples regarding the betrothal of Alexander and Princess Victoria. Prince Bismarck, however, protests against this course.

Gen. Boulanger's campaign in the department of Nord is meeting with popular favor.

Joseph Chamberlain claims that the suffrage in Great Britain is as wide as in America. The Parliament is directly influenced by popular opinion. The House of Lords is powerless upon any great question. If any great constitutional change is demanded, a much more lengthy and difficult process is required than in England.

Reports from Montevidio announce the loss of the steamer "Rio Janeiro", with fifteen souls aboard.

The project for the liberation of the Brazilian slaves will be submitted to Parliament on May 3.

It is officially announced that all foreign Jews in Odessa, Russia, numbering 1,000 families, chiefly natives of Austria and Roumania, will be expelled shortly.

King Humbert has signed a decree to establish Italian consulates in Denver, Col., Philadelphia and New Orleans.

On April 8 many disturbances occurred in Ireland, as police power was exerted to prevent proclaimed meetings. A desperate encounter took place between citizens and constables at Kilrush. O'Brien's meeting at Longkrea was attacked and dispersed, and similar scenes were enacted at Ennis and other points.

An agreement was signed, April 9, by the Moorish Minister of Foreign Affairs and Mr. Lewis, the American Consul, referring the dispute between the United States and Morocco to arbitration.

The Prince of Wales has donated £100 to the fund for the German flood sufferers.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La., Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Willow Springs	Apr.	14, 15
Port Gibson		15, 16
Sarepta		21, 22
Martin		22, 23
Natchez, at Wesley Chapel		28, 29
Vicksburg	May	5, 6
Carey		6, 7
Rear Creek		12, 13
Hayes' Landing		19, 20
Wesley Chapel (Yazoo)		19, 20
Mispah		26, 27
Nebo	June	2, 3
Hamburg		4
Vicksburg		9, 10
Porter's Chapel		11, 12

Vicksburg District Conference will meet at Wesley Chapel, Natchez, at half-past twelve P. M., April 26.

W. C. C. HENNICUTT, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Summit, at Summit	Apr.	14, 15
Brookhaven		21, 22
Gallman, at Terry		28, 29
Scotland, at Galatia	May	5, 6
Hazlehurst		12, 13
New Hope, at Centennial		19, 20
Wesson and Beauregard, at Brand'd		26, 27
Bowerton, at Brandywine	June	2, 3
Providence, at New Hope		9, 10
Crystal Springs		23, 24
Topisaw	30,	July 1
Holmesville		7, 8
Adams, at Muddy Springs		14, 15
McComb City, at McComb City		21, 22
Franklinton		28, 29

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Brandon, at Brandon	Apr.	15, 16
Forest and Morton, at Wesley Chapel		21, 22
Newton, at Newton		28, 29
Lake, at Carg's Church	May	5, 6
Cattlage, at Sardis		12, 13
Walnut Grove, at Pine Grove		15
Neshoba, at Ebenezer		17
Conchatta, at Union		19, 20
Hillsboro, at Mt. Zion		26, 27
Trenton, at New Providence	June	2, 3
Fannin, at Union		9, 10
Marvin, at Bethel		16, 17
Shiloh		13
Westville, at Goshen		23, 24
Raleigh		27

The District Conference will convene at Newton, Miss., April 26, at nine A. M.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Winchester, at Pleasant Grove	Apr.	14, 15
Waynesboro		21, 22
Shubuta, at Quitman		28, 29
Fulton, at Stonewall (Friday, 7 P. M.)	May	4
Clarke, at Whitetrel		12, 13
Vossburg, at Chapel Hill		19, 20
Enterprise, at West End		26, 27
Lauderdale, at Spring Hill	June	2, 3
Meridian station		9, 10
Sandersville, at Laurel		16, 17
Paulding, at Pleasant Hill		23, 24
Meridian circuit, at Chunkey	30,	July 1
DeKalb, at Mt. Pleasant		7, 8
Dunnsville		14, 15
Lenksville		21, 22
Marion, at Lockhart		28, 29

R. B. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Early Grove	Apr.	14, 15
Emory		21, 22
Cornersville		28, 29
Olive Branch	May	5, 6
Hyhulla and Victoria		12, 13
Marshall		19, 20
Ashland		26, 27
Snow Creek	June	2, 3
Pine Mountain		9, 10
Myrtle	(Friday)	15
Hickory Flat		16, 17

ISAIC BARCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo City station	Apr.	14, 15
Benton circuit, at Midway		21, 22
Madison circuit, at Wesley Chapel		28, 29
Anding circuit, at Valley	May	5, 6
Mt. Olivet circuit, at Satartia		12, 13
Yazoo circuit, at Locust Grove		19, 20
Flora circuit, at Bentonia		26, 27
Silver Creek circuit, at Silver City	June	2, 3
Jackson station		9, 10
West Jackson, at Byrum		9, 10
Edwards		16, 17
Raymond		23, 24
Camden	30,	July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Whittington, at Whittington	Apr.	14, 15
Bay St. Louis, at Bay St. Louis		21, 22
Pearlington, at Log Town		28, 29
Augusta, at Augusta	May	5
Vancleve, at McLendon's		5, 6
Americus, at Pleasant Hill		8
Poplarville, at Lumberton		12, 13
Hattiesburg, at Ellisville		19, 20
Bethel		26, 27
Mt. Carmel		30
Columbia	June	2, 3

I. S. WEST, P. E.

WIDOWVILLE DIST.—SECOND ROUND.

St. Helena, at Pine Grove	Apr.	14, 15
Clinton		21, 22
East Feliciana, at Oak Grove		28, 29
Woodville	May	5, 6
Percy Creek		6, 7
Wilson, at Pine Grove		12, 13
East Baton Rouge, at Day Ridge		18
Pipkin, at Pipkin		19, 20

Bishop Keener will hold our District Conference at Clinton, beginning Thursday, April 19.

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Panola circuit	Apr.	13
Courtland circuit		14, 15
Pleasant Grove circuit		21, 22
Mt. Vernon circuit		28, 29
Arkabutla circuit	May	5, 6
Philadelphia circuit		12, 13
Louisburg circuit		26, 27
Horn Lake		31
Cockrum circuit	June	2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Carrollton and Greenwood, at Green'd	Apr.	14, 15
Winona circuit, at Salem	(Fri.)	20
Winona station		21, 22
McCool circuit, at Pisgah		28, 29
Newport, at Shady Grove	May	5, 6
Shiloh, at Aston		12, 13
Vaiden	(Thu.)	17
Ebenezer		19, 20
Belzoni		26, 27
Ethel	(Thu.)	31
Zilpha	June	2, 3
Durant and Lexington, at Lexington		9, 10

R. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Crawford	Apr.	14, 15
Brooksville		21, 22
Pittsburg, at Center Ridge		28, 29
Louisville, at Mt. Pleasant		30
Lagrange, at Lagrange	May	1
Walthall, at Early Grove		5, 6
Chester, at Ackerman		12
Tompico		19, 20
District Conference, at Ackerman		10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Marietta, at Hebron Chapel	Apr.	14, 15
Iuka circuit, at Nesbett's Chapel		21, 22
Harmony, at Clement's Chapel		28, 29
Iuka station		29, 30
Kossuth circuit, at Kossuth	May	5, 6
Glentown circuit, at Pleasant Valley		19, 20
Blackland circuit, at Pisgah		26, 27
Ripley circuit, at Lincoln's Chapel	June	2, 3
Jonesboro, at Jonesboro		5
Pleasant Ridge circuit		9, 10
Ripley and New Albany		16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Saltillo, at Saltillo	Apr.	14, 15
Buena Vista, at Concord		21, 22
Houston and Wesley, at W.	(Mon.)	23
Sparta, at Prospect	(Tues.)	24
Ebenezer, at Ebenezer		28, 29
Okatoma circuit	May	5, 6
Fulton and Smithville		12, 13
Tremont	(Tues.)	15
Athens		19, 20
Prairie	(Wed.)	23
Aberdeen		26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Coffeeville, at Pisgah	Apr.	14, 15
McNill, at Sunnyside		21, 22
Minter City, at Minter City		28, 29
Water Valley circuit	May	5, 6
Tocopola, at Pine Hill		10
Danner, at Salem		12, 13
Alamia, at Cross Roads		18
Pittsboro, at Chapell Hill		19, 20

J. F. EVANS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Dayon Clair	Apr.	14, 15
Spring Creek, at Hemphill		21, 22
Sugar-Town, at Pilgrim's Rest		28, 29
Centerville, at Jena	May	5, 6
Columbia, at Columbia (Thursday)		10
Castor, at Harris Chapel		12, 13
Ada, at Oak Grove		19, 20
Montgomery, at St. Maurice		26, 27
Trinity, at Troyville	June	— —

H. F. ALEXANDER, P. E.

HOMER DIST.—SECOND ROUND.

Douglass, at Antioch	Apr.	14, 15
Ruston, at Ruston		18
Downsville, at Smyrna		21, 22
Brushwood, at Mt. Zion		28, 29
Minden	May	1
Vernon, at Longstraw		5, 6
Tullp, at Athens		12, 13
Homer, at Arizona		19, 20
Haynesville, at Colquh		26, 27
Summerfield		30
Farmerville	June	2, 3
Arcadia, at Paine's Chapel		9, 10
Dubian Village		16, 17
Sparta and Saline, at Mill Creek		23, 24
Ruggold		26

ROBERT HANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Grand Cane	Apr.	14, 15
Woodside and Ebenezer, at Woodside		21
Mansfield		21, 22
Natchitoches, at Matthaville		27
Sabine, at Rocky Mount		28, 29
Many, at New Hope	May	3
Anacoco, at Holly Grove		5, 6
Bellewood, at Oak Grove		8
East Point, at Armstead Chapel		12, 13
Coushatta, at Davis Springs		15
Red River		19, 20
Shreveport		26, 27
Pleasant Hill, at Beulah	June	2, 3
Cadlo, at Keachy		9, 10
Mooringsport, at Mt. Zion		16, 17
South Bossier		23, 24
Valley circuit		27
North Bossier	30,	July 1

J. H. PASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Felicity Street	Apr.	15
Morgan Street		22
Gross Tete and False River		29
Carondelet Street	May	6
Dryades Street		13
Soraparu and Parker's Chapel		20
Baton Rouge		27
Craps Street	June	3
Carrollton		10
Phoenixline		17
Algiers		24
Louisiana Avenue	July	1

CHAS. L. EVANS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Plantersville circuit, at El Bethel	Apr.	14, 15
Bell's Landing circuit, at Takechee		21, 22
Camden and Oaklawn, at Oak'n, (Fri.)		27
Black Bend circuit, at Mt. Carmel		28, 29
Clinton and Verbena, at Clinton	May	5, 6
Prattville		12, 13
Pleasant Hill circuit, at Farmersville		19, 20
Pine Apple circuit, at Snow Hill		26, 27
Ariangaville circuit, at Belledge	June	2, 3

Let the "week of prayer" be observed in every charge. H. CHOCHART, P. E.

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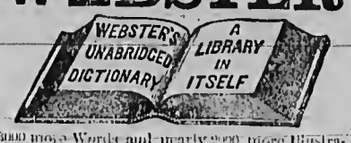

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" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	4 00	3 75
" Weekly	4 00	3 75
" Bazar	4 00	3 75
" Young People	1 00	3 25
Demorest's Magazine	1 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*,

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Christian Advocate.

VOL. 35.—NO. 16. NEW ORLEANS, THURSDAY, APRIL 19, 1888. WHOLE NO. 1655.

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REV. CHRISTIAN KEENER.
REV. B. CAGRADINE.

MISSISSIPPI CONFERENCE.

REV. JAMES A. GODFREY.
REV. W. C. C. GUNNICUTT, D. D.
REV. T. L. MELLEN.

NORTH MISSISSIPPI CONFERENCE.

REV. W. T. SULLIVAN, D. D.
REV. J. B. CAMERON.
REV. T. C. WIER, M. D.

DAWN.

BY REV. JAMES B. KENYON.

The dews are sifted o'er the lawn;
Pale vapors fold the shadowy height;
And like a ghost, the pallid dawn
Steals down the aisles of night.

Heaven's myriad torches quench their fires:
And yonder, o'er the earth's faint rim,
Where in the ash the moon expires,
The morning star grows dim.

The soft sleep-angel's dusky plumes
Glimmer along the silent way,
She takes to lands of dream(s) glooms.
Far from the garish day.

The hill-tops flush—the night is done;
A sudden bird-mute, sweet and strong,
Rings out, O'er Heaven the sun
The world is drenched with song.

Figures and Facts.

BY REV. T. L. MELLEN.

In the article headed, "A Text and an Exhortation," published in the ADVOCATE, last January, the statement was made that the 32,265 members and 170 local preachers of the Mississippi Conference had contributed $8,585 46 for the support of ten superannuated preachers, twenty-six widows, and twenty-five or thirty orphans of preachers who had died in the harness.

I want now to get a little closer to the 32,265 members and the 170 local preachers. I want to get as close as the districts now, and then to the circuits and stations. The following table shows the number of members and local preachers (added together), the assessments for the Conference Fund, and the amounts paid last year:

District.	*Members.*	*Assessed.*	*Paid.*
Jackson	2,930	$900 00	$558 70
Brookhaven	5,522	550 00	544 00
Meridian	4,150	540 00	528 45
Vicksburg	3,724	600 00	516 36
Woodville	3,365	110 00	375 76
Seashore	3,420	115 00	296 50
Brandon	3,387	375 00	242 75

Thus it will be seen that even in the Jackson district the payments averaged less than twenty cents a member; in the Vicksburg district, less than fourteen cents; in the Brookhaven and Meridian districts, less than ten cents; in the Woodville district, less than nine cents, and in the Brandon district, less than five cents a member. And these figures mean that *in the Brandon district* 2,000 or 3,000 *members, possibly* 4,000, *gave not so much as the value of a pinch of snuff to this worthy cause!* and that in the Mississippi Conference *not less than 20,000, or it may be 25,000, members gave nothing* whatever to the support of men who had given their youth, manhood and age to the work of the gospel ministry, or to the support of the widows—those "heroines of the parsonage," as Bishop Galloway so justly calls them, who had "tarried by the stuff," while their husbands were to the forefront of the battle against sin, or to the children left us a precious trust to the church to which their parents had given their all to maintain and upbuild.

"But," says somebody, "we paid the preachers while they were at work. We paid them for their work, and it is their own fault if they laid by nothing to support them or their families in their old age, or in their days of need." Let us see whether this be true or not. With the exception of one or two charges, *the salaries now paid the preachers in the Mississippi Conference are*, I believe, *larger than ever before in the history of the Conference.* What are the salaries now paid? The average, by districts, is as follows: Jackson, $598 86; Vicksburg, $508 62; Brookhaven, $501 50; Meridian, $486 51; Woodville, $434 18; Brandon, $362 95; Seashore, $332 44. *And on such salaries as these* is it expected that men shall support their families, educate their children, and lay up enough to buy a home and support them comfortably in their old age? *It can not be done.* These figures tell of pinching want, suffering, self-denial immensurable, unknown to the world, and unappreciated by the church. Is it any wonder that preachers sometimes become secularized, their wives sour and waspish, and their children "the worst in the community"? What but the wonderful grace of God keeps so many preachers in the path of duty, toiling on almost without recompense to an old age of neglected poverty? and what but that same grace keeps so very many of the wives cheerful, hopeful, trustful, prayerful, rejoicing always, helpmeets for the preachers, enduring slights, unkind criticisms, and hardships unknown even to their husbands? And what but the same abounding grace of God keeps so many children of preachers "in the way our fathers trod," and lits them for the highest places, social, political and ecclesiastical, in the land? But what an account must the church members render who "starve the preachers to keep them humble," and withhold the small amounts promised regardless of the suffering entailed upon the preacher's wife and children, or who refuse to promise or to pay anything at all?

Was not the Joint Board of Finance right in saying: "We would further report $10,000 to be the amount actually needed by these worthy claimants. * * * Notwithstanding the pressing needs of these claimants, *the failure of so many charges to pay the small pittances* asked of them prevents our increasing the assessments to meet the actual demands upon us. We, therefore, make the same assessments as were made last year, and urge upon our brethren not only to collect the amount of their respective assessments, but to *double the amount*, if possible." (Miss. Conf. Min., 1887, p. 21.)

The Prayer Meeting.

BY REV. B. CAGRADINE.

Have an abundance of bright, cheerful and spiritual singing. There are some brethren who think that the harmonies of creation and the melody-making power of the universe were exhausted when "Hebron," "Arlington" and "Dundee" were composed. We regard them as hymns of noble power and gracious influence; but we can not but recognize the fact that they are only three out of countless thousands inspired by the Holy Ghost. To think otherwise is to pay a poor tribute to that Spirit who is recognized in the church, above and beneath, as a Spirit of song. And yet there are those who think that a prayer meeting is not a prayer meeting unless the three aforesaid hymns are piped in a high key, or flung into the nasal organs and whined or whinged forth according to the membranous construction of the nostrils in question.

Suppose all the bees in the country should imagine that all saccharine matter lay in three blossoms. Two things at once would impress us. One is that it would be hard on the blossoms, and another, that it would be hard on the bees. It is not less absurd for all the church to settle down on three or four standard old hymns, and sing away at them forever and forever, under the delusion that all gospel sweetness and power is in them alone. One thing certain is, that such a proceeding is hard on the hymns, and, more than that, even harder on the hearers. I heard of a man once who was struck a half-dozen times on the head with a maul. His final meek protest was, that the thing was getting monotonous. And so certain good hymns have become monotonous to the average hearer. The very sweetness that originally dwelt in them has been sipped out by persistent and manifold retunings. The Holy Spirit has scattered musical blossoms of every shade and variety over the entire field of church harmony. But these brethren of the suspicious mind cry out, "O, my soul, come not thou into their secret." Go not near them, believe them not, but let us stand by "Hebron," "Arlington" and "Dundee!" Do you wonder that the prayer meeting has not attracted?

Everything else advances here but the prayer meeting. The bands practice new pieces, the operas recognize the same necessity, the very hand organs change their tunes, but the prayer meeting in countless places propose to stand by "Hebron," "Arlington" and "Dundee," if it takes all summer. It virtually says, "I will never desert you, Mr. Micawber."

I fail to see the wisdom of the attack made upon the Gospel Hymns and melodies of to-day. The vast majority is excellent in word, truly descriptive of religious want, attainment, and experience, and are spiritual in influence. Moreover, God has honored and endorsed them by using them in the conversion of thousands of souls. The attack springs from the supposition that the Holy Spirit exhausted himself upon "Hebron," "Arlington" and "Dundee," and that all new songs must be wretched counterfeits and interlopers. Such people ought to be pointed to the fact that the song we are to sing in heaven is a new song. Just think of it—a new song! I verily believe that there are some who will never consent to join in it because it is new, and is not "Hebron," "Arlington" or "Dundee!" What we want in the prayer meeting is an abundance of bright, cheerful, spiritual singing. The gospel set to music has always been and will ever be a power. The writer makes this a prominent feature in his Wednesday evening service. He has secured six or eight singers from the congregation, who sit near him and lead, and upon the volume of sound that they furnish the congregation, in a sense, without fear, flings itself, and a great and gracious influence is felt to be at work.

Gov. Lowry's Veto.

BY "W. L. C. C."

The governor of Mississippi recently vetoed a bill passed by more than a two-thirds' majority of both Houses of the Legislature, requiring instruction in scientific temperance to be given in the public schools. The reasons given for the veto are surprising and humiliating. The governor says: "The bill provides that * * * instruction shall be given as to the nature of alcoholic drinks and narcotics, especially as to their effects upon the human system in connection with the several divisions of the subject of physiology and hygiene. * * * I respectfully submit that there are, perhaps, not one dozen teachers out of the three thousand holding second and third grade license that could meet the requirements of this bill." If this last supposition is true, then it proves that instruction in physiology and hygiene should at once be introduced into the public schools in Mississippi, not only for the benefit of the pupils, but for the benefit of the teachers as well. If the study of the laws of health has been generally neglected among us, then so much greater is the reason that we should neglect it no longer. The governor's argument seems to assume that the structure of the human body and the laws of its healthy action are more difficult to be understood than other things usually taught in our public schools. Such a supposition is quite erroneous. With properly prepared text-books, such as already exist in variety and abundance, the laws of health, in spite of the hard word "hygiene," may be as easily taught as reading, arithmetic, grammar or spelling. Teachers are not ordinarily supposed to prepare text-books nor to be perfect in their knowledge of any science they teach. Yet certainly no pupil should be subjected to the control of a teacher who is too ignorant of hygiene to give the child some proper lessons as to preserving its health. Every human being should be taught, first, how to preserve life and health; secondly, how to behave, and, thirdly, how to grow wise.

If we, as a people, have been guilty of hurtful neglect in omitting proper instruction on this, the first of all subjects, in our public schools, why should the governor obstruct the Legislature when it proposes an advance suggested by the growing enlightenment of the day and the urgent demand of the people? Poor Mississippi! Other States may have children taught in public schools the laws by which they may hope to live long and be strong; but Mississippi teachers may not, in the estimation of our governor, aspire to so high an undertaking.

I insist upon it that any school, however primary, which does not give instruction on the laws of health to every pupil according to age and capacity, is deficient in the first element of a good school. Any school law which does not require teaching on the great subject of health as a part of the required course of study is simply behind the enlightenment of the age.

If the use of alcoholic drinks and narcotics has a great deal to do with the public health, as the highest authorities on physiology affirm, why should the law, if it must regulate schools at all, not require special instruction as to their effects upon the human system?

The governor objects to the bill because the teaching is made compulsory. What is there about public schools that is not compulsory, except attendance?—and that is compulsory in some States. But, says the governor, it will cost a quarter of a million to buy the books. If it should, could the people spend that amount more wisely?

Letter from Yazoo City.

BY REV. G. S. WOODWARD.

We have had a most unfavorable winter in this *immense Delta country* for church operations and for all kinds of outdoor work. But our brave circuit preachers have kept steadily on, wading and plunging through the vast sea of mud and slush that covered the whole face of the country, availing themselves occasionally of the railroad and steamer in reaching such appointments as were accessible. But they have depended mainly on the faithful and long-tried preacher's friend and unfailing servant—the *sturdy horse.* I know of no class of men of equal talents and dignity of character who sacrifice so much for the good of others as they who do so much to improve our civilization and build up society with so little pecuniary compensation. Strange to say, in some communities the finances of the church are wholly overlooked during the winter months, and the wants of the preacher unthought of. Some of the more timid actually suffer for necessary supplies. But, in most instances, our preachers are well provided for in this section of country.

After a long, dreary winter, spring has burst upon us almost in a day. In place of the chilling north and east winds, we have the soft, balmy south breeze. The leaden canopy and the rifting clouds have given way to the clear cerulean sky. The earth is robed in its delicate carpet of green, while the whole forest is clothed in rich garlands of nature's own adorning, and the compound of flowers, from the same laboratory, permeates the atmosphere with the most delightful perfume. Smiling beneath our Southern sun, we have a rival, in beauty, to the poetic vale of Chamory, and in fertility to the alluvial valley of the Nile.

Yazoo City, the "*Queen of the Delta*," and *metropolis of the hill country as well*, nestles, in artistic beauty, between the sinuous river and the crests of the neighboring hills. There is no city in the State that can boast of a better class of buildings. Her residences, business houses, railroad depots, warehouses, oil mills, compress, etc., all bespeak thrift and enterprise. The streets are notably superior; the best-drained, paved and graveled of any city in the State. But it has been a noticeable and rather humiliating fact that the churches and school-buildings of the city have not been in keeping with other improvements. But there is now a thorough awakening on this subject, and the united zeal and liberality with which the whole citizenship have entered upon it augers a grand improvement in this particular. The Presbyterians commenced building last year. Another month or six weeks will find them in a handsome edifice, complete and attractive in all of its modern architecture. Work will soon commence on the Methodist Church. Our good women of the Wesleyan Society are meeting with phenomenal success in raising money for its construction. The Baptist Church is being repaired and beautified. Finances are well up in all departments. I have forwarded to Dr. Kelley $125, our entire assessment on foreign missions, and the other four collections are provided for, or, as the phrase goes, "*we have cleared the decks.*"

Our spiritual state, I think, is improving. We are observing the *week of self-denial and prayer*, of course; but it is too early to give results. We were favored by a visit from Bishop Galloway in February. He was fully himself, and, we trust, much more, for his sermons were not only to edification and the delight of our people, but they left the stamp of power—the Spirit's impress—when he was gone. To his timely services we are largely indebted in *the clearing of the decks.* He was pastor here in his early ministry. His allusions to it were *peculiarly* and *touchingly* interesting.

Dr. C. K. Marshall was with us on the fourth Sunday in March. He was greeted, as he always is here, with a full house, eager to hear the Word from him who has been, without a rival, their ideal of pulpit eloquence for half a century. His sermon on Sunday morning was the *maturity* of his most practical and spiritual thoughts, and proved, as it was intended, *good to the use of edifying*; yet he was not wanting in those elegant and pleasing features of oratory characteristic of his ministry. Rain prevented the evening service, much to the regret and disappointment of the many.

On Monday night he charmed our citizens by one of his versatile lectures. His portrayal of the character of Prentiss, Foote, Shocco Jones and other celebrities of the past forty years, was graphic and inimitable.

We have seven pastors in this county. Though some have had a trying time during the winter, all are looking forward now, with cheerful hopes, to a prosperous summer campaign. God bless the ADVOCATE and all of its readers, restore the editor to health, and preserve him long to serve the church!

Bringing the Truth Home.

The Presbyterian relates that at the village of W—— was the home of a man who was honest in his dealings, but who took no interest in religious things. His business was absorbing; and as the day of rest came, he was disinclined for public service, preferring ease and quiet at home, and rather enjoying than otherwise his reputation as an unbeliever. In the midst of external prosperity and apparent health a fatal disease suddenly appeared. One of his first movements was to send for a minister.

"Now, Mr. F——," he said, "if you can help me, I will be glad, for I am uncertain as to the future; but I don't want to hear about Jesus Christ."

The faithful old servant of God quailed at first, but undertook the service upon the basis proposed. "Well," he said, "I will talk with you to-night upon the greatness of God." His watchful hearer agreed to it, and listened attentively while the minister spoke of the wonders of creation, the beauties of nature, the telescope and microscope. The sick man was profoundly interested throughout the interview, and urged the minister to come again on the following evening. As the good man entered the chamber on the next evening, he said: "I will tell you to-night of the goodness of God." His hearer listened attentively, and, as the unnumbered mercies and blessings were made to pass before him, his mind was moved, and he exclaimed: "It is all true!" And yet the name of Christ had not been alluded to.

At the next interview the minister said: "We will talk to-night of the *justice* of God." The sick man in his arm-chair trembled with new and strange emotions as the awfulness of this attribute of Jehovah took possession of his mind; and, as the skillful fisher drew the net tighter, his conviction of sin had became a power within him hitherto unknown. At the crisis, when the face of the hearer indicated the alarm of his soul, as his sins stood in awful array before him, the minister rose to take his leave. "You are not going now, Mr. F——, and leave me in this distress! Can't you give me *some* comfort?" "No," said the minister kindly, "I can not. You have yourself forbidden me doing so."

"What do you mean, sir?" said the distressed man.

"I mean that he whose name you will not hear, and whose love is so deep, is the only one in heaven or earth who can comfort and save you."

The veil dropped from the eyes of the blinded man; he listened eagerly to the way of salvation through a crucified Redeemer, joyfully accepted the terms of salvation, and lived for seven months, testifying continually of God's great mercy in saving the chief of sinners.

Purity of life and character is one of the essentials of this type of loveliness. Good thoughts, good motives, good companionship, are the influences that mould the mind into a form of real and lasting beauty. An impure heart, a foul and diseased imagination will discover themselves in the outward features, in spite of all that art or skillful dissimulation can do. And there is nothing more repulsive or hideous to view than a corrupt, sin-disfigured character brought into sharp contrast by the weak and shallow disguises of cosmetics and gaudy attire. Meekness, patience, kindness, charitableness, a self-denying spirit—these are the vestments of the highest type of beauty—the kind which commands not only the admiration of the best of men, but is admired by God himself.—*Christian at Work.*

Christian Advocate.

THURSDAY, APRIL 19, 1888.

THE LAST HOUR.

The Sabbath day was ending in a village by the sea.
The offered benediction touched the people tenderly;
And they rose to face the sunlight in the glowing lighted West,
And then hastened to their dwellings for God's blessed hour of rest.

But they looked across the waters, and a storm was raging there.
A fierce spirit moved above them—the wild spirit of the air—
Hot it lashed and shook, and tore them till they thundered, groaned and moaned,
And, alas! for any vessel in their yawning gulfs entombed.

Very anxious were the people on that rocky coast of Wales,
Lest the dawn of coming morrow should be telling sad tales;
When the sea had spent its passion, and should cast upon the shore
Bits of wreck and swollen victims, as it oft had done before.

With the rough wind blowing round her, a brave woman strained her eyes,
As she saw among the billows a large vessel fall and rise:
Oh! it did not need a prophet to tell what the end must be,
For no ship could ride in safety near that shore on such a sea.

Then the praying people hurried from their homes and thronged the beach.—
Oh! for power to cross the waters and the perishing to reach!
Helping hands were long in terror, tender hearts grew cold with dread,
And the ship, urged by the tempest, on the fatal rocks drove sped.

"She has parted in the center! Oh, the half of her goes down!
God have mercy! Is his haven far to seek for those who drown?"
Lo! when next the white, shocked face looked with terror on the sea,
Only one last clinging figure on the spar was seen to be.

Near to the trembling watchers came the wreck tossed to the waves;
And the man still clung and floated, though no power on earth could save;
"Could we send him one short message? Here's a trumpet, shout away!"
'Twas the preacher's hand that took it, and he wondered what to say.

Any memory of his sermon? Firstly? Secondly? Ah, no;
There was but one thing to utter in that awful hour of woe.
So he shouted through the trumpet, "Look to Jesus! Can you hear?"
And "Aye, aye, sir!" rang the answer, o'er the waters, loud and clear.

Then they listened. He is singing, "Jesus, lover of my soul,"
And the winds brought back the echo, "While the nearer waters roll."
Strange indeed it was to hear him, "Till the storm of life is past,"
Singing bravely o'er the waters, "Oh, receive my soul at last."

—Selected.

Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—April 29.

THE TALENTS.

Matthew xxv. 14-30.

GOLDEN TEXT.—*Be thou faithful unto death, and I will give thee a crown of life.*—Rev. ii, 10.

TIME.—A. D. 30, April 4, Tuesday afternoon.
PLACE.—The Mount of Olives.

INTRODUCTION.

This parable is peculiar to Matthew. Mark xiii, 34-36, contains an abbreviated form of it. Luke xix, 11-27, contains an analogous parable, that of the ten pounds, which has sometimes been confounded with this, but is different in structure, and was uttered on a different occasion. Its primary application is to his immediate disciples; it applies to all his disciples throughout all time, and it applies to all men; for all receive their native capacities and their opportunities, their characters and their circumstances, from God; he bestows them not as a gift, but as a trust. The whole parable pivots on the words "unprofitable servant," and it is one of solemn warning. The warning here is for those who hide their talent; who, being equipped of God for a sphere of activity, do yet choose, in Lord Bacon's words, "a goodness solitary and particular, rather than germinative and seminal."

14. For the kingdom of heaven is as a man—The Savior introduces his additional parable in the way of adducing an additional reason for that watchful preparation which he had just inculcated. *Traveling into a far country*—The proprietor who went abroad represents Christ at the close of his ministry on earth leaving his disciples and ascending to heaven. His continued presence spiritually with his people is not inconsistent with this representation, for our parable deals with the bodily and the visible. *Called his own servants*—The Savior refers only to such persons as have, by profession, a standing in his household. But as all men without distinction *ought* to be his servants, the principle of the parable is applicable to men without exception. *Delivered unto them his goods*—A great deal of the commerce of antiquity was managed by slaves. In this case they are expected to use their master's money in trade or in cultivation of the soil, and to make as large an increase as possible. His "goods" mean all their gifts and endowments, whether original or acquired, natural or spiritual. As all that slaves have belong to their master, so Christ has a claim to everything which belongs to his people. The day of Pentecost was the time when the goods—that is, spiritual powers and capacities, were by him most manifestly communicated to his servants, that they might profit withal.

15. Unto one ... five talents ... another two ... another one—The Hebrew (silver) talent is variously estimated at from $1,600 to $2,250, the gold talent as high as $15,000. The amount, therefore, here represented is considerable. But it also includes powers which are external as well as those which are inherent in the character, and, therefore, wealth and position. Chrysostom gives the meaning well: "The talents here are each person's ability, whether in money or in teaching or in what thing soever." The natural gifts are as the vessel, which may be large or may be small, and which receives according to its capacity, but which in each case is filled; so that we are not to think of him who received the two talents as incompletely furnished in comparison with him that had received the five, any more than we should affirm a small circle incomplete as compared with a large. *To every man according to his several ability*—No one is burdened beyond his ability; therefore, he is justly compelled to render an account. Observe the teaching in this parable, that there are no absolute gifts; all are *trusts*, to be employed in God's service for the edification of his church. (1 Corinthians xiv, 12.) *And straightway took his journey*—It denotes the leaving of men to the action of all those spiritual laws and influences of heaven under which they have been graciously placed for their own salvation and the advancement of their Lord's kingdom.

16, 17. Then—He lost no time, but instantly devoted himself to carrying out his master's desire. *He that ... received five ... traded with the same.* The fact that the capital was doubled implies that the trading was both active and prosperous. The ideas of trade and traveling were very nearly connected in ancient times, as the Greek words for traffic shows. *Made ... other five*—He increased his master's capital cent for cent. Whoever, in allegiance to his divine Master, and by his diligent use of God's gifts, adds to the spiritual value of his own character (1 Peter i, 5-10), or to the true welfare of his fellow-men (Romans xv, 2; 1 Corinthians xiv, 12), fulfills the part of a faithful servant. The result is to gain to God a true addition to God's wealth. *He that ... received two ... gained other two*—Each doubling what he received, and, therefore, both equally faithful.

18. He that ... received one ... digged ... and hid his lord's money—He buried it. Of what use to him would it be to enrich his master? Was not his master rich enough already? He buried his spiritual gift in what is earthly, fleshly, "the napkin" in the other parable means idleness in office. The man with the one (spiritual) talent is negligent not because he has little natural capacity, but from envy, or false ideas of human inability (verse 21), etc. Among the apostles Judas affords a sad illustration. He simply did nothing with it. Now that means that he "neglected" his opportunities. He did not lead a scandalously wicked life; yet he took no care to improve the openings for the service of God and his generation which were put before him, but passed them by as if he had never seen them.

19. After a long time—Long in the history of the whole church, and long enough in the case of individuals to allow them to make good use of the trust. It was an incidental intimation to his apostles that they should not weary, though their Lord did not make his appearance so soon as they desired or had anticipated. *The lord ..., cometh ... reckoneth*—To saints and sinners, whether they long for his presence or loathe it, he certainly will come at length.

20. He that ... received five ... brought other five—The first of the servants, without speaking of his labor or merit, His approval was all that the faithful servant had looked for. How beautifully does this illustrate what the beloved disciple says of "boldness in the day of judgment." (1 John iv. 17).

21. Well done—It is a condensed expression of approval. *Good and faithful servant*—Two significant adjectives, *good* and *faithful*. One who is *good*, in the sense of putting his whole heart and soul into his work, can not fail to be *faithful*, for the very secret of fidelity is single-heartedness, and the sole cause of unfaithfulness is a divided heart. *Will make thee ruler over many things*—In the kingdom of glory; or on the other theory, during the millennium. An intimation that there is enlarged activity as well as rest in the future world. The privileges of heaven shall be in proportion to the services wrought on earth. *Enter thou into the joy of the Lord*—The blessed inheritance which Christ's servants will have with him. The words are almost too strong for the framework of the parable. A human master would hardly use such language to his slaves. He bids them share his joy, for that joy also had its source (as he told them but a few hours later) in loyal and faithful service, in having "kept his Father's commandments." (John xv, 10, 11.) Here some drops of joy enter into *us*; there *we* shall enter into joy, as vessels put into a sea of happiness.

22, 23. I have gained two other talents—This second servant, morally viewed, was in all respects as noble a man as the first. His vessel could not hold as much, indeed, as the others, but it was as full. *Well done, good and faithful servant*—Christ expects faithful, not profitable, servants. In Luke xix. 17, 19, the reward is proportioned to the amount gained. All faithful servants inherit the same heaven of bliss; but there are different degrees of bliss adapted to the capacities. For keen and sharp as he seems to be in looking after his interest, he does not value men merely by the amount of money they bring in. ... He has regard to the diligence and devotion displayed, whether the results be great or small, and he will pronounce the encomium, "good and faithful," on many whom the world has regarded as comparative failures. How blessed to serve a Master who is utterly superior to the vulgar worship of success and quantity!

24. Then he which had received the one talent—This slave anticipates his lord's condemnation. *Lord, I knew thee ... a hard man*—Very few men excuse their own sin without blaming God as a hard master. His religion is severe; he lays down too stern a morality; he exposes us to powerful temptation; he has established a humbling plan of salvation; he has not made the evidence of Christianity sufficiently clear; and, in fine, he expects too much of men in the circumstances in which he has placed them. *Reaping where thou hast not sown*—The sense is obvious: "I knew thou wast one whom it was impossible to serve, one whom nothing would please; exacting what was impracticable, and dissatisfied with what was attainable." *Gathering where thou hast not strewed*—That is, "gathering into the garner from another's threshing-floor where thou hast not winnowed" (Meyer); so, "exacting interest where thou hast invested no money." The accusation was false, but the lord takes his slave at his word, "thou oughtest therefore," for that very reason.

25. I was afraid—Partly the real reason, and partly a veil to hide the real reason, his cherished indolence and self-indulgence. He feared to trade on that talent, lest, in the necessary risks of business, seeking to gain other he might lose that one, and so enrage his master against him. There, doubtless, will many be damned from moral cowardice. The "fearful," as well as the "unbelieving," shall have their part in the lake that burneth with fire and brimstone. *Went ... hid thy talent in the earth*—This depicts the conduct of all those who shut up their gifts from the active service of Christ, without actually prostituting them to unworthy use. *Lo, there thou hast that is thine*—I give you back all you gave me. I have done no harm. I am a very innocent man. I have destroyed nothing. We now are about even. How could God's gifts be hidden, and yet restored to him entire, since the suffering them to lie idle is, in fact, one form of wasting them? The interest of the money, the profit of his own time and labor, due to the lord, should have been added before this could be true.

26. Thou wicked and slothful servant—"Wicked" or "bad" means "false-hearted," as opposed to the others, who are emphatically styled "good servants." The addition of "slothful" is to mark the precise nature of his wickedness. There is just one thing he can not tolerate—waste of opportunity. Keeping his money lying idle, neglecting to make the most of things, sloth, unprofitableness. *Thou knewest that I reap ... and gather*—The master echoes the culprit, in order to condemn him on his own grounds. It is best understood as an interrogation: "You knew I was a hard man, did you?"

27. Thou oughtest—In view of my very supposed hardness. *Put my money to the exchangers*—Literally, to those who stand at tables, because the bankers had tables before them. This was the very least the slave could have done. *Should have received mine own with usury* (Rev. Ver., *with interest*)—It is implied that the duty, profit, and pleasure of the servant should have been in gaining for the master. Labor for Christ is not a matter of bargain, but of loving service. When the servant came with a false plea of returning to the master what was justly his, he was condemned on his own showing. When men in the Middle Ages gave to a cathedral or a college, when they subscribe largely now to hospitals or missions, doing this and nothing more, they are "giving their money to the exchangers." It is not so acceptable an offering as willing and active service, but, if it be honestly and humbly given by those whose wealth is their one talent, the giver will not lose his reward.

28. Take, therefore, the talent from him—This deprivation may be considered partly as the directly penal and partly as the natural consequence of his sloth. For there is this analogy between the course of things in the natural and in the spiritual world, that, as a limb which is never called into exercise loses its strength by degrees—its muscles and sinews disappear—even so the gifts of God, unexercised, fade and fall from us. *Give it unto him which hath ten talents*—Thus the kingdom was taken away from Saul and given to David, and the gospel passed from the unfaithful Jews to the believing Gentiles. The abilities themselves can not be thus transferred; the opportunities can, and often are, even in the approximate working out of the law of retribution which we observe on earth. ... One form of the penalty of the slothful will be to see work which might have been theirs to do, done by those who have been faithful while on earth.

29. Unto everyone that hath shall be given—The expression is well-nigh proverbial. It is not a law for conduct between man and man, but of God's dealings in providence and grace. Nor is it merely that the one receives more and the other loses what he had, but that very gift which the one loses the other receives; he is enriched with a talent taken from the other. We see this continually; one, by the providence of God, steps into the place and the opportunities which another left unused, and so has forfeited. *He shall have abundance*—Not only full, but running over. *From him that hath not shall be taken*—Faithful use for God of every capacity will ever open fresh opportunities, in proportion as the old ones have been used; while spiritual unprofitableness must end in utter loss even of that which, however humble, might have been used, at one time, or another, for God and for good.

30. Cast ... unprofitable servant into outer darkness—"Darkness" where no ray of God's countenance ever penetrates; "darkness" unrelieved, unmitigated and eternal; "outer darkness," away from the abode of God and of the holy; "outer darkness," made more miserable by the wailing of those who now unavailingly upbraid themselves for their folly and their selfishness. And this is to be the end of burying our talent by neglecting our opportunities. Observe that the same condemnation is visited on the unprofitable servant as on the guest without a wedding garment, the hypocrites and the workers of iniquity. Compare with the teaching of this parable the parable of the fig tree (Luke xiii, 6-9), that of the vineyard (Isaiah v, 1-7), and the injunction of 1 Timothy iv, 14, "Neglect not the gift that is in thee," and observe that the smaller the apparent gift the more reason for its careful and diligent cultivation, development and use. *There ... weeping and gnashing of teeth*—Tears or regret over a wasted life and lost opportunities, and bitter chagrin at thought of joy he too might have had, had he only been faithful. And all this for no greater offense than burying his talent in the earth.

Biographical.

Edmund Howard Wailes was born in Milledgeville, Ga., July 12, 1799, and died, at the residence of his son-in-law, Nathaniel Cropper, near Woodville, Miss., January 3, 1888. He was, therefore, in his eighty-ninth year.

"He was so reticent," says his daughter, wife of Rev. Ben Jones, in a letter to the writer, "with regard to himself that we know but little of his life save that which occurred under our own observation. This was pure and beautiful, but bare of striking incident." Meteors flash and leave only darkness. The lives of many have been famous for successful enterprise, for the display of masterful genius in various directions, and have left the world no better—nay, sometimes by the very force of genius have been as a baleful breath in the moral atmosphere, leaving behind them a legacy of disease and death. But the savor of a good life is never lost; and here was a life, "barren," it is true, of "striking incidents," but full of all that makes life beautiful—full of love and kindliness; in the home and social relations characterized by more than womanly tenderness and refinement, and in matters of principles, by integrity, uncompromising, unimpeachable and unassailable, winning the devoted affection of his many friends, and compelling the reverent esteem of all who knew him.

Mr. Wailes assisted his father, Levin Wailes, in the survey of Louisiana in the early history of the State, and remained with him for some time in the United States Land Office at Opelousas, of which, if I am not mistaken, his father was the first registrar. Subsequently, and when still a young man, he was also associated with his father in the survey of what was then called the "New Purchase," a portion of the Choctaw Nation, including what is now the site of Vicksburg. After this, he went to Woodville, Miss., where he lived, except a brief interval, the rest of his long life. Here he married, and raised a family of sons and daughters. Here he enjoyed the friendship and confidence of that prince among Christian men, the Hon. Edward McGehee, and was associated with him for many years as cashier of the Feliciana Railroad Bank. Here, "before he was thirty-six years old, he had so won the regard and confidence of his friends and neighbors that six of them dying left him guardian to their children with encumbered estates; and when he surrendered each trust, the estates were unencumbered and greatly increased in value." He was a decided poet and after, enfeebled by age and bad health, in his eighty-first year, he had to retire from business, he amused himself with writing poetry. Some of it was published, but always anonymously, and was attributed to different persons. In this, as in all else, modest and unostentatious, he would not permit to be made public the true authorship of what others did not disclaim.

Of the home-life Mrs. J. P. Drake, his youngest daughter, writes: "The tender affection of my dear parents for each other was very beautifully exhibited in their home-life. Father seemed so completely satisfied in mother's companionship as not to be very dependent upon the society of his children. After her death, he sunk into a state of melancholy, from which only a new and more active life could rouse him. Then it was that the presence of his children seemed to be a great pleasure and comfort to him. He loved, as all old people do, to dwell upon the past, and told us many interesting things. He was always a kind and amiable man, but his spirit sweetened more and more as the years passed on. His face lost the careworn and rather stern expression of his younger days, and glowed with the reflected radiance of his inner life." Of his last hours Mrs. Cropper writes to her sister: "He was not sick, had no fever. The machinery was just worn out, and ceased to work. He was conscious; knew us all. Of course, you know he was not only fully prepared, but anxiously awaited the call. * * * His last words to me were on Tuesday evening. About five o'clock Mr. Cropper and I raised him up, that he might cough with more ease. When we laid him back on his pillow he looked up at us, and said: 'I suffer, my precious children, I suffer; but it is all right. I know that my Redeemer liveth. He doeth all things well; it will soon be over.' About six o'clock Mr. George McGehee came to sit up with us. Father knew him, and said: 'Is that you, George? It is kind in you to come. I thank you. God bless you!' He asked for water. Mr. Cropper and Mr. McGehee raised his head to give him some, but he lay back on his pillow, and in about ten minutes his spirit passed gently away."

"The best people are the least known. Those who are quietly building up the Christian civilization, of the ages are like the coral insects in the Pacific. The reef rises year after year, but the builders do not grave their names upon it. They build not for themselves, but for God."

One of these reef-builders was the subject of this memorial, and one of a group of whom tender and grateful memories will be recalled to hundreds by the words of George McGehee, a few minutes after his departure: "Mrs. Cropper, can't you see that glorious crowd who stood at the beautiful gate waiting and watching for him? What a sweet reunion there is up there now—your mother, and my mother and father, and Uncle and Aunt Hoard!"

Blessed hope of a resurrection to life eternal!

W. H. N. MAGRUDER.

Woodville District, Mississippi Conference.

The *seventeen* Quarterly Conferences of the first round have been pervaded by a tone of religious interest and enterprise that promises much. Public services have been well attended. The love-feast has sometimes been notably useful. Preachers in charge are all in health and at their work. No serious affliction in any of their families. Salaries are fair, with upward tendency. Stewards, generally, are resolved that their preachers shall be paid. Of this, except in a few instances, the earnest is seen in receipts of the first quarter.

Amounts to be raised for missions, Conference claimants, church extension and education have been equitably apportioned by the district stewards, who are enthusiastic for every claim to be met. Preachers and laymen have accepted the apportionment as reasonable, and expect to bring up all collections in full. Already the collection for foreign missions has, in some charges, exceeded the assessment. From the week of self-denial good results may be expected, each pastor being aided by leaflets from our mission-rooms.

Some notably superior Sunday-school workers are in this district. In some country churches, as well as in the towns, schools continue through the winter. A convention is held once a quarter, representing the six Sunday-schools of Livingston circuit.

Centenary College has ardent friends. A brother, when asked, "What would you do if rich?" instantly replied, "Endow Centenary."

On Amite, East Baton Rouge and Livingston circuits parsonages are in course of erection, or about to be. Committees are appointed for building churches at Port Vincent and Maurepas, Livingston; and Ponchatoula, Springfield circuit. Vigorous work is begun for completing our imposing church edifice at Centerville.

Altogether, preachers and people have reason to thank God and take courage—courage for continued prayerful endeavor. By the blessing of God on our District Conference—Clinton, April 19-22, Bishop Keener presiding—we are expecting fresh inspiration, as well as new light, for the work before us.

JOHN A. ELLIS.

From the Work.

EAST BATON ROUGE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I see the Minutes fail to give me credit for nine hundred and thirty dollars, the amount expended on churches and parsonage. Also sixteen dollars for church extension, and seven dollars for foreign missions.

I think it due the good people of this circuit to have you announce that they paid every dollar assessed to them, besides improving the parsonage and churches to the amount of one thousand dollars. We added about twenty-five new subscribers to the ADVOCATE last year, and I think that I will be able to add as many more besides. I think that I will succeed in getting all of old ones to renew. The Sunday-school work is on a boom, and the children are urging me to have a Sunday-school reunion, and have you to address them. Please make the above corrections. Yours truly,

G. D. ANDERS.

CARROLLTON, MISS.

MR. EDITOR: The services of the "week of prayer and self-denial" have just closed at Carrollton, Miss. Our people are unanimous in the opinion that it has done our church great good. We took a collection at every night service and Sunday morning, and the result was $181 35, an average of $1 50 per member. We had sunrise prayer meeting during the week, which was largely attended, and proved a spiritual blessing to all who attended. There are but few Carrollton Methodist Churches. The pastor was assisted in the plan of the work by Bro. J. R. Bingham, who is the preacher's "standby." Bros. A. H. George and D. N. Estes rendered valuable aid two nights by delivering addresses on topics suggested in the program. We are observing the week of prayer and self-denial at Greenwood this week.

T. W. LEWIS.

M'COOL CIRCUIT.

MR. EDITOR: McCool circuit, Winona district, North Mississippi Conference, is certainly making great progress in money matters. The last four weeks I have given to foreign missions and other collections; have secured in good subscriptions twenty dollars over assessment, with one church yet to see. They are also coming up on preacher's salary. We expect a revival on other lines.

D. M. COGDELL.

WEIR, Mississippi.

DANGERFIELD, TEXAS.

MR. EDITOR: I do hope all your readers will send you ten cents for Rev. B. Carradine's sermon on "Church Entertainments." They are a curse to the spirituality of the church. I had thought of writing on the subject, but prefer to recommend Bro. Carradine's Winchester. It's loaded with dynamite. May God bless its truth.

Yours, etc.,

L. L. PICKETT.

PEARLINGTON, MISS.

MR. EDITOR: Pearlington circuit has raised her Conference collections in cash and good subscriptions, and forwards to-day to Dr. Kelley $36 75, as the result of our week of prayer and self-denial.

P. C.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S ANNUAL REPORT, MARCH 1, 1887, TO MARCH 1, 1888.

Adam, Summit	8 50
Auburn Gleaners	7 00
Burtonton	7 00
Bolton	36 25
" (juvenile)	5 00
Brandon	9 00
Bethesda Church	30 00
" " (juvenile)	8 00
Beauregard	14 00
" —Galloway Gleaners (juvenile)	2 80
Byhalia Chapel	5 50
Bettie Hughes Auxiliary phinxs	10 00
Centennial	1 10
Crystal Springs	79 00
" " Willing Workers (juvenile)	18 00
Canton	54 35
Clinton, La	18 20
Enterprise	60 80
Flora	60 00
Georgetown	11 45
Heidelberg	3 35
Hopewell	10 00
Mrs. J. Ireland	2 50
Jackson, Miss	51 30
Jackson, La	21 35
Lauderdale	4 55
Meridian—"Hannor"	247 05
" E. M. F. College	72 20
" —West End	8 10
Moss Point	44 50
Jackson, La., Earnest Workers (juvenile)	10 00
Martin	8 50
Madison station	39 80
" " Self-Deniers (juvenile)	7 10
Mt. Pleasant	25 65
Natchez, Jefferson station	69 40
" —Wesley Chapel	32 70
Oak Ridge	17 70
Port Gibson	28 65
Ponchatoula—Wesley Gleaners	6 15
Pleasant Hill	6 00
Pleasant Grove	7 35
Pauiding	8 15
Raymond	23 80
Rodney	62 35
Rose Hill	4 65
Rocky Springs	12 50
Rehoboth, Barlow	23 00
Sarepta	8 40
Seashore Camp Meeting Aux	17 00
Terry	6 70
Union Church	27 75
" " Shining Stars (juvenile)	16 00
Vicksburg	26 35
Woodville	12 05
Wesson	138 01
" Lilies (juvenile)	8 10
Waynesboro	16 85
Yazoo City	17 00
" " Rosebuds (juvenile)	20 00
Total	$1,693 24

Respectfully submitted,

MRS. ANNIE DE MOSS,
Treas. W. M. S., Miss. Conference.

Ministerial Grit.

The following from the personal experience of Bishop H. N. McTyeire, culled from his letter to the Alabama Christian Advocate, illustrates the quality essential to the success of an itinerant preacher. The preacher who can't stand fire must very soon drop out of ranks:

Let me give you an incident. At the General Conference of 1846, held in Petersburg, Thomas O. Summers was "translated," as he would say, from St. Francis Street charge, Mobile, to an editorship in Charleston. I was picked up by Bishop Andrew, not to *fill* his place, but to be put into it. My first year in the itinerancy was half out, and, quitting Williamsburg, I started for Mobile. The Virginia friends did not weep and fall on my neck and kiss me, like Paul's did when he was on his way through Miletus and Tyre and Cesaria (see Acts xx. and xxi.) to unwholesome Jerusalem; but they made as many forbidding prophecies. "What! going from this latitude to Mobile, at this time of the year? You'll die of yellow fever, sure." On the way I spent a few days at home, and my mother took leave of me as never expecting to see me again. Floating down the river, on the steamer "Bradstreet," I fell in with passengers who gave doleful accounts of epidemics, and bade me look out for yellow fever if I spent the summer in Mobile.

It was Saturday, about the last of June, when having landed and fortified myself with a good dinner at the Mansion House, I sallied forth, a perfect stranger in quest of Methodist headquarters. On Franklin street, in the old Beehive, they were holding a Quarterly Conference. By a custom of that day it was a joint Quarterly Conference of the two city charges. Dr. Boring, presiding elder, arrested proceedings to introduce the new comer. "Now, brethren," said the presiding elder, "we will resume the business we were on." What do you suppose that business was? The old city graveyard having been filled, a corporation had lately bought a new and large piece of ground for that purpose, and the Quarterly Conference was discussing the propriety, whilst lots were cheap, of buying one to *bury the preachers in*. My feelings can better be imagined than described.

Darwin's Great Mistake.

The New York Evangelist, reviewing the Life and Letters of Charles Darwin, edited by his son, and published by D. Appleton & Co., New York, gives the following explanation of Darwin's loss of religious belief. It is well worth the attention of all readers:

The autobiographical chapter is one of deepest interest to us in these volumes, because it displays the great observer of nature as the honest observer of himself, and the fearless recorder of the facts he observes. He confesses his predilection as a child for sensational falsehood, his simplicity of nature, his passion for collecting all sorts of things, his humaneness, his fondness for observation, his pleasure in understanding any subject, his industry and concentrated attention and growing fondness for science. He lost entirely his early taste for poetry, and almost entirely his passion for fine scenery and music. Though he acknowledges that "the loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature;" and though he confesses that his "mind seems to have become a kind of machine for grinding general laws out of a large collection of facts," yet he fails to account for his gradual loss of faith also by the atrophy following the disuse of "parts of the brain," to which atrophy he attributes the losses in his esthetic nature. Darwinism, as he held it, begins in this confession of Darwin. He neglected God in nature, and God gave him over to a reprobate mind, even as he neglected God in beauty, and lost all relish of poetry and music. He made the world a machine, and his studies made a machine of him. Prof. Asa Gray was an evolutionist and a Christian, because he did not allow his ardent study of physical facts to atrophy his faith in God as creator, nor the physical and metaphysical proofs of creation to supplant his faith in the God of Revelation. It is the old physiological dictum raised to the highest power—neglect to use a tissue, and its atrophy is certain. His disbelief crept over him "at a very slow rate, but it was at last complete. The rate was so slow that I felt no distress." He felt the truth of a First Cause when he wrote The Origin of Species, but it became "gradually weaker." Darwin was a great observer, and the truest of all his observations is that disclosing the gradual atrophy of the religious part of his nature. "But then arises the doubt," he writes in 1876, "can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" "I can not pretend to throw light on such abstruse problems." Of course not; the atrophy is complete. In 1871 he had written, "I feel in some degree unwilling to express myself publicly on religious subjects, as I do not feel that I have thought deeply enough to justify any publicity." In home life he had said nothing that enables his son to add "to the impression here given of his attitude toward religion." So it stands, that while Darwin was making his mind a machine for grinding out laws from observed facts, his various God-given powers that would have lifted him out of a mechanical into a created world, were dying the natural death of gradual decay, and when summoned by himself or by others to give a judgment in the region of causation or theism, he was compelled to confess the agnostic's ignorance. If indeed, as Huxley maintains, "the doctrine of evolution is neither anti-theistic nor theistic," Darwin's agnosticism must be charged to pure mental preoccupation in matter, with no power left for uplift above it; and he must go into history with a splendid name for energy, industry, insight, concentration of attention, and power of abstract thought in the region of observed phenomena, yet apparently destitute of the organ of religious consciousness, and indifferent to the world of religious life and work. As a man at home and among friends, he was attractive and pleasant. His correspondence, which makes the bulk of these volumes, is of intense interest to men of science, and of hardly less interest to the general reader who loves excursions into unwonted fields, and can admire the movements of a great mind. We regret that we can not add that the great mind belonged to a great *man*.

We accidently overheard the following dialogue on the street yesterday:

Jones. Smith, why don't you stop that disgusting hawking and spitting?

Smith. How can I? You know I am a martyr to catarrh.

J. Do as I did. I had the disease in its worst form, but I am well now.

S. What did you do for it?

J. I used Dr. Sage's Catarrh Remedy. It cured me and it will cure you.

S. I've heard of it, and, by Jove, I'll try it.

J. Do so. You'll find it at all the drug stores in town.

God's Plans.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, every brigade and regiment must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for him.

You can tear the rosebud open before the time that it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as he pleases. Do you think you know better than he does what your life ought to be?—The Presbyterian.

To Make Sermons Popular.

The Evening Sun says: "The way to make the sermon popular is to apply Christian philosophy to the social and political conditions of to-day, and not to those of eighteen and thirty centuries ago."

There is some truth in this, and yet it may mislead. Nothing will make a sermon more popular than the proper preaching of those fundamental truths that relate this life to that which is to come. The most popular preacher in the world for the past thirty years, unsurpassed during the Christian era in the power to attract and hold audiences in the same place through consecutive years, is Charles H. Spurgeon. He combines the practical with the spiritual; the affairs of this world he interprets in the light of that which is to come. To-day the preacher who rightly divides the Word of Truth, and has an animated, natural style, and a strong personal character, whether with the manuscript or without it, can attract and hold large audiences, if the church be situated within the reach of the people. Of course, the people have not as much interest in the Israelites as they have in the Americans, and the Corinthians can be harped on till saints will sleep, and the sinners stay away; but a graphic sketch of moral conditions as existing in ancient times will often serve the true orator an excellent purpose. As Shakespeare's compositions interest the world still, and the philosophy, history and poetry of classic ages find willing readers among the cultivated of all lands; so the historical setting of moral and religious truths in the Word of God will always interest if, after the setting is displayed, the application of those principles to the people and conditions of the present time is luminously made.

William M. Taylor commands an immense audience of vigorous masculine intellects in this city as he proceeds through the Old Testament, and his successive volumes do not want for readers. Joseph Parker does the same in London. And there is this to be said in favor of Dr. Talmage, that he preaches the old-fashioned theology, together with an abundance of reference to current affairs. The basis of any preaching to be at once impressive, useful and popular must be the great truths of the soul, God, immortality, and the eternal consequences of human conduct.—New York Christian Advocate.

The Art of Getting Acquainted.

It is a fine art to bring two entire strangers together for the first time, by means of a letter or an introduction, in just such a manner that the true character of each shall appear and that neither shall be deceived. Candor is of the first importance. Without mutual truth and personal integrity one of the parties is likely to suffer by the meeting. Philosophical lawyers and conscientious physicians all know that their clients or patients respect them just in proportion to the conscious ability manifested to aid them. The value of an advertisement rests on the confidence inspired as to the good faith of the advertiser. Drs. Starkey & Palen, who for many years have been effecting remarkable cures with their Compound Oxygen treatment, declare most emphatically that they will give a truthful and candid answer to every patient who applies to them for cure. If they believe that the patient requires some other system of treatment they will say so at once. Cotopoond Oxygen is not a "cure all" remedy, but for diseases of the lungs, throat, stomach, and nerves its success is wonderful. Their offices at 1529 Arch street, Philadelphia, Pa., are crowded with patients, but applications from people in distant parts of the country have induced Abbo to introduce their new system of Home Treatment by which patients can take the gas at their own firesides. Write for a pamphlet. It is sent free.

A man's forgiving faculty is in proportion to the greatness of his soul. Little men can not pardon.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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100 Doses One Dollar

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If You Have

no appetite, Indigestion, Flatulence, Sick Headache, "all run down," or tissue flesh, you will find

Tutt's Pills

the remedy you need. They tone up the weak stomach, build up the lagging energies as no other medicine will, and

CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, mental and physical, resulting from

HABITUAL CONSTIPATION

are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled.

TORPID LIVER

deranges the whole system and produces

Sick Headache,

Dyspepsia, Biliousness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these frequent diseases than Tutt's Pills, as a trial will prove. They should be found in every household. They are perfectly harmless, nimble, and can be taken without restraint of diet or occupation. Plain or sugar-coated. Sold everywhere. Price, 25c.

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WOMAN'S DISEASE

ALL IRREGULARITIES PECULIAR TO HER SEX.

A PERFECT REGULATOR AND POWERFUL TONIC.

IF TAKEN DURING THE CHANGE OF LIFE

GREAT SUFFERING AND DANGER WILL BE AVOIDED.

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Arr. Meridian	10:20 p. m.	1:00 a. m.
Arr. St. Louis		7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	5:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:50 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:25 a. m.
Arr. Lexington	4:15 p. m.	3:15 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 3, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:05 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:00 a. m.	10:25 p. m.
Arr. New Orleans	9:50 a. m.	6:50 a. m.

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No. 5, Bat. Rouge accidation, 10:30 a.m.	No. 6, Bat. Rouge accidation, 3:15 p.m.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....8:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....7:00 am
No. 5.....10:30 am	No. 6.....3:15 pm

LOUISVILLE AND NASHVILLE.

No. 3 Chi. Ex...7:10 am	No. 4 F'k's Line.8:05 am
No. 1 F'k's Line.7:20 pm	No. 8 Coast.....3:35 pm
No. 5 Coast.....9:05 am	No. 2 Chi. Ex...8:40 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 3 Passen'r, 9:15 am
No. 3 Chic. and N. O. Lim...8:20 am	No. 5 St. Louis and Chic. Ex. 5:30 pm

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No. 52 California Express, 5:50 pm	No. 51 California Express, 7:50 am
B. Rouge, local, 10:15 am	B. Rouge, local, 6:20 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 5:25 pm	No. 18 Local....6:00 pm
No. 17 Local....9:15 am	No. 20 Califor..10:45 am

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No. 1, Lim'd...9:30 am	No. 2, Lim'd.....5:00 pm
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HENNICUTT, D. D.

THURSDAY, APRIL 19, 1888.

Briefs.

The way to provide for honest things in the sight of the Lord and of men is to pay the price of individual thought and self-denial and exhaustion.

The sore disappointment of your plans was intended to turn your thought on God. If you had thought of him, gratitude would have turned your groans into hallelujahs.

Who would discover in your sharp rebukes of sin any approach to the pathos of the Savior's tones as he foretold the destruction of Jerusalem? How many tears were there in your burning denunciations?

Godly repentance works, amidst other things, an *indignation*, and *revenge* against sin, and the *clearing of yourselves* from the presence and suspicion of your accustomed sins. Brother, make a *broad* line between the present and past.

Mr. Hammond, in his meeting in California, remarked: "Religion never makes life dismal. If any man professing religion wears a long sombre face, he's got something besides religion—perhaps, dyspepsia." Get religion and Christ in the heart, and you can't keep the sunshine out.

"The minding of earthly things" may seem to be a necessity laid upon us for educative and disciplinary purposes: but if we invest in this occupation so that we *love* the world or the *things of the world*, we shall find ourselves "glorying in our shame," worshiping our appetites, and inviting destruction.

Jesus is the friend and brother who is to be partaker of the whole life—the life of the store, and kitchen, and parlor, and chamber and closet, as well as that of the sanctuary. No joy may come to which he is not invited. No sorrow so trivial or great which he does not expect to hear of.

St. Paul, after giving up all that the worldly man prizes, said: "I am now ready to be offered." What about the sacrifice of *yourself?* When you are so proud of your opinions and your power and your place that you trample rudely upon other people and for them in the competition of life, how near, think you, are you to the offering up of yourself?

Religion may be a mere pastime, or it may be a fashion, or it may be an accomplishment; and illustrations of this use of it are not wanting in any pastor. When it is pursued in any such spirit, there is inevitably a sense of weariness that will eventuate in loathesomeness. It was never intended to be put on, but to be put within, and, by pervading the whole life as the blood goes to every point of the body, to be, like healthy blood, the occasion of joy and strength and beauty.

It is hard to find a hoodlum so destitute of reverence for beauty that he would ruthlessly trample upon a bank of flowers; but there are some preachers who go into God's garden and slash and batter about and trample upon the tender blossoms as if they never thought of God's delight in them. Train and nurse the feeble saints with trembling, sympathetic hand, and remember that the daisy and forget-me-not, as well as the most gaudy flowers, were planted from above.

The Editor Abroad.

I have something more to say of this Sour Lake. The gentleman with whom I am stopping has been here for quite a number of years, and has several times had charge of the hotel during the interim between the regular lessees. He has seen the lake drained and cleaned out, and assures me that not one drop of water comes up from below, as is the case with ordinary springs, but it all comes from the clouds. It is nothing but a common rain-pool. The bottom is covered with soft sandstone, through the crevices of which issue innumerable gas jets; and these impregnate the water and give to it all its medicinal qualities. Where or how this gas is generated no one has yet discovered. That these sandstone rocks should underlie this lake is, at least, very curious. As the lake is only about three or four feet deep, it seems that if these rocks undergirded this whole region they would be discovered in digging wells, for the wells range from ten to twenty feet in depth. I suppose the rocks were put there to hold down the gas until the time for the great cataclysm of fire shall come. *That* event is surely coming. The Scriptures assure us that "the heavens and the earth which are now are *kept in store*, reserved unto fire." The discovery of inflammable gas in almost every part of the globe points out the certainty of the fact that it *is not a difficult matter to set the whole world on fire*, and may also be taken as an indication that that supremely interesting event is approaching an uncomfortable nearness. A simple chemical change in the gases below the earth and in the atmosphere above, affected by the word of the Lord, is all that is necessary to produce an explosion which will make the solid globe reel and stagger and crumble to atoms under its mighty force. It behooves us then to heed St. Peter's admonition: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." But why should the earth be destroyed? To make way for the "new earth wherein dwelleth righteousness," as some translate the phrase, "Wherein the righteous shall dwell." The "new earth," full of righteousness and righteous people, will be ample compensation for the destruction of this old earth. It is a favorite idea with some wise students of the Scriptures that the earth, renovated by the last fires, will be the future residence of the saints; and I once heard Bishop Parker, in an address in Felicity Street Church, say that if the notion was a correct one, he thought he would take up his final abode right on the spot where that church stands.

But, as often happens in my preaching, I have got entirely away from my text. About one-quarter of a mile from Sour Lake is quite an extensive salt marsh, where, during the war, salt was made to supply all the surrounding country. The water is exceedingly brackish, and at one time in the past there were bath-rooms, where people could take a "salt-sea bath" without fear of the hungry monsters of the deep. Along the edge of this marsh are, what the people here call, the "soda springs." I could not detect any soda in the taste, but it has a whitish appearance, and, as all the soda I ever saw was white, excepting when I found a lump of it in a biscuit, I concluded maybe it is soda-water. At these soda springs the people hereabouts do their washing, and they say it don't take much soap, but unfortunately that little has to be "bought soap," as the water absolutely refuses to have anything to do with the home-made article.

By this time I guess my readers are thoroughly tired of my gossip about Sour Lake, but if they were here, they would have nothing else to think about, and, of course, will excuse me for going off into gossip for just once.

I have seen some specimens of, what I suppose to be, genuine Texas characters, and would say something on that interesting subject, but I remember gratefully that the ADVOCATE has a "right smart" circulation in Texas, and also that several years ago a certain newspaper correspondent traveling about in Texas published some "impressions" which raised a regular cyclone about his head; so I shall exercise the grace of saying nothing on that point, of which grace my friends say I have quite a large share.

C. W. C.

SOUR LAKE, TEXAS.

The Episcopacy in the Methodist Episcopal Church (North).

Our Northern brethren are not yet done with the doctrine of the episcopacy promulgated in 1844. They launched themselves upon a troubled sea that has never ceased to cast up jealousies, suspicions and contention, and may yet break the noble old vessel in twain. At its late session the Philadelphia Conference adopted a resolution calling upon the General Conference for an elective presiding eldership, with final control of the appointments of the preachers. This would make the Bishop simply an amanuensis of his own Cabinet, and transfer the responsibility of the appointments in each district to the local presiding elder, for he soon will become local under the influence of local prejudices. A few years of such administration will suffice to congregationalize the church. In other quarters a Northern exchange declares a disposition exists to subject the episcopacy to a quadrennial election or re-election. It is barely possible that some men think their chances for the highest office in the church would be enhanced if rotation in office or frequent elections occurred. It may be that a conviction of partial and unjust exercise of episcopal authority obtains in some quarters, or, as has been suggested in the Northwestern Christian Advocate, the discontent originates with the transfer system. Holding, as they do, the doctrine that the episcopacy is merely the agent of the General Conference, of course, it will be no difficult thing, under what they judge sufficient provocation, to hedge in the office with limitations that, while it serves the popular and current purpose of the preachers, will eventually and must inevitably do away with the itinerant general superintendency.

The root of all this trouble lies in their doctrine of the episcopal office. We are not disposed to think they have, in any one instance, egregiously misconstrued the character of a Bishop and elected an autocrat who has trampled upon the rights of the itinerant preachers. We take it to be an unfair and groundless suspicion that reflects upon the gentility or conscientiousness or Christian sympathy of these high officials. It is equally beside the truth in our opinion that a Bishop, with a secured salary—an office never yet in the history of the church vacated otherwise than by death—with a residence remote from the Conference he serves, can be prejudiced by a coterie of laymen against a preacher, and chastise him for suppositious faults by an oppressive appointment. The improbabilities are all against such a course, and it seems as if only an embittered and spiteful mind could invent such a complaint. Preachers will always be found who imagine themselves qualified for pulpits they never have and never will fill. Perhaps, they may have greater learning or sprightliness or oratorial ability than the men who fill such places habitually, and, in consequence, may feel that they are neglected or persecuted by the appointing power. But there are other qualifications just as essential to which they are strangers, and, it may be, of which they have never dreamed. With an eye that scans the whole man, as well as the whole work of an individual church, the Bishop, without reason either to fear or court any man, makes the selection from another Conference. It is but a rare thing that an appointment of prominence reflects adversely upon the judgment of the Bishop; and even these *neglected men*, if they are religious, find, with the better self-acquaintance and the success of the works they coveted, that the Bishop acted wisely. We have yet to hear of serious mistakes in the use of the transfer power, and, as no committee on episcopacy has yet reproached the judgment or the sympathy of a Methodist Bishop for its exercise, we are indisposed to charge this restlessness upon this much-criticised system. The friction it causes is, after all, a healthy one. But any man in the episcopacy of the Methodist Episcopal Church must be the subject of sharp criticism and suspicions, no matter how circumspect and judicious and even successful. With the prevalent view of the episcopal office, it is their right to unmake him, since they made him. He is simply their agent, and may be dismissed at their pleasure. It is their privilege to commend or reproach him, as he is merely their employee. Like the public servants of the nation, the magnitude of his performances and the publicity of his life invites the animadversions of a democratic constituency—that part of them, at least, whose willing and obedient instrument he refuses to be.

We are thankful that in the Methodist Episcopal Church, South, we have no such contentions. Of course, we have occasional discontents, and sometimes malcontents, but we are thoroughly satisfied with the men we have selected. They are men of God with clean robes. We are satisfied with their official acts; they understand our discipline and enforce it with a godly judgment. We are satisfied with our form of the episcopacy, since God has given us a pure administration through it, and great peace and prosperity reigns throughout our borders.

A Coffin Trust.

Boston is the great emporium of everything to facilitate a genteel escape from the world. Why should not it be so? She is the seat of "cultyar;" the glass of fashion; the home of the millionaires; the fruitful womb of all reforms and of all the backsliding of the nation; the only city that can appreciate Mrs. Browning, and the only city that could monopolize the rum trade with Congo Free State. Boston comes to the front again in organizing a coffin trust. The largest depot in the country for undertakers' supplies is there. Besides the rings and screws and plates and floral designs and all the interior upholstery of a coffin, in endless quantities and varieties, one entire floor of an immense building is devoted to grave costumes. They are, of course, in the tip of the fashion, and adapted to every age of death. Why shouldn't people die as genteelly as they live, and why should not gentility in either case pay handsomely the artists who attend to such matters? So by dint of "cultyar" Boston has made a nice thing of mortal agonies and afflictions' tears, and now has organized a close corporation by which to keep up the prices and keep out competition. If any man impudently suspects a living can be made by less extortion in funeral expenses, the trust is obligated to teach that man a lesson in humility by means of a rival shop and the sheriff's flag. It is a question of "cultyar," and Boston's ideal greed and gentility must be maintained.

The heartlessness of this whole business is a legitimate result of the cold-blooded covetousness that has grown into the undertakers' trade in the last thirty years. A coffin whose real value is fifty dollars brings, under the distraction of bereavement, two hundred, and a vault that ought to be sold for twelve or fifteen finds sale at from seventy to one hundred and fifty. There is no more revolting comment on the lust of money than the writer has seen in an undertaker's bill and a regularly made-out bill for funeral prayers and holy water presented by a Catholic priest, unless it be in the iniquity of a coffin trust.

The Trial of Faith.

Nothing in connection with any man is so important as the faith that is in him. That it is which determines his solidity or purity or beauty, his earthliness or his saintliness. A man who believes in money is sure to spend his strength in accumulating it; and eventually his conscience and affections will be invested in its pursuit. He who believes in diplomacy as a means of success will become finally indifferent to all obligations. The butterfly or the libertine is the product of a faith in worldly pleasures, and frivolity comes inevitably of a faith in happiness as the object of life. Only a faith in God can give breadth and compass to a character. The foundations of true dignity, value and usefulness can be laid only on the unseen. Constancy, heroic self-denial, great sympathy and love must have God as their basis if they are more than an ephemeral sentiment. The uplift of a great affection that marshals all the life forces on a line of purity and projects them over interminable duration is found only when the Son of God is realized within. Hence it is of immeasurable importance that a man's faith in God should be unsimulated, unadulterated, and so intense as to control the entire spheres of deportment and experience.

The very moment a man begins to exercise faith God begins to try it. Frequently within forty-eight hours after conversion a man becomes conscious of the commotion that the process of proving inaugurates. Sometimes a shadow creeps over the mirror-like brightness of his assurance; sometimes he fights with fears; sometimes a burden of care presses him to the earth, and his downcast eyes see not the presence of the Burden-bearer; sometimes a great affliction hedges his pathway or darkens his prospects or confuses his thoughts. That he or his faith are being tested is not always distinctly understood. It is a great relief to know that God is at work by these or any means to develop or to verify to ourselves the presence of that temper of mind which, being acceptable to him, will be rewarded with all good things. It is all the consolation we need when we apprehend the sufficiency and the solicitude of the Father in these sifting and purifying processes. If at last we are deceived and ruined, God is vindicated in the fact that by a thousand providences we were put upon the inquiry after our faith, and our attention recalled to its weakness, its adulteration or its falseness, and that, being alike precious to God and ourselves, he tried it as by fire.

Notes.

The iron and steel product of this country for 1887 was the largest in its history. Pig iron was produced to the amount of 6,250,000 gross tons, which was 600,000 tons in excess of the output for 1886. Of steel rails we turned out 1,950,000 gross tons, which was 375,000 more than in 1886. Even these amounts were not enough to meet our wants, and we accordingly used 500,000 tons of imported pig iron and 160,000 tons of imported steel rails.

The pastor's most important and difficult work has only begun with the close of his protracted meeting. What will become of these converts depends largely upon the pastoral skill and fidelity he displays. A young life is capable of almost limitless development, and runs with almost equal facility along any line it is brought to. The young convert needs the sincere milk of the Word; but, above all things, needs pure, invigorating association and constant exercise. Put every convert at work. Form at once for each healthful associations. Draw out toward each the tender mother instincts of the church, and enlist an immediate cooperation in the work of soul saving.

A writer in the New York Independent observes that, as a rule, more people wonder at absence of spiritual conversation by their pastors than resent it when introduced. Certainly the Savior is not pleased when his messenger attends to every interest but that for which he is sent. To have served himself, or pleased his friend, or advanced any worthy cause in the time given to save a soul from death, will give the pastor no great joy in the great day. Nor is the pleasure of a purely social visit comparable with that of a truly pastoral one. The main interest of life is the soul. It is neither polite nor manly, neither discreet nor religious, to talk alone on side issues. The physician comes promptly to his work, with the question, "How's your body?" Shall not the pastor ask, "How's your soul?"

It has been generally understood that Prince Alexander of Bulgaria sought the hand of Victoria, daughter of Emperor Frederick and his queen, Victoria, who is the child of the reigning queen of England. To this arrangement Bismarck objected as likely to strain the relations of Germany with Russia, whose opposition to Alexander has been so recent and so strong. The cable informs us that Bismarck was so bitter in his objections as to ask leave to resign if his views were not supported by the Emperor. Later dispatches, however, report that the great diplomat has withdrawn his opposition, and we may now soon expect the nuptial ceremonies. But, what then? The intermarriage of royal families frequently result in national treaties, the modification of national policies and combination of national armies. What will Russia have to say on a coalition of England and Germany, when she considers her eastern boundary. Two such Protestant empires confederated may have yet in their grasp the evangelization of the East, and the suppression of papal schemes all along the horizon.

The splendid munificence, for which the times call and which the pulpit urges, is not a matter of great bequests nor of individuals of magnificent charity, but of the daily or weekly benevolence of the whole church. Many give nothing, while others give occasionally. The faithful pastor must by constant instruction from his pulpit and persistent efforts in the homes of the people secure the contributions of every church member. He has accomplished a great deal when he has succeeded in this, but not all that he should look for. He should see to the frequency and constancy of these gifts. The result will be found chiefly in an improved spirituality of his flock. If they are faithful to their promises, they will acquire method, order, diligence, an intelligence of current church history, economy, faith and an increased interest in the movements of the church. They will be more sympathetic and loving towards charitable enterprise and God's people, and frequent gifts will sweeten their tempers and introduce an unfailing joy into their lives. Even one cent a day from 100 members will produce annually $365. The people who spend five cents daily for tobacco or drinks surely could not object to seven cents weekly for God and humanity. The absence of one car-ride daily is five times as much as the average member gives to evangelize the world and ninety times as much as he gives to evangelize the whole world. Come, brother, and try this rule: One cent a day for your charitable enterprises this year.

Personals.

J. L. DeYampert, Esq., died at Hamburg, Ark., April 1. A noble Christian gentleman he was.

Dr. John Writes: "Dr. Allen expects to arrive at St. Louis, the fourteenth—will spend Sunday in St. Louis, visit Sedalia and other points during the week, and reach Kansas City by Sunday, the twenty-second—visit St. Jo. and Fayette during the week, and reach St. Louis by the twenty-fifth."

Sir Henry Parker, Prime Minister and Colonial Secretary of New South Wales, has sent to the Colonial Office in London a dispatch urging the government to negotiate with China for the total suppression of immigration to Australia. He says that the public feeling against Chinese immigrants is becoming stronger throughout Australia.

Dispatches to the Chicago dailies announce the resignation of Rev. M. Timms, pastor of East Mainstreet, Norwich, Conn., on the ground that he no longer believes in the polity of a church which assigns pastors to churches regardless of the wishes of either."

Queen Victoria is to receive a deputation from the Queen of Amatongas. The object of the visitation is to beseech the English Queen to save her people from destruction from the liquor imported into her land by her permission, but against the protest of the beseeching Queen.

Mr. Leander Stone, for many years assistant editor of the Northwestern Christian Advocate, which position failing health made it necessary for him to resign some time ago, died of paralysis at Chicago, April 1. He was a hard-working and successful journalist.

Mr. T. Craig-Brown, of Selkirk, says the prevailing idea that Sir Walter Scott was an Episcopalian is a delusion. In 1806 Scott was ordained elder in Duddingston parish church and twice he represented the burgh of Selkirk in the General Assembly.

Rev. Thomas Harrison has been conducting very successful meetings in Lane Street and Central Methodist Episcopal Churches, New York City. There have been about 1,000 persons forward at the altar as seekers of religion, and a "jubilee for a thousand souls converted" was held.

Rev. R. H. Withers, of Hot Springs, Ark., has been quite sick and had to cancel his appointments. We trust he will soon be able to be in his pulpit.

This personal from Zion's Herald, Boston, has a point: "Prof. George Prentice, of Wesleyan University, gives us a most genial call. We were much impressed by a single fact which fell from his lips—that he had led a class-meeting each week, in his seventy years as an instructor, for the spiritual compensation, in great part, which came to his own soul."

Last Sunday our new church on Lafayette avenue, in St. Louis, was opened. Rev. S. H. Werlein preached at 11 A. M. from the text, "We are laborers together with God." A full house greeted him. A Sabbath-school organization preceded the preaching; about 140 were entered as scholars and teachers. A society was organized of 55 members: 51 of these came from Centenary Church. The Chonteau Society added to the list, and about twenty-five or more new names. At 7:30 P. M. Bishop Hendrix preached and performed the dedicatory service. The sermon—from Luke xiv. 23—was vigorous and healthful, setting forth the hindrances to the gospel in our great cities and the necessity of personal and compelling forces. An intense and representative congregation were confronted with their perils and their duties. The sermon will bear fruit for God. The Lafayette Church begins its history most auspiciously. No debt on the building; a small amount yet due on the furniture, which will, doubtless, be liquidated at once. The house is a gem and reflects credit on all concerned. The presence of God in power will make it a blessing to the vicinity which it is located. Methodism of St. Louis must not settle on its lees with complacency at what it has done. The work of the church is never done. There is neither place nor time for congratulation on what has been done when so much remains to be done.

Bishop Keener is at Summit, Miss., holding the Brookhaven District Conference. There were present at the opening hour seventy members of the Conference, and twenty-five more were expected the next day.

Rev. J. B. Walker, D. D., is holding, with fair success, a protracted meeting in his church, in this city.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Children's Day.

To the Preachers of the North Mississippi Conference—

DEAR BRETHREN: Remember the third Sunday in May is set apart by General Conference action to be observed as Children's Day. See to it that suitable services be held at every church in our Conference on that day, and that a collection be taken for Sunday-school purposes, according to General Conference resolutions and the instructions of the Annual Conference, last session. (See report of Sunday-school Board in Minutes.) Send to Rev. W. G. E. Cunnyngham, D. D., Nashville, Tenn., for programs.

It is suggested that on circuits, this day be observed on the Sunday (in May) of preaching at each church, so that the pastor may be present to direct and aid in the exercises. This to apply, however, only where other competent persons are not available to conduct the services. By all means let us make timely arrangements, procure and study the programs, talk the matter up and make the Children's Day, of 1888, a great delight and grand success. Let everything be done to make it an occasion of special joy and inspiration. May he who accepted the children's hosannas in the temple approve our Children's Day services and bestow his blessing!

G. W. RACHMAN,
Sunday-school Agent.

Items of Interest.

The Committee on Territories has unanimously reported adversely to the admission of Utah as a State, until the practice of plural marriages, bigamy or polygamy has been entirely abandoned by the inhabitants of the territory, and it is certain that the affairs of the territory are not controlled by the Mormon priesthood.

One year ago the property value of all the Methodist colleges and seminaries in Southern California was $1,100,000. At present their total value will not fall short of $3,350,000, making an increase in one year of $2,250,000.

The women of the Methodist Church, South, gave to missions last year $50,000; the North Carolina women's missionary societies giving $1,700, and the children's societies seven or eight hundred.

According to the reports of the various railroads, the gross earnings during the past year was $44,000,000 in excess of the preceding year, 1886. This was the case with 110 roads, including all the important lines. What the net earnings were we have not learned, seem no statement except as here stated.

The Empress of Russia has been presented with a sewing machine of solid silver studded with sapphires, and enclosed in a case in the form of the Imperial crown. The fittings are of gold. We are sorry the Czar finds his sponse so loth to mend his shirts and make her dresses.

The Southern Methodists are preparing to celebrate the one hundredth anniversary of the first Methodist Conference, west of the Alleghanies, with a rich intellectual and spiritual feast, Saltville, Va., May 13 to 15, 1888.

The Chinese Treaty prohibits the entrance of Chinese labor into the country during a period of twenty years.

A cannon has just been made in England, which weighs 111 tons, is forty-three feet long, will throw a projectile thirteen miles and cost $225,000.

Moravians have a noble missionary record. During the last century 25,000 of them have been sent to the "regions beyond," while $300,000 have been expended yearly, and nine vessels been kept busy in the interests of missions.

A "Grant Monumental Pen" has been put on the market, two-thirds of the price of which is to go to the Grant Monument Fund.

On last Sabbath Dr. W. C. McCoy worshiped with the congregation at St. John's Church, Birmingham. He preached for the pastor on the subject of missions, and at the close of the sermon took up a collection amounting to $113 50—$50 in excess of the assessment. This sum, added to the $50 already raised during the week of prayer, gives to St. John's a total of $463 50 for missions. The pastor is happy and the people are not hurt.

A good head of hair is desired by every one. *Hall's Vegetable Sicilian Hair Renewer* will restore the hair, if the hair cells are not closed up.

Temperance Notes.

A TEMPERANCE SALOON.—A temperance bar-room in Boston, that is a great success in every way, is on Washington street, and advertises in big letters: "Temperance drinks." The man who started this saloon three years ago says he lost several thousand dollars the first six months of his experiments. He lets his saloon advertise itself by its refreshing drinks. Behind the counter stand six young men in white coats and caps. Each man wears a flower in his buttonhole and a pleasant look on his face of being in a business he is not ashamed of. Besides ice-cold soda in all its agreeable compounds there are lactarts, egg phosphates, acid phosphates, hot beef-tea, and other refreshing and invigorating fluids—all of the kind that cheers without inebriating. In the rear of the saloon the very best chicken and ham sandwiches, rolls, pies and delicious coffee may be had. The custom at the lunch counter is only limited by the room. The proprietor said that they had consumed 100 dozen eggs in one day during the hot season for egg phosphates. That means that 1200 people took a glass of this one fascinating drink. Only the very nicest material is used. The eggs are furnished by one collector, who is paid nearly double the market price to warrant their freshness. So particular is the proprietor that he gave up the use of grape milk, a profitable unfermented drink, because he found it to contain 1½ per cent. of alcohol. There is no fuss or philanthropy about this bar-room; no pretense that it is carried on for any other purpose than to make money. It really pays better than a liquor saloon of its size would. What the gains are to the people who accept it in place of the old tap nobody can tell.

If the reports in the secular papers are trustworthy, the Michigan liquor law is pressing very heavily upon the saloon keepers in the counties where local option has not prevailed, and is seemingly paving the way for local option generally. This law, while it does not go far enough, has some good points. One notable feature of it is the heavy bonds liquor dealers are required to give and the restriction thrown around them. The bond of a dealer must be $3,000, and his surety must not be concerned in the manufacture of liquor or on more than one bond at the same time. It is said that a large number of saloon keepers are preparing to quit the business because they find it no longer profitable under the new statute. We have no faith in license laws of any kind as permanent measures, but if the Michigan liquor law strikes a heavy blow at the liquor traffic in its greatest strongholds, and by so doing prepares the popular mind for prohibition, it will have served a useful purpose.

The chief constable of Liverpool lately said that if the public-houses were shut on Saturdays, there would not be provisions enough in the town to meet the extra purchasing power of the people.

Lunatics have increased from 6,000 in 1870 to 10,000 in 1887 in one department of France alone, this increase being mainly attributed to alcoholism.

They were 99 breweries in Maine in 1883, and when the Supreme Court decision was rendered there were 14, but now there are nine in operation.

Mayor Hewitt, of New York, in a message to the Board of Aldermen, said: "A visit to the great charitable institutions maintained by the city, containing a population of over 14,000 persons, will convince the most skeptical observer that the chief cause of crime, sickness, and poverty, which fill these institutions with their tenants, is to be found in excessive indulgence in intoxicating liquors."

The insurance companies of Great Britain declare that total abstainers fall short 30 per cent. of the ordinary expectancy of death, while the 99 per cent. of moderate drinkers have attained the expectancy.

It takes 50,000 bar-keepers to supply the inhabitants of New York, and it takes all New York to supply the greedy treasuries of the bar-keepers.

The Philadelphia C. T. A. News (Catholic Total Abstinence) fearlessly says of its own people who deal in intoxicating liquors: "The license court in Philadelphia is now a sickening sight. Notwithstanding the advice of the church to liquor-dealers to get out of the dangerous business and make their living in a more becoming way, the court is full of Catholics asking for liquor licenses: Catholics who are saloon-keepers, Catholics who are bondsmen, Catholics who are lawyers, Catholics who are politicians—the very air of the court is saturated with rum and religion."

David waked the dawn with praises. Have you rejoiced in the Lord to-day? Why should others remember lovingly and appreciatively your efforts in their behalf when you have been so unnecessible to God's tender mercies and loving kindness?

Books and Periodicals.

AMATEUR ETCHINGS OF TEXAS CHARACTER. By Gulliver, with an introduction by Gilderoy. Price, fifty cents. R. D. Woodward & Co., Greenville, Texas.

The book is full of wit and pathos, with touches of the beautiful; is a series of character-sketches drawn for a purpose, and calculated to magnify the gospel. You need not fear to read them aloud in your family, and you need not fear the children will nod while listening.

IMMORTALITY OF THE SOUL VOICED BY NATURE, AND CHRISTIANITY IN ACCORD WITH SCIENCE. By Rev. B. T. P. Allen, A. M., LL.D., with an introduction by Rev. J. D. Young, Ph. D. 12mo. cloth; 160 pages. Price, seventy-five cents. Rev. J. H. Barbee, agent, Southern Methodist Publishing House, Nashville, Tenn.

The author attempts to concentrate vague and uninterpreted suggestions of matter and law into an argument for the future state, and has made an entertaining and curious monograph.

FRUITS AND VEGETABLES. By Rev. J. W. McNeill, of Crystal Springs, Miss.

This is a pamphlet of twenty pages on the horticulture suited to lower Mississippi, Louisiana, Texas and Alabama. The best recommendation of the work is that the author, following his own theory, has made a handsome success of his art.

MISSIONARY CATECHISM By Rev. Thomas F. Saunders, of Memphis Conference. Southern Methodist Publishing House, Nashville, Tenn. 24 mo. paper; 31 pages. Price, five cents.

This is a timely effort to instruct the children of the Methodist Episcopal Church in the missionary enterprise; and the author deserves great praise for the skill he has displayed. We heartily and cheerfully commend his work to all our Sunday-schools.

SPIRIT OF CHRIST. A sermon. By Rev. J. V. Penn, of Mississippi Conference. Spiritual, practical, clear; calculated to do good.

HEALTHY HOMES AND FOODS FOR THE WORKING CLASSES. Published by Republican Press Association; Concord, N. H.

SANITARY CONDITIONS AND NECESSITIES OF SCHOOL-HOUSE AND SCHOOL-LIFE. Published by Republican Press Association, Concord, N. H.

DISINFECTION AND INDIVIDUAL PROPHYLAXIS AGAINST INFECTIOUS DISEASES. Published by Republican Press Association, Concord, N. H.

THE PREVENTABLE CAUSES OF DISEASE, INJURY AND DEATH IN AMERICAN MANUFACTORIES AND WORKSHOPS, AND BEST MEANS FOR PREVENTING AND AVOIDING THEM. Published by Republican Press Association, Concord, N. H.

Four pamphlets sent out by American Public Health Association, all of which are prize essays, and full of valuable facts and suggestions on subjects of vital import and universal interest.

COSMIC EMOTION. By W. K. Clifford; also VIRCHOW ON THE TEACHING OF SCIENCE. Humboldt Library No. 98. 30 pages. Price, ten cents. J. Fitzgerald, publisher, 21 East 4th street, New York.

—From the National Prohibition Bureau we have received several Prohibition Bombs. They are contributions to the temperance literature of our times by the foremost men and women of our country, such as St. John, Finch, Dow, Bain, Demprest, Dickie, Thomas, Miss F. Willard, Mrs. Luthrop. These leaflets or tracts will make about 4½ columns of the ADVOCATE, and are sold at ten cents per hundred, or one dollar per thousand, and our people ought to scatter them like autumn leaves.

A DYING MAN'S GRIP ON A KEY.—In the course of an address to the Evangelical Alliance by the Rev. A. J. Gordon, D. D., of Boston, which is published in his Watchword, the following incident was related: "An eminent clergyman of England has described his visit to the death-bed of a wealthy parishioner. As he knelt by his side he twice requested him to give him his hand while he prayed, which he strangely declined to do. But as soon as the death gasp was over and the blankets turned down the reason was apparent. It was found that both hands were holding his safe-key in their death-grip, so that he had no hand of fellowship to extend to the minister praying for his soul. Where are the church's hands to-day, when the greatest opportunity ever brought within the reach of any generation of Christians is just within her grasp? It is possible that, with the memory of him 'who though rich, for our sakes became poor,' ever before us, we should be found impotent to take hold of this opportunity, because we could not let go of our safe-keys?"

Dr. Cuyler gives the following as the secret of his remarkable success as a pastor: "Personal contact *with* souls and personal effort *for* souls." Such pastoral labor cost him many sacrifices. He says he very soon discovered that he could not delve deeply in the mines of profound scholarship or roam in the fields of elegant literature, and be a faithful pastor, too. "So," says he, "I made my choice, and I think eternity will show that I chose the better part." Who doubts it? Time, without waiting for the disclosures of eternity, has vindicated his choice.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

You arraigned very sharply the church official for seeming want of judgment and delicacy in managing her finances. Suppose God shall arraign you as promptly for the use of your one or two talents? How soon your bank account would close and your business, like the mists, dissolve and move away!

Rules, or Principles.

It has often been said, but can never be said too often, that the Scripture is rather a book of principles than of rules. Let us clearly understand the difference. A rule of duty sets us a definite task, a task which wears one and the same aspect under all circumstances, whose limits are prescribed, and whose nature there can be no mistaking. "Thou shalt set the 'show-bread upon the pure table before the Lord"—this is a rule; it prescribes an action, clearly defined, and never varying in its form. A principle, on the other hand, prescribes not an action, but a frame of spirit, a tone of mind, which will develop itself differently under different circumstances. "Honor thy father and thy mother," is a principle. The honor may be shown in many different ways—by outward marks of respect, by attention to their wishes, by praying for them, by giving them our services when they are in difficulty, by manfully refusing to be ashamed of them if they move in a lower sphere of life than ourselves. Sir Thomas More acted on the principle when, being lord high chancellor of England, he knelt down as he passed the door of an inferior court in Westminster Hall, and solicited, on bended knee, the blessings of his father, who sat as judge in that court. A school-boy, adapting the same high principle to his own circumstances, when, in some trifling matter, such as communicating frequently with home, or avoiding the first step toward certain habits, he carried out at the cost of his own inclinations the decidedly expressed wish of his parents.

Now, since the many rules of the Jewish dispensation, so far as they were mere rules, have passed away, it is surprising how few rules, binding upon Christians, the sacred volume contains. Almost all the preceptive part of the volume is devoted to the laying down of principles. And by way of impressing upon us more clearly this character, certain rules which we should expect to find there are purposely omitted. Thus, we might have expected a rule prescribing prayer a certain number of times every day. We find no such rule. We find only the broad principle, "Pray without ceasing." We might have expected rules forbidding slavery and forbidding suicide. We find none. But in their place we have the broad principles given us, on which such sins must be perfectly odious in the sight of God. We have the strongest assurances of God's hatred of oppression, of the duty of submission to his will, and of the importance of the span of time allotted to us here below, and from these principles of duty those rules are easily evolved. It requires, however, reflection to evolve them, an application of the mind to the principles, with the view of developing the rules. —E. M. Goulburn, D. D.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Young wife—"I wonder the birds don't come here any more. I used to throw them bits of cake I made and—" Young husband—"That accounts for it."

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Minister—"So you go to school, do you, Bobby?" Bobby—"Yes, sir." Minister—"Let me hear you spell kitten." Bobby—"I'm getting too big a boy to spell kitten. Try me on cat."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"The doctor said he'd put me on my feet again in two weeks." "Well, didn't he do it?" "He did, indeed. I had to sell my horse and buggy to foot the bill."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Sung for the farmer: The spring time is coming, oh, hoe!

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

FIRE INSURANCE.

Hope Insurance Company,
185 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP..... $250,000 00

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
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Crescent Insurance Co.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

CASH CAPITAL..... $400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Desirable Fire Business.

W. R. LYMAN, President.
JOSEPH BOWLING, Vice-Pres.
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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

CHILDREN are IRRITABLE,

Feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then you may know Worms are sapping at their life and unless prompt measures are taken, spasms and finally death will follow. **B. A. Fahnestock's Vermifuge never fails** to cure. Try and see for yourself, it has stood the test

FOR 60 YEARS.

MISCELLANEOUS.

WONDERFUL SUCCESS.

ECONOMY IS WEALTH.

All the PATTERNS you wish to use during the year for nothing (a saving of from $3.00 to $4.00) by subscribing for

THE CHRISTIAN ADVOCATE

—AND—

Demorest's Illustrated Monthly Magazine

With Twelve Orders for Cut Paper Patterns of your own selection and of any size.

BOTH PUBLICATIONS, ONE YEAR

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DEMOREST'S IS THE BEST

Of all the Magazines.

CONTAINING STORIES, POEMS, AND OTHER LITERARY ATTRACTIONS, COMBINING ARTISTIC, SCIENTIFIC, AND HOUSEHOLD MATTERS.

Illustrated with Original Steel Engravings, Photogravures, Oil Pictures and fine Woodcuts, making it the Model Magazine of America.

Each Magazine contains a coupon order entitling the holder to the selection of any pattern illustrated in the fashion department in that number, and in any of the sizes manufactured, making patterns during the year of the value of over three dollars.

DEMOREST'S MONTHLY is justly entitled the World's Model Magazine. The Largest in Form, the Largest in Circulation, and the best TWO Dollar Family Magazine issued. 1888 will be the Twenty-third year of its publication. It is continually improved and so extensively as to place it at the head of Family Periodicals. It contains 72 pages, large quarto, 8¼ x 11½ inches, elegantly printed and fully illustrated. Published by W. Jennings Demorest, New York,

AND BY SPECIAL AGREEMENT COMBINED WITH THE

Christian Advocate at $3.25 Per Year

142

POCKET KNIVES.

Poor Cutlery is worse than none. It spoils your temper. For fifty years past we have been selling the manufactures of JOSEPH ROGERS & SONS, Sheffield, England, and never have been disappointed in the quality.

Two-blade Knives at.....50 cents
Three-blade Knives at.....75 cents
Four-blade Knives at.....$1 00

TABLE CUTLERY, RAZORS and SCISSORS all at moderate prices.

A. B. GRISWOLD & CO.,

110 CANAL.

Send for a Catalogue.

"In Time of Peace Prepare for War."

Now is the time to order your Winter Supply of

WOOD and COAL.

Contracts made now at SUMMER PRICES will be filled whenever desired by customers.

We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.

We most respectfully solicit your patronage. Give us a trial order, is all we ask. Orders by postal card receive prompt attention.

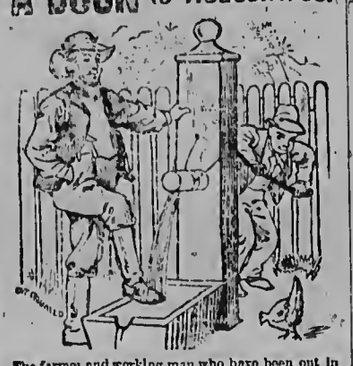
R. E. CONNERLY,

Lee Circle Coal and Wood Yard,

266 ST. CHARLES ST., NEW ORLEANS.

MISCELLANEOUS.

A BOON to Housewives.



The farmer and working man who have been out in the mud all day can wash their boots clean before entering the house. They will be Soft, Polished and Dry, if dressed with

Wolff's ACME Blacking

Makes housekeeping easier.

Saves Sweeping and Scrubbing.

The boots will wear a great deal longer, will not get stiff and hard in snow water or rain, and will be WATERPROOF. Ladies, try it, and insist that your husband and sons use it. Once a week for Gents' Shoes and once a month for Ladies'.

Unequaled as a Harness Dressing and Preserver

Sold by Shoe Stores, Grocers, Druggists, &c.

WOLFF & RANDOLPH, PHILADELPHIA.

Music Books that are Always in Season.

One who can play or sing need never be lonely—with such books as these in the house:

Classical Pianist & Piano Classics, each $1.00, are choice and fine collections of the best new pieces by eminent composers.

Young People's Classics, $1.00, contains much good and easy music.

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Our Young People.

"TO LIVE IN GOLD."

(Italian Folk Saying.)

BY LAURA SANFORD.

Oh, what it is to live in gold!
Some flowers first the secret told:
They gave the sun's gold ray away,
And golden flowers they shine to-day.

Oh, what it is to live in gold!
These birds that no sweet note withhold
Are golden birds with golden songs,
For what they give to them belongs.

As by its gifts the heart is known;
What we give most is called our own;
And good bestowed creates a grace—
The heraldry of a grand race.

Oh, what it is to live in gold!
The miser's soul for riches sold
Is ignorant of wealth like this;
He dies, and never knows the bliss.

Oh what it is to live in gold!
To live, in giving hundred-fold!
Gold words, gold deeds, the coinage pure,
Of blessedness that shall endure.

MR. EDITOR:—As it has been some time since I wrote to your dear paper, I thought I would write again. I was so proud to see my last letter in print. I go to school to Bro. Birckhead. We have had a large school all the year; but our school is not a free school. I have nine studies each day in the week, and one for Sunday-school. We go every Sunday when the weather is good. My papa is the superintendent. Bro. Scarborough is our pastor for this year. We think we will like him very much. He has visited us one time. For fear of the waste-basket, I will close by answering Chalmers L. Gilliam's question. The verse in the Bible that contains all the alphabet except "j" can be found in Ezra vii, 21. With many good wishes for the ADVOCATE, I remain,

Your little friend,

MINNIE HOLT.

MR. EDITOR: I am a little girl eight years old. This is Sunday evening, and it is very gloomy. I am going to school to Mrs. Maggie Dinkins. I like her very much. I have a little twin sister and brother two years old—they are Methodist; also a brother six years old, named for Bishop Marvin. I love to read the little cousins' letters. Papa takes your valuable paper. Bro. C. A. Powel is our preacher. Papa is superintendent of two Sabbath-schools. Marvin and I attend regularly, and are quite fond of going. I fear my letter is getting too long. I will close with best wishes to you and the dear old ADVOCATE.

Your little friend,

ANNIE GALLOWAY.

CANTON, Mississippi.

MR. EDITOR: As I have never written to a newspaper, I thought I would write. I am a little boy twelve years old. We have Sunday-school the first and third Sundays. I will answer Chalmers L. Gilliam's question: Ezra vii, 21, has all the alphabet except "j." I will also answer Thomas H. Loflin's question: Sixty-four blocks a quarter of an inch can be placed in a hole of one inch. I will ask a few questions: Can any of the little cousins tell me where "sirs" is found in the New Testament; and where is "girl" and "boy" found in same verse? I will close for fear of the waste-basket.

Yours truly,

JOHN C. MONROE.

RAND'S BARRIE, Louisiana.

MR. EDITOR: Will you permit me to write you a short letter in the children's column? I will answer Katie Eagan's question in regard to the number of letters in the Old Testament. There are 2,728,100. I will ask our little folks a question: How many books, chapters, verses, words and letters in the Old and New Testament? Please give the answer in an itemized form. As short letters are requested, I wish mine a safe journey to press and escape from the waste-basket. I remain,

Your friend,

WARNER H. GREEN.

FALSONIA, Mississippi.

MR. EDITOR: I am a little boy twelve years old; but I hope some day to be a big boy. I belong to the Methodist Sunday-school. I go every Sunday. Our Sunday-school meets every Sunday at half-past nine o'clock A. M. I get a reward card almost every Sunday. My teacher's name is Mrs. Satterly, and our superintendent is Mr. W. N. Jones. My papa moved from Washington, La., to West Melville on January 1. With love to the little cousins, and kind wishes to the editor, I close.

JOSEPH A. ROWE.

WEST MELVILLE, Louisiana.

The Tools of Animals.

Animals do not know enough to make their own tools as man can, and God has given them ready-made ones.

The tail of a fish is his sculling oar. He moves it first to one side and then the other, using his fins as balance to guide his motion. If the fish moves fast and wants to stop, he straightens out his fins just as the rower of a boat does his oars.

A man makes a tool for drilling wood, but the woodpecker has a drill in his own bill, and when he drills holes in the trees in search of food, you can hear the click of his tool just as you would the man's.

The drill of the woodpecker has another tool inside, a sort of insect-catcher. On the end is a bony thorn with sharp teeth, like barbs on a fish-hook. As he works and finds an insect, he opens the drill and sends out this barbed tongue, and draws it into his mouth.

Some animals have tools to dig with. The hen digs for herself and her chickens. The pig uses his snout and roots away under the mud. The elephant uses his strong tusks, and the queer underground galleries of the mole are made with the heavy claws with which he plows and digs.

The woodchuck, too, is a great digger. His hind feet are shovels to dig the hole where he lives, and the beaver uses his broad, flat tail as the mason does his trowel, spattering, and smoothing the mud with it as he builds the walls of his cabin, while his sharp, powerful teeth are his saws, with which he gnaws off large branches of trees to build his dams.

There is no limit to God's power in supplying the needs of the creatures he has made.—Exchange.

Killing the Dragon.

A little boy about four years old was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister; and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father; "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls; and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly:

"Now, John, the dragon is out."

The child stopped crying, and looked quickly around the room, and then up at his father's face, but said nothing.

That evening, however, when he bade his father "good-night," he whispered, "Papa, I'm very glad Catharine has the doll. I did kill the dragon!"—Michigan Churchman.

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Household.

Pruning Grape-Vines.

Pruning grape-vines requires to be done for two reasons: First, to prevent the vines from over-bearing; and, secondly, to improve the fruit on the canes or parts of canes which are allowed to remain. Nearly all the valuable varieties of grapes prepare fruit buds for a great deal more fruit than they can mature with safety; and pruning removes the wood containing these superfluous buds. The strength of the vine going into one-half the number of clusters, or less, the fruit is benefited in every way, and the vine is saved from injury.

It is to be remembered that the grape bears only on the previous season's canes, new wood for fruit bearing being made by the vine every year, if it be of proper age and in good health. Understanding this, it may be best sometimes to remove part of the old wood, especially if there happens to be a good strong cane below it; that is, nearer the root. Generally the weakest canes should be cut out entirely, leaving only the strongest ones to bear; and it is best also to shorten the latter, cutting off one-third or one-half of their length. Where there are many of these, and a choice has to be made, the ones which are retained will produce each a cluster or two of the best fruit if cut back to the third or fourth bud, counting from the base of the cane. The best of the weaker canes should be cut back to the first or second bud, in order to produce bearing wood for next year, and the poorest ones may be removed entirely, as remarked above, cutting off more or less of the old wood with them as may seem necessary.

Of course, it will require some experience to do this work in the best manner; but keeping the foregoing in view one may soon learn; and even imperfect pruning will be better than no pruning at all. It is best to do the work before the sap begins to flow.

A RICE SANDWICH.—Wash half a pint of rice, and put it on in a saucepan with a quart of cold water. Keep it boiling hard for about twenty minutes, adding salt when half done, and shaking vigorously from time to time, but never stirring with a spoon. When soft, pour on a cupful of milk, and let it stand in a warm place till this is absorbed, if you have time, or it may be taken up at once. Spread half the rice evenly on a square platter, cover it with a layer of jam or preserves of any kind, and put the remainder of the rice over it. Eat with sugar and cream or a sauce.

A MIXTURE TO ERASE GREASE SPOTS.—Equal parts of strong ammonia water, ether and alcohol form a valuable cleansing compound. Pass a piece of blotting paper under the grease spot, moisten a sponge first with water, to render it "greedy," then with the mixture, and rub with it the spot. In a moment it will be dissolved, saponified and absorbed by the sponge and blotter.

The following recipe for whitewash is excellent: Add to one peck of white stone lime, while it is slacking, one pound of tallow and two quarts of strong rock salt brine. Thin to a proper consistency, and apply with a whitewash brush. The tallow repels moisture, and the salt hardens the lime. Colors may be produced by adding common pigments.

TELEGRAM PUDDING.—Boil a quart of milk in a saucepan, adding a pinch of salt and two tablespoonfuls of butter. Beat four eggs and mix to a smooth batter with four tablespoonfuls of flour and a little cold milk; add this to the boiling milk and stir rapidly till it thickens up. Eat with powdered sugar and cream or a fine maple syrup.

Edwin Forrest's Secret.

The great tragedian, Forrest, had a secret which everybody ought to learn and profit by. Said he, "I owe all my success to the fact that everything I have undertaken I have done thoroughly. I never neglect trifles." That's the point—don't neglect trifles. Don't neglect that hacking cough, those night-sweats, that feeble and capricious appetite, and the other symptoms, trifling in themselves, but awful in their significance. They herald the approach of consumption. You are in danger, but you can be saved. Dr. Pierce's Golden Medical Discovery will restore you to health and vigor, as it has thousands of others. For all scrofulous diseases, and consumption is one of them, it is a sovereign remedy.

MISCELLANEOUS.

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Effective Remedy

for constipation and indigestion, and are never without them in the house."—Moses Grenier, Lowell, Mass.

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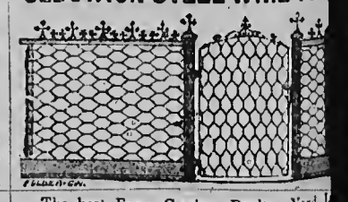

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Christian Advocate.

Marriages.

WHITFIELD—AIREY.—At the residence of the bride's father, in Handsboro, Miss., April 10, by Rev. J. W. McLaurin, of New Orleans, assisted by Rev. J. W. McLaurin, of New Orleans, Mr. O. M. Whitfield to Miss Henrietta Airey.

HUTSON—TERRELL.—At the residence of the bride's father, Amite county, Miss., March 29, 1888, by Rev. M. L. Burton, Mr. M. E. Hutson to Miss Beulah H. Terrell.

GARDNER—HUNTER.—At the parsonage, in Tallulah, Miss., April 10, 1888, by Rev. T. H. Lippman, Mr. W. W. Gardner, of Forest, Miss., to Miss Mamie L. Hunter, granddaughter of Rev. George Bancroft, of Mississippi Conference.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of ten cents for each extra copy ordered.*

FAUQUIER—MRS. MARY ANN FAUQUIER was born in Madison county, Miss., November 1, 1818, and died March 21, 1888, in this city. She was buried in Ocean Springs, Miss. When eighteen years old she was formally received into the Carondelet Street Church by her father, the Rev. Dr. Walker, then its pastor. About three years after she was married by him to Mr. R. M. Fauquier, from whom she leaves, with three children, to mourn her loss.

She was, as child and maiden, possessed of much natural vivacity, and more than ordinary aptness for intellectual and æsthetic accomplishment. Beloved by all around her, she opened as a flower in the springtime. Presently the sobering period of marriage and maternal experience opened the deep inner qualities of her spirit; and it was evident that now she had started under the guidance of mysterious, though loving Providence for the development of the richer graces of an immortal life. She could tell the passages which she passed through in the physical anguish and what to the outside world seemed not an ordinary unheroic career; how often she was called to approach the gates of death, look at them, and then slowly find her way back to life? These light afflictions, which are but "for a moment," often demand the grace of a martyr, that they may "work for us" there "weights" of glory." It was in this crucible for nearly twenty years that her faith was refined. Much more precious was it than gold, which must needs pass through the fire. "O Mary," said a friend to her, but a few days before her last trial; "what a rest heaven will be to you!" "Yes," she replied, "I am ready in any event: if I survive it, all will be well; or if I do not, it will be equally well." What a power of life is that of the Holy Spirit, which can solace the heart of one dying amid loving parents and children, so that the valley of death becomes a "green pasture," through which flow pleasant streams, where the soul is led by the Savior, whose rod and staff shall be its comfort: "no more lion" or "ravenous beast" shall be found on the holy way that leads to the celestial city. Apparently her life ended at midday; but, doubtless, in the sight of her Lord it was a finished career, and we all have in the joyful hope of seeing her again by and by. J. C. KEENER.

BLAKELY—On the first day of March, 1888, BRO. MARSHAL BLAKELY fell asleep in Jesus, being twenty-nine years old. He was born in Newton county, Miss., February 24, 1859. When he was about eighteen years old he joined the Methodist Episcopal Church, South, and remained in the same until his death. In 1886, February 3, he was married to Miss Maggie Smiley, and, as far as we know, he was true to her the remainder of his life. About three weeks before he died he was attacked with a severe bilious remittent fever, which terminated in pneumonia, and ended his mundane existence. The writer of this was with him occasionally during his illness, and was favorably impressed with the patience with which he endured his exquisite sufferings. When it was discovered that he was expiring rapidly, he was asked whether he feared to die or not; to which he replied with great calmness, that he was not afraid to die and that he was prepared to die. He was afterwards asked if he felt very happy, and that if he realized that God is a present help in time of need, to which he replied in the affirmative. He has left a family consisting of his wife and little daughter and mother. May God comfort them with the happy thought of a possible meeting again, to part no more forever! "The Lord gave and the Lord hath taken away; blessed be his holy name." ISAAC L. PEEBLES.

THEOBALD—MRS. HARRIET BYRON THEOBALD died at her residence, in Greenville, Miss., January 23, 1888. She was born in Greensboro, Ga., April 17, 1798. She was the daughter of Captain John McAllister, who was an officer of the British Army in the war of the American Revolution. Her father moved to Washington, Miss., near Natchez, in the year 1810, and, after residing here for some years, he moved to Walnut Hills, back of Vicksburg. Here she met, and in the month of March, 1818, married W. W. Blanton, her first husband; and with him, in the year 1828, moved to the Blantonia Plantation, now the site of the city of Greenville. At the time of their arrival here it was a dense forest and an unbroken canebrake; and here she lived, continuously, up to the time of her death. In 1838 her first husband died at Blantonia Plantation; and in June, 1841, she was married to Dr. Samuel Theobald, of Lexington, Ky., with whom she lived until his death in the year 1867. She took a great interest in the welfare and prosperity of the town (now city) of Greenville, and was always ready to aid any enterprise that would benefit either. She was a woman of firm and very decided character, speaking what she believed, and doing what she thought to be right in all instances. Her intellect, naturally strong, was unimpaired up to the time of her last illness, and her judgment upon all subjects was as strong as it was at any time of her life.

She was converted in the eighteenth year of her age, and was an upright and consistent member of the Methodist Church for more than seventy-five years, contributing liberally of her means for the support and spread of the gospel. It was through her instrumentality that the first Christian minister came as a missionary to the counties of Washington and Bolivar; and from that time up to the present she had been zealous and earnest in her efforts to promote the cause of morality, virtue and religion. Just before her death she was often heard to say: "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

Of a family of twelve children only one is living. But the sorrows of life are over and she is gone to dwell in that city where there is no death, and where sorrow and weeping can never come. R. M. S.

INGRAM—NICHOLAS D. INGRAM was born in Kentucky; raised near Clarkesville, Tenn.; came to Carroll parish, La., at about eighteen years of age, and died in Lake Providence, in said parish, October 14, 1887, aged seventy-six years. He was married three times.

Uncle Nick, as he was familiarly called, was one of nature's noblemen—an honest man. In early life he professed religion; but, like many others, had "forgotten that he was purged from his old sins." During his long affliction, however, he gave his heart again to God, and for months before his death "rejoiced in hope of the glory of God." The writer of this visited him frequently during his long illness, and, on one of these occasions, suggested that if he should retain consciousness after he became speechless, and Christ should still continue precious and all-sufficient, to manifest it by raising his right hand, which he did on several occasions when death seemed inevitable. The final hour came, and at short intervals his hand would be lifted, and when he could no longer raise the hand he would point heavenward with the forefinger of that hand, and, literally, died pointing toward heaven. I have never witnessed a more triumphant death, and have no doubt of his present and eternal happiness in heaven. Uncle Nick was universally respected by all who knew him. THOS. J. UPTON.

ANDERSON—MRS. ELIZABETH A. ANDERSON (*nee* Witherspoon) departed this life, March 17, 1888, being about sixty-five years of age. She had been a member of the Methodist Episcopal Church, South, for nearly thirty-five years, and her life was blameless. Much physical suffering had fallen to her lot. An invalid for nearly twenty years, she bore patiently the pangs of disease, and learned to bestow charity and sympathy through her actual experience. She was truly open-hearted and open-handed in her course towards all, being without hypocrisy, full of good works. Acquainted with the vicissitudes of life, her faith grew steadier in heavenly things with the years. She saw through the waning light of earth the clearer dawn of the new world in which life is not a hopeless struggle with overmastering disease, nor enjoyment the short removal of the day of evil. She has entered and is well. Blessed from henceforth she rests, and in that day of days may she meet with all her company that is gone before!

T. A. S. ADAMS.

FORMAN—Died at his residence, on Black river, Concordia parish, La., March 17, 1888, THEODORE H. FORMAN, after suffering intensely of pneumonia and epilepsy seven days. Bro. Forman had long been a member of the Methodist Episcopal Church, South, and was one of its most devoted members. He led a quiet, but upright, godly life, always setting an example worthy of imitation. He left a wife and two children to mourn his loss. To the bereaved we extend sincere sympathy in their irreparable loss. GEO. T. ASHLEY, Pastor.

MISCELLANEOUS.

The prevalence of Malaria in large sections of country where, until recently, it has never been known, is not easy of explanation. If you are a sufferer, it will be more interesting to you to know how to get well. A few doses of Shallenberger's Antidote will do the work, and do it *immediately*. The medicine is prompt in destroying the poison, and always safe; even for young children. Sold by Druggists.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE **KELLER'S CARBOLIC SOAP**
for eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant. For sale at all groceries. Liberal discount to the trade.

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110 GRAVIER ST., NEW ORLEANS, LA.

Your Friend Committed Suicide.

You never suspected it, none of his friends dreamed of it, he did not know it himself, but it is exactly what he did, nevertheless. Do you remember his sallow complexion? Do you recollect how he used to complain of headaches and constipation? "I'm getting quite bilious," he said to you one day, "but I guess it'll pass off. I haven't done anything for it, because I don't believe in 'dosing.'" Soon after that you heard of his death. It was very sudden, and every one was greatly surprised. If he had taken Dr. Pierce's Pleasant Purgative Pellets he would be alive and well to-day. Don't follow his example. The "Pellets" are easy to take, mild in their action, and always sure.

Scientific.

BESSEMER STEEL.—The Evening Post, of this city, not long since published the following statement, under the head of "Industrial Items:"

Mr. J. S. Jeans, in his "History of Steel," says that Mr. Bessemer's patents have brought him in £1,057,000 in royalties, of which the United States has paid a large part, besides what he realized from the manufacture of Bessemer steel for many years on a large scale at Sheffield, England, when he sold a large amount of this product to this country. At the end of the fourteen years fixed in the agreement under which the firm was formed, the works were sold for twenty-four times the amount of the whole subscribed capital, and during this time the firm had divided fifty-seven times the gross capital in profits, so that, by the mere commercial working of the process, apart from the patent, each of the five partners received during the fourteen years, eighty-one times his original outlay, or an average of nearly cent per cent every two months for the whole time.

This marvelous financial success rarely falls to the lot of mortals. Most men, if at all, get rich by slow degrees, and this, on the whole, is best for the general interests of human society. The occasional exceptions do not change the general rule.—Independent.

ANTIPYRIN IN SEASICKNESS.—In a note presented to the Academy of Sciences, M. Dupay calls attention to the value of antipyrin as a remedy against seasickness. He states that he prescribed to some persons who had previously suffered terribly from seasickness, three grams daily of antipyrin on the three days previous to embarking and the three days following, while some patients continued to take the medicine throughout the voyage, and he has been informed that all these persons crossed the Atlantic without suffering from seasickness. This experience was subsequently confirmed in a communication from M. Ossian-Bonnet, who states that in about sixty cases, occurring during a voyage to Buenos Ayres and back, he found antipyrin invariably effective in arresting seasickness, though the dose required was variable. In most cases 1.50 gram was sufficient, the complete effect being produced in about ten minutes. In other cases the dose had to be repeated, but it was never necessary to exceed three grammes to produce cessation of the sickness within an hour. In a few cases, where the sickness was so incessant as to prevent absorption by the stomach, the same effect was produced by the hypodermic injection of one grain of antipyrin.—Scientific American.

The action of earth-worms, as described by Darwin, is not the only animal work that is being done in overturning and breaking up the soil. Prof. N. S. Shaler mentions that the operations of various other creatures appear to be quite important. In America, some twenty or more species of mammals burrow in the forest, and overturn considerable earth, though the quantity of this is quite insignificant in comparison with that acted upon by invertebrates. In the moist forests where they abound, crayfish may bring to the surface, over moderate areas, material which may amount to a complete covering two feet deep in half a century. Over extensive districts, or, at least, throughout eastern North America, the ants are evidently by far the most effective animal agents in preparing soil for plant use; the part they play being much greater even than that of earth-worms themselves. The latter are confined chiefly to cultivated clayey fields, while the ants rapidly overturn the soil-material as well within the forests as in the open fields wherever that material is of a sandy nature.

Russian observations have shown that teeth decay in a quite regular order, the lower third molar being the first attacked, then the upper, then the lower fourth molar, and so on, the lower incisors and canine teeth being the last affected. Upper teeth, as a rule, are more durable than lower, right than left, those of dark persons than those of blondes, those of short persons than those of the tall.

SOMETIMES an extreme tired feeling comes over one, when any effort to move the limbs or body, is attended with weariness and exhaustion. At such times Dr. J. H. McLean's Liver and Kidney Balm by its genial action on the Liver and Kidneys restores health and vitality.

Physical Antipathies.

We have read somewhere of a man who, if he saw a crayfish, became perfectly limp and helpless, while the perspiration streamed from his face. The writer's brother has so strong a dislike to beet-root, that a dish of it placed near him will not only destroy all appetite, but cause him to turn pale and feel faint.

Boyle, philosopher though he was, tells us himself that he was unable to overcome his aversion to the sound of a jet of water splashing from a pipe. He records the case of a man whose antipathy to honey was so great, that a poultice of which it was an ingredient applied to his foot made him ill. He mentions that a servant of his could never hear a knife sharpened, or a sheet of brown paper torn, without bleeding at the gums. Chesne, secretary to Francis I., would bleed at the nose at the sight of apples. Jean Jacques Rousseau writes of a Parisian lady who was always seized with uncontrollable and violent laughter at the sound of any music. A friend of the writer's is affected obversely; at the sound of a barrel-organ it is only by the strongest effort of will that she refrains from sobbing and shrieking aloud. The aversion in this case is only to barrel-organs; street pianos do not disturb her peace more than to the usual extent. Another lady friend at the touch of a russet apple shudders and has all her teeth set on edge.

It may be said that the majority of the above mentioned cases, curious as they undoubtedly are, are mental or nervous antipathies; constitutional and deep-seated, perhaps, but still affecting only the nervous system.—Cassell's Family Magazine.

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others, and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

How to Increase Missionary Collections.

1. Reach every member of the church with a sermon on the subject.
2. Reach every member of the church with missionary literature.
3. Reach every member of the church with a personal request for a contribution for missions.
4. Read out once or twice during the year the names of all who have paid and the amount each paid.
5. Let the pastor study the fields at home, in the West and in heathendom, until he realizes the magnitude of the work now open and ready for the workers.
6. Study the commands of Christ until they burn like fire in the soul, and you feel you must "go or send."
7. Abide closeted in prayer with God until you can sincerely pray: "Thy kingdom come," or I die."
8. Give liberally yourself.

The pastor who will follow this programme will increase the collections in his charge.

Chronic Coughs and Colds,
And all diseases of the Throat and Lungs, can be cured by the use of **Scott's Emulsion,** as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. Is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read: "I consider Scott's Emulsion the remedy par-excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles." —W. R. S. CONNELL, M. D., Manchester, O.

A gentleman once went to Sir Eardley Wilmot in great anger at a real injury he had received from a person high in the political world, which he was considering how to resent. After relating the particulars to Sir Eardly, he asked him whether it would not be manly to resent it. "Yes," said Sir Eardley; "it would doubtless be manly to resent it; but it would be God-like to forgive it."

IF the Kidneys are inactive, the blood becomes poisoned, and produces disorders throughout the entire body. Dr. J. H. McLean's Liver and Kidney Balm will restore those organs to healthy action, and thus purify the blood.

The archangel who has never felt anger has reason to envy the man who subdues it.—Richter.

FOR physical ailments, especially those incident to declining years, there is no remedy that produces such satisfactory results as Dr. J. H. McLean's Liver and Kidney Balm. Its genial and invigorating effects on Liver and Kidney is remarkable.

Phillips Brooks says: "The glory and heroism of Christianity lie in the missionary life."

IF you feel the necessity of a corrective for your liver, and to infuse vigor into the secretive action of your kidneys, you will find a wonderful remedy in Dr. J. H. McLean's Liver and Kidney Balm.

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For The Nervous The Debilitated The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

Recommended by professional and business men. Send for circulars.

Price $1.00. Sold by druggists.

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Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book, than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

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By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College and Prof. D. F. Hurdle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

Weekly Market Review.

(For Week Ending April 17, 1888.)

COTTON.

Low ordinary	7¼	@— —
Ordinary	7¾	— —
Good ordinary	8½	— —
Low middling	9	— —
Middling	9⅜	— —
Good middling	9¾	— —
Middling fair	10⅛	— —
Fair	10⅞	— —
Galveston middling	9⅜	— —
Mobile middling	9¼	— —
St. Louis middling	9⅜	— —

SUGAR.

OPEN KETTLE:		
Prime	4 15-16	— —
Fully fair	— —	4 13-16
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4½	5⅜
Pr. yellow	5¾	5 13 16
Gray White	— —	6
Off whites	6¼	6 5-16
Stan. Gran	6¾	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Head	— —	— —
Prime	5⅜	5½
Good	5⅛	5¼
Fair	4⅞	5
Ordinary	4½	4¾
Common	4	4½
No. 2	2½	2⅝
Rough	3 00	4 50

FLOUR.

Choice	3 50	3 60
Fancy	4 00	4 10
Extra Fancy	4 25	4 30
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 50	4 55
Winter wheat patents	4 85	— —

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 40	— —
Grits	3 30	3 50
Hominy	3 50	3 60

GRAIN, ETC.

CORN:		
White	61	— —
Yellow	— —	61
Mixed No. 2	59½	60
OATS:		
Western	38½	39
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 02½	1 05
HAY:		
Prime	18½	20 00
Choice	21 00	22 00

PROVISIONS.

PORK:		
Mess (Standard)	14½	15
Prime Mess	14 00	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7	7¼
Sides, short rib	8¼	8½
Sides, long clear	8¼	8½
HAMS:		
Sugar-cured	11½	12¼
DRY SALT MEAT:		
Shoulders	6 20	6 35
Sides, short rib	7½	7⅝
Sides, long clear	7½	7⅝

GROCERIES.

COFFEE:		
Prime	16½	— —
Fair	15½	— —
Common	12½	— —
BUTTER:		
Western Creamery	— —	32
Western Dairy	20	— —
Common	14	— —
LARD:		
Refined	7⅛	7⅜
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¼	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	— —	2 00
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	4 50	7 00
Scotch	2 50	2 60
KROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	5 00	5 50
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	7⅜	7⅝
1¾ lb, per yd	6⅞	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	10	11
Southern	— —	11
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Barry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	3½	4
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 00	19 25
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

There were 66 small-pox patients in the New York hospitals on April 12, and new cases constantly reported.

At Milwaukee, Wis., reports have been received stating that large ice gorges at Grand Rapids, La Crosse and other points have broken and many million feet of logs have been floated off.

The New York Assembly committee on judiciary has begun an investigation into the published charges that members of the Assembly had been corruptly influenced by lobbyists.

All union malsters and brewers in Chicago went on a strike on the thirteenth instant.

Senator Walthall's bill to withdraw the public lands of the United States in Mississippi from sale at ordinary private entry, and to restrict disposals thereof under general statutes to homestead settlers, was referred to the Senate committee, who were so much pleased with it that they reported a general bill embodying the same provisions and applied it to all the States in the Union.

The Big Sioux river has overflowed its banks and done considerable damage in the vicinity of Sioux Falls, Dak.

A special correspondent of the San Diego Sun, who was sent to the new gold fields in Lower California, telegraphed to-day from Real del Castillo that there are great mineral indications in the region, and that a score of clearly defined quartz ledges bearing free gold have already been discovered.

The Memorial Home for Young Women, in this city, an institution for reclaiming young women, was dedicated on Sunday, the fifteenth.

The levee at Grand Lake, Ark., gave way on April 16, the water running through a 200-foot gap. A great deal of live stock has been drowned.

The prohibition party in Georgia have opened the campaign. Rev. Sam W. Small arrived April 16, and made the formal opening. Rev. Sam Jones is to arrive on the seventeenth to assist.

Ex-Senator Roscoe Conkling, of New York, who had been ill for some time, died April 17.

FOREIGN.

The Berlin Post says that all fear of Prince Bismarck's resigning has disappeared, and that the idea of the betrothal of Princess Victoria to Prince Alexander of Battenberg has been abandoned.

The National Zeitung says that this statement goes too far; that the Emperor, in compliance with Prince Bismarck's wishes, has postponed the visit of Prince Alexander, but that the Empress still desires to hasten the affair.

Prof. John Tyndall says that Mr. Gladstone, with his capacity for verbiage, fails to conceal his lack of wisdom. The liberals know it, yet follow him in a course of deadly peril to the nation—a course resolved upon without reflection, or counsel or control from the liberal party.

The Belgian government's extraordinary expenditure for 1888 is estimated at $1,000,000. This is mainly for new forts, military roads and artillery. The amount will be covered by a loan.

The Moscow Gazette says: Prince Bismarck exaggerates the importance of the Battenburg incident, and in so doing he commits an error, as Russia's whole attention is being directed westward, not eastward.

All of the guests at a leading hotel at Tours departed to-day on the proprietor refusing to expel M. Wilson, ex-President Grevy's son-in-law, who had gone to Tours as a member of the council general.

A bill is being prepared for introduction in the lower house of the Prussian diet authorizing the issue of a loan of 34,000,000 marks for the purpose of assisting sufferers by the floods and repairing dykes, river banks and railways.

Advices from Massowah say that King John of Abyssinia will hold a council soon to consider the subject of a fresh allotment of the governments of the provinces.

Queen Victoria has invited the King and Queen of Italy to visit Windsor Castle in June, and they have accepted the invitation, provided the situation of affairs at the time will permit.

The branch office at Queenstown of the American Exchange in Europe has failed to honor a number of drafts, including one United States government draft which was presented by the consul.

Mr. William O'Brien, M. P., was arrested on arriving at Kingston, April 14, in consequence of his speech at the meeting at Loughrea, April 8. He was taken to the Loughrea jail.

In the election for the department of Nord Gen. Boulanger received 173,372 votes—an estimated majority of over 96,000.

It is stated that Emperor Frederick wanted to extend amnesty to all socialists and to recall those who had been banished, but that Prince Bismarck dissuaded him from doing so.

A band of Bulgarian refugees, which left Salonica for Dede, provided with Russian passports, intending to foment a revolution in Bulgaria, has been arrested by the Turkish authorities.

A dispatch from Calcutta says that the damage caused at Dacla by the recent tornado amounts to 100,000 rupees, that 112 bodies have been recovered from the ruins, and that over 10,000 persons, more or less injured, are in the hospitals.

Mr. Matthew Arnold, the noted poet, scholar, critic and theologian, whose recent article on "Civilization in the United States" attracted marked attention, died suddenly April 16, in Liverpool, of heart disease.

Emperor Frederick was attacked on the sixteenth instant with inflammation of the lungs. Dr. Mackenzie expresses fear of fatal results.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Sarepta	Apr. 21, 22
Martin	22, 23
Natchez, at Wesley Chapel	28, 29
Vicksburg	May 5, 6
Carey	6, 7
Bear Creek	12, 13
Hayes' Landing	19, 20
Wesley Chapel (Yazoo)	19, 20
Mispah	26, 27
Nebo	June 2, 3
Hamburg	4
Vicksburg	9, 10
Porter's Chapel	11, 12

Vicksburg District Conference will meet at Wesley Chapel, Natchez, at half-past twelve P. M., April 26.

W. L. C. RUNNICUTT, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven	Apr. 21, 22
Gallman, at Terry	28, 29
Scotland, at Galatia	May 5, 6
Hazlehurst	12, 13
New Hope, at Centennial	19, 20
Wesson and Beauregard, at Bran'd	26, 27
Bowerton, at Brandywine	June 2, 3
Providence, at New Hope	9, 10
Crystal Springs	23, 24
Topisaw	30, July 1
Holmesville	7, 8
Adams, at Muddy Springs	14, 15
McComb City, at McComb City	21, 22
Franklinton	28, 29

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Forest and Morton, at Wesley Chapel	Apr. 21, 22
Newton, at Newton	28, 29
Lake, at Carr's Church	May 5, 6
Carthage, at Sarills	12, 13
Walnut Grove, at Pine Grove	15
Neshoba, at Ebenezer	17
Conchalla, at Union	19, 20
Hillsboro, at Mt. Zion	26, 27
Trenton, at New Providence	June 2, 3
Fannin, at Union	9, 10
Marvin, at Bethel	16, 17
Shiloh	19
Westville, at Goshen	23, 24
Raleigh	27

The District Conference will convene at Newton, Miss., April 26, at nine A. M.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro	Apr. 21, 22
Shubuta, at Pultman	28, 29
Union, at Stonewall (Frid'y, 7 P. M.)	May 4
Clarke, at Winnerfred	12, 13
Vossburg, at Chapel Hill	19, 20
Enterprise, at West End	26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Illinsville	14, 15
Leaksville	21, 22
Marion, at Lockhart	28, 29

H. D. SORSWORTHY, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Emory	Apr. 21, 22
Cornersville	28, 29
Olive Branch	May 5, 6
Byhalia and Victoria	12, 13
Marshall	19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

ISAAC HAUGHART, P. E.

JACKSON DIST.—SECOND ROUND.

Benton circuit, at Midway	Apr. 21, 22
Madison circuit, at Wesley Chapel	28, 29
Anding circuit, at Valley	May 5, 6
Mt. Olivet circuit, at Satartia	12, 13
Vazoo circuit, at Locust Grove	19, 20
Flora circuit, at Bentonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byram	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Bay St. Louis, at Bay St. Louis	Apr. 21, 22
Pearlington, at Log Town	28, 29
Augusta, at Augusta	May 3
Vauvleve, at McLendon's	5, 6
Americus, at Pleasant Hill	8
Poplarville, at Lumberton	12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton	Apr. 21, 22
East Feliciana, at Oak Grove	28, 29
Woodville	May 5, 6
Percy Creek	6, 7
Wilson, at Pine Grove	12, 13
East Baton Rouge, at Bay Ridge	18
Pipkin, at Pipkin	19, 20

Bishop Keener will hold the District Conference at Clinton, beginning Thursday, April 19.

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Pleasant Grove circuit	Apr. 21, 22
Mt. Vernon circuit	28, 29
Arkabutla circuit	May 5, 6
Chulahoma circuit	12, 13
Louisburg circuit	26, 27
Horn Lake	31
Cochrane circuit	June 2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Winona circuit, at Salem	(Fri.) Apr. 20
Winona station	21, 22
McCool circuit, at Pisgah	28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Vaiden	(Thu.) 17
Ebenezer	19, 20
Belzoni	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

R. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Brooksville	Apr. 21, 22
Pittsburg, at Center Ridge	28, 29
Louisville, at Mt. Pleasant	30
Lagrange, at Lagrange	May 4
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Nesbitt's Chapel	Apr. 21, 22
Harmony, at Clement's Chapel	28, 29
Iuka station	29, 30
Kossuth circuit, at Kossuth	May 5, 6
Gaintown circuit, at Pleasant Valley	19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista, at Concord	Apr. 21, 22
Houston and Wesley, at W.	(Mon.) 23
Sparta, at Prospect	(Tues.) 24
Ebenezer, at Ebenezer	28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

McNutt, at Sunnyside	Apr. 21, 22
Minter City, at Minter City	28, 29
Water Valley circuit	May 5, 6
Tocopula, at Pine Hill	10
Banner, at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapel Hill	19, 20

J. F. EVANS, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT—SECOND ROUND.

Delhi and Floyd, at Delhi	Apr. 21, 22
West Monroe, at Foulk's Chapel	28, 29
Harrisonburg and Stelly Island, at S. I.	May 5, 6
Lake Providence, at Pecan Grove	12, 13
Winnsboro, at Magnolia	19, 20
Oak Grove, at LeVaughn	26, 27
Waterproof, at Wesley Chapel	June 2, 3
Richland, at Rayville	9, 10
Oak Ridge, at Good Hope	16, 17
Bind Grove, at Bonnidee	28, 24
Bastrop, at Bastrop	30, July 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Hemphill	Apr. 21, 22
Sugar Town, at Pilgrim's Rest	28, 29
Centerville, at Jena	May 5, 6
Columbia, at Columbia (Thursday)	10
Castor, at Harris Chapel	12, 13
Ada, at Oak Grove	19, 20
Montgomery, at St. Maurice	26, 27
Trinity, at Troyville	June — —

D. F. ALEXANDER, P. E.

HOMER DIST.—SECOND ROUND.

Downsville at Smyrna	Apr. 21, 22
Brushwood, at Mt. Zion	28, 29
Minden	May 1
Vernon, at Longstraw	5, 6
Tullp, at Athens	12, 13
Homer, at Arizona	19, 20
Haynesville, at Colquit	26, 27
Smithfield	30
Farmerville	June 2, 3
Arcadia, at Paine's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 24
Ringgold	26

ROBERT HANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Woodside and Ebenezer, at Woodside	Apr. 21
Mansfield	21, 22
Natchitoches, at Marthaville	27
Sabine, at Rocky Mount	28, 29
Many, at New Hope	May 3
Anacoco, at Holly Grove	5, 6
Bellewood, at Oak Grove	8
East Point, at Armistead Chapel	12, 13
Coushatta, at Davis Springs	15
Red River	19, 20
Shreveport	26, 27
Pleasant Hill, at Beulah	June 2, 3
Cadlo, at Keachiby	9, 10
Mooringsport, at Mt. Zion	16, 17
South Bossier	23, 24
Valley circuit	27
North Bossier	30, July 1

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Morgan Street	Apr. 22
Gross Tete and False River	29
Carondelet Street	May 6
Bayou Sara	13
Soraparu and Parker's Chapel	20
Baton Rouge	27
Craps Street	June 3
Carrollton	10
Pinpemine	17
Algiers	24
Louisiana Avenue	July 1

CHAS. F. EVANS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Bell's Landing circuit, at Talladega	Apr. 21, 22
Camden and Oaklawn, at Oaklawn (Fri.)	27
Black Bend circuit, at Mt. Carmel	28, 29
Clinton and Verbena, at Clinton	May 5, 6
Prattville	12, 13
Pleasant Hill circuit, at Farmersville	19, 20
Pine Apple circuit, at Snow Hill	26, 27
Artangaville circuit, at Rutledge	June 2, 3

H. FOURNET, P. E.

East Tennessee, Virginia and Georgia.

This old favorite (so well known as Kennesaw Route) is making the fastest time made in the South. Only forty hours from New Orleans to Washington City, and forty-seven hours to New York. One day saved over other lines.

J. C. ANDREWS,
Gen'l South'n Agent, 22 Carondelet st., N. O.

It is to be feared there is a good deal of vagueness of sentiment on this subject. We believe in Jesus Christ. We are sure without faith in his work we can do no work. But is it not just as true that we can do none without faith in the power of the Holy Ghost? There were some in the days of the apostles who said they had not so much as heard whether there was any Holy Ghost. And the meaning of that was not that they were ignorant that there was such a being, but they were ignorant of his special relation to the church. They did not know his power; might we not with truth say it in this day? We do not know the power of the Holy Ghost. We do not know it because we do not believe in it, and wait for it. What the church needs is a revival of faith in the Holy Spirit. With that will come the old power which men will not be able to resist. Then thousands shall again be born in a day. Why should we not seek it?—Interior.

Arrangements are being made to introduce street-cars into Damascus, the ancient city founded by Abraham, 1,900 years before the Christian era.

ROYAL

FULL WEIGHT ROYAL POWDER ABSOLUTELY PURE — ROYAL BAKING POWDER

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

MISCELLANEOUS.

HUGHES' TONIC

CERTAIN REMEDY FOR

CHILLS AND FEVER.

IT WILL

CURE THE MOST OBSTINATE CASE

As an Alterative, it cleanses the system, relieves Bilious disorders.

As a Tonic, it gives tone and strength.

TRY IT!

Proprietors have *many* letters testifying to the *merits* of this valuable remedy.

In Malarial districts every family should have it in the house always *ready for use.*

Price per bottle, $1. 6 bottles, $5.

For Sale by Druggists and General Merchants.

ROCK BOTTOM

Our Clubbing Arrangements

—1888.—

We offer the following clubbing rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Price.
Southern Cultivator	$3 50	$ 2
American Agriculturist	3 50	2
Daily Picayune—12 mos.	14 00	13
" " 6 "	7 00	6
Weekly "	3 50	2
" Times-Democrat	3 50	2
Harper's Magazine	4 00	4
" Weekly	4 00	4
" Bazar	4 00	4
" Young People	1 00	1
Demorest's Magazine	1 00	1

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

—THE—

Southern Insurance Co.

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of charter, the company publishes the following statement of its business for the year ending 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	
On river risks	
On marine risks	
	$
To add—	
Unearned premiums of 1886	
Total premiums	
To add—	
Interest and profit and loss	
Total income	
To deduct: Losses paid—	
On fire risks	$161,318 32
On river risks	5,814 00
On marine risks	1,377 50
Total losses paid	$171,509 82
Return premiums, cancellations and commissions	91,655 28
Reinsurance	50,274 50
Taxes and licenses	4,331 18
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	31,067 11
Total disbursements	
Surplus	

ASSETS

At their Market Values.

Cash on hand	
$25,000 United States 4 per cent. coupon bonds	
$149,000 city of New Orleans consolidated bonds (Crossman issue)	
$80,200 city of New Orleans premium bonds (including drawn premiums)	
$25,000 Louisiana 4 per cent. bonds	
Demand loans secured by collaterals	
One share N. O. Produce Exchange	
One share N. O. Sugar Exchange	
One bond St. Bernard Steam Engine Fire Co	
75 shares N. O. Warehouse Co	
Premiums in course of collection	
Furniture and fixtures, safe, etc	
Deposit with Fire Underwriters' Association	
	$

LIABILITIES.

Capital stock, full paid	$300,000
Reserve fund	9,714
Dividends unpaid	1,485
Reserved for unexpired risks	88,987
Reserved for adjusted and unadjusted losses	31,000
Sundry unpaid accounts of December, 1887	1,500
Balance (exclusive of dividend of July, 1887)	12,000
	$

The above statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. DUCROS, Notary Public.
138 Gravier street.

At a meeting of the Board of Directors of the company, held on the tenth instant, it was unanimously resolved to pay to the shareholders, on DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

Christian Advocate.

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C. W. CARTER, D. D., Editor.
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Ministers and wives of deceased preachers, $1.

l Preachers of the M. E. Church, South, are thorized Agents, to whom payments may be de.

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REV. B. CARRADINE.

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NORTH MISSISSIPPI CONFERENCE.

REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON.
REV. T. C. WIER, M. D.

A TRANSLATION.

s come as the bird from the swaying limb,
back from its grassy nest,
th blended song of the seraphim,
the welcomings of the blest.

s come as the sunset beams e'er fade,
the shadows of dewy eves,
ur hearts are sad, but, "He not afraid."
the message the Master leaves.

s come as the rainbow's gorgeous dyes,
the drops of the falling rain;
s come, but the tears of our weeping eyes
ched by, "To die is gain."

s come as the tender organ's tone,
through groined roof above,
wondering look whence they act flown;
they never come back, dear love?

s come as the stars at the opening day,
bright of a bright eclipse;
s still shine, but the yet distant day
s come to thy silent lips.

s come as the sighing of sobbing waves
the roll of the rolling sea,
ands that lie to unseen caves;
you never come back to me?

s come, and we follow the beckoning sweep
the trembling hand upraised;
s gone, and we miss thee and can but weep,
we say, May the Lord me paised!

—Methodist Recorder.

Letter from Nashville.

BY W. M. LEFTWICH, D. D.

My heart was made very sad the death of my old friend, ge Foster. How soon he owed his wife! "Lovely and asant in their lives, and in th they were not divided," ept only by four days. What appy ordering of Providence! w near the parting and the eting! A loving circle will e the good woman and long influenced by the ministry of pure and noble life. But church, far and wide, will e the grand man whose heart hand were in every good k. The Seashore Camp eting, his last and noblest k, will be a fitting monument the murmuring sea, to keep en his memory and put the piration of his consecrated and exalted character into coming thousands who will ship where his hands have ught. How he loved chil- and labored for them; and sands of them have already eted him within "the beauti- gates." We shall not soon k upon his like again.

"LANDS OF THE ORIENT."

f you want to be charmed, ructed and edified by the st book of travels on the ori- al countries and peoples that ever come from the South- Methodist press, send $1 50 the Publishing House, at hville, and get "Lands of the ent," by Rev. M. B. Chap- n. He made the tour of the ld last year, and wrote letters corresponding editor of the Louis Christian Advocate. se letters, after careful re- on, and with much valuable ter added, have been pub- ed in good style by the Pub- ing House, in a book of 500 es, good paper, good type, handsomely bound. The hor is scholarly, painstaking, losophical and versatile. His e is chaste, sprightly and tic, affording marvelous de- scriptive powers by which the reader is furnished with the writer's eyes, and the scenery of the Orient passes vividly before the mind as the fascinating pages are read. But the chief value of the book is in the prodigious amount of valuable information gathered and grouped in small compass; information for the geographer, the mineralogist, the geologist, the ethnologist, the historian, the scientist, the archeologist, the political economist, the statesman, the diplomat, the architect, the artist, the man of letters, and the Christian—above all, the church and missions in foreign lands. How he could find time to gather so much reliable information and write so much, while hurrying through those oriental lands, passes understanding. This book contains the fullest, the freshest and the most thrilling statistics and statement of the work of foreign missions in all the countries visited, and of all the churches there at work, anywhere to be found. It has charmed away the tedium of many weary railroad rides, and quickened, more than ever, the desire for foreign travel.

"SUMMERS' SYSTEMATIC THEOLOGY."

Notice of this great work has been so frequently made through the church press of late that it would seem presumption to say more, at least, until the second volume is out. But the pleasure and profit afforded by the careful reading of the first volume must be my apology for this notice. Dr. Summers was a great man, and, as is the case with the greatest of men, he was not appreciated at his full value while he lived. Fortunately for the church, he left in MSS. the product of his long and scholarly study of Arminian theology by the Wesleyan standards matured in the form of lectures on "Systematic Theology" during the seven years that he occupied that chair in Vanderbilt University. It was also fortunate for the church that these lectures were placed in the hands of Prof. J. J. Tigert, of Vanderbilt University, who was a student and an enthusiastic admirer of Dr. Summers. The admirable arrangement of the book upon the best plan for study, with annotations, foot notes, etc., marks the Professor as the master of this most difficult work. Many students of Wesleyan Arminian theology have long felt the need of a work that would translate the doctrinal statements of Wesley, Watson, Fletcher and Clarke into the more modern forms of speech, and make the "Twenty-five Articles" the basis and order of discussion. This is just what Dr. Summers has done, making this work the very best for the Methodist student, and especially the Southern Methodist student. The lectures are full of the individuality of the learned Doctor, and they are not altogether free from his brusque dogmatism. His keen, and sometimes humorous, thrusts at the different phases of modern skepticism, as they were called up now and then in his argument, can be fully enjoyed only by those who knew the most intimately his peculiarities. This work, the consummation of all his life-long study, is a fitting memorial of one of the ablest and most laborious of the great men produced by American Methodism. Should the second volume equal the first, the work will easily take its place in the "course of study" for undergraduates in the ministry, and become the standard authority on all questions of Arminian theology. This is not the place for a review article, and it will be sufficient to add that "Summers' Systematic Theology" is fresher and better for the Methodist student and preacher than either Watson, Pope, or any other standard work on the system of Arminian divinity. The Publishing House has done its finest work in the mechanical and artistic make-up of this great work.

THE MAY MEETINGS.

Nashville Methodists are making preparations for the May meetings of the College of Bishops, Board of Missions, Book Committee, Woman's Board, Educational Convention, etc. Speaking of these May meetings reminds me that the Missionary Treasurer reports that the increase in missionary collections for the fiscal year just closed, over last year, will reach the handsome sum of $74,000, in round numbers, making the total collections for the year $234,363 95. This is the largest sum ever raised by the church in one year for missions. Let us make it $500,000 next year.

The Prayer Meeting.

BY REV. B. CARRADINE.

Let there be four or five brief, earnest, unctuous prayers. If you ask me one of the main causes for the slim attendance on many prayer meetings, I would say, too many long-winded, spiritless prayers. Understand me not as saying that real prayer, no matter how long, will thin out a meeting, but the shadow and semblance and form of prayer, from which the grace and spirit have fled. Nothing is more wearing to nerve and patience than mere volubility. It is never a rush of words that enchains, but invariably the thought in words. And it is possible to have the one and not the other. Volubility is neither wit nor wisdom, necessarily, nor eloquence or thought. And, being stripped of these attributes, it simply becomes intolerable. A friend of mine, once complaining of a person who pitched his voice in a certain key, and then quietly flowed on with a shallow, but never-ending stream of words, nothing but words, said that he felt that his flesh was peeling from his bones, and coming off of him even as a man takes off his shirt.

At the close of a certain District Conference, in the heated spell, the last sermon was to be preached by a brother who flung his voice into his nose, and, mounting one note, held to it steadily, while there trickled from his olfactories a string of words strung on a spider thread of thought. The whole performance was at first nerve-exasperating, and then acted as a narcotic. The audience thought of Gray's elegy—

"Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant fold."

At the end of thirty minutes the preacher paused and thanked the audience for their patient attention. The secret of the silence was, that two-thirds were asleep; and then he entered on the other half-hour, or home stretch, of the discourse. As regards the long-winded sermon, the people have the advantage of hymn books, fans, and varying positions in the pews, by which they can endure; but what can you do on your knees, with your head in the bottom of the bench under a long-winded prayer? The brother, maybe, is a quarter-racer; prays fifteen minutes always. Hot flushes pass over the listener's body; the knee feels like it is coming not only through the flesh, but through the pants; heads of perspiration stand thick; you don't feel fraternal to the brother. By and by, after thirteen minutes, not of prayer, but of commenting, general observation, and a great deal of information given the Savior, the praying brother has the assurance to ejaculate, "We know, Lord, that we are not heard for our much speaking!"

Words fail us right here, although they never fail the brother himself, who proceeds to take another flight just when we thought he was about to say, Amen!

These prayers deserve to be studied with the most profound interest and attention—a fearful attention, a ghastly interest; for they have done dreadful execution. How would you look upon the old-time rack, wheel and screw, by which the people were slain in the days of the Inquisition. With a like fearful interest look upon the long-winded prayer. The wheel slew its thousands, but this prayer its ten thousands! The wheel emptied here and there a home, but the long-winded supplication, without thought in it or unction in it, has emptied the prayer meeting of thousands who could not stand nor sit nor kneel before it. They fled before a supplicating Juggernaut. When the famous Massillon occupied a certain pulpit, people left offices, stores and shops to hear him. Business and pleasure were utterly forgotten. By and by a young preacher followed him. The change that took place under his ministry the young minister dryly described in these words: "The people seemed to be beside themselves to hear Massillon; they neglected their own interests to listen to him, leaving shop and store; but I set them right," he said, "for I had not preached more than once or twice before everybody went back to their shops and stores and offices, and returned to hear me no more." This is the same effect wrought out by the long-winded, thin-jointed, shallow-headed, soul-departed prayer. Through its power the people are made to stay quietly at home.

A certain minister called on a brother to pray at a special meeting of the church. The brother replied: "I had expected to give a talk, but as you say pray, I will now proceed to throw my remarks into the form of a prayer." Then followed a dissertation on his knees for a quarter of an hour, in which the Head of the church received much valuable information of which the brother thought him ignorant.

Sometimes these prayers start with Adam, take a trip by sea in the ark, move in a friendly, social way with the patriarchs, camp a few nights with the Israelites in the desert, follow them into the Babylonish captivity, take up the early history of the Christian Church, review the Reformation under Luther, and the great revival under Wesley, and so, by slow and easy stages, or by slow and easy sailing, come up with the ponderous movement of the "Great Eastern" into the port of 1888.

The prayer is disposed to be comprehensive as well. The brother prays for things celestial, things terrestrial, and things infernal, things lost and things found, things sick and things well. Nothing is omitted, and yet—strange to say—Zion languishes under that prayer. Nor must we forget the stereotyped feature of the prayer. It is the same thing over and over, and in the same language. The people know as well as the prayer himself what is coming. They employ themselves often in running ahead, taking their stand, and then watching his approach to the petition for the restoration of the Jews, and other set forms that have been worn smooth with much handling, or that have become moss-covered and hoary with age.

A certain local preacher of a neighboring State had been praying the same prayer since the stars fell. He prayed it at funerals and at weddings, at home and abroad, at church and at prayer meeting, until finally, if the family knew anything, it was that prayer. At last one of his sons was converted. The father signalized the event by calling in his son to lead devotions at the family altar. This the boy did, and when he knelt what prayer so appropriate, so familiar as the prayer upon which he had been fed, watered, clothed and, so to speak, received his theological education. He dropped into it as we have seen a wagon wheel go into an eight-inch rut; but as he approached the restoration of the Jews, he faltered, forgetful of some word or figure. Immediately the father, with the same feeling that animates the soldier when he sees the flag of the regiment about to fall during battle; the father rushed forward, so to speak, to the help of his son and to the rescue of that prayer under whose floating folds he had struggled so long, snatched it from the faltering grasp or accents of his boy, grasped it just at the restoration of the Jews, bore it aloft as he knew so well how to do, and finished it triumphantly just as he had done ten thousand times before.

I need not say to you that the prayer meeting will never be crowded with thinking, reading, intelligent people so long as this state of things prevails. The demand, if I am not profoundly mistaken, is for brief, fresh, thoughtful, spiritual prayers. If we can obtain them, we have another certain element of success.

We obtain two hints from two very different kingdoms as to what may be acceptable to God in this regard. In the temple we read that God had fresh loaves laid upon the table of shew-bread every day. In nature I am struck with the fact of variety. Every flower is a thought of God. I gather from this alone that formal repetitions are not desired by him in worship; indeed, he said as much. Let, then, my prayerful approach be marked with the freshness, the variety, the thought and the life that I behold in all his creations and kingdoms. Certainly the new blessings, morning and evening, ought to lift me out of ruts of speech and commonplaces of expression, and in the new experiences they awaken bring me new thoughts of God and his love, and furnish me with changing forms of language wherewith to clothe them. Let not an inanimate sunset, that presents us each evening a new creation or arrangement, shame us who are made in the intelligent and spiritual likeness of God.

It is true that God has blessed the dull and prosy sermon, and the dull and prosy prayer; but he blessed them not because of their dullness and prosiness, but in spite of these features. When a child clings to the same toy and book for years, a mental stop is unmistakably declared; and when a man adopts one prayer made up of repetitions and set phrases and barren commonplaces, you can conclude beyond peradventure that a spiritual halt has taken place in that life. The dead tree never renews its leaves or changes its bark.

Character of Sunday-School Teachers, and How to Obtain Them.

BY "DESLEP."

As early as the first century Christians realized the importance of competent and well-qualified teachers and instructors in the Word of God. There were "establishments in which the youth, destined to the holy ministry, received an education suitable to the solemn office they were to undertake." There were "academies of the ancient Christians erected, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning and of sacred erudition." Here we have the idea of the early Christian Church as to the character and qualification of a teacher of the Word of God. This idea is sustained by the practice and custom of secular schools in the present day. It is expected of all schools, secular and religious, that they have religious teachers, and well qualified.

The Sunday-school teacher should be sound in faith, in creed, and be fully in sympathy with the doctrines of his church. To be a teacher in a Methodist Sunday-school the teacher should be a Methodist, and teach doctrines according to Methodism. No person of another denomination, as a rule, should be allowed to teach in a Methodist Sunday-school, unless he will agree not to teach doctrines contrary to our faith. I want my children taught in a Methodist Sunday-school by a religious Methodist teacher, well qualified. "It is the religion of the Bible which characterizes the instructions of the Sabbath-school;" therefore, "if teachers have no religious experience, they ought to seek one or quit teaching." "The heathen sending for missionaries once asked for a man with a hot heart. That kind of person is in demand in Christian Sunday-schools as well as in heathen countries."

But how are we to obtain our Sunday-school teachers? I am not aware of the general custom, but the customs which I have seen I am satisfied are not the best. I speak of classes electing their own teachers. Furthermore, I do not think it safe for teachers to be selected by the whole school. It occurs to me that they might be selected by a competent committee; but this, under the present state of things, does not seem to be the best way. It seems that, with the existing methods, superintendents might best select teachers for the various classes. He has been elected by the Quarterly Conference as the principal of his school, and it seems in position to know best who to take charge of his classes.

It would be a good idea, it occurs to me, if teachers could pass through some kind of training or preparatory school before entering upon the duties of teaching. As it now is, the Sunday-school contains within itself the means of its own perpetuity. The scholars in turn become teachers, and thus supply and perpetuate the divine institution.

BUENA VISTA, Mississippi.

Memorial.

At a late session of the Sunday-school of Rayne Memorial Church the following resolutions, reported from a committee appointed to draft them, were unanimously passed by a rising vote:

Whereas, In the providence that doeth all things well, though it afflict, our late superintendent, John G. Parham, Esq., has been removed from the sphere of toil to that of reward; therefore, be it

Resolved, That this Sunday-school and religious community testify their grief at the loss which the whole church has sustained in the death of this upright man and Christian scholar, who filled well and ably every trust, both religious and civic, which fell to his lot by the suffrages of his fellow-men.

Resolved, That as superintendent of this Sunday-school for many years, he was universally beloved for his many good qualities of head and heart, and useful to a remarkable degree in winning the souls of the young, who were intrusted to his care, to his Master's service.

Resolved, That while we acquiesce in this mandate of the King of kings, we profess our determination to give fresh heed to his loving exhortations and godly example now solemnly repeated to us from the grave, and that we offer our united and heartfelt sympathy to the stricken relatives.

Resolved, That a copy of these resolutions be furnished to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

ETERNAL PUNISHMENT.—The torments of the lost must not be regarded as merely an arbitrary infliction of punishment from the hand of God, but as the natural and necessary result of depraved character. We must not suppose that there is nought to prevent the sinner entering heaven but the merciless determination of an angry God not to admit him. The misery of the condemned sinner will mainly spring from within himself. There will be the unquenchable fire of self-reproach, the never-dying worm of an accusing conscience, the scorpion-stings of remorse, the bottomless pit of despair, and this intensified by the sight of those who are "unholy still, filthy still." This—this is enough to make the lot one of "weeping, and wailing, and gnashing of teeth."—Dr. J. Hitchens.

Christian Advocate.

THURSDAY, APRIL 26, 1888.

THE GLORY OF LIFE, OR THE LIFE OF GLORY.

BY MISS LOUISA M. ALCOTT.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who've suffered for my sake,
To emulate their glory,
And follow in their wake—
Bards, martyrs, patriots, sages,
The noblest of all ages,
Whose deeds crown history's pages,
And time's great volume make.

I live to hail the season,
By gifted minds foretold,
When men shall rule by reason,
And not alone by gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As was Eden of old.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt nature's heart and mine—
To profit by all I've learned,
Reap truth from fields of error,
Grow wise from each conviction,
And fulfill each grand design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

(Vincent and Hedway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—May 6.

THE JUDGMENT.

Matthew xxv. 31-46.

GOLDEN TEXT.—*And these shall go away into everlasting punishment, but the righteous into life eternal.*—Matt. xxv. 46.

TIME.—A. D. 30, April 4, Tuesday afternoon. PLACE.—The Mount of Olives.

INTRODUCTION.

This passage clearly teaches the following great truths: 1. That there will be a final judgment: 2. That it will come with the final appearing of the Lord at the end of the world; 3. That it will consist not of a trial, but of a public announcement of the divine judgment founded upon the trial which life affords: 4. That it will be public: 5. That it will result in a public separation of all men into two distinct classes: 6. That this separation will be based not upon our creeds, our forms, our ceremonies, but upon practical charity to our fellow-men: 7. That this is not inconsistent with the doctrine that they will be saved by faith and not by works (works are the fruit of faith): 8. That the decisions will be final, unappealable, irreversible.

31. When the Son of man shall come in his glory—His second coming. An interval is hinted at, but not asserted. The Father "gave him authority to execute judgment, because he is the Son of man" (John v. 27), and identified by personal experience and sympathy with all the interests of humanity, so that it is his alone to redeem, to save, or to judge. *All the holy angels with him*—They shall come with him both for state and service. They must come to call the court (1 Thessalonians iv. 16), to gather the elect (chapter 24. 31), to bundle the tares (chapter 13. 41), to be witnesses of the saints' glory (Luke xii. 8) and of sinners' misery. (Revelation xiv. 10.) *Sit upon the throne of his glory*—The sitting expresses "finished victory." The "throne of his glory" is that which he shares with "the ancient of Days," the throne of Jehovah, surrounded with the brightness of the Shechinah. It is represented in Revelation xx as "a great white throne," pre-eminently "great" and perfectly "white," or immaculate and pure, and, hence, pre-eminently "glorious." From it will issue, and that is the main thing, the perfection of judgment.

32. Before him shall be gathered—Whether voluntarily or involuntarily is not stated, but all submit. (Philippians ii. 10. *All nations*—"All angels"—"all nations." How great publicity! *Shall separate*—Now for the first time: the two classes having been mingled all along up to this awful moment. *As a shepherd divideth . . . sheep from . . . goats*—The sheep and goats are always seen together under the same shepherd and in company; yet they never trespass on the domain of each other. . . When folded together at night they may always be seen gathered in distinct groups; and so round the wells they appear instinctively to classify themselves apart as they wait for the troughs to be filled. Elsewhere the shepherd's work is the symbol of protective, self-sacrificing love, and, as such, our Lord had emphatically claimed for himself the title of the Good Shepherd.

33. Shall set the sheep on his right hand—As for sheep, they are appropriately representative of the holy. There is something in their gentleness, inoffensiveness, peacefulness and tractability that readily vindicates the symbolism. Some refer "the sheep" to the unconscious Christians among the heathen, hinted at in Romans ii. 7, 10, including the "other sheep," "not of this fold." (John x. 16.) But how unlikely that in this great picture believers should be excluded when the term "sheep" is appropriated to them so often. *Goats on the left*—Sheep are profitable by their wool, their milk, their offspring. Not so goats; they represent unfruitfulness of life. Nast combines uncleanness and stubbornness as the two points of comparison of the bad with the goats. The goat is especially a repulsive animal, and so a fit image for wicked men; and in Hebrew there is a single word which seems to designate the goat and a demon.

34. Then shall the king say . . . right hand—Christ himself. From this point there is no figure. It is the only time that our Lord thus calls himself, though he acknowledges the title before Pilate. *Come*—The same sweet word with which he had so long invited all the weary and heavy laden to come unto him for rest. Now it is addressed exclusively to such as *have* come and found rest. It is still "come," and to "rest," too: but to rest in a higher style and in another region. *Ye blessed of my Father*—Realizing at once his own peculiar relationship to the Father, and the supremacy of the Father in the mediatorial economy. Not ye that are to be blessed, but ye that have been blessed: the perfect participle is used. They are blessed because all the fruits of true love which men apparently produce are really fruits of the Spirit. *Inherit the kingdom*—That is, receive it as your lot. The blessings of the kingdom are ready for you in virtue of your relation to me. Ye are joint heirs with me. I am my Father's heir. By God's eternal purpose an immovable kingdom of glory has been prepared, and predestinated for all who should, by faith in Christ and obedience to him, become its heirs. The plan of redemption in Christ has been adopted with full view to this, and all who accept its terms will inherit its results.

35. For—These verses give the reason why those on the right hand are accepted. They are a New Testament exposition of Proverbs xix. 17: "He that hath pity on the poor lendeth to the Lord." Compare 1 Timothy vi. 17-19; 1 John iii. 16-18; chapter 1. And observe that every element in this description is illustrated by Scripture. *I was a hungered and ye gave me meat*—(See 1 Kings xvii. 10-15; Ruth ii. 11-17.) The passage furnishes six out of the list of the seven corporal works of mercy in Christian ethics, the seventh being found in the care and nurture of the fatherless. *Thirsty, and ye gave me drink*—(Matthew x. 40-42.) *A stranger, and ye took me in*—A foreigner or traveler. In the East such an one was dependent upon private hospitality, and this had the reward of paradise.

36. Naked, and ye clothed me—The word *naked* is to be understood as embracing in its range of popular application every ill-clad condition. *Sick, and ye visited me*—For illustration, see Luke vii. 2, 3; x. 30-37. The Greek word for *visited* is somewhat stronger than the modern meaning of the English, and includes "looking after," "caring for." The verb is formed from the same root as *Episcopos*, the bishop or overseer of the church. *In prison, and ye came unto me*—There is a climax in this enumeration. The first three are recognized duties, the last three are voluntary acts of self-forgetting love. Oriental custom required, at least, a bare hospitality. But to clothe the naked implies a liberal and loving spirit, to visit the sick is an act of spontaneous self-sacrifice, to go to the wretched outcasts in prison was, perhaps, an unheard-of act of charity in those days; it was to enter places horrible and foul beyond description.

37-39. Lord, when saw we thee, etc.—The language of modesty. The language of unconscious humility. These blessed of the Father, brethren of the Son, and heirs of the kingdom, stand amazed that the Son of man should so overwhelm their trifling services with a glorious reward. Nay, they can hardly recollect any service at all. It amazes them to find every transient item legible in the book of the Judge. Did our Lord, then, teach or imply a doctrine of salvation by works, or of merit? The very statement contradicts that supposition: for they who do such works have no thought of merit in them. They are astonished and overwhelmed at the enumeration. "Lord, when saw we thee?"

40. Inasmuch as ye have done it unto one of the least of these, my brethren—Primarily, his disciples (Matt. xii. 50; Heb. ii. 11); but, secondarily, any one of the great family of man. Of all it is true that he, the Lord, who took their flesh and blood, "is not ashamed to call them brethren." (Heb. ii. 11.) *Ye have done it unto me*—Christ lives again and perpetually in the persons of his people. As we treat them, we treat him. Christ identifies himself with his church, as in his words to Saul, "Why persecutest thou me?" Underneath all these deeds he found a principle of faith that terminated on himself. Their love followed their faith, and, in all its outgoings, vibrated toward himself.

41. Depart from me—As the reward of the saints is to be forever with the Lord (1 Thess. iv. 17), so the punishment of the wicked is everlasting exile from his presence. (II Thess. i. 9.) The language is that of intense moral aversion: and it implies the hopelessness of the doom. *Ye cursed*—He says not now: Ye cursed *of my Father*, because of all blessing the Father is the author, but each man is the origin of his own curse when he does the things that deserve the curse. *Into everlasting fire*—The word *fire* is used, of course, not literally, but metaphorically, to represent the dreadful penalty, whatever that may be, of persisting in sinfulness. The word *everlasting* has in it no wicket gate that we can see: certainly no wicket gate ajar, through which light from heaven is streaming in. *Prepared for the devil and his angels*—As if God had provided no hell for men! He had secured a Redeemer mighty enough, and a heaven capacious enough for all, and had made no other arrangements. There is no hint of any remedial scheme initiated for the recovery of the devil and his angels.

42, 43. I was a hungered, and ye gave me no meat, etc.—They were culpably destitute of faith in Christ, and hence of that love which is the fruit of faith. No wonder that they did not discover Christ in his little ones around them, and love them. The implicit and essential Christ, revealed to them and to all in the spirit of the letter, if not in the letter of the Spirit, was rejected by them or neglected. Even in the presence of the historical Christ they could so shut their eyes as to take no note of him in the conduct and character of his representees.

44, 45. When saw we thee an hungered, etc.—If we had ever really met with thee, O thou Lord of glory, in want of anything, we would assuredly have given thee freely of all that we possessed. "If we ever denied thee, we did not know that it was thou whom we denied. *Did not minister unto thee*—There is, as before, an unconsciousness of the greatness of the things that had been done for good or evil. It is significant that the sins here are, all of them, sins of omission. What wicked man now believes he is deserving everlasting fire? What great hurt has he done? How cruel it is, and impossible to believe, that the everlasting company of the devil and his angels is a fit destiny for him! Christ shows in the answer what is his view of the solemn matter. *Ye did it not to me*—He here imputes an infinite demerit to their character and conduct. Where, then, will oppressors appear that grind the faces of the poor; that quaff their tears and make music of their shrieks?

46. These shall go away into everlasting punishment—In the New Testament "eternal" is used fifty-nine times of the happiness of the righteous, of God's existence, or of the church and the Messiah's kingdom: in seven, of the future punishment of the wicked. If the former end, then the latter may. The word "punishment" expresses positive misery, not annihilation. Since the word used is the most expressive of perpetuity that the Greek affords, and since the term is used as a measurement of divine duration, we may well infer that the foundations both of the divine rewards and the divine penalties are as perpetual as the foundation of the divine government. In all Scripture usage I think, without exception, the word indicates a period of time as long as the existence of the object spoken of. *The righteous into life eternal*—This signifies not merely existence, which might or might not be a boon, but the highest and noblest activity of the soul, in all its God-given powers, and this eternal, that is, with no fear of decadence, infirmity, or lapse into sin. Endless and boundless life is contrasted with endless and boundless misery.

PRACTICAL LESSONS.

1. The coming of Jesus as the Judge of all men will be attended with befitting pomp and ineffable glory. The angelic host will constitute his retinue.

2. "Every eye shall see him," for all nations shall be summoned to that tribunal. No single individual of all the sons of Adam will be able to evade that summons.

3. Earthly distinctions and dividing lines will fade away on that day, and only one line of division will become apparent—that which divides the righteous and the wicked.

4. The righteous will be publicly welcomed to the heavenly inheritance.

5. The merit of the righteous will be exhibited on the side of spontaneous acts of brotherly love.

6. The wicked will be publicly dismissed, in language of awful reprobation, as accursed.

7. Differences in degree of punishment are hinted at, but no difference in its duration.

HINTS TO TEACHERS.

No better preparation to teach this lesson can be made than to study it in the light of the great event itself. The teacher who sits down deliberately and *faces* the judgment—its absolute certainty, its universality, its awful surprises, the irrevocableness of its decisions—ponders all this till the imagination grasps its dreadful reality, will need no further hint as to how or what to teach.

The Suffering in the Atonement.

This subject has been under discussion lately by several of your correspondents whose views do not seem to harmonize. Suppose you let me try my hand at it; but I can ask the printer for space for only a brief outline sketch.

The first question is, Why the necessity for suffering and death at all? Was it of any benefit to anybody, and, if so, to whom and what? When God set himself on the enterprise of human salvation, he addressed measures to men as he found him, without in the least interfering with his constitution, condition or circumstances. The first question then was, so to speak, What is the matter with man? The answer to this question is, Disobedience. Nothing else. How is that to be cured? Obedience means affectionate obedience, not mere acts. The relation of the parties must be considered. God is absolutely infinite in all things, and man, a poor mendicant. God could fully relieve man of all danger and infirmity at a word, without suffering or death; but that alone would not even tend to make him affectionately obedient. To make man lovingly obedient—which is the great object and aim of what we call salvation—there must not only be benefaction, but benefaction bestowed so as to impress us powerfully with the knowledge that the Benefactor is largely benevolent. And—now listen—there is but one thing beneath the heavens that can cause us to believe that any being—God, angels or man—is benevolent. What is that one thing? *Voluntary suffering and self-denial in relieving distress.* For a rich man to throw a loaf to a starving man is a benefaction, but it is no evidence of benevolence. There was no sacrifice or self-denial in it. He would do the same thing for a dog. So the question recurs: How is God to manifest his benevolence to man? God is a spirit. Suppose we are told that God found it necessary to suffer in bestowing the benefaction. What do we understand by that? Exactly nothing! Suffering means animal suffering, or it means nothing. So the question intensifies: How is God to manifest human suffering and self-denial in bestowing benefaction on our race so as to impress us with a powerful sense of his benevolence? How can a purely spiritual Deity voluntarily suffer and deny himself and manifest such suffering to us? The thing is manifestly and palpably impossible! And yet without this salvation is impossible! So we have reached the climax. Salvation is impossible! But hold! It was said that outside and beyond human comprehension God was and is absolutely all-mighty. Do we mean that? If so, we have no small faith. Then, if God is really all-mighty, he is not shut up to any particular mode of existence. We know, without a Bible, that creatures, man included, have, at least, two entirely different modes of existence; and the Bible says we have three. In fetal life we could not live an hour in this present mode, and *vice versa*; and so of the last and final mode. We can not change our mode of existence at pleasure because we are not all-mighty, but God can. He can assume a dozen different modes, if need be, in a twinkling. If he chose, he could assume humanity! And this, the Bible says, he did do. Not another, not a different Deity, but the same, manifest to us in human form. Now, he can voluntarily suffer—that is, suffer human suffering and take on self-denial as any other man could, and so show to us and impress us with his immensurable benevolence in bestowing divine benefaction on human people. He can do it in the changed nature of manhood, though he could not do it in the spiritual nature of Godhood. Being now our fellow-man, he brings himself into par with us. God is man as presented to us. We hear much about the divinity of Christ; why not call it the humanity of God? This is what it *is*. God manifest in the flesh.

The popular misuse of the word *person* entangles us. There are not literally or numerically three persons in the triune Godhead. In this the Unitarians are right. Their error is in not using the term in its proper figurative sense. "Person" in this connection is not a biblical term, I believe; and I do not see but the word *aspect* might serve us about as well. "Person" is too personal when understood literally and numerally.

The suffering of Christ by itself considered is of no value to anyone. It was not mere suffering, just so much that was needed, but voluntary suffering and self-denial in a way and to an extent that would *impress us* in the highest and greatest conceivable degree with a sense of the unbounded benevolence of God. How else could we be impressed with a sense of the divine benevolence so as to move us to affectionate obedience? Suffering in the atonement was not subjective, but objective. A good way to test the value of almost anything is to suppose its absence. So suppose there was no human suffering in the divine atonement, or, what is the same thing, none visible to and appreciated by us, how could we know, and much less feel, that God is benevolent? We might see his benefactions, but could not see, much less feel, that they cost him anything. And, let it be repeated, benefactions, however great, that cost the benefactor no voluntary self-denial give no evidence of a benevolent nature. A person passing a burning house, and, seeing men, women and children almost in the flames and utterly helpless, lifts a latch, which enables the sufferers to escape without. Here is benefaction, but no benevolence. The man did not even look back to see the effect of his benefaction. It cost him nothing or next to nothing. In another case the benefactor finds its necessary to ascend a flaming staircase in order to rescue the sufferers, and rushes into the flame, subjecting himself to the like and even far greater suffering. Here is not only cold, legal benefaction, but the only evidence the nature of the case admits of to verify a benevolent nature.

And so, since we ourselves are human, nothing but human suffering *can* evidence to us a benevolent nature; therefore, no suffering, no atonement, and no suffering atonement, no relation between God and man that we call religion or affectionate obedience. To talk of divine suffering apart from this manifestation in humanity—that is, of suffering in the essential spirituality of God in the unchanged mode of the divine existence—is to utter words without meaning. Suffering means animal suffering, whether voluntarily undergone or not. There were no two or three contracting parties in the atonement, no commercial equivalents; God himself did it all. There was no "satisfaction rendered to justice." The personified "justice" that would demand so much suffering as are equivalent for crime or other defalcation is the equity of Shylock in exacting his pound of flesh. Without the shedding of blood—suffering even to death—there is no remission, for the reason that with our natural constitution in our helpless condition nothing else could impress us sufficiently with a sense of divine benevolence to cause us to take refuge therein and so rely upon it for safety. Atoning sacrifice is objective. Mere suffering possesses no intrinsic value.

I mark out this outline sketch to be filled up by my highly respected brothers of the North Mississippi Conference, Porter and Cameron, or any others. It is a subject of immense value to the theologian, and should be thoroughly studied. Of course, it can not be illustrated or explained because it is absolutely unique, with no points of comparison. Moreover, we should be careful and not indulge in the use of equivocal terms in speaking of it. I would like to write more, but must keep in with the printer.

R. ABBEY.

From the Work.

FANNIN CIRCUIT.

MR. EDITOR: After much delay I embrace this opportunity to give a sketch of Fannin circuit, Mississippi Conference, and the work we are endeavoring to perform. Fannin circuit is about sixty miles in circumference, with six church-houses and seven organizations, situated in Rankin county, Miss., north and east of Brandon; has a membership of about 350, with one prayer meeting during winter, and three Sunday-schools.

To this circuit I was appointed for this year by Bishop Keener, and, having traveled a distance of 200 miles on rail and eleven by private conveyance, we reached our new home December 27, 1887; but, owing to the sickness of my wife and the almost incessant rains, together with such roads for mud as I had never seen before, I did but little in exercising the functions of my office in the month of January. But for the last two months I have been fairly at work, and am gratified to report the work, in some respects, improving. The ladies have much improved the parsonage, and the brethren have not withheld their hand, and have made some much-needed repairs on the kitchen and field-fence—all of which gives the preacher's home a live appearance, and its occupants can and do say for this year, that the "lines have fallen to us in pleasant places." Time will never be able to blot from memory's page the lavish kindnesses of these people to us. "When we were strangers they took us in; hungry, they gave us meat; sick, and they ministered, and do minister unto us."

In my first round I began work for our paper, the NEW ORLEANS CHRISTIAN ADVOCATE, and finding not exceeding ten copies on the work, I determined to make special efforts to increase its circulation, and succeeded within *two months* to increase its weekly visits from ten to twenty-seven, which is an increase of 170 per cent., with a fair prospect of more to follow. I would like to tell you something about our experience meetings and the signs of revival here and there, but space will not permit.

Yours in Christ,

J. N. TUCKER.

GREENVILLE DISTRICT.

MR. EDITOR: We gather from Bro. Malone's article, in the ADVOCATE, of April 12, that the Minutes are wrong and that he was correct. It seems to us that his answer is somewhat in the spirit of the man who said the horse was sixteen feet high. He sticks to his assertion that, on the subject of missions, Winona district carried off the banner. We say: "Let facts be submitted to a candid world." The Minutes show that Winona district paid twenty-four cents per member. Allowing all that Bro. Malone claims, it paid not quite twenty-nine cents. The Minutes show that Sardis district paid twenty-seven cents per member. Allowing it only $52 81 of the $719 82 in favor of the Conference on the treasurer's book and Sardis district has done as well, per member, as Winona. But giving Greenville district only what the Minutes show, has paid fifty-nine cents per member; more than twice as much as Bro. Malone claims for Winona district. Bro. Mahon says when we get older we will know more. We hope so. And among other things, we hope to learn to acknowledge our mistakes when they are pointed out and not to charge those who point them out with egotism even though he be a young man. To that charge we but say "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Yours in the Lord,

J. A. RANDOLPH.

CLARKSDALE, MISS., April 14, 1888.

BROOKHAVEN DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: On last Sabbath I completed my first round, and think it proper to report some items of interest in our work. Of the fifteen pastoral charges two have assessed for the pastor's support $800, and only two have assessed less than $500, and I have a hope that one of these will yet raise the salary from $[illegible] to $500. This is now my third year on the district, and I have never known the people to be so free and liberal in their support of "the institutions of the church" as they are this year. Nearly every pastor in the district has "cleared the decks" of all the collections, and the stewards are at work and expect to pay all the charges have promised for the support of the ministry.

The preachers and people are enterprising, remodeling and furnishing quite a number of houses of worship, and six new parsonages, which will give us a preacher's home on every charge in the district save one. There were forty-two accessions reported during this quarter, thirty dismissed, and fourteen unbaptized. The number and efficiency of Sunday-schools, prayer and class meetings show a gratifying increase.

We are hoping, praying and working for a successful year's work.

J. M. WEEMS, P. E.

GRENADA, MISS.

MR. EDITOR: At a Charge Conference, held in this station last night, in answer to the question, "Is the church here doing its duty for the cause of missions?" the following facts were announced: Raised by Woman's Missionary Society, $87. Raised by pastor on the regular assessments for missions, $157. Raised during week of prayer and self-denial, $61. Total, $306 75, in four months, being an average of $1 50 per member.

Fraternally,

J. E. TIDMAS.

APRIL 13, 1888.

CARROLLTON AND GREENWOOD STATION.

MR. EDITOR: Carrollton and Greenwood station raised $[illegible] during the week of prayer and self-denial for the payment of the missionary debt. Carrollton itself raised $185 75, which is $1 50 per member.

T. W. LEWIS.

Correction of Statistics.

MR. EDITOR: Bro. O. L. Sage is after the statistical secretary, and is partly right and partly wrong. In reference to the presiding elder's salary, the Minutes agree with the report furnished me. In reference to Conference fund, Bro. Savage is right, and I will have to ask the printer who set up the copy to share the blame with me.

Yours fraternally,

T. Y. RAMSEY, JR.

AUSTRALIA, MISS., April 10, 1888.

Notice.

To the Preachers of the North Mississippi Conference—

BRETHREN: I think it best for you to send your money for foreign missions to the Treasurer at Nashville, Tenn., as it will save time and expense for somebody. So please take notice and govern yourselves accordingly.

J. W. LUTER,
Treas. Board of Missions, North Miss. Conf.
BROOKSVILLE, MISS., Apr. 12, 1888.

Morality without religion is only a kind of dead reckoning, an endeavor to find our place on a cloudy day by measuring the distance we have run, without any observation of the heavenly bodies.—Longfellow.

The Development of Time-Keeping in Greece and Rome.

Prof. Franklin. A. Seely, M. A., examiner in the United States Patent Office, read an interesting paper on this subject before the Anthropological Society, of Washington, not long ago. We reproduce a few paragraphs of special interest:

In my room in the Patent Office there hangs a Connecticut clock of ordinary pattern and quite imperfectly regulated. Its variation of, perhaps, half a minute in a day, however, gives me no concern, since, being connected by wire with the transmitting clock at the naval observatory, it is, every day at noon, set to accurate time. At the moment of 12 o'clock there comes a stroke on a little bell and, simultaneously, the three hands—hour, minute and second—whether they may have gained or lost during the preceding 24 hours, fly to their vertical position. Immediately after I hear a chorus of factory whistles, sounded in obedience to the same signal, dismissing the workmen to their midday meal. At the same moment, and controlled by the same impulse, the ball, visible on its lofty staff from all the ships in New York harbor, drops, and the seamen compare their chronometers for their coming voyage. The same signal is sent to railway offices and governs the clocks on thousands of miles of track and determines the starting and stopping and speed of their trains. It goes to the cities of the Gulf and of the Pacific as well as to those of the Atlantic coast—noted everywhere as an important element in the safe, speedy and accurate conduct of commerce; and so the work of the regulating clock of the observatory, sent out by means which note the minutest fraction of a second of time, is playing its important part in the economy of our century. I can not follow it out in detail; everyone will do so to some extent in his own mind. But if we are to divide human history into eras, according to the minuteness with which the passage of time is observed in the ordinary affairs of life, we should find ourselves to have arrived, and very lately, in what might be called the era of seconds.

At the opposite extreme is the period when the passage of day and night reveals itself to the dullest intellect. Perhaps no savage people have ever been so dull as not to have noted more than this. We can hardly conceive a state in which the brutal hunter did not take note of the declining sun and observe that the close of the day was approaching. The lengthening of his own shadow was an always present phenomenon, and men must have observed shadows almost as soon as they became capable of observing anything. But this kind of observation went on for ages without any attempt to subdivide the day, and none but the great natural periods marked off by sunrise and sunset were recognized.

There are three primitive forms of time-keeping instruments—the sun dial, the clepsydra, or water clock, and the graduated candle. The sun dial was at the beginning the only time-keeper, and man's ideas, developing into wants, led to its greater perfection, till these wants passed far beyond what, with its limitations, it could supply.

The rude utensil which the Greeks called a clepsydra had no resemblance to the perfected timepiece of this century, but nothing in history is surer than that out of it, by slow accretions, science and art, by turns mistress and handmaid, have produced the masterpiece of both.

Writers on the history of the clock (and they are not few) have generally begun by a reference to the sun dial as a Babylonian or Chaldean invention. We can trace it no further, and have no means of determining when the invention was made. We learn from the Old Testament Scriptures that it was known at Jerusalem as early as seven centuries before our era, and the manner of its mention indicates that in that city it was a novelty.

Historians have agreed in fixing the period of the introduction of the sun dial into Greece in the latter part of the sixth century B. C. Herodotus says it was derived from the Babylonians, from whom he also declares the Greeks to have derived the twelve parts of the day.

It does not appear that the sun dial was introduced to the Greeks in any perfected form. On the contrary, it was at first a mere stuff or pillar; destitute of any graduated dial which could indicate the passage of an hour or any definite fraction of a day. The length of the shadow, measured in feet, determined the time for certain regular daily duties, as a shadow six feet long indicated the hour for bathing, and one twelve feet long that for supper.

The Greeks had written language, and they had literature—Homer, Hesiod, Sappho. They had a system of weights and measures and a coinage. They were prolific in political ideas.

With her other arts, that of oratory had developed in Athens, but every orator was not a Pericles, and whatever may have been the merits or defects of their performances, the inordinate length of these was too great a tax on the tribunals. It therefore became necessary to limit and apportion the time of public speakers in the courts, and to do this equitably some practical means of indicating time was necessary. Hence rose the demand for another instrumentality whose origin and history are now to be traced.

The clepsydra, or water-clock, in its simplest form, is traced by historians no further than Greece, about 430 B. C.

I confess I have been far from satisfied with stopping at this half-way house in seeking for the origin of this instrument. I have sought further, and what I have found, if conclusive of nothing, is at least suggestive.

If, taking our lives in our hands, we could step on board a Malay proa, we should see floating in a bucket of water a cocoanut shell having a small perforation, through which the water by slow degrees finds it way into the interior. This orifice is so proportioned that the shell will fill and sink in an hour, when the man on watch calls the time and sets it afloat again. This device of a barbarous, unprogressive people, so thoroughly rude in itself, I conceive to be the rudest that search of any length can bring to light.

In northern India, we find the rude cocoanut shell developed into a copper bowl. Its operation is the same, but the attendant, who stands by and watches the moment of its sinking, now strikes the hour on the resonant metal.

I next observe the water-clock in use up to this day in China. We find the metal vessel with its minute perforation as before, but it has undergone a radical change in respect to its manner of use. It is now filled and the water flows from it in drops. Obviously enough, the flight of time might be indicated by merely observing when the vessel has emptied itself and then refilling it, which, as will presently appear, was exactly the simplest Greek and Roman clepsydra, and differs in no mechanical respect from the ordinary sand-glass.

But in the days when the Chinese were a progressive people and developed inventions for which Europe had many centuries to wait, this water-clock advanced far beyond the crude thing we have been considering. It would seem that the problem was to increase its usefulness by subdividing the unreasonably long intervals required for the complete emptying of the vessel. If this was done by marking graduations on the inside of the vessel, and so noting the decline of the level, the difference in its rate could not fail quickly to make itself manifest. The solution of this problem, not obvious at first, was found in so arranging the vessel that it should discharge into another, where the indication would be read in the rise of the surface and contriving to hold the water in the upper vessel at a constant level. This was done by employing a third source from which there was a constant flow into the first equal to its discharge. As the head in the middle vessel is thus maintained constant, the rise in the lowest is made uniform. Another radical improvement enhancing the practical utility of the device was the arrangement of a float on the surface of the water in the lowest vessel. Upon this was an indicator or hand, which, in its rise, traveled over an adjacent scale, and so gave a time indication visible at a distance.

To show what progress this structure implies in the development of the mechanical clock it is worth while to glance at moment at the essential elements of such an instrument. Reduced to its lowest terms, a clock consists of three elements only. These are, a motor, or source of power, represented in our clocks by a spring or weight; an escapement, or a means by which the stored power in the motor is let off at a measured rate; and a dial, which is but the means by which the rate at which the power is let off is made visible to the eye. In this Chinese water-clock we discover all these elements.—Evangelical Messenger.

Bible Arithmetic.

ADDITION.

"Add to your faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." (II Peter i, 5-7.) Add in your heart this perfect number of seven graces together, and "if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

SUBTRACTION.

"He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." (II Peter i, 9.)

MULTIPLICATION.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." (II Peter i, 2.) "He that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." (II Cor. ix, 10.)

DIVISION.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. vi, 17, 18.)

THE CROSS OF CHRIST.—Let the cross of Christ teach us to look calmly on this suffering world. Life is full of trials, and it is a perplexing thing to look around us and see the race of men groaning under their burdens. We know but one satisfactory explanation of this strange mystery—thoroughly satisfactory—which calms all doubt. The cross of Christ is the explanation. The cross is the distinct announcement to us, of that wonderful law which fills all life—that "through much tribulation we must enter into the kingdom of Heaven." Perfection through suffering—that is the doctrine of the cross. There is love in that law.—F. W. Robertson.

Out of Tune.

Did you ever hear a near neighbor playing on an instrument out of tune? If so, did you ever remark, "Why don't Mrs. Music get her piano tuned?" A very natural inquiry. But you are in bad health, and allow a more valuable instrument, the body which is your companion not only in hours of leisure in the parlor, but in all sleeping as well as waking hours, to remain out of tune, and continue to jar on the feelings of all who come into sight of you or within the sound of your voice. Why don't you get it tuned? It is surely of as deep interest to you as your neighbor's rattling piano; and when you can do the tuning yourself, in a pleasant manner, it is well worth while to be in tune, and that without delay. One patient writes:

"Before I had used it a week I began to notice a marked change. That faint, tired feeling which I had for so long began to disappear, and I began to gain life and animation. I also began to notice an improvement in my digestion, and I can now eat without the pain and distress which have been so troublesome for nearly a year."

A very interesting work containing other testimonials of like character, with names, entitled "Compound Oxygen—Its Mode of Action and Results," will be mailed to you free on application to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

He who never sacrificed a present to a future good, or a general one, can speak of happiness only as the blind speak of color.—Horace Mann.

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints; overcomes that tired feeling, creates an appetite, and builds up the system.

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Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Arr. St. Louis		7:20 a. m.
Arr. Tuscaloosa	1:10 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	4:30 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:50 p. m.	8:30 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:15 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:45 a. m.	6:00 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 a. m.
Arr. New Orleans	9:30 a. m.	8:30 a. m.

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No. 1, Fast Mail	3:30 a.m	No. 2, Fast Mail, 5:00 p.m
No. 3, Express	6:25 p.m	No. 4, Express, 7:00 a.m
No. 5, Bat. Rouge accommodation	10:30 a.m	No. 6, Bat. Rouge accommodation, 3:45 p.m

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

	Arrive.	Leave.
No. 1	3:30 am	No. 2 5:00 pm
No. 3	6:25 pm	No. 4 7:00 am
No. 5	10:30 am	No. 6 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex.	7:10 am	No. 1 Fast Line, 7:05 am
No. 1 Fast Line	7:20 pm	No. 6 Cincinnati, 4:35 pm
No. 5 Cincinnati	3:05 pm	No. 2 Cin. Ex. 9:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Chicago Limited	No. 4 St. Louis
N. O. Limited, 8:20 am	and Memphis Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express, 5:30 pm	No. 51 California Express, 7:50 am
B. Rouge Local, 10:15 am	B. Rouge Local, 4:20 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 5:25 pm	No. 18 Local, 8:00 pm
No. 17 Local, 9:15 am	No. 20 Califor. 10:45 am

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1, Lim'd, 9:30 am	No. 2, Lim'd, 5:00 pm
No. 5, Fast Line, 6:30 am	No. 6, Fast Line, 9:00 pm

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THURSDAY, APRIL 26, 1888.

Briefs.

The way to "rest in the Lord" is to keep hand and feet, heart and tongue busy in right ways and pursuing right things. The Christian man must not halt in doing his duty.

Be not swift to vindicate yourself if you believe that the Lord God is a sun and a shield. You will be safe though you should be battered and abandoned. The Good Samaritan will surely at the best time pass by and bind your wounds and shelter you from your foes.

He who has redeemed and washed us, and who daily subjects us to trials, is patiently waiting for the struggling soul to come to him with his burdens and heartaches. Brother, how much longer shall the Savior wait for you to bring him your troubles?

Jacob *led* his flock, and God *leads* his, besides the still waters; but some shepherds set the dogs on the flock and, beat them with rods, and, by hoarse vociferations, seek to drive them into green pastures, and then wonder that the poor frightened sheep wont browse on the fragrant, tempting grass.

The place God puts us in is the place of honor, because we are in trust with great opportunities to magnify that place; and a holy life magnifies any place. No place is dishonorable in God's eyes unless it is the place of sin; and none will be in ours if we keep eternity in view.

Our times are in God's hand. The weeping-time came from God, the working-time and the time of prayer; the time of deep solicitude and sweet triumph; the time of penitence and holy desire, too. The hours should make us reverential. We know nothing of their final significance nor their present duration more than this: "The will of God is your sanctification."

The cry of the burdened, of the tempted and of the suffering soul is for the "Rock that is higher than I." When the colossal verities of accountability, of dissolution and of eternity, like great icebergs, come floating towards us, the outcry of everyone is for the great refuge—the shadow of a great Rock in a weary land. In all solitary and quiet moments of the honest, earnest heart there is a longing for the strong and constant which is only answered by the manifestation of God.

David said, "Thy gentleness hath made me great." The divine mercies came softly as the dew upon the grass, as the warm sunbeam on the frozen buds; and so he was moved by loving kindness to do his best. He was encouraged to hold fast to the dreary, exhausting toil which was making thought vigorous and skillful; he was provoked to perseverance and patience until growth became conscious to himself and manifest to others; and promotion came as naturally as the sigh to the burdened or a shout from the joyful heart.

It is a curious and interesting fact that over fifty Presbyterian ministers in the United States and Canada were at one time Roman Catholic priests. Quite a number of converted priests are now Methodist ministers and members of the Protestant Episcopal Church. We have no doubt that in the Baptist ministry also there are converted Roman Catholics.

Romish Church and American Politics.

A general indisposition on the part of Protestant denominations in this country to obtrude themselves upon political parties, or demand concessions from our State or national governments, have made them strangely unsuspicious of Romish encroachments. Familiar from childhood with the unquestioned necessity of a complete separation of civil and ecclesiastical power, and the genius of our Protestantism thoroughly sympathizing with the doctrine of a free church in a free State, we have hardly yet waked up to the fact that the last thirty years has brought an immense influx of foreigners with theories, traditions and habits as remote from our own as it was possible to be, and that they have brought into politics an immense volume of ecclesiastical influence.

The papal organ in this city, in a recent number, calls attention to two events whose anniversaries were celebrated by the Pope on March 2 and 3—the anniversary of his birth and the anniversary of his *coronation* as Pope, and reminds its readers that on each occasion his papal majesty lamented his desolate position. Those who imagine the consolidation of Italy under Humbert quieted the princely pretensions of the Pope are under a sweet delusion. It simply released him from the fear of political chastisement, while it intensified his lust of territory and gave both greater opportunity and influence to his political chicanery. The strife between the two parties in Rome proceeds yet with great vigor. Though the King of Italy feels abundantly able to maintain his authority, he acts with great promptness and rigor whenever his authority is in the least threatened. Recently he dismissed from the highest civil post in his capital an official belonging to one of the richest, largest and most influential of Roman families for professing on occasion of the Jubilee his homage to Leo XIII.; and the syndics of several cities were treated in like manner for expressing a hope of his restoration to civil power. The cunning effort to create a sympathy for his political desolation under the disguise of congratulations of his saintly and vigorous old age deceived nobody in Rome where the Pope's religious offices are the most obscure and unfamiliar. In Germany any event that does not bear traces of his touch is considered fortunate. The Franco-Prussian War was the result of his intrigues to weaken the Protestant and re-enforce the Catholic power. The conflict between his papal majesty and Bismarck everyone now understands was for political ascendency; and, so far from having terminated, is probably more alive to-day than the marriage of Prince Alexander and Victoria. Bismarck's latest triumph in the Reichstag was secured by a composition with the Pope. The Vatican is one of the diplomatic centers of Europe, and Queen Victoria has withdrawn from India one of her ablest envoys to occupy that post. His "Holiness" finds himself an arbitrator in England's problem of home rule, and is, doubtless, astonished to hear the head of the English Church express a wish that "the Catholic religion might be permitted to prosper more and more throughout the vast British empire."

With the daily announcements in our secular papers of this wily busybody's interference in the state affairs of every court in Europe it is hard to realize that so many people are innocent of his tricks in our own civil affairs, and imagine his "*Holiness*" is occupied with masses for the dead, indulgences for the living, and saintly efforts to evangelize the Pagans. How these astute prelates must chuckle in their parsonages as they discuss our stupidity, airing itself in the garb of magnanimity! Very good naturedly we have been enjoying our siesta, and wake up to find that these oily tricksters have found places for two Romanists in the United States Treasury—Mr. Rosencrauz as Registrar, and Mr. McCue as Solicitor. Without misappropriating any public funds, they will find abundant opportunities to advance the finances of their church, and on a scale unimagined and unexampled heretofore. If they do not take advantage of them, it will be only because they have learned more of the American Constitution than of their catechism. The discovery that the Attorney General of the Department of the Interior, Mr. Montgomery, is a Catholic was made through the contracts by which the Romanists, comprising one-tenth of the population, have gotten 55½ per cent. of all the money distributed among the Indian schools. We may rest assured that every other interest represented by the Interior Department has been administered in the same way by the father confessor in charge of the public functionary. It is not difficult to understand the policy of having another Catholic, Mr. Sparks, as Commissioner of the General Land Office, with all the public domain in the great West under his control, when we learn from the Rev. Josiah Strong that, while little less than one-eighth of our whole population is Catholic, their ratio is more than one-third in the territories. "Not including Arizona and New Mexico, which have a large native Catholic population, the six remaining territories had, in 1880, four times as many Romanists as there were members in all Protestant denominations collectively; and, including Arizona and New Mexico, Rome had eighteen times as many as all Protestant bodies." Can we disguise the fact that with characteristic sagacity the Pope has discovered the ultimate ascendency of the West, and, with a view to his dominion over the whole country, is colonizing that section and pre-empting its measureless wealth? Can we be blind to the fact that our great cities have been made not simply the highway, but the prison of the Catholic immigrants through the political intrigues of Catholic bishops? Just what may be in hand it is hard to say, but it is not without an important purpose that Mr. Knott is Assistant Postmaster General.

When Mr. Blair was moving in our National Legislature for a constitutional amendment forbidding the use of public funds in support of sectarian schools, the opposition disclosed the presence of nine Jesuits upon the floor of the Representatives log-rolling against the measure. The plunder of the States' treasuries is too small and the extra risk of detection too great; but, with Catholic officials over a fund whose amount few know and fewer watch, some very neat little bills might be railroaded through a dissolving Congress.

It was a curious spectacle, and full of suggestion: Grover Cleveland in the papal palace, making a dainty speech to His Holiness and presenting a dainty copy of the Constitution of the United States, and, *sotto voce*, begging that, as an acknowledgment of this grace, the Pope would order his American minions to return him to the White House another term. This unprecedented pantomime of an American President is duly explained by the fact that General Sheridan, probably the next standard-bearer of the Republican party, is a Roman Catholic. Only a few weeks ago Congress adjourned its labors on Good Friday in deference to the views of our Catholic citizens; and the superintendent of the New Orleans public schools sends the children home for a holiday on Holy Thursday. Of course, all this came out of the spontaneous charity and devotion of simple-hearted politicians, and there were no priests or bishops modestly suggesting or imperiously demanding all these novelties in public affairs. And we all, *of course*, admit it was merely a *coincidence* that in this city directly after the war, at one time, every member of our City Council was a Roman Catholic. The holy Catholic clergy are not politicians, and never vote because their personal hopes are in heaven and their official duties are with purgatory.

It is beyond the credulity of even an Irish Catholic to imagine that the magnificent university in Washington City, now in progress, issues from a regard for the uninstructed Catholic youths in and contiguous to that "See." Assembling annually the dignitaries of that church from all lands, and requiring the presence of the chief officers of a politically unscrupulous propaganda, its influence through the women and children of corrupt politicians upon national policies and legislation can only be as vicious as it is Jesuitical. It follows naturally the appointment of Cardinal Gibbons as one of the princes of the church, whose office introduces him to the confidence and requires of him the most cordial co-operation with the policy of his master, the Pope. He must indeed be an "innocent abroad" who imagines the Catholic Church to be less than a vast political machine. The right of political control is among the most openly and frequently promulged claims of the papal See. The possession of territory and the substantial evidences of kingly authority do not in anywise affect either his pretensions or power. He claims to have the right to control all governments and to release all subjects from obligations of loyalty to their civil rulers: Every member of his church in this country is, first a Catholic, and then an American citizen. His first allegiance is due to the church; and if a conflict exists between his civil magistrate and the Pope, the authority of the Pope supercedes that of the magistrate. The most of the Catholic priesthood in this country are unnaturalized foreigners, whose civil and ecclesiastical fealty, first, last and always, has been pledged to the pontiff. Though they honestly decline the suffrage of an American citizen because they choose to be the political subjects of the Roman pontiff, yet they treasonably conspire on our soil to advance the pretensions of a foreign despot. In no questions arising in our municipal, State or national affairs which even remotely bear upon the prospective supremacy of the hierarchy are they other than most active instruments of a foreign will. The secret of the opposition to the American public school system is not its want of religion, but the Democratic principle at its base, and the teaching its pupils receive that the authority of the ruler emanates from the people, and the responsibility of the citizen's conscience is directly to God instead of to any human representative. Never has the world been more persistently hounded by a senseless and selfish oligarchy than it is now by the factions and remorseless priesthood of the Catholic Church; never has there been a more false and impudent profession of political rights than they are continually claiming under the sanctions of divine authority, and teaching both in their pulpits and parochial schools. We are allowing millions of foreigners on our soil under the training of men who speak our language imperfectly, if at all, and who under the cloak of religion teach doctrines subversive of our free Democratic institutions. We are self-conceited enough to think that all this is being offset by ordinary social contact of these people with those loyal to the principles and devoted to the success of Democratic government.

Seashore Camp Ground.

The annual meeting of the Board of Trustees was held at the usual time on the camp ground. After a reorganization was affected, committees were appointed to look after the various interests and prepare for the approaching meeting (second Wednesday in July), which they resolved to hold from seven to ten days. In view of the fact that all of the largest camp meetings in the country charge ministers half fare, and very many of those preachers who habitually attend the Seashore Meeting have expressed a desire for the same plan there, the trustees resolved for their gratification to charge preachers seventy-five cents a day at restaurant, and lodge them without cost as heretofore. The Committee on Public Worship resolved on a plan for services that will prove eminently satisfactory and, they hope, very effective. The names of J. H. Keller, J. G. Grant and W. B. Thompson were added to the Board of Trustees, and they were present and useful. W. J. Hearin, of Mobile, was elected president, J. H. Keller, vice-president; E. P. Mackie, financial secretary; J. G. Grant, recording secretary, and P. Werlein, treasurer. Resolutions, memorial and consolatory, concerning their late president, Hon. W. H. Foster, were adopted and ordered engrossed. It was said the meeting was the most pleasant ever held, and we trust the grand encampment for which it provided will be equally so.

Romish Schools.

Joseph Cook, in the prelude to one of his recent lectures, made the following points against Romish parochial schools:

1. It is historically true and notorious that Roman priests when they had their way never yet gave in their parochial primary schools sufficient instruction to fit a population for the responsibilities of free government. 2. Roman Catholic parochial schools are avowedly intended to destroy the American public school system. 3. The instruction given in them is always sectarian, generally mutilated, and sometimes thoroughly misleading. Examples were given from one or two Romish text-books. Bismarck declares that the saddest sight he ever saw was that of the mutilated text-books used in the French schools. Mr. Froude found this systematic mutilation both in America and Europe. 4. Roman Catholic authorities wholly deny to the civil government the right to conduct the secular education of the people. 5. The church denies to the parent the right of private judgment in the matter of education. Refusal to send children to the priest's school is followed by a denial of the rites of the church.

Dr. John Hall and Sam Jones, two men at the opposite poles of pulpit power, sat at Dr. Vincent's table in the Hotel Athenæum, at Chautauqua, for some days in the summer of 1886. The contrast between the tall, dignified graduate of Dublin University and the small, wiry, quick-witted Southerner was marked and amusing. The conversation was characterized by finished sentences from Dr. Hall, interrupted by bold rhetoric from the Rev. Sam. At one time the conversation turned on the custom of pastors exchanging pulpits. Dr. Hall said: "It seems to me advisable for the truth to be presented occasionally from a new standpoint, with the hope that another side of the listener will be developed, and new depths of character revealed." "Yes," said Sam, facetiously, "change of grass is always good." Prof. Drummond was delighted with Sam Jones last year, and heard him both times that he spoke. We see that the Southern preacher is announced for July 14 and 15 at Chautauqua this season, and that his fellow-laborer, Sam Small, will be present two weeks later.

Notes.

The establishment of the Methodist mission in France, which has [illegible] ninety-five preaching stations, [illegible] turned on the giving away of a single tract to a workingman in the Belleville quarter of Paris.

Our Nashville editor calls attention to the fact that our Publishing House not only does as good work as any in the land, but is absolutely scaling the prices of the most enterprising and [illegible] them who work on a legitimate basis. Dr. Summers' Systematic Theology compared with Raymond's System of Theology and Pope's Theology, published by Northern Methodist publishing houses; with Dr. Hodges' great work and Van Oosterzee's Dogmatics by Scribner's Sons; and in case of every book but the first our Publishing House is the cheapest. Let us hear less complaint about high prices and recognize the excellency and superiority of our present management at Nashville.

The scale upon which the domestic missionary work of English Wesleyanism in London has been projected is something new and startling to our humdrum habits. We must go east for missionary enterprise, for certainly the magnificence and vigor with which they have taken hold of home destitution and perils is enterprising as well as compassionate. The rural districts and smaller towns of Mississippi and Louisiana are as much interested on problems of city heathenism, socialism, and neglect of religion as the same elements in England, and a decidedly aggressive movement must be inaugurated. Besides the usual domestic missionary collections for Conference use, our city congregations are spending this year sixteen hundred dollars on city evangelization. This is less than one-third of what we need.

The Liverpool "City Race Record" (!) gives ample space, of course, to racing clubs, music halls and public houses or saloons, but in a recent number it astonished everybody by announcements that these places which are the resorts of gamblers, courtesans and drunkards would furnish sacred concerts on Good Friday and Easter. It was not proposed to suspend the use of liquor on those days. You call it sacrilege! atheism! covetousness! and shiver with disgust or burn with indignation. It is simply the music on these occasions is greatly superior to that given in our churches. It is simply the devil running in competition with the church for the masses and using devotional music, offering greater attractions than our fine churches. Come, wake up, brother, to the measureless possibilities of the forces you so carelessly and sluggishly use. Burn awhile with religious enthusiasm and strain your invention to save souls as you do to make a dollar.

Now that for the first time since the war we are to have a Louisiana Legislature whose *personnel* represents the intelligence and virtue of the vigorous middle classes, we trust among other items to which they will give heed will be the enforcement of our Sunday laws and the *control* of the saloons. We commend to them the following remarks of Mr. Husted, in the Assembly of New York, on the bill to legalize the opening of saloons on Sunday:

Mr. Speaker: I think this bill is repugnant to the moral sense of the whole community. This Legislature can not afford either to pass such a bill, nor can they afford to refuse to adopt the adverse report made by the committee. I appeal to the intelligent moral sense of this House. The American Sunday is deep-down in the heart and soul of every American citizen. The European Sunday, thank God, has not been adopted in the United States, and, although I am no professor of religion and although I am not a professional temperance man, I do take pride in the fact that the American Sunday has been handed down for 250 years, as I trust it will be hallowed for 250 years to come. I trust, sir, that the adverse report of the committee will be agreed to, and I hope, without a dissentient vote.

As a contribution to the solution of the problem of saving our young people to the church, we ask the attention of our people to the following clipped from our Methodist Young People:

Rev. A. B. Kendig, D. D., pastor of Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., has organized the children of his congregation into a church army. Its officers consist of a commander (the pastor), brigadier general, majors, and adjutants. Each company with its captain is seated in the gallery of the church every Sunday morning. They are supplied with copies of the Psalms and church hymn book and those of the children take active part in the services. Dr. Kendig gives his text without any preface, viz., John iii, 17, repeating it several times so the army can carry it home. Sometimes in the midst of his regular discourse he gives an object sermon to the army, asking questions of the boys and girls. Perhaps a curious shell with a moral lesson attached will be the children's sermon. Dr. Kendig is trying to solve the problem of securing the attendance of children at church. Surely there is need of reform all over the land in this respect, and if it can be gained by giving children some part in the service, let us have more of it.

Personals.

Rev. S. S. Keener disclaims the authorship of the editorial in the Arcadia Sentinel.

Rev. J. B. A. Ahrens, D. D., returned Monday from a visit to Plaquemine, where he received seventeen German members into our church.

Bishop W. W. Duncan, returning home from his arduous labors in Texas, paid us a very pleasant visit this week.

Rev. H. S. Johns writes that he is just recovering from a severe attack of chicken-pox. On his work self-denial week was observed with good results.

Rev. J. E. Riddle, at Waterproof, had excellent results from week of self-denial.

Rev. Walter Dunstan reports $5 collected at Simsport circuit during week of self-denial.

Rev. C. R. Godfrey gave us a call this week and reports his charge in a flourishing condition.

Rev. Charles E. McLean, pastor of our church in Algiers, died this week at his home in Mississippi. He was gifted and pure, and will be greatly missed.

Rev. B. F. Crary, D. D., editor of the California Christian Advocate, of the Methodist Episcopal Church, and brother of our correspondent, Mrs. L. Crary Sadler, halting for a day or two on his way to the General Conference in New York, paid us a short visit.

Dr. Robert R. Doherty, assistant editor of the New York Christian Advocate, is preparing a volume of sketches of the members of the coming General Conference, to be issued by Phillips & Hunt, about May 1.

George I. Seney is very much displeased with the trustees of the Wesleyan University for having deposed Dr. J. W. Beach from the presidency last spring. Last week he sent a pointed letter to the New York East Conference, arraigning the Board and resigning his trusteeship. The Conference appointed a committee consisting of Drs. Buckley, Mains and Rice to reply to the letter, and to select a successor to Mr. Seney.

Mayor Hewitt, of New York, writes a message to the Common Council on the flag question, stating that the Irish-born population numbers 16.45 per cent.; but that 27 per cent. of the aldermen are Irish. He tells these Irish malcontents that modesty would become them, inasmuch as they already have more than their share of favors.

Dr. J. M. Buckley, of New York, once began a lecture in the great Chautauqua amphitheater in a low tone of voice. Many of those in the upper tiers were unable to hear, and one bold auditor roared out an emphatic "louder." "If that individual," replied the doctor with some asperity, and in a higher key, "will listen the full length of his ears, he will hear well enough." The good doctor is a little inclined to be severe upon his opponents in debate. The versatility of his genius, and the wonderful control which he has over his knowledge, together with his rapid, daring incisive mode of delivery, make him one of the most popular lecturers at Chautauqua. We see that he is announced this year for a sermon, a lecture and a question drawer.

Dr. Dorchester, whose reputation as a statistician is unimpeachable, says: "Probably, since 1850, more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all the previous eighteen centuries."—Exchange.

Mr. Ingersoll must be mistaken, then, about Christianity dying out. Some preachers also, who have taken a pessimistic view of the church's spirituality, must have failed to estimate the grace of liberality among the tests of a holy life.

Special Notices.

VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference will convene in Natchez, on April 26 (Thursday). The opening sermon will be preached by Rev. B. M. Drake.

B. N. HARMON.

MANSFIELD FEMALE COLLEGE.

The Board of Managers of this institution, at their annual meeting on May 24, will elect a president for ensuing year.

Last year the Church of England raised half a million sterling for church extension, restoration, endowment of benefices, provision of burial grounds, and erection of parsonages. The annual average of confirmations for the nine years ending with 1883 was 166,000, while that for the succeeding three years was nearly 204,000—a growth of over twenty-two per cent. The confirmations for 1886 reached 213,638.

Superannuates' Fund.

The collection which goes by this name is the most popular among preachers and congregations of all the list, and yet its results are the cause of as much humiliation as the most unpopular. The desideratum is more "four-square" honesty and a thorough business basis for our efforts. Rev. J. T. Shaw, of Illinois Conference, proposes a general fund whose interest shall meet the demands to be raised, viz:

1. The preachers themselves paying into it while in the active work—say, at the rate of $10 per year. 2. The laity supplementing this by their own gifts and donations. 3. The whole to be regulated on the principles of *annuity*, and the payments made in proportion to years of service and amounts paid in by the beneficiaries, the more distressing cases to be helped from necessitous funds. This is the principle that lies at the foundation of the most successful co-operative and profit-sharing companies now in France, Germany, England and America.

In addition to this he proposes a special contribution from as many congregations, Sunday-schools and individuals as can be enlisted in the organization.

Items of Interest.

The city mission work in Berlin makes use of twenty halls, and employs forty-two missionaries.

Southwest Kansas Conference is to have a home for its worn-out preachers and the widows of deceased preachers. Eighteen lots have been bought adjoining the college site in Winfield, and as fast as the income of the association admits, suitable cottages will be built and assigned to the beneficiaries.

The Centenary Fund instituted by the Presbyterian General Assembly for the relief of worn-out ministers is likely to prove a success. It is sometimes spoken of as the Million Dollar Fund, the proposition being to raise one million dollars, and the churches are asked to give not less than $1 50 for each member. Of course, some large subscriptions are expected. Two of $10,000 each and three of $5,000 each have been already received, and a considerable number of subscriptions from $1,000 to $25 have been made.

In the capital of Madagascar the Protestant school has 2,387 pupils. The queen recently attended the opening services of two Christian churches at Ambokimanga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. In the Protestant school at Antananarivo 2,387 children are in attendance.

A Louisville, Ky., telegram of recent date mentions that a young German, twenty-eight years of age, was recently found by a jury of the circuit court in that city to be of unsound mind, and that his mental malady, according to the testimony of Drs. J. M. Kinn and Charles Sauter, was caused by excessive cigarette-smoking.

Paper "window glass" is now said to be an assured fact, as described: "A window pane is made of white paper, manufactured from cotton or linen and modified by chemical action. Afterward the paper is dipped in a preparation of camphor and alcohol which makes it like parchment. From this point it can be molded and cut into remarkably tough sheets entirely transparent, and it can be dyed with almost the whole of the aniline colors, the result being a transparent sheet showing far more vivid hues than the best glass exhibits."

The General Conference of the Methodist Protestant Church meets at Adrian, Michigan, May 18. It consists of equal numbers of ministerial and lay delegates elected from forty-seven Annual Conferences. The largest Conferences are the West Virginia and North Carolina, each of which sends fourteen delegates; the next in order are the Muskingum and Indiana. There are no questions of striking importance to come before this session of the Conference.

There is a large factory in Bridgeport, near Chicago, employing one hundred workers, in which waste animal blood is converted into buttons. From 8,000 to 10,000 gallons of fresh beef blood are used daily for this purpose. It is prepared in thin sheets by evaporation and chemical processes, and afterwards worked up into various useful articles. Not only buttons, but tons of car-rings, combs, belt clasps, and trinkets are annually made in this manner from blood.

The Interior Department has recently disposed of a pension claim that for years has been a veritable *cause celebre*. It was the claim of Cyphert P. Gillette, of What Cheer, Keokuk county, Iowa, for total blindness. It has been pending since 1873, and had been repeatedly rejected by different pension commissioners. It finally came up on appeal before Assistant Secretary Hawkins, who decided in Gillette's favor. The amount which Mr. Gillette will receive is about $16,000 in arrears, as well as a monthly pension in future of $72. This is said to be the largest sum ever paid to a private soldier as a pension.

Paper bedclothes are made at a factory in New Jersey. They are doubled sheets of manilla paper, strengthened with twine and valuable by reason of the peculiar properties of paper as a non-conductor of heat. They have a warmth-preserving power far out of proportion to their thickness and weight.

Bishop Paret, in a sermon on a recent Sunday, said, while speaking of the importance of the work among colored people, that there are only thirty-nine Episcopal churches for the eight million colored people of this country. Baltimore has one and Washington two.

It is said that Mr. N. H. D. Wilson, Jr., a son of Rev. Dr. N. H. D. Wilson, and now a student at Vanderbilt University, is leading all his classes at that great institution.

Southern Methodism in Arkansas has doubled itself in the last ten years and now numbers 70,000 members.

The East Texas Conference paid sixty-two active preachers an average salary of $461 each.

Chase, the director of the Booth and Barrett combination, says the net weekly receipts of the actors average $15,000; for the year, $780,000. Of that sum, it is estimated that Christian people pay $500,000, while doling a mere pittance to charity and church work.

The Board of Missions of the Methodist Episcopal Church, South, will meet in annual session at Nashville, Tenn., May 4, 1888.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Books and Periodicals.

THE PROBLEM OF METHODISM. By Rev. J. M. Boland, A. M. Published by J. D. Barbee, agent Southern Methodist Publishing House, Nashville, Tenn. 12 mo.; 331 pages. $1.

This book is an attempt to give us a clearer statement of the doctrine of Christian perfection, and, in doing so, it reviews the residue theory of regeneration and the second-change theory of sanctification. He calls attention to the fact that Mr. Wesley's later views were in contrast with his former ones, and that he supposed himself freed from any responsibility for his earlier views contessedly "exceedingly complex" by his subsequent contradiction of them. Bro. Boland's work is to us a clear evangelical statement which will be indorsed by our preachers and people generally, and which we commend to that class of sanctificationists whose main contrast with simply regenerate Christians is in the fact of "testifying."

LIGHT IN DARKNESS; OR, MISSIONS AND MISSIONARY HEROES. By Rev. J. E. Godbey, B. D., and A. H. Godbey, A. M. Publishers, Holloway & Co., St. Louis and San Francisco. Pages, 767. Sold only by subscription.

The book that the church has so much needed has at last come. It is an illustrated history of the missionary work now carried on by all Protestant denominations in heathen lands, and deals principally with the work in India, Burmah, Siam, China, Japan, Polynesia, Egypt, Syria, Armenia, Africa, South America, Mexico. While dealing with the work of evangelization, side-lights are thrown on the history of these countries, enabling the reader to form a general idea of their social and political condition as they affect or are affected by the missionary's work. What the church owes to this noble band of forerunners, whose heroism dares everything to save souls, only eternity can tell. The history reads like a romance. It is profusely and beautifully illustrated, and is printed in large, clear type on beautiful paper. Don't miss the opportunity to buy this book.

THE PICTORIAL HISTORY OF THE BIBLE FROM THE CREATION OF THE WORLD TO THE CLOSE OF THE APOSTOLIC ERA. By Dr. William Smith.

This book is not, as one might suppose, the history of individual books composing the Bible, nor the manner of the being brought together, nor their struggles for acceptance by the world, but it is an attempt to illuminate the Bible narratives by supplying the history of men, events and places associated with the record and necessary to its comprehension. The author has also written the Dictionary of the Bible and edited various Students' Histories, than whom probably no one living is more competent. The book contains 1,100 pages, and about equal spaces are given to the Old and New Testaments. It is of great value to Sunday-school teachers and Bible classes, and will be found of thrilling interest to the general reader.

PERIODICALS.

—The Forum, for April, is, as usual, rich in contribution on subjects of current popular interest by brainy, nervy, enthusiastic writers and are as follows: Civil Government and the Papacy, Prof. Laveleye; Hysteria of Sectional Agitation, H. Watterson; What Shall Public Schools Teach, Dr. Austin Flint; The Union of English-Speaking Peoples, Cerebral Localization, Dr. C. E. Brown Sequard; The Dawn of Electricity, Park Benjamin; Creed, Craft and Cure, Dr. Meredith Clymer; The Tenement House Problem, A. W. Rollins; Socialism and the Catholic Church, T. S. Preston; The Element of Life in Fiction, E. P. Roe; Could Mr. Blaine Carry New York? John Foord.

—The Cosmopolitan, for March, is an exceedingly light piece of fugitive literature, which needs the colored illustrations to make it attractive.

—The Century Illustrated Monthly Magazine maintains its high standard of entertaining and instructive literature. How can any family get along without it? One hundred and fifty pages of choice, clean, valuable information, twelve times a year, for four dollars is a marvel of publishing. Century Publishing Company, Union Square, New York.

—St. Nicholas, for April, is published by the Century Publishing Company, New York. The children never fail to read this magazine; whether the school books are studied or not, and parents will not regret the fascination of these pages.

—The Eclectic, for April, is on our table. It opens with a paper by Prof. Huxley on, The Struggle for Existence. Among other papers are Islam and Christianity, The Evolution of Humor, Slave Evils in Egypt, The Ascent of Mind, Higher Education of Women, The Education of the Emotions. This excellent review needs no praise. E. R. Felton, publisher, 25 Bond street, New York.

—Woman, a monthly magazine, published by the Woman Publishing Company; New York, is a new periodical; this being number 5, volume 1. It impresses us favorably as an effort to please and to improve the condition of the gentler sex.

—Wide-Awake, for April, published by D. Lothrop Company, Boston, is indeed a wide-awake magazine for youths—finely illustrated.

—Good Housekeeping, for April 14, published by Clark W. Bryan and Co., 239 Broadway, New York. The article on Domestic Remedies is worth the year's subscription price. (It is published fortnightly; $2 50 per annum.) Every housekeeper needs it.

—The Magazine of Art—April, 1888—Cassell & Co., publishers; 101 Fourth avenue, New York, is full of valuable discussions of art and illustrated with wonderful expressions of the engraver's art. It represents the study and enjoyment of a week's nights, and suggests as beautiful a picture as any it contains.

—Homiletic Magazine, for April, published by E. B. Treat, 771 Broadway, New York, contains Expository Homiletical Sections, besides a department of more thorough discussions in Theology and another on Practical Homiletics. This number is inviting to the thoughtful preacher, and offers a good "square meal" to a hungry student.

—The Pulpit Treasury, for April, is before us, published by E. B. Treat, 771 Broadway, New York. $2 a year. It contains a fine wood cut of Dr. I. S. Hopkins, president of Emory College, Oxford, Ga., and will be specially interesting to our preachers for the space devoted to Bishop Pierce's favorite educational enterprise.

A Great Remedy

For coughs, colds, consumption, is Dr A. B. Wilbor's Cod-liver Oil. Contrary to the usual impression, it is pleasant to take. Those who use it like it and find it contains wonderful healing qualities. Besides it will give flesh and strength to the wasted and broken-down body. Remember, always ask for Dr. A. B. Wilbor's Pure Cod-liver Oil. All druggists keep it. If you will address Dr A. B. Wilbor, Chemist, Boston, Mass., he will promptly reply, sending you free an illustrated circular.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

The marks of premature age may be effectually obliterated by using Buckingham's Dye for the Whiskers. It colors uniformly, and always give satisfaction.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

From the Thirteenth Street Union, edited by Rev. Enoch Stubbs, we clip the following encouraging incident: "An old preacher held a meeting for four weeks, and only one tow-headed boy was converted. The meeting was thought to be a failure. But that boy became one of the great men of the church. Ask your friends to tell you of him—his name was Matthew (Bishop) Simpson."

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Tramp (piteously): "Please help a poor old cripple." Kind old gent (handing him some money): "Bless me, why of course. How are you crippled, my poor fellow?" Tramp (pocketing the money): "Financially crippled, sir."

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Wife (looking over the bill): "Do you remember, my dear, how many trout you caught?" Husband: "There were just 12 of 'em, all beauties! Why?" Wife: "The fish-dealer has made a mistake; he charges for only half a dozen."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Teacher (to Tommy, whose father is a milkman): "Tommy, how many pints make a quart?" Tommy: "A quart of what?" "Anything. Milk, for instance." "Two pints; one pint of water and one pint of milk."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

"Shtinced for life, d'yer say? Arrah, then, if the judge had his eyes about him he might ha' seen that Illinois was that dilikate that he'd niver live to serve out a loife sintince, even if it was on'y for three years."

A circus proprietor, having had his outfit carried away from him in a freshet, remarked that he wouldn't mind the ducking so much if he could get his canvas back.

The following unique sign appears in Toccoa, Ga.: "Lamps fixed, razors honed, fresh oysters, Vienna bread, and tombstones."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Cashmere Bouquet Perfume

THE RICHEST, MOST LASTING AND REFINED OF ALL HANDKERCHIEF PERFUMES.

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ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

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Of the 3,000,000 Sheets of Music which are in our stock very many are appropriate to sing and to play not only (ers-la) among the spring flowers, but throughout the open-air season, with its festivals, conventions and concerts. Consult catalogues, or find the "Ditson & Co." music in any respectable music store.

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will examine the new
SONGS AND GAMES FOR LITTLE ONES ($2), Jenks, or for Common Schools, UNITED VOICES (50 cts.), Emerson, or for High Schools, ROYAL SINGER (60 cts.), Emerson.

Musical Conventions
will examine or sing from Emerson's JEHOVAH'S PRAISE ($1), or his CONCERT SELECTIONS ($1), from Zerrahn's APOGRAPH ($1) or Tenney's AMERICAN MALE CHOIR ($1).

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A WASHING MACHINE FREE!

If you will send us your name and address AT ONCE, you can secure a $2.00 Self-Operating washing machine. It washes the clothing clean WITHOUT THE WASH-BOARD OR ANY RUBBING WHATEVER. One lady here in Chicago, Mrs. McDermott, 338 W. 12th St., was so well pleased with her washer that she became an agent and sold over 100 in four months. Any man or woman making less than $35.00 per week should send for one of these washers and give the business a trial. Only $2.00 to be given away. This great offer is made for the purpose of introducing them, and you must agree to recommend it to your friends if it gives satisfaction. It pays to "cast your bread on the water," as this offer was made last year and nearly 1-4 million washers have been sold, so if you want one write at once to The Domestic Co., 408 & 420 Wabash Ave., Chicago, Ill. (Mention paper.)

NOTICE! NOTICE!
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HIGHEST AWARD, GOLD MEDAL AND DIPLOMA
for "light draft, best sample and general utility" at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belts on large Gins, Adjustable Steel Boards, etc. have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars
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EDUCATIONAL.

Mansfield Female College.
1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the college, and Prof. D. F. Hindle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, President.

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AND BY SPECIAL AGREEMENT COMBINED WITH THE

Christian Advocate at $3.25 Per Year

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Poor Cutlery is worse than none. It spoils your temper. For fifty years past we have been selling the manufactures of JOSEPH ROGERS & SONS, Sheffield, England, and never have been disappointed in the quality.

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TABLE CUTLERY, RAZORS and SCISSORS all at moderate prices.

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Send for a Catalogue.

"In Time of Peace Prepare for War."

Now is the time to order your Winter Supply of

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Coal will be filled when ever desired by customers.

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BEATS the World. It is the Best

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Once a week for men's boots and once a month for women's is ample for perfect results. It makes the handsomest and most durable polish you ever saw. You don't have to groan and sweat with a blacking brush. Be wise and try it. Because your grandfather worked hard is no reason you should not spare yourself this worse than useless labor.

Sold by Grocers, Druggists, and Shoe Dealers.

WOLFF & RANDOLPH, PHILADELPHIA.

GOSPEL HYMNS No. 5.

WITH STANDARD SELECTIONS.

BY DR. D. SANKEY, JAMES McGRANAHAN AND GEO. C. STEBBINS.

234 Hymns, a Complete Book in Itself.

NOW READY

and used by Mr. MOODY in his Meetings

SIX years having elapsed since Gospel Hymns No. 4 was issued, Christian workers throughout the land have felt the need of additional *new songs*, and to meet this demand GOSPEL HYMNS No. 5 has been prepared. Each piece for the book has been carefully tested by the authors, and only those retained that are especially adapted for use in devotional services.

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Contains a greater number of new songs than any of the preceding volumes, together with the best of the old favorites and standard selections of unquestioned merit.

This collection contains 208 pages, of the same size and style as other numbers of the series, but, while greatly increased in size, the prices are the same as for preceding single volumes, viz:

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☞ Former editions of GOSPEL HYMNS are still published. No plate has been expected to supersede, but to supplement them.

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Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces...$12 00
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$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bed-stead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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Our Young People.

THE KAISER AND THE LITTLE MAID.
(A True Incident.)

BY M. ANNIE THAPNELL.

A hush in the school-room prevailed,
Each heart with expectancy burned,
For the Kaiser was coming that day;
And all eyes to the portals were turned.

And now he has entered the room,
Lo, that Kaiser, so stately and proud,
He has gazed on each sunny head there
That before him in reverence is bowed.

And now every heart gives a throb,
As before him is stationed a class,
And the Kaiser, so great and so tall,
Thus questions a bright little lass:

"To which kingdom belongeth this rose?"
Taking one from the vase by his side;
Her blue eyes were lifted to his,
"To the vegetable," quick she replied,

"Right, right little maiden; and this?"
And forth from his pocket he drew
A fair jeweled watch, with its chain,
And then held it up to her view.

Not a doubt to her blue eyes arose,
As she stood 'neath the Kaiser's proud gaze,
But clear came her answer again,
"To the mineral, sire, if you please."

With a smile at her answer, so quaint,
Said the Kaiser, so mighty and high,
"And now little maid, can you tell
Of which kingdom a member am I?"

Ah! poor little maid, 'twas indeed,
A specimen strange to her eyes.
She gazed at the Kaiser, so tall,
But mute were her lips with surprise.

A specimen rare—that wise little maid
That question had never heard before,
Of the Kingdoms three, to which he belonged
That Kaiser—it puzzled her sore.

The elephant great she had seen,
And the spotted tigers as well,
And the lions, too, with pristling mane,
And their kingdom she quickly could tell.

But a Kaiser! ah, never before
Had she seen one so stately and grand;
Sure, he'll wilt the rose on the watch,
Or the elephant huge, could he stand.

A sweet puzzled look filled her eyes,
And she stood in a wondering maze,
On the stately form and the kingly brow
Of the Kaiser she fixed her gaze.

But now springs a light in her eyes,
As, placing his hand on her head,
"To which kingdom?" he questions again.
"To the kingdom of heaven," she said.

Ah! wise little maid, may thy words
A prophecy true yet unfold,
And when thou shalt enter the kingdom above,
Thou may'st then the Kaiser behold.

—*United Times.*

MR. EDITOR: As papa is a subscriber to your valuable paper, I thought I would write a few lines to the little cousins. I love to read the ADVOCATE, especially the children's department. I love the church—I love our preachers. I live on a farm; am going to help papa work some this year. The waters have been very high this spring. There is a large creek running through papa's farm. I did not see the water at its highest, as papa was sick and he was afraid for me to go with the negroes to the creek. I will ask the little cousins a question: Where can this passage of Scripture be found: "Mercy and truth are met together; righteousness and peace have kissed each other?" If this, my first effort, don't reach that wonderful waste-basket, I may be encouraged to write again.

FRANK L. HARRIS.

MAYFIELD, Mississippi.

MR. EDITOR: I am a little girl ten years old. I thought I would write you a short letter as I never see anything from the little folks about Harrisville. Pa and ma take your paper. I like to read the little folks' column. Will some of the little folks tell me where the word "gratitude" is found in the Bible? Rev. L. P. Meador is our preacher. We like him very much. I will close for fear of the waste-basket. I remain,

Your little friend,

LILY L. BARTON.

HARRISVILLE, Mississippi.

Two Ways of "Taking It Easy."

"You do nothing but sit in your chair and take it easy, while I have to work and maintain the family," said a boy of nine years to his mother, when reminded that the wood-box needed attention.

"That isn't a very pretty way for boys to talk to mothers," she quietly replied.

"I don't care; it's the truth," persisted the little urchin.

Waiving the subject of parental deference for the time, the mother concluded to fight it out on that line with such weapons as the boy could appreciate, so she said: "Who gets Eddie's dinner?"

"That's nothing, after I've brought in the wood and kindlings, and everything is in the pantry ready to cook," was the earnest reply.

"Then it won't be anything if my little boy starts the fire for me while I am mending his jacket—everything is so handy?"

"Now, mother, I call that real mean! I'd rather wear my jacket without mending."

"But, Eddie, I can not allow that; it is my place to keep your clothes looking as well as possible. You can not mend, but you can build a fire."

"Oh, dear! have I got to? I know I can't make it burn, and I hope it won't. It is too bad to make a little boy like me build a fire!" And he whined and slammed and scolded, but the fire burned.

"Now Eddie," said his mother, "I shall find more things for you to do till you can do what I tell you to cheerfully. You may fill the teakettle next."

"It will spill over on the stove and floor—there, I told you so!"

"It will soon dry on the stove, and you can get an old cloth and wipe it from the floor, then try again."

Eddie scolded worse than ever at this, but shouted exultantly: "There's nothing else you can make me do, anyway!"

"You can wash the potatoes," replied the mother, knowing well that her work would grow harder for everything of the kind the boy would do, but feeling that he needed the discipline.

"Now, mother, you, ain't a-going to put me into that!" he began; but, bethinking himself of his mother's unfailing resources, he hesitated, rolled up his sleeves, and did the best he could; then offered to "set" the table for dinner, and finally received his furlough, to the great relief of his mother as well as himself.

I can not say that Eddie was always cheerful, after this, when required to leave his play for some light task, but the plan of having him do something more, whenever he grumbled at being called upon, worked well in his case, and finally broke up the foolish habit.

Two years later, we find him telling his mother that "the Smith boys don't amount to anything, anyway. Now, there's Harry—his mother tells him she wants a pail of water, and he says, 'Let Joe get it.' Joe says 'I don't want to. You told Harry.' So she waits awhile, and then gets it herself. I've seen her go after wood, too, and split it, and the boys loafing around. I'm glad you didn't bring me up so."

Eddie isn't quite "brought up" yet, but he has had a good start.—A. L. H., in Watchman.

Short Sermons for Boys.

Most boys and girls do not like sermons—they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of the window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil which make the man or woman good or not.

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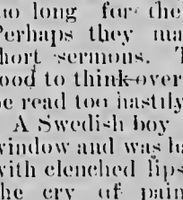

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Household.

The Chinese Primrose.

If you wish for an abundance of winter flowers, do not fail to sow one or two packets of primrose seed this spring, thereby laying a foundation for many pleasant hours during "the long and dreary winter," when you can count your blossoms by the hundred, instead of hunting diligently all over your window in the forlorn hope of discovering an adventurous flower somewhere, and finding "nothing but leaves."

Unless one purchases a packet of each variety of seed it is well to confine experiments to mixed seeds alone, for they are, as a rule, very satisfactory, producing so many and such diverse varieties, each of which has a charm pertaining only to itself, some peculiarity of color or marking, or, perhaps a difference of form or tint in the foliage, enhancing its beauty and effectually preventing monotony, which may exist even in the floral kingdom. The seed, if sown in March or April, the young plants pricked out into small pots as soon as they have put forth a few leaves, and transferred again after an interval of a few weeks into jars of larger size, should make strong specimens in autumn, and be ready for the winter's campaign, especially if grown in a good strong light—not sunshine—which produces stocky plants. The chief desire of a primrose's life seems to be, judging from appearances, to crawl out of the jar in which it is growing. This can be easily remedied by changing the abode of the delinquent, taking it out of the pot which it is trying to get away from and putting it into a deeper receptacle, removing, if necessary, a portion of the old earth from the roots, in order to admit of their being set so far down into the new jar that earth may be tilled in until it reaches the base of the leaf-stalks and yet leave the requisite vacancy at the top of the pot for water.—Vicks' Monthly.

SOURCES OF PAINTS.—Materials for the painter's colors—animal, vegetable and mineral—come from many lands. The cochineal insects furnish the gorgeous carmines, and crimson, scarlet and purple lakes; sepia is the inky fluid by which the cuttlefish conceals itself; ivory black and bone black are made from ivory chips; and Prussian blue results from the fusion of impure potassium carbonate with such animal refuse as horses' hoofs. The vegetable lakes are derived from roots, barks and gums; blue black is from vine charcoal; lamp black is resinous soot; turkey red is made from the madder plant of Hindostan; gamboge, from the yellow sap of a Siamese tree; Indian ink, a Chinese secret, is probably made from camphor; mastic is from a tree of the Grecian archipelago; bister is the soot of wood-ashes. A natural earth from Sienna, Italy, furnishes raw and burnt sienna; and raw and burnt umber are from an earth of Umbria. Real ultramarine is obtained from the precious lapis lazuli; Chinese white is from zinc; scarlet is iodide of mercury, and cinnabar, or native vermilion, is from quicksilver ore.

DAPHNE INDICA. Notwithstanding the fact that this is one of the sweetest-scented flowers, it is seldom met with in good condition. It is naturally somewhat sparse of foliage, and being also a scant rooter, it usually thrives best when confined to small, well-drained pots, in a compost of fibry peat and light loam in equal parts, liberally mixed with sand. It is also impatient of free watering. Its value when in bloom in the conservatory can scarcely be overestimated, where its delicate odor and pretty white flowers are always appreciated.—Gardeners' Chronicle.

Nothing Like It!

Every day swells the volume of proof that as a specific for all Blood diseases, nothing equals Dr. Pierce's Golden Medical Discovery. Remember, this is an old established remedy with a record! It has been weighed in the balance and found fulfilling every claim! It has been tested many years in thousands of cases with flattering success! For Throat and Lung troubles, Catarrh, Kidney diseases, Liver Complaint, Dyspepsia, Sick Headache and all disorders resulting from impoverished blood, there is nothing like Dr. Pierce's Golden Medical Discovery—world-renowned and ever growing in favor!

MISCELLANEOUS.

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get **Ayer's Sarsaparilla.**

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James L. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Pulaski, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet L. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, Sergt., Mohuncus, Me.

"My daughter, sixteen years old, after using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, Pastor Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due, in the use of Ayer's Sarsaparilla."—Lucy Mann, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 70 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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ALL VARIETIES, SIZES AND PRICES.
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NEW AND RARE FLOWER SEEDS
HARDY PLANTS, New Moon Flower, Clematis, Spring Pinks, JAPAN LILIES, New Chrysanthemums, & our WONDERFUL ORNAMENTAL VEGETABLES. *Everything sent safely by mail or express to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 160 pp., Elegantly Illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. If you wish to plant anything, send for it. 20 Years Established. Over 60 Acres Greenhouses. THE DINGEE & CONARD CO., ROSE GROWERS, West Grove, Chester Co., Pa.

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CHIMES AND PEALS for CHURCHES.

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I CURE FITS!

I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., New York.

Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When persons desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of ten cents for each extra copy ordered.*

SMITH—Died in Jackson, La., November 23, 1887, MRS. TULLIA RICHARDSON SMITH, aged fifty years and six months. Thus, while the nation's heart was throbbing with gratitude and thanksgiving, her pure spirit bore its own tribute to her home beyond the skies. Of a large circle of relatives and friends, few will see this sad announcement without the tribute of a sigh. By all who have known her from childhood there is no fear that the simple truth will be taken for obituary panegyric. They all know that seldom in life is seen so much of the good, the beautiful and true combined. In youth she possessed rare personal charms—indeed, her beauty became proverbial, and in the lovely casket there was a surpassing intellectual endowment. To-day could be gathered from her extensive correspondence gems of thought and flights of fancy to fill a volume, rich and rare. Though so highly gifted, there was no self-consciousness of such superiority. It may be truly said, She "counted all but dross" compared to the inward adornment of those Christian graces which bring the soul into union with its God. As years rolled on religion became her native element. In 1861 she married John Scott Smith, a prominent citizen and planter, in West Feliciana parish, and in the course of time four children came to gladden their home. In 1880 she was left a widow with life's stern realities and burdens, which she bravely and successfully bore to its close.

The care of her household jewels and beloved aged mother was her life-work. Few mothers so deeply realized the responsibility of training her children, the development of their minds and the care of their souls. Amid the faithful discharge of her mission, ere the shadow of life's eve had gathered, or the brightness of its day had paled, the angel of death came with the summons, "Come up higher." There was little preparation to make, for she had worn the beautiful "robe of righteousness" since life's early morning.

Another in Israel has left us for one of the many mansions in her father's house, and hearts are left with the aching void that time can never fill; but there is comfort in the thought of how much better the world is for her having lived in it, and it is a sweet privilege to anticipate the time when those who sleep and those who weep shall be reunited to part no more.

F. D. R.

PRITT—BRO. JAMES M. PRITT was born March 8, 1836, and married Martha I. Barnes, November 30, 1858, and departed this life, February 23, 1888. Bro. James M. Pruitt was confined to his bed about three weeks, suffering much. He had all the attention that affection and skill could bestow; but God saw that it was best to take him from suffering to rest with him above. The writer visited him daily and found him ever patient and resigned to the will of God. He asked me to call in the family and have prayers, and after prayers he said he felt better and said he was not afraid to die. He believed that the gospel was the power of God unto salvation to everyone that believeth. Valiantly he fought the battle, and, no doubt, for him the victory was complete. As a man, he was scrupulously honest and obliging; as a Christian, he was firm and devoted, never hasty in his conclusions, but always ready to do his work and to do it earnestly. He was a noble man, possessing many excellent traits of character. Since his conversion he has always maintained his integrity; was always in his place in the church. The church has lost a noble steward, the people around him a faithful friend, his wife a gracious and good husband, and the children a loving father.

J. H. EVANS.

SHAW—JESSE SHAW was born in North Carolina, August 8, 1798; moved with his family to Henderson county, Tenn., in early childhood; moved to Mississippi and settled in Marshall county in 1850, and departed this life March 19, 1888, in the ninetieth year of his age, near Laws Hill, Miss. He had been a member of the Methodist Church for more than fifty years. The writer visited him more than once during his last days upon earth. We always found him ready and waiting for the call of his Master. We asked him if all were well with him. He said: "There has been nothing wrong with me for over forty years." He leaves a wife of over three-score years, five children, thirty-two grandchildren, and eleven great-grandchildren. God help all these to meet their loved one in heaven!

W. M. ADAMS.

Shallenberger's Authlote for Malaria destroys the *cause* of disease, which Quinine and other remedies do not pretend to do. It effectually neutralizes the poison in the system and thus prevents the chill. It contains no arsenic or poisonous ingredient of any kind, and may safely be given to an infant. Sold by Druggists.

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LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
USE **KELLER'S CARBOLIC SOAP**
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
310 GRAVIER ST., NEW ORLEANS, LA.

SELBY—Died at Newton, Miss., January 21, 1888, MISS MINNIE SELBY, daughter of Mr. and Mrs. T. N. Selby. The deceased was born October 5, 1868, and had just reached her twentieth year. As a child of religious parents, she was early taught to love the Sabbath-school and the church of God. She delighted in Sabbath-school work, especially in promoting singing among the children, and her voice was always heard leading the praises of God in the Sabbath-school and in the sanctuary. She presided at the organ with ease and skill, and attracted around her those that loved to unite their voices in the melody of sacred music. She was converted and joined the Methodist Episcopal Church, South, in her eleventh year, and lived thereafter a devoted Christian life, gaining larger ideas of faith as her life advanced. She was gentle, amiable and kind in disposition, retiring and sympathetic in her nature, and ardently attached to parents, kindred and home.

Three years ago she entered East Mississippi Female College as a student. She at once distinguished herself as a faithful student, correct in deportment, consistent in her Christian life and ever mindful of her duty. She progressed rapidly in her studies and was well advanced in her senior year, when failing health compelled her to relinquish all hope of graduation. She had while at college disclosed unusual talent for instrumental music, and soon stood among the first in the music department. She had a soul for music and she lived in the region of melody. She could pass from the performance of difficult secular music to the sweet strains of Zion that her well-taught fingers could call forth from the organ, enjoying far more, as akin to the refined impulses of her religious nature, the sacred melody of the latter than the exquisite skill of the former.

In the progress of the disease there were intervals of release from suffering which promised returning health. These afforded her some opportunities in which to still cultivate the beautiful art in which she was eager to perfect herself. Then her hands became too feeble to strike the familiar keys, and lingering illness checked her in the midst of her promising career. Not in vain were all her efforts to reach up into the heights of melody and song, for her blood-washed and tuneful soul has been only translated to the pure heaven of melody, where she can continue to perfection the melodious Christian life so well begun below. The flower has grown in earthly soil just to bud and blossom and to commence to shed its perfume on earthly air, only to have the joy of early transplanting in the garden of paradise above. A short, but useful and beautiful life leaves a memory worthy to be cherished by father, mother, sisters, brothers, kindred and friends, teaching us that she did not live in vain. The Lord needed her and took her to himself. Let us rejoice in her triumph.

A. D. M'VOY.

FAULTLESS THEN.—Here in this world none of us are "blameless;" but when the pierced hand has brought us into the presence of his glory, he will "present us faultless." The cleansing blood will then leave us without blemish. Acquitted for the past through Jesus, and perfected for the future! With united breath we shall ascribe all our conquests to the Lamb: and one of the joyful surprises of heaven will be to look back and see how close we often came to dizzy dangers and disgraceful discomfitures, and were only held back by the unseen hand! We shall then adore the grace that kept us from falling ten thousand times over. Paul will wonder at the grace that made such a saint out of such a sinner. John Calvin and John Wesley will join in singing, "None but Christ." There will be no discords in that grateful hallelujah-burst of praise: "Now unto him who kept us from falling, and has presented us without blemish before the presence of his glory, to the only wise God, our Savior, be the majesty, the glory, dominion and power, both now and forever!"—New York Evangelist.

"If a woman is pretty,
To me 'tis no matter.
Be she blonde or brunette,
So she lets me look at her."

An unhealthy women is rarely, if ever, beautiful. The peculiar diseases to which so many of the sex are subject are prolific causes of pale, sallow faces, blotched with unsightly pimples, dull lustreless eyes and emaciated forms. Women so afflicted can be permanently cured by using Dr. Pierce's Favorite Prescription; and with the restoration of health comes that beauty which, combined with good qualities of head and heart, makes women angels of loveliness. "Favorite Prescription" is the only medicine for women, sold by druggists, *under a positive guarantee* from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

The great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Savior.—Gerrit Smith.

In dyspepsia and indigestion the use of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier strengthens the exhausted coats of the stomach, promotes a healthy flow of gastric juice, which is the solvent of the food, and impels the organs which secrete it, to perform their functions vigorously and with regularity.

Scientific.

A MECHANICAL GIANT.—What is believed to be the most powerful and efficient tool yet made is the gigantic hydraulic forging press of the Athis Works at Sheffield, of which Krupp, of Essen, has ordered a duplicate. It exerts a nominal force of 4,000 tons, though its actual maximum power is considerably greater. The work is made ready for the great machine by three furnaces, each capable of heating an ingot of 100 tons, and two traveling cranes, each easily lifting 150 tons, convey and manipulate the forgings. One man operates four valves to raise, lower, advance, retire, move sideways or rotate the forging, and another man regulates the strokes of the press with the utmost delicacy and accuracy.

HOW TO RAISE CREAM QUICKLY.—Deep setting of milk to extract the cream is easily done, provided the operator follows directions, to wit: Strain into tin cans not exceeding 8½ inches in diameter and 20 inches deep, with close covers. Before the milk has materially cooled, place the same in cold water not warmer than 50 degrees, and not allowed to get warmer during the time named, as deep as the milk. The cans should remain at rest 12 to 24 hours, when it will be found that all the cream of material value has come to the top and can be removed.—Prairie Farmer.

A great deal of careful experiment has shown that in freezing water largely expels its coarser visible contaminations, and also that a large proportion of the visible bacteria which it contains may be destroyed, even as many as 90 per cent. But still large numbers may remain alive, for many species are quite invulnerable to the action of cold. It has been found that in ice formed from water containing many bacteria, such as water with sewage contamination, the snow-ice almost invariably contains many more living bacteria than the more solid, transparent part; so that the snow layer should be especially avoided in ice obtained from questionable sources.

The Colossus of the flower kingdom is the *Rafflesia Arnoldi*. It is found in Sumatra. "The five magnificent petals that spring from the center of the calyx, upon a dark violet ground, raise a huge pistil, looking like a blaze in a bowl of water. This prodigious flower is a yard wide. The petals are a foot in length, and stand at a distance of nearly a foot from each other. The nectarine, or honey-cup, looks large enough to hold a dozen pints. The weight of the flower is fifteen pounds."

In cases of alcoholic poisoning—the comatose condition of intoxication—the promptest recovery of consciousness will follow the subcutaneous injection of a mixture of one part of ammonia with two to six parts of water. Police surgeons, who deal with cases of unconsciousness will find this a convenient method of determining whether a given case is due to whisky, compression of the brain or nervous disorder.—Chicago News.

How's Your Liver?

The old lady who replied, when asked how her liver was, "God bless me, I never heard that there was such a thing in the house," was noted for her audability. Prometheus, when chained to a rock, might as well have pretended to be happy, as the man who is chained to a diseased liver. For poor Prometheus there was no escape, but by the use of Dr. Pierce's Pleasant Purgative Pellets the disagreeable feelings, irritable temper, constipation, indigestion, dizziness and sick headache, which are caused by a diseased liver, promptly disappear.

Mrs. Oliphant asks: "Is there any shock, any pang that life can give, equal to that of suddenly perceiving a touch of baseness, a failure of honor, a lower level of moral feeling, in those who are most dear to us?" When "the prepossessions of affection" are thus driven away, only the heart knows or can know its bitterness. Oh, do not wing this barbed arrow at the bosom of love!

When the stomach lacks vigor and regularity there will be dizziness, heartburn, nausea, sick-headache, nervousness. Use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, to give tone and regularity to the stomach.

The perfection I teach is perfect love.—John Wesley.

A shattered frame may be reinvigorated by that wonderful tonic, Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It enriches the blood, and vitalizes and strengthens the whole body.

A CHINESE HOSPITAL.—In one of the most crowded thoroughfares of the Chinese quarter of Shanghai, there has stood for forty years a free native hospital, mainly supported by the European community. Very strange its wards look at first to English visitors. The patients bring their own bedding, consisting of a bamboo mat and a wadded quilt. Those who can move about are the only regular attendants of those who can not. The house surgeon and dispenser is a Christian Chinaman, for thirty years connected with the hospital, and one of the first converts of a mission school. Yearly about 800 patients pass through the wards, and the proportion of deaths is small. Last year there were 56, and in the dispensary more than 22,000 cases were treated. From very far distances many of the poor suffering creatures come, and back to their far-off homes many a healed one has carried a blessing greater than bodily healing; for we believe that nowhere, at home or abroad, could better proof be found than in the Shanghai hospital, of the benefit of combining medical and gospel work. Daily the waiting-room, seated for 300, is crowded with men, women and children, long before the dispensing hour, and daily an English missionary, as conversant with their language as his own, sets before this waiting multitude the Word of Life. "I believe," writes a Christian physician, who for some years had the oversight of this work, "that the Chinese undergo more suffering for the want of medical knowledge than any other nation in the world. In an institution like this, almost daily under a good surgeon may the blind receive sight, the deaf hear, the lame walk. * * * I have known in one year, among those cured in our hospital, thirty men and women received into the Christian church."—The Quiver.

A good appetite is essential to good health, and loss of appetite indicates something wrong. Hood's Sarsaparilla creates and sharpens the appetite, assists the digestive organs and regulates the kidneys and liver. Take Hood's Sarsaparilla this season. Sold by druggists.

A BRIGHT ADDITION.—Speaking of George Washington always reminds me of that good story of how Mr. Evarts told Lord Coleridge, when they were at Mount Vernon, the legend of Washington throwing a dollar across the Rappahannock. "But," objected Coleridge, "the Rappahannock's a broad stream." "Yes," retorted Mr. Evarts, "but you must remember that a dollar went further in those days." At a dinner party, not long ago, Mr. Evarts was chaffed a little about the many stories attributed to him by the newspapers, and incidentally this one was praised as his best. "O," said Mr. Evarts, modestly, "I don't say all the good things that are credited to me. Every now and then some anonymous newspaper paragraph says a wittier thing than any of us. Now, what I might have said to Lord Coleridge was that it was not so strange that George Washington threw a dollar across a river since he threw a sovereign across the sea."—Philadelphia Record.

Chronic Coughs and Colds,
And all diseases of the Throat and Lungs, can be cured by the use of **Scott's Emulsion,** as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. Is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read: "I consider Scott's Emulsion the remedy par-excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles." —W. R. S. CONNELL, M. D., Manchester, O.

Anxiety! How much of it there is in the world! It is the bane of life to multitudes. They are saying: "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" Anxious, oppressed, saddened hearts, hear the precious words of Jesus. What unspeakable comfort they bring when properly received: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Anxious hearts, no longer repine, and go bowed down, moaning life away! Look up, and see a Father's hand open to supply all thy necessities, and rejoice that he who feeds the "fowls of the air" will feed and take care of you.—Zion's Herald.

NATURE usually makes a gallant fight against disease, and when helped by Dr. J. H. McLean's Strengthening Cordial and Blood Purifier will eradicate it from the system.

All unholy anger is incipient murder.—Whedon.

MISCELLANEOUS.

Paine's Celery Compound
For The Nervous
The Debilitated
The Aged
CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.
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N. O. CHRISTIAN ADVOCATE, 112 Camp St., New Orleans. | Address HUGH JAMIESON, Jr., Publisher, AGENT.

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Mother, Home and Heaven.
In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.
WITH AN INTRODUCTION
By REV. THEO. L. CUYLER, D. D.

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:
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Southern Cultivator	$ 3 50	$ 2 75
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Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
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" Weekly	6 00	4 75
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Hugh Jamieson, Jr.

—THE—

Southern Insurance Com'y,

OF NEW ORLEANS.

FIFTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1887:

PREMIUMS RECEIVED.

On fire risks	$357,297 54
On river risks	7,534 82
On marine risks	7,718 19
	$372,550 55
To add—Unearned premiums of 1886	70,842 00
Total premiums	$443,392 55
To add—Interest and profit and loss	30,850 74
Total income	$474,243 29
To deduct: Losses paid—	
On fire risks	$164,318 82
On river risks	5,814 40
On marine risks	1,457 50
Total losses paid	$171,590 02
Reform premiums, cancellations and commissions	94,665 28
Reinsurances	30,215 50
Taxes and licenses	4,434 18
Expenses home office, agencies, salaries, Fire Underwriters' Association, Insurance Patrol, Babcock engines, rent, advertising, etc.	34,057 11
Total disbursements	$334,972 59
Surplus	$139,271 29

ASSETS
At their Market Values:

Cash on hand	$69,813 17
$25,000 United States 4 per cent. coupon bonds	21,468 75
$118,000 city of New Orleans consolidated bonds (Crossman issue)	130,999 80
$80,200 city of New Orleans premium bonds, (including drawn premiums)	105,864 00
$25,000 Louisiana 4 per cent. bonds	22,500 00
Demand loans secured by collaterals	39,629 98
One share N. O. Produce Exchange	135 00
One share N. O. Sugar Exchange	75 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Premiums in course of collection	45,513 21
Furniture and fixtures, safe, etc.	2,000 00
Deposit with Fire Underwriters' Association	150.00
	$432,684 14

LIABILITIES.

Capital stock, full paid	$200,000 00
Reserve fund	9,714 85
Dividends unpaid	1,185 00
Reserved for unexpired risks	83,897 75
Reserved for adjusted and unadjusted losses	21,000 00
Sundry unpaid accounts of December, 1887	1,589 00
Balance (exclusive of dividend of July, 1887)	12,373 45
	$389,684 14

The above statement is a true and correct transcript from the books of the company.

ERNEST MILLER ROBERT, President.
SCOTT MCGEHEE, Secretary.

Sworn to and subscribed before me, New Orleans, January 11, 1888.

M. T. HUCKINS, Notary Public,
No. 9 Gravier street.

At a meeting of the Board of Directors of this company, held on the tenth instant, it was unanimously resolved to pay to the stockholders, ON DEMAND, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock.

SCOTT MCGEHEE, Secretary.

New Orleans, Jan. 11, 1888.

Weekly Market Review.

(For Week Ending April 24, 1888.)

COTTON.

Low ordinary	7 5-16	@— —
Ordinary	7 13 16	— —
Good ordinary	8 9 16	— —
Low middling	9 1-16	— —
Middling	9 7-16	— —
Good middling	9⅞	— —
Middling fair	10¼	— —
Fair	11	— —
Galveston middling	9⅜	— —
Mobile middling	9¼	— —
St. Louis middling	9⅜	— —

SUGAR.

OPEN KETTLE:		
Prime	5 3-16	— —
Fully fair	5⅛	— —
Strictly Prime	— —	— —
Choice	5⅜	— —
CENTRIFUGAL:		
Seconds	4⅞	5⅜
Pr. yellow	5¾	— —
Gray White	6	6 1 16
Off whites	6⅛	6¼
Stan. Gran	6¾	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Head	— —	— —
Prime	5⅜	5½
Good	5⅛	5¼
Fair	4⅞	5
Ordinary	4½	4¾
Common	4	4½
No. 2	2½	2⅝
Rough	3 00	4 40

FLOUR.

Choice	3 75	— —
Fancy	4 00	4 15
Extra Fancy	4 30	4 40
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 65	4 65
Winter wheat patents	5 00	— —

CORN PRODUCTS.

Corn meal	3 00	— —
Cream meal	3 40	— —
Grits	3 30	3 50
Hominy	3 20	3 30

GRAIN, ETC.

CORN:		
White	65	— —
Yellow	— —	64
Mixed No. 2	— —	63
OATS:		
Western	— —	42
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 05	1 10
HAY:		
Prime	21½	22 00
Choice	23 00	24 00

PROVISIONS.

PORK:		
Mess (Standard)	15	15½
Prime Mess	14 50	15 00
Rumps	14 00	14 25
BACON:		
Fancy breakfast	10½	11
Shoulders	— —	7¼
Sides, short rib	8⅝	8¾
Sides, long clear	8½	8¾
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	6¾	6 50
Sides, short rib	7¾	7⅞
Sides, long clear	7¾	7⅞

GROCERIES.

COFFEE:		
Prime	16⅞	— —
Fair	15⅛	— —
Common	12⅛	— —
BUTTER:		
Western Creamery	27	28
Western Dairy	18	20
Common	12	15
LARD:		
Refined	7½	7¾
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¼	— —
Coal, cases	14	— —
Cotton seed	30	31
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	3 75	5 00
Scotch	2 50	2 60
ONIONS:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	4 50	— —
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	7⅜	7⅝
1¾ lb, per yd	6⅞	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 75	3 25
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	10½	11
Southern	10½	11
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	9	12
COUNTRY HIDES:		
Green salted, ₩ lb	3½	4
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 25	19 50
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

"Honest" John Sherman, in a speech in the Senate, on April 18, attacked the Southern people for their "inhuman" treatment of the negroes.

The House committee on public buildings and grounds has reported favorably the Senate bill introduced by Mr. Enstis, appropriating $1,200,000 for a new postoffice at New Orleans.

Great excitement prevails in Scott county, Ark., over the discovery of rich petroleum fields.

The returns of the election in this State and city, on April 17, give Gen. Nicholls, the Democratic nominee, the State by a large majority; and in the municipal contest the Young Mens' party defeated the regulars, or "ring," by a majority of 7,000.

Col. J. D. Hamilton, who had been on trial in Brandon, Miss., for the murder of R. D. Gambrell, was acquitted on April 19. The jury returned a verdict of "not guilty."

The Postoffice Department has at last determined to establish daily mail tap service over the East Louisiana railroad from New Orleans to Covington, St. Tammany parish, La. The action is exceptional and contrary to the established custom of the service and it creates the largest tap service in the United States.

General W. T. Sherman has sent invitations to the banquet to celebrate the birthday anniversary of General Grant (April 27) to seven of the most prominent surviving officers of the Confederate Army. These are: Generals Longstreet, John B. Gordon, Simon B. Buckner, Fitzhugh Lee, William Mahone, John S. Mosby, Joseph E. Johnston.

On April 21 the greater portion of the business houses in Winona, Miss., was destroyed by fire. No residences were burned. The loss aggregates about $250,000.

At a conference of the Young Men's Democratic Clubs in New York City, on the twenty-first instant, it was resolved to form a national league of Democratic clubs. A convention will be held in Baltimore on July 4, next.

The Central Labor Union, of New York City, on April 22, resolved to organize a vigilance committee in each of the twenty-four assembly districts to carry on the boycott against poor beer.

The strike of the bakers in Chicago was successful.

Senator Walthall's bill to withdraw the public lands of the United States in the State of Mississippi from the sale of ordinary private entry and to restrict disposals thereof to homestead settlers was passed by the Senate, April 23.

Mayor Shakspeare and the new City Council were inducted into office, in this city, on April 23.

FOREIGN.

Lord Hartington, recounting the arguments against the Gladstone policy, said he was unable to predict the result of the Irish struggle, but he was confident that the problem would not be solved by the compromise of 1886. Ireland could not be dealt with as a colony. The decision rested with the democracy. If they were weak and weary of the struggle, Ireland might obtain her independence.

The Pope, owing to protests of Catholic Poles, has ceased to negotiate for the establishment of an entente with Russia.

The sentence of Rev. Father McFadden, in Ireland, who was condemned to three months' imprisonment for holding anti-landlord and anti-police meetings, on his appeal was increased to six months. He will be treated as a first-class prisoner.

The Chamber of Deputies reconvened on April 19. General Boulanger, who arrived in an open carriage, was cheered by the immense crowd that was assembled outside of the parliament building. The lobbies were thronged and much excitement prevailed.

The greatest excitement reigns in Cuba owing to the fact that Captain General Marin has issued a proclamation declaring the provinces of Havana, Matanzas, Santa Clara and Pinar del Rey in a state of siege.

Mr. Pendleton, the American minister, while traveling to Frankfort, was stricken with apoplexy. He was taken to the hospital at Wiesbaden, where he now lies.

Le Voltaire, a Paris newspaper, denounces the "American gang" that has been providing General Boulanger with funds with the view of bringing about a war between France and Germany, which would result in a demand for American grain and tinned meats and the removal of prohibitive duties.

Among the projects under consideration by Berlin, Frankfort and Vienna financial houses is a gigantic canal scheme to link the Danube with the Neckar, Elbe, Odor and Vistola, thus piercing the continent from the Mediterranean and Black seas to the Baltic and North seas.

There was a renewal of the conflict between the students and Boulangerists in Paris on April 21. The police charged on the rioters, and in the scuffle that ensued many persons were injured, a number seriously.

Mr. O'Brien spoke at Farmoy, and Mr. John Dillon addressed a meeting at Kellystown, in Ireland, on April 22. No disturbance occurred at either place, and there was no interference by the police.

The New York Catholic News has received the following cable dispatch: The Vatican has issued a decree condemning boycotting and the plan of campaign. The decree distinguishes the national movement from those revolutionary means. It condemns only the latter.

Herr Krupp declines the honor of baron conferred upon him by the Emperor.

General Boulanger has adopted a red carnation as an emblem. It is proposed that his followers wear the flower.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Natchez, at Wesley Chapel	Apr. 28, 29
Vicksland	May 5, 6
Carey	6, 7
Bear Creek	12, 13
Hayes' Landing	19, 20
Wesley Chapel (Yazoo)	19, 20
Mispah	26, 27
Nelo	June 2, 3
Hamburg	3, 4
Vicksburg	9, 10
Porter's Chapel	11, 12

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Gallman, at Terry	Apr. 28, 29
Scotland, at Galatia	May 5, 6
Hazlehurst	12, 13
New Hope, at Centennial	19, 20
Wesson and Beauregard, at Beau'd	26, 27
Bowerton, at Brandywine	June 2, 3
Providence, at New Hope	9, 10
Crystal Springs	28, 24
Topisaw	30, July 1
Holmesville	7, 8
Adams, at Muddy Springs	14, 15
McComb City, at McComb City	21, 22
Franklinton	28, 29

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Newton, at Newton	Apr. 28, 29
Lake, at Carr's Church	May 5, 6
Carthage, at Sardis	12, 13
Walnut Grove, at Pine Grove	15
Neshoba, at Ebenezer	17
Conehatta, at Union	19, 20
Hillsboro, at Mt. Zion	26, 27
Trenton, at New Providence	June 2, 3
Fannin, at Union	9, 10
Marvin, at Bethel	16, 17
Shiloh	19
Westville, at Goshen	23, 24
Raleigh	27

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Shubuta, at Quitman	Apr. 28, 29
Enon, at Stonewall (Friday, 7 P. M.)	May 4
Clarke, at Winnfield	12, 13
Vossburg, at Chapel Hill	19, 20
Enterprise, at West End	26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Rimsville	14, 15
Leaksville	21, 22
Marion, at Lorkfinri	28, 29

R. D. SORSWORTHY, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Cornersville	Apr. 28, 29
Olive Branch	May 5, 6
Byhalia and Victoria	12, 13
Marshall	19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

JNO. RAINCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Madison circuit, at Wesley Chapel	Apr. 28, 29
Audley circuit, at Valley	May 5, 6
Mt. Olivet circuit, at Satartia	12, 13
Yazoo circuit, at Locust Grove	19, 20
Flora circuit, at Benlonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byram	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Pearlington, at Log Town	Apr. 29
Augusta, at Augusta	May 3
Vancleve, at McLendon's	5, 6
Americus, at Pleasant Hill	8
Poplarville, at Lumberton	12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Feliciana, at Oak Grove	Apr. 28, 29
Woodville	May 5, 6
Percy Creek	6, 7
Wilson, at Pine Grove	12, 13
East Baton Rouge, at Bay Ridge	18
Pipkin, at Pipkin	19, 20
Bayou Sara, at Tunica	26, 27
Jackson	June 2, 3
Centerville, at Macedonia	9, 10
North Wilkinson, at Friendship	14
Amite, at Mt. Vernon	16, 17
Livingston, at Manrepas	23, 24
New River, at Manrepas	23, 24

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Mt. Vernon circuit	Apr. 28, 29
Arkabutla circuit	May 5, 6
Chulahoma circuit	12, 13
Louisburg circuit	26, 29
Horn Lake	31
Cochrana circuit	Jan. 2, 3

S. M. TDAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

McCool circuit, at Pisgah	Apr. 28, 29
Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Valden	(Thu.) 17
Ebenezer	19, 20
Belzona	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

H. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Platsburg, at Center Ridge	Apr. 28, 29
Louisville, at Mt. Pleasant	30
Lagrange, at Lagrange	May 4
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Harmony, at Clement's Chapel	Apr. 28, 29
Iuka station	29, 30
Kossuth circuit, at Kossuth	May 5, 6
Gunlown circuit, at Pleasant Valley	19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Ebenezer, at Ebenezer	Apr. 28, 29
Okalona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Thurs.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Minter City, at Minter City	Apr. 28, 29
Water Valley circuit	May 5, 6
Toccopola, at Pine Hill	10
Banner at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Camden and Oaklawn, at Oak'n. (Fri)	Apr. 27
Black Bend circuit, at Mt. Carmel	28, 29
Clinton and Verbena, at Clinton	May 5, 6
Prattville	12, 13
Pleasant Hill circuit, at Farmersville	19, 20
Pine Apple circuit, at Snow Hill	26, 27
Artangaville circuit, at Rutledge	Jun. 2, 3

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT—SECOND ROUND.

West Monroe, at Fonik's Chapel	Apr. 28, 29
Harrisonburg and Sicily Island, at S. I.	May 5, 6
Lake Providence, at Pecan Grove	12, 13
Winnsboro, at Magnolia	19, 20
Oak Grove, at Le Vaughn	26, 27
Waterproof, at Wesley Chapel	June 2, 3
Richland, at Rayville	9, 10
Oak Ridge, at Good Hope	16, 17
Libul Grove, at Bonnidee	23, 24
Bastrop, at Bastrop	30, July 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Sugar Town, at Pilgrim's Rest	Apr. 28, 29
Centerville, at Jena	May 5, 6
Columbia, at Columbia	(Thursday) 10
Pastor, at Harris Chapel	12, 13
Ada, at Oak Grove	19, 20
Montgomery, at St. Maurice	26, 27
Trinity, at Troyville	June — —

E. F. ALEXANDER, P. E.

HOMER DIST.—SECOND ROUND.

Brushwood, at Mt. Zion	Apr. 28, 29
Minden	May 1
Vernon, at Longstraw	5, 6
Tulip, at Athens	12, 13
Homer, at Arizona	19, 20
Haynesville, at Colquit	26, 27
Summerfield	30
Farmerville	June 2, 3
Arcadia, at Paine's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 24
Ringgold	26

ROBERT RANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Natchitoches, at Marthaville	Apr. 27
Sabine, at Rocky Mount	28, 29
Many, at New Hope	May 3
Anacoco, at Holly Grove	5, 6
Hellewood, at Oak Grove	8
East Point, at Armstead Chapel	12, 13
Coushatta, at Davis Springs	15
Red River	19, 20
Shreveport	26, 27
Pleasant Hill, at Beulah	June 2, 3
Caddo, at Keachie	9, 10
Mooringsport, at Mt. Zion	16, 17
South Bossier	23, 24
Valley circuit	27
North Bossier	30, July 1

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FORGIVENESS.

BY J. EDMONSTON.

When on the fragrant sandal tree
The woodman's axe descends,
And she who blossomed so beauteously,
Beneath the weapon bends;
Upon the edge that wrought her death,
Lo! she breathes her sweetest breath,
As token in her fall,
Peace to her foes and love to all.

Ne'er hardly man this lesson learns:
To smile and bless the hand that spurns,
To see the blow, to feel the pain,
And render only love again:
One had it, but he came from heaven;
Reviled, rejected and betrayed.
No curse he breathed, no plaint he made;
In calm in death's dark pang he sighed,
Prayed for his murderers, and died.

Take off the Assessments.

BY W. W. WADSWORTH, D. D.

The time for the meeting of the General Board of Missions is rapidly approaching. The presence of Dr. Allen, after a brilliant and stirring canvass of the entire church, will itself constitute an event, and awaken enthusiasm. Many hearts are looking anxiously forward to the result of the session. Will its large and inspiring plans mark a new era in the work of our church for the salvation of men? The student of the civil, ecclesiastical and religious condition of the world can doubt that Christianity has reached a crisis in its history, by the preaching of the Gospel, by educational and medical work, and the providential influence of commercial contact, every pagan and savage nation has been opened to successful missionary effort. Not only have millions been converted and a multitude of barriers removed, but rapid changes in heathen governments give promise that the near future a Christian civilization may be planted throughout the world. Who that truly loves the Lord Jesus can contemplate such glorious possibilities without a new thrill of aspiration? Who can stand in the presence of such a condition of affairs and not tremble at the fearful responsibility which it brings to the church of God? Will our Southern Methodism do her part in meeting the demand of this great crisis? The statement will hardly be controverted, that what we have done is in no way a proper measure of our present obligation. In the language of one of our Bishops, we have come to the parting of the ways—there must be a positive advance." But can we make such a positive advance under our present assessment plan? If we should do even as well as our Northern Methodist brethren, it would be necessary to double our present assessments, I suppose but few would consider it wise to take such a step. The missionary sentiment is not strong enough to stand the final demand for such a tribute. Can we shut our eyes to the fact that our present results are accomplished in the face of much friction? Our machinery pulls heavily. In the rural sections many of our best and most liberal men complain at the constantly increasing assessments. In some places it cuts down the pastor's salary. It is not enough to say that they do not understand the question. This may be true, and yet the objection incessantly talked among the people is a burden to be carried. It stands in the way of a normal growth and healthy development.

A considerable loss is also sustained by the inequality of assessments on districts. One strong charge has frequently an assessment much smaller than that put upon another of equal strength. Much of our recent gain has come from churches which have gone beyond the sum fixed by the "Boards." In such a case the "assessment" is either ignored or fought out of the way, and is clearly a hindrance. Take off the assessments, and every element of friction and inequality is eliminated.

That the church will never meet the great need until her conscience is mightily stirred will be universally admitted. But how are we to get the need and the conscience of the church together under the assessment plan? Our present method locates the conscience in a sum confessedly far below the need. The prevalent idea is, that the General Board, composed of wise, representative men, looking over the whole field, assess what can intelligently be expected; and that when such intelligent expectation is met conscience ought to be satisfied. It is but just to say that, admitting the major premise—the right of the Board to fix a sum that involves conscience—the logic is unanswerable. If any heroic, apostolic soul ventures out into "the regions beyond," it is because his faith in the power of the cause goes farther than the "intelligent expectation" of his brethren who plan the work. We shall never be able to reach the conscience of the church until the great need of the world, without limitation, is pressed directly upon it.

The measure of success will be largely determined by the conscience of the preachers. How are we to enlist them more profoundly and earnestly in the salvation of the heathen world? The piety, consecration and spirituality of these men is beyond question. If we can not trust them, to whom will we turn in this great emergency? Our conviction is clear and strong, that if the Board will do away with the assessments and put this matter of raising money for the conversion of the world directly on the conscience of our preachers, there will be born, almost at once, a new view of the spiritual destitution of the heathen, and a new baptism of power in urging it upon the church. It will usher in an epochal day of extended reading, of profound thought, of earnest prayer, of powerful appeal for the coming of our Lord among the nations.

Is it practical to work without an "assessment?" As the presiding elder of a district of "all sorts"—from one of the strongest churches in the connection down to the lowest grade of circuit—I see no difficulty whatever. Of course, we would have to do away with fossil presiding elders, who neither read nor preach upon the subject of missions. The Bishops might ascertain this by a question in open Conference as the districts are called.

The thought of this article has been burning within me for several months. Profoundly convinced that we have reached a crisis in our missionary affairs, and that the time has come for a decisive forward movement, for conscience sake I give it to the church. It seems to me that our great lack at this time is faith. If the prayer of the disciples was intended as a proper formula for the church, let us all pray, "Lord, increase our faith!"

ATLANTA, GA., April 18, 1888.

"The Problem of Methodism."

BY "GILDEMOY."

"The Problem of Methodism," by the Rev. J. M. Boland, A. M., has been read with pleasure and with great profit. This is a timely and an important book which should have a wide circulation among our people everywhere, and it should be carefully studied by all our preachers, both old and young. Bro. Boland has, in this book of 331 pages, done a great work in clearing up and rescuing from the entanglements of many conflicting and confounding theories the scriptural and fundamental doctrine of sanctification and Christian perfection. I have read many thousands of pages, *pro* and *con*, on this subject; but no other book, of a controversial character, has been so satisfactory to my mind. There has been much confusion and, apparently, much conflict among our own people and preachers on this question. We have differed, not so much about things as about the modes and manners of things; the time of sanctification, whether it was bound up in the same bundle with regeneration, or was a second and subsequent change wrought in the heart by the Holy Ghost. This book deals with these questions in a manner at once so lucid and strong as to carry conviction to all who are yet open to conviction. The diligent student will rise from the perusal of this book thoroughly satisfied that the "residue theory of regeneration," or the doctrine of "indwelling sin in believers," is not the doctrine of the Methodist Church. He will see, too, as plain as the nose on a man's face, that the "second change" theory of sanctification grows out of the "residue theory of regeneration." The work of regeneration is minified, or shortened back, in order to magnify, or make room, for this "second change."

This book shows to a demonstration, as far as such matters are demonstrable, that Mr. Wesley, towards the close of his long and useful life, fully and freely recalled his sermon on "Sin in Believers" by restating the change wrought in regeneration, and by cutting out of our Article of Faith the "residue theory" found in the Article of the Church of England. Again, Bro. Boland shows clearly that "sanctification" and "Christian perfection" are not synonymous terms in the terminology of our Methodism. They are distinct terms, referring to different and separate things. When God "regenerates" a man he also "sanctifies" him, and the work of "Christian perfection" begins from that moment of time. This book is very lucid and strong on this point.

Bro. Boland shows plainly that the tendency of the "residue theory of regeneration" and the "second change theory of sanctification" has always been towards separation among our people. Those who imbibe this Calvinistic and Antinomian view, so contrary to Wesleyan Arminianism, must rule or ruin the church of God. Those who do not agree with them on "sin in believers," and in a "second change," or "sanctification," are opposed to holiness *in toto*. This leads to a "church within the church," or to separation from the church.

It was so in the case of George Bell and Thomas Maxfield, in the days of Mr. Wesley, and, doubtless, will be so to the end of time, or as long as there are persons in the church who hold that the great body of her members and ministers are "full of sin," while we and our class have been made free from sin by a second and superior change. I have yet to see a Methodist preacher who does not believe and teach, publicly and privately, the doctrine of sanctification and Christian perfection; and I have known but few who were not, manifestly, going on to perfection, were not striving to "perfect holiness in the fear of God." I have yet to see a member of the Methodist Church, who had been born again and had not fallen from grace, who was not striving with greater or less urgency to be "made perfect in love in this life." We have not all agreed as to "the when" and "the how" of sanctification, but we have agreed, uniformly, that men must be sanctified, must go on to perfection. Methodists have been of one heart and one mind on this subject from the first.

The danger that lurks in the spirit and animus of "second blessing" theorists is clearly portrayed and exposed in this book. Let the book have a wide circulation among our people everywhere. It is published by the Publishing House of our church.

SENATOBIA, MISS., April 17, 1888.

Letter from Dr. J. B. Cottrell.

I've nothing to do for a few days down here in Florida, but to think and talk and write. Summoned to the marriage of my son, Z. Jennings Cottrell, and Miss Addine Green, both of this lake region, I came, bringing with me the bridegroom's little six-year-old, Florie; and last Tuesday evening, in the church at Yalaha, under benediction of the benevolent look of a crowded assembly, with floral decorations so tasteful and abundant as to attest the genuineness of the interest of the community in the parties to the nuptial covenant, I pronounced the words of the beautiful ritual of our church. Under an arch of flowers, sixteen feet wide and eight feet high, and a canopy blending a variety surprising to a Kentuckian, we stood in consummating the marital engagement. Receptions at various homes have been occasions of much delight. Seated here on the verandah, at the home of my son, whose marriage is occasion of my returning to him, after three years, his little daughter, memory reaches back over the years—the eventful years—and the gem of a lake three hundred yards to the front from where I sit, a half of a mile long and a quarter wide, softens and sweetens the woodland view most favorably to pleasing meditations.

At two weeks of age the mother of my son left him to my care, and in his turn he has had a similar experience. The lovely woman that comes now into control is more like the one I buried at Tuskegee, Ala., in 1853, than I've ever known, and it all seems to my experience as a restoration.

Last Sunday I stopped over at Pensacola, where was my first pastorate in 1854 and 1855, and I led my little granddaughter out on the wharf, and showed her the points along the beach where her papa and his little brother used to rejoice as the waves rolled in and passed back—their little plump forms gleaming in the waters. Memories of my preacher comrades of the olden time came up—Walter C. Harris, Thomas S. Abernethy, Jr., and Charles W. Thomas. Harris was the Jeremy Taylor, and Abernethy the Sidney Smith, of the young preachers of the old Alabama Conference. They have slept through the days and nights of the years now, but here I am feeling them as freshly upon my soul as when they spoke and laughed and listened amid the enchantments of the seaside, or as they preached and prayed and sung with me when the glamour of youth was upon us. To have known truth, fairness and friendship in men, with no discount whatever, is a royal source whence streams of kindliness toward the brotherhood flow. Heart-memories of Harris and Abernethy are affectional luxuries. Charles W. Thomas is yet living. That my own Charles Thomas bears his name is evidence of the love felt for him in my home.

The Sunday at Pensacola was most grateful. The congregations were large—that at night overrunning the church. Oh, the greeting of the sermon! A walk through the cemetery early in the morning, among the graves of those I received into the church, and of many others I knew and loved, was preparation for the pulpit hour.

My four sons live here amid these wondrous beauties of the semi-tropical realm, and I rest for a few days where are the lakes, bordered by moss-covered pines and oaks; where orange orchards and where gardens flourish, and where I catch the notes of birds that would enchant the soul of Maurice Thomson. Wonderful it is that all of life may blend itself with these scenes, and that quivering waters and festooned forests and birds and flowers and soft winds and deep skies should come upon one freighted with loves incident to relations whereof the names mother, sister, brother, son, daughter are predicated! But so it is! The faces came up from the past, and I sit out here under a baptism. The attraction heaves my soul as the tides move obedient to the moon.

YALAHA, FLA., April 14, 1888.

P. S.—Since writing the above I've preached at Yalaha, and at Leesburg I lectured to a large audience on "Ingersollism." I'm here at Ocala now, and am to lecture to-night; then, *via* Jacksonville, back to Kentucky, lecturing, perhaps, at different points along the way. In writing for the ADVOCATE I have in mind many of the friends of former days whom I write in respect of—preachers and others; and how the sacredness of life is felt to be enhanced because of my knowledge of them! Many are getting old, but growing younger; for such as grow have perpetual youth. If each one who reads this, who has known me, will just consider it as to him or to her, I'll be thankful.

"Character of Sunday-School Teachers."

MR. EDITOR: Allow me to second "Heslep's" "Character of Sunday-school Teachers," published in your last issue. Next to the importance of the ministry comes the Sunday-school superintendent; next to the superintendent comes the Sunday-school teacher. The pastor is first head, the superintendent is second head, and the teacher is third head. All three in one—a veritable union of the three, for their work is identical, though one occupies a higher plane in the mind of the church than the other.

Too often superintendents are chosen for their social, financial, or literary position. If a superintendent, because of these qualifications, is chosen, you will find his teachers are of the same plane. He should stand side by side with the pastor in his love for God and the salvation of souls. Sunday-school teachers should be selected for their religious force and ability to teach. Often have we seen good people trying to teach or lead the children, but were failures because they could not present the ideas and truths of the lessons. On the other hand, we have seen teachers hold their classes spell-bound, as it were, simply by force of mental power, direct thought and application, who were far from catching the inspiration of the power of salvation. Which teacher does the most good? Neither. One disgusts the eager boys and girls with his or her sluggish ways; the other panders to their imagination or fancy, and not to their hearts. He feasts the mind, but starves the soul.

Now, let us take the true teacher, the one who is full of the love of God, and wants everybody else to love him; the one who carries his class to the throne of grace, morning and evening; the one who feels that he is responsible for the souls of his class; the one who by precept and example will lead the children into the beautiful way; the one who will visit his sick members and pray with them. Just follow such a teacher into the school-room; although he is early, yet you will see his class there anxiously waiting for him. After the bell taps for closing exercises, watch that class, teacher and all, as they bend over to their work; the one eager to teach, the others eager to learn. Why, sir, I can walk through a Sunday-school room for the first time and pick out the good teachers.

Too often this important work is left for our bean-catching and bean-loving daughters, who think more of their personal appearance, their new bonnet or hat, new dress, than of their work; or to our sons, who are more careful of looking nice and handsome, and having the admiration of the "girls" than of their lesson or class. I do love to see young people engaged in this work; but, with few exceptions, are they the proper ones to perform the work? Ah, sir, it is a responsible work. Every teacher and every officer of the Sunday-school must give an account of his or her work before God. Do they ever stop to think of the responsibility of the position they have accepted?

My whole heart is in the Sunday-school work. For years I have done my best to be a faithful secretary; an office in which I have no souls immediately under my charge, but I feel that I must, in the end, answer if *my work* was faithfully done.

A. S. S. SECRETARY.

Woman's Missionary Society.

The next session of the Woman's Missionary Society, of the North Mississippi Conference, Methodist Episcopal Church, South, will be held in Holly Springs, Miss., June 28 to July 1, inclusive.

The society will convene on Thursday, at 8 P. M., for the purpose of hearing the addresses usual with us on such occasions, and the regular call of business will be taken up on Friday morning. The annual sermon will be preached on Sunday, July 1, at 11 A. M.

Every auxiliary is urged to send a delegate and all necessary reports. Let us offer earnest prayer for the blessing of our Father upon our meeting, and let us go up to it in the spirit of the Master.

We sincerely desire the presence of such of our brethren of the ministry as can attend; and we assure them of a cordial greeting and hearty welcome.

MRS. C. N. TERRY,
President.

MEN OUT OF THEIR ELEMENT.—Even so did Pitt hold up his hands in consternation after a talk with Wolfe, the hero of Quebec. Even so did a secretary of state declare that Nelson was the greatest fool he ever talked with. You must take a man upon his proper ground, you must measure his strength where his strength lies. The Duke of Wellington was not an impulsive soul who could get up from the dinner table, draw his sword and swagger about the room, bragging that he was to surpass all the soldiers of antiquity, as Wolfe did in Pitt's presence. We wonder not that the minister held up his hands on Wolfe's departure with words to the effect, "Must we trust our army to that idiot?" Yet the great Duke, long after Waterloo, paid a large sum to get back a letter written by him on the evening of the battle, which letter he instantly burned, saying that when he wrote it he was the greatest ass in Europe. I fancy that had we seen the letter we should, in so far, have agreed with the great, but by no means exemplary Duke.

There is the streak of the fool in the wisest of men. It was very apparent in Solomon. There is the streak of incapacity in the most capable man. And it grows most conspicuous when he strays beyond his proper measure. What more graceful than a swan in the water? What more awkward than the swan waddling on shore?—Longman's Magazine.

Christian Advocate.

THURSDAY, MAY 3, 1888.

OF THE METRE.

BY SPENSER, CONSTRUCTION.

I kneel before Thine altar, Lord, and take a gift would fit me.

But all I have is worthless and unfit for offering—
A foolish toil, a foolish dream, a foolish, fruitless pain—
Such are my all. O Love of love, do not the gift disdain.

And even as earthly monarchs do, who take the tribute given,
And quick restore, for loyal grace increased to seven times seven.
So take, O Lord, my offering, and vouchsafe me presently
For emptiness, thy fullness; for my hunger, thy supply.

I lay my heart down at thy feet, that tired heart and cold.
Whose wistful throb has grown so faint, whose youthful fire so cold!
Heart of the world's heart, Lord of joy, and mighty Lord of pain,
Take thou the chill, and quicken it, and give it back again.

My foolish dreams, so dear, so prized, baptized in many tears,
Lovell even as sickly children are, the more for doubts and fears,
O Lord, whose world is faithfulness eternal to endure,
Take it: and give me in its stead the hope that standeth sure.

The pain, that half was bathed with, which could not bear to die,
And, stilled by day, would stir by night, and wake me with its cry,
That pain so close, so intimate, that death could scarce destroy,
I leave it, Lord, before thy feet: give me instead thy joy.

All empty-handed came I in, full-handed forth I go;
Go thou beside me, Lord of grace, and keep me ever so;
Thanks are poor things for such wide good, but all my life is thine—
Thou who hast turned my stones to bread, my water into wine.

Vincent and Holway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—May 13.

THE LORD'S SUPPER.

Matthew xxvi. 17-30.

GOLDEN TEXT.—*For even Christ our passover is sacrificed for us.*—1 Cor. v. 7.

TIME.—A. D. 29, Thursday evening, April 6 (14th of Nisan).

PLACE.—Jerusalem.

PARALLEL NARRATIVES.—Mark xiv. 12-26; Luke xxii. 7-38; 1 Cor. xi. 23-26.

INTRODUCTION.

Our Lord on this occasion founded a permanent ordinance in the Christian church: a sacrament, pointing to his death in the past, to his life in the present, to his coming in the future, of which it is a Christian duty to partake, and a sin to partake unworthily: it being a communion of believers as members of the same body of Christ. (1 Corinthians x. 16, 17.)

17. The first day of the feast of unleavened bread—The 14th of Nisan (Thursday), when the heaven was removed and the paschal lamb was slain (as Mark and Luke add for Gentile readers). In the evening of this day, after the fifteenth had begun, the Passover was eaten. The feast lasted seven days, or, counting in the fourteenth, eight days. We must always keep in mind that the Jews counted the days from sunset to sunset. *Disciples came*—The movement for the observance of the Passover originated, therefore, with them. The directions were given to two of them only, Peter and John. (Luke xxii, 7-13.) *Where ... eat the passover*—Jewish custom required that the Passover be celebrated, if not within the city walls, at least within the distance of a Sabbath day's journey—that is, about three-quarters of a mile.

18. Go ... to such a man—The Greek word is that used when the writer knows, but does not care to mention, the name of the man referred to. Farrar states that some identify him with Joseph of Arimathea; others, with John Mark. Hospitality was a common virtue at these festivals toward strangers from a distance. Alford regards this direction as given under supernatural foresight. *My time is at hand*—For the disciples the "time" may have seemed the long-expected season of his manifesting himself as king, and the memory of such words as those of John vii. 8 ("My time is not yet full come") may have seemed to strengthen the impression. We read, as it were, between the lines, and see that it was the "time" of the suffering and death which were the conditions of his true glory. (John xii. 23.) *Keep the passover ... with my disciples*—The Savior acted as the head of a domestic establishment. His disciples and himself became, as it were, a family circle.

19. Disciples did—It was a blind sort of an errand upon which they were to go, and it was undertaken in full faith that it should turn out right. *Made ready the passover*—It may be well to bring together the facts which these few words imply. The two disciples, seeing that the room was "furnished," the tables arranged, probably in the form of a Roman *triclinium*; and the benches covered with cushions, would have to purchase the lamb, the unleavened bread, and the bitter herbs, together with the wine and the conserve of sweet fruits which later practice had added to the older ritual. The paschal victim would have to be slain in the courts of the temple by one of the officiating priests. The lamb so slain would then be roasted, the bitter herbs prepared, and the table set out: and then, as sunset drew near, all would be ready for the Master and his disciples.

20. When even was come—Probably about six P. M. *He sat down*—Literally, *Reclined*. The supper appears to have been originally taken standing. The reclining posture had been borrowed from other nations long prior to Christ's time. In taking their places, John reclined next to Christ on one side; thus he might easily rest his head on the Master's bosom. Judas sat near Christ (John xiii, 25), probably on the other side, for Christ reached to him a sop or morsel. (John xiii, 26). Our Lord and the twelve were a full paschal company—ten persons were the minimum number. *With the twelve*—What strange emotions would be in the traitor's breast! How peculiarly solemn the emotions of him who looked into the breast of the traitor!

21. As they did eat—The four evangelists are entirely independent in their accounts of the last supper. *One of you shall betray me*—The words would seem to have been intentionally vague, as if to rouse some of those who heard them to self-questioning. They had not, it is true, shared in the very guilt of the traitor, but they had yielded to tendencies which they had in common with him, and which were dragging them down to his level. They had joined him in his murmuring (verse 8), they had been quarreling, and were about to renew their quarrel about precedence. (Mark ix, 31; Luke xxii, 24). It was well that the abyss should be laid bare before their eyes, and that each should ask himself whether he were indeed on the point of falling into it.

22. They were exceeding sorrowful—St. John (xiii, 22) has the graphic words, "Then the disciples looked one another, doubting of whom he spake." They would feel *stunned* and bewildered. "One of *you*," did he say? "One of us?" *Began ... to say ... Lord, is it I*—Their language expresses in the original a much stronger negation than in our version. *Surely not I, Lord?* Compare their strong assertion that they will not deny him. (Verse 35). To their questioning Christ makes no response. John then asks more quietly, "Who is it?" (John xiii, 23-25). Better always that question than "Is it *he*?" The very horror that breathed through their question, the very trustfulness which prompted it, involved their acquittal.

23. He that dippeth his hand with me in the dish—The act had just passed by one near him. There were probably a number of dishes, or bowls, distributed along the table, containing the broth called *charoseth*, prepared of dates, figs, and other fruits. Even this statement may not have definitely pointed out Judas to the others. There is a pathetic tenderness in the language. In this expression our Lord seems to have aggravated the crime of the traitor by suggesting the language of the Psalmist: "He that did eat my bread hath lifted up his heel against me." (Psalm xli, 9). But our Lord did not leave the traitor without a third and still more special detection. John tells us (xiii, 24-26) that at Peter's request he himself, as reclining nearest his Lord's bosom, inquired of Jesus in an undertone, "Lord, who is it?" Our Lord replied, doubtless in the same sub-tone, "He it is to whom I shall give a sop." He then gave the sop to Judas, by which the two disciples knew the man for certainty.

24. Son of man goeth—He marches with unfaltering step in the way to the scene of death as marked out by the divine prophecies. Yet that does not exculpate the authors of his death. *As it is written*—In such passages as Psalm xxii and Isaiah liii. The words are remarkable as the first direct reference of the coming passion and death to the Scriptures which prophesied of the Messiah. *Woe unto that man by whom ... betrayed*—The most affecting and melting lamentation of love, which feels the woe as much as holiness requires or will admit. Our Lord seems to forget his own woes in pity for this man. There is wailing in the woe, though, no doubt, an element of indignation too, and of denunciation also. *Alas!* for that man! *Good ... if he had not been born*—A familiar phrase in the Rabbinical schools, used here with awful depth of certainty. So it is impossible that he can ever be restored to divine favor.

25. Judas, which betrayed him—John, who was next to our Lord (John xiii, 23), gives a more detailed account of what he saw and heard; which probably took place before the question of Judas, after the giving of the sop. The hypocrisy or reckless defiance of that question at such a time is an indication that, "after the sop Satan entered into him." This expression, *who betrayed him*, is the defining clause that served to distinguish the Judas referred to from the other apostolic Judas or Jude. *Master, is it I*—He had remained silent in the defiant hardness of contempt or the sullen gloom of guilt; but now—stung, it may be, by some sense of the shuddering horror with which the mere possibility of his guilt was regarded—he nerved himself for the shameful and shameless question—not asking, as the rest had asked, in the loving reverence, "Lord, is it?" but with the cold, formal title, "Rabbi, is it I?" *Thou hast said*—This is a formula of assent both in Hebrew and Greek, and is still used in Palestine in that sense. These words seem also to have been spoken in a low voice, inaudible to the rest. Not until after Judas departs does Jesus open his heart to the disciples in the discourse preserved by John.

26. As they were eating—This clearly indicates that the Lord's Supper was instituted during the progress of the paschal supper, not as a separate ordinance at its close. Nor is it inconsistent with the statement in Luke that he took the cup "after supper," for the third and fourth cup of the Passover were taken at the close of supper. *Jesus took bread*—The unleavened cakes used on these occasions, easily broken. Paul clearly intimates that the breaking symbolized the violence by which our Lord's body was put to death. (1 Cor. xi, 24.) *Blessed*—As was the custom. The word "eucharist" ("thanksgiving") is a common name of the Lord's Supper, as a feast of thanksgiving. Our Lord probably did not himself partake. *Brake ... gave it*—The administration of the Lord's Supper was subsequently termed the "breaking of bread." (Acts ii, 42; 1 Cor. x, 16.) *Take, eat; this is my body*—That is, *represents* my body—a common way of using the symbol for the thing signified. For instance: "That rock *was* Christ" (1 Cor. x, 4); "the three branches *are* three days" (Gen. xl, 12); "for this Agar *is* Mount Sinai in Arabia." (Gal. iv, 25.) From this formula, interpreted too literally, sprang the two heresies of transubstantiation and consubstantiation—the one insisting that the elements of bread and wine are, contrary to the testimony of the senses, changed into the veritable body and blood of Christ; the other maintaining that while the elements themselves remain unchanged, the literal body and blood of Christ are invisibly received with the elements by the communicant. Luke and Paul add: "This do in remembrance of me." The Lord's Supper is, therefore, whatever else it may be, a commemoration of the atoning death of Christ, a perpetual and omnipresent witness of our Lord's death.

27. Took the cup—After supper. (Luke xxii, 20; 1 Cor. xi, 25.) It was, therefore, the third or fourth cup at the close of the supper, and after the bitter herbs, the unleavened bread, and the lamb had been eaten. Wine did not form part of the original institution, but it had been superadded. *Gave thanks*—The communion should be an occasion, as the sacrifice of Christ should be for us an inspiration, of thanksgiving. *Drink ye all of it*—And yet the Pope has not been deterred from changing and violating this fixed law of the Lord, for he has prohibited all the laity from the use of the cup.

28. This is my blood of the new testament—The wine, poured out, is a symbol of the blood of Christ shed for us. As Moses (Exodus xxiv, 8) sprinkled blood upon the people, and said, "Behold the blood of the covenant," our Lord points directly to the shedding of his blood on the cross as "the blood of the covenant." *Shed for many*—It was on the point of being shed for many; not for a few. *For the remission of sins*—Our Lord here declares, with reference to his own death, that it was an actual dying for others, to the end that their sins might be pardoned. This remission—is not, indeed, the end of ends contemplated in the shedding of the blood of the Savior. Destruction of sinfulness is an end beyond. Restoration to moral godlikeness is still farther beyond. And yet farther on and up is everlasting fellowship with God in his own ineffable bliss. But the great difficulty in moral government, and the difficulty that was barreading the way of access to upward and onward progression, is surmounted when remission of sins becomes realizable.

29. Will not drink henceforth—The ordinance now receives its prophetic meaning. Compare 1 Cor xi, 26: "till he come." He will never drink it in its sacrificial, but in its eucharistic sense. Hence he does not say that he will drink the blood, but "this fruit of the vine." It is the life part, not the death part of the symbol, of which he speaks. *Until ... I drink it new with you in my Father's kingdom*—Not drink new wine, but drink it anew. The new heavens and the new earth shall have a new memorial of God's love in Christ. There will be feasting then even as now: but it will be on a higher plane. It will be, as it were, glorified feasting. The Passover supper, already sublimed into the Lord's Supper, will be still further sublimed and glorified into the marriage supper of the Lamb. It will be a new kind of supper. Hence the wine that will be used will be new, a new kind of wine, inexpressibly superior to all that is now called wine.

30. When they had sung a hymn—Psalms cxiii-cxvi were ordinarily chanted at the Jewish Passover, the first two during the last two at the close of the service. These were probably the psalms now chanted. This is the only time our Lord is described as sanctioning by his example the exercise of singing. Before this closing exercise our Lord uttered the discourses and offered the prayer recorded in John xv-xvii. *Went out into the Mount of Olives*—They would go first into the mount, passing over the brook Kedron, and then they would dive into some one or other of the hollowed and sequestered spots.

Rev. Dr. Abbey.

REPLY OF REV. J. A. PARKER TO DR. ABBEY'S OPEN LETTER.

Venerable and Dear Sir and Brother:

Fully appreciating, as I trust, the courteous manner and kindly spirit of your letter published in the ADVOCATE, for March 15, I, nevertheless, feel called upon to make this reply not only in defense of my views on the question raised by your letter, but also for the sake of consistency. It is needless to say that your criticisms were surprising to me, as I could not recall a single expression in my review of Dr. Fitzgerald's editorial which even tacitly assented to the correctness of the dogma to which you object. The history of this case, as you remember, is this: A correspondent asked Dr. Fitzgerald to answer a certain question. The Doctor assumed that the question was a proper one, and proceeded to give an answer. That answer, given to the public, was not such as accorded with my views on the particular line of thought followed out by the Doctor touching the etymological aspects of the question. It was no part of my business to answer the original question, nor to inquire into its legitimacy. It was the answer to that question which concerned himself. If A asks B what kind of government Cromwell established in Alaska, and B proceeds to answer, "An imperial form of government," and then he labors himself to prove that the government of Alaska is imperial in form, the question is then changed from, "What sort of government did Cromwell establish in Alaska?" to, "Is the government of Alaska imperial in form?" True, it might be said that Cromwell did not establish any form of government in Alaska, but that particular geographical section of the world constitutes one of the territories of the United States; but such an answer would not contradict the assertion that Alaska was under an imperial government.

Somebody asked Dr. Fitzgerald if the church was built on the Apostle Peter. The Doctor answered, "Yes," and undertook to prove it. Two letters—NO—would have answered the question satisfactorily to my mind, and so would your opinion of the impropriety of the question. However, since the question was accepted as a proper one, and the answer sent out to some 50,000 readers for consideration, favorable or unfavorable, that answer is in no sense a personal matter as the original question was. Now, since the answer has been put on trial, and the original question goes—as the lawyers would say—to the *res gista*, you very properly brought it to bear on the merits of the case. Now, my dear Doctor, as you charge me with a fault of which I feel that I was never guilty—that of assenting, tacitly or otherwise, that anybody has formed a church on anything (in this primary sense) at any time within the last 4,000 years—I may state that immediately after the appearance of my criticism of Dr. Fitzgerald a brother—Rev. J. A. Scruggs, of Shreveport, La.—wrote to me, calling my attention to an elaborate paper on that subject in the Review (Bledsoe's), for April, 1876. At once, and before I had any knowledge of the existence of your letter to me, I wrote Bro. Scruggs that the paper to which he had called my attention was very objectionable on account of its author's endorsement of the common error that Christ established a new church when he came to earth, and, by consequence, ruled Abraham, Moses, David and the rest out of the church. Referring to my paper, which you review, I fail to find any admission, as above stated, of the fact that Christ ever formed or projected during his sojourn on earth any church on anybody or anything. Dr. F. affirmed that the church was built on Peter. That raised the question, Was the church built on Peter? I took the negative, and tried to answer it conclusively—the church was not built on Peter. Just this, and nothing more. The fact that I insisted that the church was built on Christ, our Rock, certainly does not argue that this was done in A. D. 32 or 33. "The verb *to build*" was not under discussion between Dr. F. and myself. He had assumed a certain meaning, and, without defining it, assumed that whatever it expressed—whatever process it implied—was consummated "upon" Peter.

Permit me to suggest that while your definition of *build* is well sustained by your arguments and examples, it fails to remove any of the manifold perplexities which have grown up around the passage of Scripture in question. No matter what the word *build* means, if *Petros* and *Petra* be the same or stand for the same, whatever the Lord proposed was predicated of Peter. But since we know, just as well as words can tell, that the object spoken to and the object spoken of are separate and distinct objects—distinct in degree, if not in kind—we know the thing done, whatever that may be, had no more connection with Peter than the mere association of ideas. You ask, "What does that expression mean anyhow?" I understand it to mean simply this: Our Rock—Psalms xviii, 2; Ephesians ii, 20; II Samuel xxii, 2, 47; I Corinthians iii, 11—is the foundation of the church of God. Whether that foundation was laid in A. M. 1 or A. D. 1 was not material to the question which I had under discussion. There was no building, establishing, protecting, founding, nor perpetrating of the church done on Peter. Whatever was done was done on or "upon" our Rock. This same Peter tells us, just as plainly as words can express facts, that the church existed at least fifteen hundred years before he was born. (See Acts vii, 38.) The only question which it seems to me to be necessary to settle, in order to determine that no act whatever was performed "upon" Peter, is this: Did any change take place in the nature of the church after the events recorded in Matthew xvi, 18? The apostle records two periods to the upbuilding of the church—the prophetic period and the apostolic period: "Built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone." Now, Doctor, apply your definition of *built* to this passage, and let the Master tell of the antiquity of this "corner-stone"—"Before Abraham was, I am"—and let John add his testimony, that this same Rock—this incarnate Word—was "in the beginning with God." Here is the "foundation, even Jesus Christ"—the only foundation which any man can lay—laid in the "beginning." If you refer to "the church" (chapter vi), you will see that I have held and taught (and do now hold and teach) that the church of God was established more than 1,500 years before Christ began his ministry on the earth. You will there see that "the church in the wilderness" had all the constituent elements of the church of to-day, and, pursuing the subject into the seventh and eighth chapters, you will see that not only the elements of the church as it now exists, but the doctrines as well, were present in the church during all the ages prior to the incarnation. It is perfectly clear that the nature of the church has undergone no change "through the ages all along."

I pray you, my dear friend and brother, do not send it down to posterity not only that I ever thought, or said, or wrote that our Lord ever made, or caused, or permitted to be made any new church after he came upon earth, but not even that I ever tacitly assented to such doctrine. While I trust it may never come to pass that Ross' telescope or anybody's telescope may have to be turned upon my feeble utterances in order to see what I mean, I beg of you, my dear Doctor, to use such glasses as will bring me into a proper focus so I may not seem to be so far from where I really stand. In the hope that I have preserved the same spirit of courtesy in this answer which you manifested in your letter, and begging your forbearance for what may not seem to be so, I am, dear friend and brother,

Yours in Christian love,

J. A. PARKER.

RUSTON, Louisiana.

From the Work.

OAK GROVE CHURCH, ADA CIRCUIT.

MR. EDITOR: We have two fine ministers to labor with us this year, and it seems that they have started out to do a good year's work. Their names are Bros. J. I. Hoffpauir and Bruce. A great many of the members of our church have been raised up under the Catholic belief, and at the last appointment we were requested by Bro. Bruce to fast and pray on Good Friday, and the request was complied with by fasting and having a glorious prayer meeting. Nearly all of our members pray in public, when a year ago it seemed to be the hardest matter to get anyone to assist the preacher in carrying on services—only one that I know of, that is old Bro. Sayes, who has been in the field about forty years or more; but to-day our church has some as hearty praying members as I ever heard pray. We have good meetings every time we meet, and I am of the opinion that if the members of every church would go to work right, and try to keep themselves warmed up, and not depend so much on the preachers, we would have better times, and the preachers would not be so hard run to keep the churches alive; but, thank God, salvation flows from the hearts and lives of our preachers like sweet waters from a heavenly stream. It is like seed sown in good ground. You can judge from last year's work. They labored with us last year. Our membership here last year was about twenty, but to-day we are about seventy-five. I am one of the young members myself, and, for fear I start off too brisk and make a blunder, I will close, hoping this will not reach the waste-basket, and asking the prayers of all the praying people who take this precious paper.

Yours respectfully,

D. B. M'CANN.

POINT MEAGRE, Louisiana.

BROOKHAVEN, MISS.

MR. EDITOR: We are now in the midst of a gracious revival of religion in Brookhaven. The indications at this time encourage us to look for a large ingathering of souls into the fold of Christ. Nearly all of the young ladies of Whitworth College are profoundly affected. Many of them are aglow with love and zeal, and others are earnestly seeking the pearl of great price.

The Rev. Dr. C. O. Andrews, of Jackson, Miss., was with us last week. His effective preaching and judicious methods in the conduct of the services have been graciously blessed of God, and we all feel deeply indebted to him.

The Rev. W. B. Lewis, of Canton, Miss., arrived last night, and the meeting will continue under his direction. Bro. Watkins, the pastor of the church, has been earnestly praying and working for a revival here, and we all rejoice with him in the prospect of a glorious realization of his hopes. This has been a year of gratifying prosperity in Whitworth College. I doubt if pupils were ever more faithful and successful in their work, in any institution, and now to have the close of the session crowned with an outpouring of the Spirit of God, is, indeed, an occasion of great joy. Our approaching commencement promises to be a most attractive event in the history of the college. Bishop Hargrove will preach the commencement sermon June 17, and the Rev. R. G. Porter, of the North Mississippi Conference, will preach the sermon before the Y. L. C. A. The Hon. J. R. G. Pitkin, of New Orleans, will deliver the annual address, and the Hon. H. S. Van Eaton will deliver the address before the Alumnæ Association.

W. B. MURRAH.

TIBBEE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I send to Dr. Kelley to-day $20, as a result of the week of prayer and self-denial. I also send $30 on our assessment for foreign missions and have a little more than the balance of the assessment in good subscription. Besides this, we have a Woman's Missionary Society and a Young Folks' Missionary Society, both of which are doing very well. And I am glad to say that in other departments of church work we have reasons to be encouraged. The pastor is not forgotten. Sunday-school and prayer meeting interest growing better. Mine are good people, ready to aid and encourage their pastor by co-operating with him in his work. We are praying for and expecting a gracious revival.

W. C. HARRIS, P. C.

M'TOMB CITY, MISS.

MR. EDITOR: I was in Summit Sunday, April 15, at the close of services of the District Conference. In the morning Bro. Holman gave a very interesting lecture to the Sunday-school children. At eleven o'clock the Bishop preached an interesting sermon. At four o'clock we had a glorious love-feast, conducted by Bro. J. T. Nicholson, and I can say that the spirit of God was with the people on that occasion. I felt greatly renewed in my Christian life, and I felt that the love of God was renewed in the hearts of a great many who were present at the love-feast. The citizens of Summit were very kind to prepare homes for the people who came from a distance, and I tender my thanks to them for their kindness. I hope that this letter will find a place in the ADVOCATE.

Yours truly,

J. T. NEATHERLAND.

WESSON, MISS.

MR. EDITOR: Wesson and Beauregard contributed $76 as the result of the week of prayer and self-denial. Twenty-two accessions to date.

T. L. MELLEN, P. C.

A Correction.

MR. EDITOR: In a previous issue of the ADVOCATE appeared a letter from me which I fear has given some offense. In the letter I enumerated the different denominations on my circuit and then said: "But Campbellism is more destructive to pure Christianity than all the rest." Some have construed this to mean that *all* were *destructive to pure Christianity*, but Campbellism more than the others. I confess my language was unfortunate, ambiguous and calculated to make such an impression, but I assure my friends of other denominations that I did not mean such a thing. My meaning was that Campbellism is a great hindrance to *Methodism* than all the balance. There are many good Christian people here of the other denominations who live with me with the greatest kindness, and I am truly sorry I have given them any offense. As above stated, I did not mean the least offense to anyone, and, if I have wronged anyone, I beg his pardon and hereby make a public apology for it.

GEO. T. ASHLEY.

TROYVILLE, Louisiana.

Why People of Sense Act Like Fools.

Meditating on the fact that many a person who is not a fool is nevertheless found on occasion to act like one, I am led to inquire into the causes of this phenomenon. These appear to group themselves under certain heads, which I will herewith set forth in order, as old-fashioned preachers did their hour-long discourses.

And, first, I need only briefly note one of the commonest causes of foolish action and speech, since it is so well known and so simple of apprehension as to call for little comment. Anger being a short madness, it follows that the subject thereof does not see things or persons as they really are. He has lost for a time that power of god-like reason which distinguishes man from the brute.

Secondly, a less obvious cause of folly is the lack in man or woman of what I comprehensively term sensibility, by which I mean the capacity for the more generous emotions of the soul. I shall best illustrate my meaning by an example. Let us imagine a man, A, to be thrown into pretty close relation with another, B; and let us suppose that in this relation the latter displays towards the former an affection and kindness testified to by word and deed. Later on, clouds come over their intercourse, chiefly caused by A's self-regarding consciousness, and inability to comprehend B's disinterested attitude towards himself. Feeling in his own colder nature no glow of regard answering to that bestowed by B, he also experiences not a slight emotion of gratitude for the same; he fails to interpret magnanimously B's words, misjudges his conduct, ungenerously repels his efforts at explanation, and throws away the friendship of a man worth himself ten times over. Can any folly be more self-retributive than to refuse such a jewel when offered?

Thirdly, impulsiveness is the cause of many an unwise speech and action, sadly regretted, perhaps, when reflection follows; and with some persons reflection is apt to come close upon the heels of impulse. If only the impetuous person could have put the curb upon himself, and for one little half-hour taken time to think! This is commonly supposed to belong to youth, but it is in truth more a question of temperament than of years, and there are men and women who retain the fresh force of impulse to the last of life.

Fourthly, a fertile cause of blundering is the habit of being guided by popular formulas and wise saws, instead of trusting to one's own reason and to the unbiased instincts of the heart. This is a sort of folly which alone would furnish matter for lengthy discourse, and is vividly and abundantly illustrated in the world of every day. People will follow words, words; and if once they begin doing so, as it has been said, they never can tell where they will end. "The eyes, the sympathies, even the appetites, know a thing or two" that have never been put into syllogism nor into those phrases of convention and sage maxims whose "narrow truth is but broad falsity." Never to think and to judge for one's self is to give away one's birthright for nothing, and the fatal result thereof to make a man into a fool, when nature did not intend him to be one.

Fifthly, a form of foolishness which some very acute persons are guilty of is the striving too hard for certain things they want, or grasping to get too much of them, whereby they fail to secure any. The unscrupulous selfishness that wastes energy in overreaching its mark is so analogous to another species of folly that the two may come under the same head. If a man is a fool who plays the rogue more actively than is necessary, he is a fool of like quality who sets out to be a knave, and can not decide to be a thorough-paced one. Who wills the end must will the means; he must not lack what may be called immoral courage.

Sixthly, a sagacious person will sometimes behave like a fool by being irritated into arguing with one.

Seventhly, and lastly, people, otherwise sensible enough, but wanting in the sense of humor, may be guilty of any absurdity at any moment of the twenty-four hours. They will put ideas together without a suspicion of their incongruity, gravely place themselves and other people in ridiculous situations, and never be aware that they have done anything amiss.—Atlantic Monthly.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, April 5, 1888, the Hon. E. L. Fancher, president, in the chair.

Religious services were conducted by Secretary Gilman.

The death of the Hon. C. G. Memminger, of Charleston, S. C., was announced, and a committee was appointed to prepare a commemorative minute.

A specimen copy was presented of the complete Bible in Japanese, just printed at Yokahama, with a letter from Mr. Loomis, saying that there is a large demand especially for the Old Testament. 1,600 copies of which were called for within one month after its publication.

Grants of books were made for benevolent distribution at home and in foreign lands, of the aggregate value of about $10,000.

Appropriations of funds were also made for publishing and distributing the Scriptures in foreign countries, to the amount of $17,450, provision being thus made for Bible work during the ensuing year in India, Italy and Siberia, and in the Society's agencies in Persia and Brazil.

Numerous letters from foreign lands were laid before the Board, containing in some cases the summary reports of the distribution of the Scriptures during 1887. Dr. Gulick reported the distribution of 252,915 copies in China and Siam, a larger number than ever before. The Levant agency reported a circulation of 51,000, the Japan agency, 72,926, and the La Plata agency, 18,344, while the distribution in Russia and Siberia was 39,771 copies. Mr. Prince announced that it is yet a matter of suspense whether the sale of Bibles in Esthonia by this Society is to be interfered with by the Russian government.

Seven Bible societies were recognized as auxiliary: two in Kansas, three in Mississippi, and two in South Carolina.

The cash receipts in March from all sources were $69,131 66.

The total cash receipts in the year ending March 31 were $613,373 33.

The issues from the Bible House in March were 106,605 volumes. The whole number of volumes issued from the Bible House during the year, *not including those issued in foreign lands*, was 1,032,672.

Beginning Family Worship.

A young man of fashion, wealth and education, and high social position, at a midday prayer meeting, felt in himself the hope that maketh not ashamed, realized a Savior precious to his soul. He believed that God, for Christ's sake, had forgiven his sins, and determined that he would acknowledge and honor him everywhere.

The opportunity, the time and place, soon came. He was returning to his home in the evening. "Now," said he, "I must honor and obey God in my family. I must set up family worship."

"Oh! no," said the tempter, "not yet! Don't be in a hurry. Take time. Get a little stronger, and then you can go on better."

"I must begin to-night. I do not know what my wife and sister will say; but it is a duty, and I am resolved to do it, and trust God for the rest. I must pray in my family."

"Not to-night," said the tempter: "you don't know how to pray. You have never prayed much. You are unacquainted with the language of prayer. Wait and learn how first."

"No, no; I must pray to-night. I will pray to-night. Get thee behind me, Satan."

He passed into his dwelling, and into his library, and there, before God, his heavenly Father, and in the name of the Lord Jesus, he poured out his heart, and asked for strength and grace from on high to assist him in his duty.

When he met his wife that evening, she saw at once that a great change had taken place in him, but said nothing. At length he asked her:

"Would you have any objections of our having family worship?"

After a moment's surprise and hesitation, she said with true politeness:

"Certainly not, if it is your pleasure."

"Bring me a Bible then; please, and draw up under the gas-light, and let us read and pray."

He read a chapter, and then kneeled down, but his wife and sister sat upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out in the bitterness of his soul, "God be merciful to me a sinner." And gathering strength he went on in his prayer, pouring out his most earnest cries and supplications that God would have mercy on his beloved wife and sister. So earnest, so importunate was that prayer that God would show his converting power and grace on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat, upon her knees beside him, and putting her arms around his neck, ere she was aware, she burst out into one agonizing cry to the Lord Jesus for mercy on her soul; and then the sister knelt down by his other side, and she, too, put her arms around him, and burst into a flood of tears.

He continued to pray; he devoted himself and those with him to God. He confessed and bewailed his and their manner of life hitherto; he pleaded the promises of God to all those that seek him, and with unspeakable joy he made mention of the amazing grace of God in the pardon of his sins, and he besought that they all might find and obtain together, peace and forgiveness through a crucified Savior.

The submission was complete; the surrender was fully made; repentance and faith sprang up together in the hearts of all the three, and as they rose from their knees, it was to acknowledge each to the other what new determinations and resolutions and consecrations they each had made during the progress of that first prayer in the family in that parlor, of all they were, and all they would be, or should be, to Christ.

Since that first prayer in the parlor, God has been daily acknowledged in the same place by the same circle.—Presbyterian Advocate.

THE STORY OF TWO NOTES.—The Rev. James Scott said, at once of Mr. Moody's meetings, in Scotland: "There was not far from here a very eloquent minister who used to preach splendid sermons—what could be called philosophical and ethical sermons, but not much of Christ in them.

One day when he was in the pulpit a little note was handed up to him. It contained these words: "Sir, we would see Jesus." The minister thought over the message and could not get it out of his mind. By and by he looked into his sermons, and he found there was not much of Jesus in them, though there was a great deal about other things. He changed his preaching and began telling his congregation all he knew about Christ. He held him up day after day; and some time after he got another little note; it ran thus: "Then were the disciples glad when they saw the Lord."

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The wheel of life whirls round, and we with it, expecting that the motion will some day slacken, and that then life may be ordered anew and omissions may be made good. But real wisdom consists in seizing the flying moment and in pressing upon it the seal of the eternal and the enduring: that is the great course of moral endeavor under which life receives its due form, like the block of marble under the hand of the sculptor. The eternal and the enduring here on earth consist in the morally artistic use of time.—Baron Bunsen.

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Lve. New Orleans	5:05 p. m.	9:00 p. m.
Arr. Meridian	10:20 p. m.	1:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	5:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Fl. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:05 a. m.	11:06 p. m.
Lve. Junction City	11:25 a. m.	12:50 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:18 a. m.	8:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:05 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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No. 3, Express	6:25 p. m.	No. 4, Express 7:00 a. m.
No. 5, Bat. Rouge accommodation	10:00 a. m.	No. 6, Bat. Rouge accommodation 3:45 p. m.

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LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....5:00 am	No. 2.....3:00 pm
No. 3.....6:25 pm	No. 4.....7:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 4 Cin. Ex....7:10 pm	No. 1 Fast Line 5:05 am
No. 1 Fast Line 7:20 pm	No. 6 Coast.....7:45 pm
No. 5 Coast.....9:05 am	No. 2 Cin. Ex.....7:40 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Chic. and	No. 4 St. Louis
N. O. Limited.....8:20 am	and Chic. Ex. 5:40 pm

TEXAS AND PACIFIC.

No. 52 Cal'fornia Express, 5:55 pm	No. 51 California Express, 7:30 am
B. Rouge, local, 8:15 am	B. Rouge local, 4:20 pm

SOUTHERN PACIFIC CO. MORGAN LINE.

No. 19 Cal'fornia, 5:55 pm	No. 18 Local.....6:00 pm
No. 17 Local.....9:15 am	No. 20 Cal'fornia, 10:15 am

QUEEN AND CRESCENT ROUTE.
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No. 1, Lim'd.....9:30 am	No. 2, Lim'd.....5:00 pm
No. 3, Fast Line, 6:30 am	No. 4, Fast Line.....7:30 pm

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(MENTION PAPER.)

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HENSICUTT, D. D.

THURSDAY, MAY 3, 1888.

Briefs.

The best argument in favor of religion is pure, patient, unselfish, loyable, earnest and helpful living. Said a young man who had tried to be an infidel: "I could answer every argument in favor of religion to my own satisfaction, except the consistent living of my own father." The disciple who "photographs in his daily conduct the life which his Master lived" is "an epistle known and read of all men," and in thus "adorning the doctrine of God his Savior" he builds up an argument which all the forces of an unbelieving world can not break down.

An "American Society of Church History" has been recently organized with a constitution and the following officers: President, Dr. Philip Schaff, professor of church history in Union Theological Seminary; vice-presidents, Right Rev. Arthur Cleveland Coxe; Dr. George P. Fisher, of Yale; Dr. Henry M. Dexter, Congregational: Dr. Moffat, of Princeton, Presbyterian; Prof. A. H. Newman, Baptist, of Toronto; secretary, Rev. S. M. Jackson, Presbyterian, New York; and as the additional members of the Council, Dr. Daniel Dorchester, Methodist Episcopal, Boston; Prof. H. M. Scott, of Chicago Theological Seminary; Prof. Ephraim Emerton, of Harvard; and Rev. E. C. Richardson.

We commend the following note from Zion's Herald to all young and ambitious writers:

Macaulay is still the master of style in the use of the English tongue. There is a very interesting article in the same Old Testament Student showing how largely the style of Macaulay was shaped by the Scriptures. Jeffrey said, in an appreciative note to the brilliant essayist when he acknowledged the receipt of the essay on "Milton:" "The more I think, the less I can conceive where you picked up that style." In this Jeffrey shows a lamentable ignorance of the Scriptures; for Macaulay is saturated always in the language, figures and metaphors of the Bible. Indeed, he confesses his obligation in these emphatic words: "A person who professes to be a critic in the delicacies of the English language ought to have the Bible at his fingers' ends."

The Watchman has this:

In his lecture on "The Religions of India," Sir William Hunter, selecting the lieutenant governorship of Bengal as affording the most trustworthy basis of comparison, gives some very encouraging figures as to the progress of Christianity in India. In the nine years preceding 1881, while the general population of that division of India increased 10.89 per cent., the Mohammedan population at the rate of 10.96 per cent., and the Hindoo population at less than 13.64 per cent., the Christians of all races, natives excluded, increased at the rate of 40.71 per cent., and the native Christians at the rate of 64.07 per cent. These figures certainly do not indicate the past or future failure of Christianity in India, and are commended to the careful consideration of those who think, with Canon Taylor, that Mohammedanism is the only successful and conquering form of religion.

The editor returned, May 1, much improved in health and ready for the summer's work. He publishes his gratitude to God for his mercies, and to his brethren who did his work so faithfully while he was away.

The Editor Abroad.

AULD LANG SYNE.

How curious and strange are the meetings and partings in this life! We walk in company with a friend, enjoying "sweet converse together," until we come to the place where our ways part, and we never see each other again! We walk alone, busy with our own plans and thoughts, and, in turning a corner, we meet a friend whom we had not seen for years, and at that meeting all the sacred memories of auld lang syne come crowding up to render the recognition mutually pleasant! I have lately gone through an experience somewhat similar to the last. I have unexpectedly met with a companion of my early days—the companion of my earliest recollection, the boon companion of my boyhood teens. I have thought sometimes that time was "dealing lightly" with me in very many respects. It is true, the furrow has run over brow and cheek, and the silver has sprinkled head and face, but the heart, the seat of life, is as young as ever! Perhaps my readers will be surprised when I tell them that the companion of whom I have spoken shows not a single trace of change in any particular. This is so remarkable that I think it justifies me in introducing this companion to my readers. The companion of my earliest childhood whom I have accidentally met out here in Texas is

WEBSTER'S ELEMENTARY SPELLING-BOOK.

What a crowd of memories come up at the sight of this old companion! The old log school-house with its great dirt chimney and broad fire-place, with its clap-board roof and long narrow window, the shutter to which, when opened, formed the desk where we did our writing, "straight marks and pot-hooks;" and the awful master with his chair and desk in the right-hand corner, near the fire, and the girls, from six to sixteen, on the left, and tow-headed and red-headed and black-headed boys on the right! The writer is one of those wee fellows on the front bench, with his feet swinging clear of the floor, and holding in his hand a "thumb-worn and dog-eared" spelling-book. Well do I remember when I stood trembling before the teacher and for the first time read out, in that loud, solemn and halting tone of voice which is characteristic of every new beginner, the famous sentence:

"She—fed—i-h-e, the—old—hen."

That was my first triumph at learning, and I was as proud of its achievement as it is possible for anyone to be over the grandest successes. The master allowed me to linger over this reading lesson, composed of words of only three letters, until they were almost effaced by the dirt which rubbed off my fingers. My ambition now took a leap forward, and I thought if I could only go to school long enough to reach "baker." I would have gained a vantage-point where all obstacles to my progress in learning would vanish. The five pages between the first reading lesson and "baker" were gone over in much the same way as a woman reads a novel—that is, by taking an occasional peep into the back part of the book to see how the thing is to wind up. Ah, the discovery I made in the back of that spelling-book gave a fresh impetus to my zeal! Those pictures of a mastiff with a "large head and pendent ears," and a stag "bearing a noble attire of horns," and those "nimble squirrels using their paws as little boys use their hands," so completely captured my young fancy that, while I ought to have been studying out "Ann can hem my new cap," I was gloating in delight over my stealthy peeps into that forbidden region. How I envied the boy who read to me the account of the "young sauce-box up the old man's apple tree stealing apples!" It was a delightful effort of my imagination to listen to the old man trying to coax him down, first by words and then by "turfs of grass, which only made the youngster laugh;" but I was carried away with admiration when the old gentleman finally poured such a shower of stones into that tree as to make the young fellow hasten down and beg his pardon.

In due time "baker" was safely reached, and then the start was made for "botany," and thence to "aerial," and thence to "cotemporary," and thence to "materiality," and thence to "immateriality," and thence to "unintelligibility." By this time the book was read and spelled pretty well through. The reading matter consisted principally in definitions of the words spelled, so that as we went along we learned the meaning of a great many words as well as how to spell them. Some of these sentences I have never forgotten, and one of them has acted all through my life as a foil against one of the commonest superstitions. That sentence is this: "Friday is just as lucky a day as any other." That has clung to me as a truth ever since I read it first in Webster's Spelling-Book. What a time we used to have over this book when the master anuounced early in the week that we would have a spelling-match Friday evening! Every spare minute was given to studying what we considered the hard words, and trying to "catch" one another. I suppose there were but few *hard* words which most of the scholars could not spell readily. As for that outlandish word, "phthisic," all, from the least to the greatest, could spell that. I recollect on one occasion we had made special preparations for the match by diligent study, and, when the time came, sides were chosen and the battle began. Back and forth the teacher took us through that book, each side losing, and the spellers lessening in number until there were left three of the largest boys and one little girl. The boys' cheeks glowed with the certainty of speedy victory, but the little black eyes of the girl flashed defiance back at them. For a long time—and it was a time of breathless interest—each side held its own, but, alas! there are some things the boy-nature and the man-nature can not learn, and which the female-nature seems to know by intuition, and little Martha Cowper, true to the instincts of her sex, floored every one of those big boys on the word "millinery."

Ah, how the different masters who taught in that school-house, and the boys and girls who composed that school, crowd around me as I turn over the pages of this old book! The teachers: Brown, Russell, Finch, Mellen, Chapman, Hamilton, Dew, Harper; the children: Browns, Myers, Hays, Whites, Reddens, Nesoms, Bowmans, Hoovers, Richardsons, Kendricks, Harpers! I live over again those sunny days of boyhood, and involuntarily hum over the old song:

"Oh, would I were a boy again,
When life seemed formed of sunny years,
When all I knew of grief or pain
Was washed away in transient tears."

The image of one boy has followed me all along life's pathway. He was not much of a student, but he was the head and front in all sports and mischief. He had no fear of school-master before his eyes. He would stand and take the severest flogging without a flinch or a bat of the eye. He had, however, a mortal dread of a doctor. On one occasion, being quite sick, the doctor was sent for, and when Frank heard some one say, "Yonder comes the doctor," in terror he jumped out of bed and fled under the house, whence he was dislodged only by a succession of brickbats sent with vigor from his father's hand! I remember, too, how, on one occasion, when the master refused a respectful request for two weeks' holiday at Christmas time, the big boys waylaid him on his way home, and took him down to the creek with the intention of "ducking a holiday out of him." He held out stoutly until he was just on the point of being cast into the ice-cold water, when he yielded gracefully, and we had a glorious time of merry-making.

Oh, those childhood school-days in the old log school-house! how "painfully pleasing" are the memories of them! The masters are all gone except one, the children are nearly all gone, the days are

"Gone glimmering through the dreams of things that were—
A school-boy's tale, the wonder of an hour."

My apology to my readers for the foregoing is, that it will recall to thousands the blessed memories of childhood, and if, as the poet says, "it is wise to talk with our past hours," then—"the fond recollection of youthful companions and innocent joy" which this scribble has brought to mind may be an incentive to seek again the innocence and trust which filled our youthful hearts in those glad days, and thus help us in our maturity to become "like little children that we may inherit the kingdom of Heaven."

C. W. C.

SOUR LAKE, TEXAS.

Missionary Assessments.

In another column appears an article from a distinguished Georgia preacher, who proposes what we consider a ruinous novelty in missionary finances. His zeal for the best results is so transparent that it is a pity he should have damaged his cause by a reference to the assessments decreasing the salaries of the preachers and discouraging the people, for those facts militate not against the assessments, but the large contributions they elicit. What he objects to as a disadvantage is in reality a commendation of the present plan. The inequality of local apportionments is a matter that belongs not to the Board of Missions, but to the district stewards, and is purely local in its character. The admission also that "much of our gain has come from churches which have gone beyond the sums fixed by the Boards" concedes the limiting tendency of the assessments only on the lower line, while in the opposite direction there exists all possible freedom for the spontaneous overflowing of beneficence. We are mystified by the statement that, in view of the exigencies upon the church and the unwillingness of the people to respond to a double *assessment*, which would not more than meet the demands upon them made by a gracious Providence, we should abolish the assessments and work the enthusiasm of benevolence up to the point of a doubled, though invisible, assessment. This would certainly not comport with the frankness our people are accustomed to, and in the end—and that not very remote—would create a ruinous distrust in all our appeals for money. No plan can be operated without friction, because the obstruction is not an administrative one, but a spiritual. If missionary intelligence were general, and all our people had such a quality of love for the Savior as he had for them, when "though rich he became poor that they through his poverty might be made rich," there would be no friction in working with or without assessments. The proposed plan would introduce unheard-of friction, and probably would render the machinery inoperative.

We do most heartily appreciate Dr. Wadsworth's enthusiasm in this, the livest interest of Christianity, and we have a profound respect for his devotion, talent and success as a minister; but our confidence that his plan would defeat the object in view induces us to urge the following objections:

1. It will confuse the preacher, the people and the Missionary Board. The obligations of the Board, yet undischarged, rest upon collections confidently expected from experience in working assessments; and a change like this must be made after preparation. With the preacher the recollection of past expectations and failures, and the cry from the congregation for retrenchment, mingling with plaintive appeals from our missions for expansion, will perplex and disorder his plans.

2. The missionaries now in the field will inevitably suffer before the people have been brought up to the standard of to-day, for a decidence in the present volume is apparent to everyone who has observed the difficulty in getting the present amounts from our fields of labor. It is an open secret that, from either timidity or carelessness, there are many preachers who need the spur of a specific assessment and the authority of a Conference apportionment to induce even a perfunctory collection for this cause. If every preacher did his full duty, the burden would not be so heavy on the faithful ones. Then, too, many of our people give not as an act of faith, but in token of their sympathy for a good cause or a fear of endangering its success by their illiberality. With them the measure of the demands made upon them by authorities who have studied the work and have entered into financial obligations for its success is the measure of their duty.

3. It is defective in its business-like definiteness and system. Men of business habits do not, and ought not to give without reference to the amount to be raised. A variety of important calls for money compels an intelligent use of means. Now, just as soon as the total amount of our collections becomes uncertain, as it immediately will on the change proposed, we must base the employment of new missionaries, the continuance of the old and the inauguration of new enterprises upon funds actually on hand. With the present system, though we anticipate the collections in planning the year's work, our faith is not altogether planted in the air, since by experience we have learned something of the proportion between assessments and receipts.

4. This plan is an anomaly in that financial system which pervades every branch of our work. The salaries of Bishops, presiding elders, pastors, and the support of widows, orphans and superannuates are estimated in advance, and assessments are made to cover them. The same principle obtains in the field of domestic missions and church extension.

5. It is, of course, impracticable for the Board of Missions to "take off the assessments," for they are made in accordance with the requirements of the General Conference.

Emerson's receipt for reforming the world, if put in practical operation, would, we think, work a complete revolution in State and Church affairs. It is very simple, too, and can be easily tested. It is this: "The best way to reform the world is to commence with number one. Surely there would then be one less villain in the world."

The Presbyterians (North) set out last May to raise for home missions $800,000 and the secretaries of the Board report $783,527. This is about $130,000 more than was raised last year.

Notes.

THE NEW REGIME.—Probably at no time since the war have we had as good a class of men from this city in our Legislature, and in all the State and municipal offices. It remains to be seen whether they will do better six months hence than their predecessors. We are hopeful, however, and shall look for the appearance of a new element in our civil affairs—the element of conscience, acting under the "sleepless eye," and looking forward to a throne which, without respect of persons, metes out doom "according to that a man hath done." We shall expect to see morals take precedence of money, at least, in questions of universal interest and importance, and shall look for the enforcement of law, and not its defiance, by the officials. We do not look for a preacher's enthusiasm in suppression of wrong-doing, but we have a right to expect common honesty, truthfulness, courage and constancy in lines of conduct prescribed by the statutes.

The steward's work is often more laborious than need be. Some church members take no pains to have their dues ready, and require frequent calls from the stewards. Are you one of this neglectful class? The steward is not paid for this service which you make so laborious, but is sometimes blamed for his zeal. Ought you not to hunt him rather than let him hunt you. Come, brother, be fair.

The following item clipped from an exchange does not say whether the parties live in Mississippi or Louisiana. It is so beautiful an instance of liberality that it would afford us pleasure to be able to locate the parties. Will the brethren please give us information?

A man and his wife, both professing holiness, with a farm worth $4,000, clear of debt, quite well stocked, and some money ahead, paid $4 in one year for the support of the preacher.

Rev. Dr. A. S. Andrews, president of the Southern University, at Greensboro, Ala., gives the cheering news of a great revival among the students of that institution: "Of 230 matriculates there remain not more than ten who have not joined some church or are not now subjects of converting grace." Of the senior class, numbering twenty-eight, all but three are Christians, and two of the others are penitents. In view of the fact that many students halt their studies unexpectedly, is it safe for their preceptors to send them home unconverted? In too many schools what is done for the salvation of scholars must be done quickly. Professor ——, you have impressed the studies upon your class, maybe have also impressed your individuality, will you not spare a little time to impress the Savior upon their characters.

A recent decision of the Supreme Court of Pennsylvania invests the saloon keeper with some responsibility as well as privilege in the use of the State license. He is put in the same category as the hotel keeper and made responsible for the treatment his guest receives upon his premises. This is intended to protect the drinker from cruel and vindictive assaults from employees of the saloon, and from drunken desperadoes, whose excitement and phrensy have been obtained from the saloon counter. If the saloonist in this section can be made responsible for the murders, robberies perpetrated, the arson and treason hatched and just awakened at their counters, as they ought to be, the saloon will have little disposition to ask indemnity for prohibition success, which diminishes their trade and depreciates their property. And why should he not be?

The city of Lincoln, Neb., has gotten from its forty saloons $40,000 for the use of its schools. That is to say, the saloon agrees to pay $1,000 a year to the children for the privilege of debauching and impoverishing their parents, with an occasional lad or two thrown in for good measure. The like amount is paid by the Louisiana Lottery to the Charity Hospital, for the relief of a few of the sick and poor, on the condition that it shall have unlimited opportunity to deceive, defraud and rob the people of the whole of the United States. It is a miserable comment on the lack of penetration in a people who can deliberately make a bargain by which the unfortunate must give away several millions presently, and everything eventually, to get 40,000 a year. If it is the blindest fatality which, for $40,000 a year, will charter a corporation whose necessities require it to corrupt the Legislature, subsidize the press, tyrannize over the municipal officials, deceive and bleed its poor, and whose nature it is to teach idleness, improvidence, profligacy and dishonesty to all the citizens of a struggling State. Will the new officials give the people a free ballot and a fair count when this infamous charter comes up for a new lease of life, or will the people be counted out, and the lottery counted in, as we believe was formerly done?

Personals.

Henri Talmeis quite ill from literary overwork.

Paul du Chaillu has located permanently in London. His book on the Vikings will be published next fall.

Mrs. Dr. Smith has contributed $12,000 for the purpose of constructing a "play-house" for the use of the children of Newark, N. J., who have no place but the streets to play in.

Hon. Enoch L. Fancher, an eminent lawyer and one of the most influential Methodist laymen of New York City, will deliver the address of welcome to the General Conference on Tuesday morning, May 1.

Rev. Dr. Cosby Williamson Smith, a prominent minister of the Methodist Episcopal Church, South, and for many years connected with Wesleyan Female College, died April 5.

Mrs. Marianne Wesley, widow of Samuel Sebastian Wesley, doctor of music and grandson of Charles Wesley, the poet of Methodism, died a short time ago at Finborough road, London.

Of Rev. A. Judson, whose mission to India caused the organization of the Baptist Missionary Union, and who remained abroad forty years, his son, who is now trying to get the church to erect a monument to his father's memory, says:

We shall watch the progress of this enterprise with great interest. The Rev. Edward Judson resigned one of the first pastorates in the Baptist or any other church in this country to enter upon missionary work in lower New York, which he has been doing for six years. The Baptists are undoubtedly able to erect such a monument, and it would favorably affect all their enterprises and their denominational spirit. Doubtless, however, those to whom the name of Adoniram Judson has been an inspiration to missionary labor will sympathize with them, and to a greater or less extent afford material aid.

Rev. Hugh Price Hughes, the leader of the Wesleyan movement for evangelization in London, says: "What we want to succeed in Christian work is not piety—there never was more sincere religion—but *sanctified common sense* to use the same judgment and sagacity in Christ's work as we employ in our secular business."

Dr. G. G. Smith, of Georgia, has been visiting Dr. H. C. Morrison, of Atlanta, and reports little Robbie, who had the severe attack of diphtheria, still playing about the house, but unable to talk as yet. He says it is a pleasant thing to visit and see a man who has time, without making a sacrifice, to see you: but one who knows Dr. Morrison has 500 members knows he is a busy man.

The American Bible Society distributed 252,915 copies of the Scriptures in China and Siam, and 72,926 copies in Japan during the last year.

Dr. Deems would like to know the views of any thoughtful person on the following ethical question:

If I am bound to strive to suppress every evil by all the *moral* and *religious* agencies at my command, am I, or am I not, bound to strive to do the same by all the *legislative* agencies at my command? If "Yes," why? If "No," why not?

Zion's Herald says: "We anticipate in the heat of summer issuing a number entirely in rhyme, to exhaust our increasing surplus"!

The Presbyterians of Georgia are moving in the matter of establishing a university in Atlanta.

The one hundredth general assembly of the Presbyterian Church in America meets in Philadelphia, May 17.

The entire city council of Oskaloosa, Kansas, is composed of women. They are the wives of prominent professional and business men.

Hon. J. G. Blaine has engaged passage for the United States and will sail June 16.

Matthew Arnold, the poet, scholar and critic, died in Liverpool, April 15, of heart disease.

Henry Rosenberg, of Galveston, Texas, has given $40,000 to the public schools of that city.

An Earnest Appeal.

The following is the response to the appeal of the Rev. Lewis A. Reed, for free-will offerings to the Lord, to build a church at Kelson, West Baton Rouge, for the Methodist Episcopal Church, South:

Previously reported	$37 25
A. J. Henley	1 00
Mrs. John T. Sawyor	1 00
Mrs. B. Carradine	5 00
L. Andrews	1 00
Mrs. Isabella Caffree	1 00
Nelson, Sr.	1 00
F. W. Bachman	1 00
Mrs. E. E. Kip	2 50
Mrs. Rose Androws	1 00
S. Clark	1 00
Mrs. M. M. Cowart	1 00
H. E. Davidson	1 00
Mrs. Laura J. Roomes	1 00
Mrs. Werlein	5 00
P. Mackie	5 00
U. Grant	5 00
Meander	5 00
M. Walmsley	10 00
Mrs. A. Daniels	5 00
Other subscriptions—Cash	120 00
Total	$210 75

BROTH, Louisiana.

Church Extension.

OUR ANNUAL MEETING.

ATTENDANCE.

The attendance was large, but not as full as last year.

Miss Lucinda B. Helm, general secretary of the Woman's Department, was with us throughout the meeting, and gave much valuable information of her work, the details of which will be found incorporated in the reports and resolutions which are to follow.

REPORTS OF OFFICERS.

The secretary of the Board and the secretary of the Woman's Department and the treasurer of the Board each submitted a lengthy annual report, the substance of which may be gathered from the following abstract of the church extension work of the Methodist Episcopal Church, South, for the fiscal year ending March 31, 1888:

RECEIPTS.

On General Account:		
From assessments		$22,770 04
From special donations		1,871 58
From sale of tracts, plans, etc.		200 23
Total receipts on Gen'l Account		$21,811 85
Conference Boards retained from assessment		22,882 04
Total payment on Gen'l Account		$347,324 89
On Loan-Fund Account:		
For Centenary Loan Fund	$ 6 50	
For Kavanaugh Loan Fund	557 00	
For Marvin Loan Fund	554 59	
For Paine Loan Fund	2,445 50	
For G. W. D. Harris Loan Fund	1,309 25	
For Green-McFerrin Loan Fund	313 21	
For Parker Loan Fund	71 50	
For Andrew Loan Fund	642 45	
Total payment by church on Loan Fund Account		5,638 91
On Parsonage General Account:		
By the General Board, dues	$ 1,417 31	
By the Gen'l Board, special	212 15	
Total receipts by the Gen'l Board on Gen'l Account	1,629 16	
By Conf. Boards (returned)	1,447 31	
Total payments by church on Par'sge Gen. Account		3,046 78
On Parsonage Loan Fund Account:		
For Preachers' Wives' Loan Fund		1,593 05
Total payment by the church on Parsonage Loan Fund Account		1,593 05
Total cash paid by the church this year on all accounts		$58,002 62

PLEDGES.

For churches in the mountains of Eastern Kentucky	$ 595 00
For loan funds, notes and subscriptions	6,711 25
Total pledged by the church on all accounts	$ 7,306 25
Total amount paid and pledged by the church during the year	$65,308 87
Total cash paid by the church this year on all account	58,002 62
Total cash paid by the church last year on all accounts	42,342 95
Increase during this year	$15,659 66

CHURCHES AND PARSONAGES HELPED.

Both Boards helped this year 295 churches, paying them	$54,381 91
Both Boards helped last year 232 churches, paying them	46,812 33
Showing an increase of 62 churches and increased payments of	4,539 58
The General Board has helped this year 6 parsonages, paying them	1,300 00
The Conference Boards helped this year 17 parsonages, paying them	828 69
Both Boards have helped this year 23 parsonages, paying them	2,128 69

WOMAN'S DEPARTMENT.

The above items relating to the parsonage work were culled from Miss Helm's report, which showed in addition as the number of parsonage societies, 214; of members of parsonage societies, 3,511; juvenile auxiliaries, 61; added to the Sabbath-schools, 171.

COMMENDATORY.

At the close of Miss Helm's report, on motion of Bishop Hendrix, seconded by Dr. O. P. Fitzgerald, the Board, by a unanimous rising vote, adopted the following:

Resolved, That the Board of Church Extension express their appreciation of the valuable work of the women of the church in behalf of the parsonage movement under the leadership of Miss Lucinda B. Helm, and we earnestly commend this valuable work to the sympathy and co-operation of all the preachers.

APPLICATIONS.

Out of the 222 applications before us we could grant only 96, leaving 126 for which we could do nothing, as the money in hand and in prospect during the year did not justify us in voting another dollar; and many worthy churches, which we would gladly have helped, were of necessity left out.

APPROPRIATIONS.

Grants were made to eighty churches: In donations, $31,000; loans, $15,000; both, $46,000. Grants were also made to sixteen parsonages: In donations absolute, $500; contingent, $1,900; loans, $1,200; all together, $3,600. These churches and parsonages are scattered through nineteen States, five territories, and the republic of Mexico.

SPECIAL COLLECTIONS FOR PARSONAGES.

Resolved, That the Bishops and secretary be, and they are hereby, authorized and requested to take collections and receive money for buying and building special parsonages, all such sums to be reported and paid to this Board and disbursed by it.

Resolved, That the collections taken up by the Bishops and secretary in behalf of the Parsonage Fund for special cases be remitted to the secretary of this Board as collected; and should the whole amount in any instance not be raised, the amount actually collected shall be paid over at the discretion of the Committee on Applications.

LARGER LOTS FOR CHURCHES.

Resolved, That, in his correspondence with persons asking aid from this Board in the erection of churches, the secretary be, and is hereby, instructed to impress upon them the importance of securing building lots of ample size, as well as convenience of location.

LARGER COLLECTIONS URGED.

Resolved, That, in view of the multiplied applications for aid to this Board, and our inability to meet many cases of a very needy and pressing character, we urge upon the church the importance of extraordinary effort to raise the full amount of assessments for church extension during the incoming year.

OUR WORK IN FOREIGN FIELDS.

Resolved, That it is the sense of this Board that, until the next General Conference, its operations be confined within the limits of the United States of America; but nothing in this resolution shall forbid it using any donations specifically made for foreign funds.

ASSESSMENT FOR NEXT YEAR.

The following are the assessments for Conference year 1888–9:

1. Alabama Conference	$ 4,000
2. Arkansas Conference	1,305
3. Baltimore Conference	3,500
4. Cen'l Mexican Mission Conf.	250
5. Columbia Conference	250
6. Denver Conference	350
7. East Texas Conference	1,325
8. Florida Conference	900
9. German Mission Conference	500
10. Holston Conference	3,100
11. Illinois Conference	250
12. Indian Mission Conference	375
13. Kentucky Conference	2,450
14. Little Rock Conference	1,950
15. Los Angeles Conference	400
16. Louisiana Conference	2,100
17. Louisville Conference	3,650
18. Memphis Conference	3,275
19. Mexican Bord. Miss'n Conf.	250
20. Mississippi Conference	2,400
21. Missouri Conference	3,125
22. Montana Conference	100
23. North Alabama Conference	3,500
24. North Carolina Conference	5,225
25. North Georgia Conference	5,800
26. North Mississippi Conf.	2,050
27. North Texas Conference	2,200
28. N. W. Texas Conference	2,500
29. Pacific Conference	1,000
30. South Carolina Conference	3,750
31. South Georgia Conference	3,750
32. S. W. Missouri Conference	1,950
33. St. Louis Conference	1,576
34. Tennessee Conference	5,450
35. Texas Conference	1,350
36. Virginia Conference	5,000
37. Western Conference	375
38. Western Virginia Conf.	900
39. West Texas Conference	850
40. White River Conference	775
Total	85,500

DAVID MORTON, Sec.

Special Notices.

EDUCATIONAL CONFERENCE.

For satisfactory reasons the proposed Educational Conference, called to convene at Nashville, May 7, has been postponed for the present. This notice has been deferred to so late a date in order that consultation might be had with persons interested in the matter. The interest manifested by so many of our representative educators is suspicious of a profitable convention at a future time.

LOUISIANA W. C. T. U.

Through a misunderstanding as to the time that the Legislature was to convene, the Annual Convention of the Louisiana Woman's Christian Temperance Union was called for May 11–13. It is now thought best to postpone it until June 8, 9 and 10.

MARY R. GOODALE,
Cor. Sec., Louisiana W. C. T. U.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Items of Interest.

The Missionary Reporter says: "After adding returns from the Baltimore Conference, which have reached this office since the close of our fiscal year—but in justice to that Conference, and its marked liberality should be included—the receipts of the year amount to $231,863 65. The largest in the history of our church; the year most nearly approximating this was the fiscal year ending April 1, 1886, amounting to $221,627 58.

The missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of $9,723,850, of which $4,120,613 came from America.

In three States—Georgia, South Carolina and Louisiana—negroes pay taxes on $48,000,000 worth of property.

The New York Herald, commenting upon the mortality of that city, points out that the present winter has been a very fatal one, the extreme cold having slain thousands of people. Take, for instance, the month of January. Out of 3,435 deaths, 1,567, or 42 per cent., were due to diseases of the respiratory organs, croup, diphtheria and consumption, more or less produced by the cold weather. In Brooklyn the mortality was even higher, the deaths being 736 in a total of 1,589.

Outside of Alaska there are now 200,000,000 acres of forest standing in the United States, which is over eight acres for each man, woman and child. The area of forest lands in some of the New England States, and under the fostering care of tree claim laws, and the interest of individual owners of land in the newer States, it is said that 100,000 square miles of almost treeless prairies have been reversed since their settlement.

The annual meeting of the Board of Church Extension was held in Louisville, April 12–15. The lack of sufficient funds to meet demands has greatly retarded its movements; but a gratifying report of increased collections and distributions was made. An example of the courtesy of conscience was given in an agreement by which all the Louisville collections were bestowed upon the Board of Missions, and the collections to be taken in Nashville in May go to the Church Extension Board.

Dr. Howard Crosby, pastor of Fourth Avenue Presbyterian Church, in New York, has just celebrated the twenty-fifth anniversary of his installation as pastor. During these years the regular congregational expenses and its charitable collections have each averaged $15,000 annually. He has in the same time received into his church 2,305 members—1,328 on profession and 977 by certificate—an average of 92 annually.

Church Extension.

To the Preachers of North Mississippi Conference—

DEAR BRETHREN: I am requested by the treasurer of our Board to ask you to send the money you collect for this cause to him instead of sending it directly to Louisville. Only half of it goes to the Parent Board; and when it is sent there, one part has to be sent back. So you see it causes unnecessary trouble and creates confusion in keeping the account. Sometimes the receipt from the Parent Board does not reach our treasurer until after he has submitted his annual report to the Conference. Please give attention to this, and, brethren, please push this collection. It is doing a great work for the cause of God. Churches are being built in sections through the agency of the Church Extension Board, where every previous effort has failed. Respectfully,

THOS. Y. RAMSEY,
Pres. Bd. Ch. Ex.

DERANT, Miss., April 25, 1888.

The Proudest Flag on Earth.

Is the title of a New National Song and March, by Messrs. O. O. Hall and J. Winchell Forbes, and published by the John Church Company, of Cincinnati. The flag referred to is, of course, the glorious "Stars and Stripes," and a large, colored standard adorns the title page and fills nearly all of it. The music is very catchy and bright, sparkling with enthusiasm, and is bound to become the popular song of the day. There is already a great demand for it; all the orchestras in the Theatres and Concert Halls of Cincinnati giving it prominence on their programmes. The words are easily remembered, well fitted to the music and exceedingly patriotic in tone. Price, 40 cents, sent by mail, postpaid. For sale by music dealers generally.

The Christian Index has this:

Considering a church, not as an aggregate of persons, but as an aggregate of activities and sacrifices for Christ, a church almost wholly dies sometimes in the dying of one or two members.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

We take pleasure in recommending the use of Hall's Vegetable Sicilian Hair Renewer as safe and reliable for restoring gray hair to its natural color.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

SICK headache, wind on the stomach, biliousness, nausea, are promptly and agreeably banished by Dr. J. H. McLean's Liver and Kidney Pillets. 25c. a vial.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Bride (exchanging bridal costume for travelling suit)—"Did I appear nervous at all during the ceremony, Clara?" Bridesmaid (curious)—"A little at first, dear, but not after George had said, 'Yes.'"

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"You may bring me," said the Boston girl, "a small portion of Celtic disturbance." "A which is it?" said the waiter. "Irish stew, you stupid!" answered she.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

She: "Lan' ob de libben! Brudder Eli! Did you come on de kyars or by private conweyance?" He: "Private conweyance, chile—I walked."

A physician says: "If a child does not thrive on fresh milk, boil it." This is too severe. Why not spank it?

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

WIDE AWAKE SUNDAY SCHOOLS

are not satisfied with singing "as it happens," but take pains, by classes and rehearsals, to prepare their young singers for solos and choruses, for Sunday and for festival singing. For such Schools, Ditson & Co. provide the best music by the best of composers.

Children's Diadem 35 cts., $4 per dozen. Abbey and Munger. The newest book, full of very sweet songs, and well fitted to succeed their other successful books.

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Our Young People.

NESTING-TIME.

BY GEORGE COOPER.

Robin with his breast of flame
Pipes up in the apple tree;
"Dear old boughs, you're still the same,
In your arms our nest shall be!"
Robin and his gentle mate
Rustle down the small breeze;
"Nesting-time will never wait;
Work," pipes he; "then take our ease!
A wee thread here, a wee straw there,
And now a tiny feather;
And that's a nest, all snug and fair,
For any kind of weather!"

Robin, from his airy perch,
Sees the storm that gathers nigh;
Chilly winds, with eager search,
Into nooks and crannies pry.
Toss the tree-tops in delight—
All things on their way modest;
Robin sees them in their flight
Tear apart his pretty nest!
A wee thread here, a wee straw there,
And now a tiny feather;
Alas, the nest so snug and fair,
For any kind of weather!

Robin pipes unto his mate:
"Storms like this will be soon be past!
For a better day we'll wait;
Sunshine always comes at last!
Tho' our home lies scattered, dear,
Keep good heart, and do our best!
Oh, we'll finish, never fear,
Just in time our cosy nest!
A wee thread here, a wee straw there,
And now a tiny feather;
We'll have a nest, all snug and fair,
For any kind of weather!"

MR. EDITOR: I write a few lines to your paper, as my little friends will like to read something about Summit Methodist Episcopal Church, and what a good time we have had during the District Conference, with Bishop J. C. Keener, D. D., in the chair. The opening sermon was preached by Rev. H. D. Howells, on Thursday, at 7:45 P. M. On Friday, at 11 o'clock, a sermon was preached by Rev. P. A. Johnston; at 5:30 o'clock an essay was read by Rev. T. B. Holloman; at 7:45 o'clock, Rev. W. B. Lewis, of Canton, preached from II Corinthians ii, 2. Saturday, at 7:45 P. M., T. L. Mellen, of Wesson, preached from II Kings xx, 19. On Sunday morning, at ten o'clock, the Sunday-school was addressed by the Rev. T. B. Holloman, and I must say it was a good one, and very interesting to old and young. At 11 o'clock Bishop Keener preached to a large audience; at 4 o'clock we had a delightful love-feast, conducted by Rev. J. T. Nicholson; at 7:45 a delightful sermon was preached by Rev. T. B. Holloman. I think all the preachers were present except one, Rev. W. B. Hines, who was detained on account of sickness. I will close for fear I will tire my little readers.

Your little friend,

SALLIE SEAMAN.

SUMMIT, Mississippi.

MR. EDITOR: I am a little school boy. Mr. Belford is my Sunday-school teacher. I like him very much. Mr. J. W. Bailey is Sunday-school superintendent. Papa takes your paper; so should every member of the Methodist Episcopal Church. I will answer Pagie Hester's question: "Apple tree" is found in Songs of Solomon ii, 3; viii, 5, and Joel i, 12. I will close by asking the little folks where in the Bible is "speckle bird" found?

Your little friend,

POPE JOHNSON.

ACONA, Mississippi.

Under the Shadow.

"No," said the lawyer: "I shan't press your claim against that man, you can get some one else to take the case, or you can withdraw, just as you please."

"Think there's any money in it?"

"There would probably be some money in it, but it would come from the sale of the little house the man occupies and calls 'home;' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No; I wasn't frightened."

"I suppose the old fellow begged hard to be let off."

"Well, yes, he did."

"And you caved, likely?"

"No; I didn't speak a word."

"Oh! he did all the talking, eh?"

"Yes."

"What did you do?"

"I believe I shed a few tears."

"And the old fellow begged you very hard, you say?"

"No; I didn't say so. He didn't speak a word to me."

"Well, may I inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through a crack of the door a cosy sitting-room; and there on a bed, with her silver head high on pillows, was an old lady who looked for all the world just as my mother did the last time I saw her on earth. Well, I was on the point of knocking, when she said: 'Come, father, now begin.' And then down on his knees by her side went an old white-headed man, still older than his wife. I should judge; and I couldn't have knocked then for the life of me. Well, he began: first, he reminded God that they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them they shouldn't rebel at his will. Of course it was going to be very hard for them to go out homeless in their old age, especially with the poor mother, so sick and helpless, and, O, how different it might have been if only one of their boys had been spared to them! Then his voice broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated; but at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their little home, that meant beggary and the almshouse—a place they prayed to be delivered from entering if it could be consistent with God's will; and then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea that I ever listened to; and at last he prayed for God's blessing upon those who were about to demand justice." The lawyer continued more slowly than ever: "And—I—believe—I'd rather go to the poorhouse myself, to-night, than to stain my hands with the blood of such a prosecution as that."

"A little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat it," said the lawyer. "I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires to God; and of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself, in childhood, and why I was sent to hear that prayer, I'm sure I don't know; but I hand the case over."

"I wish you hadn't told me about that old man's prayer," remarked the client, twisting about uneasily.

"Why so?"

"Well, because I want the money the place would bring, but I was taught the Bible straight when I was a youngster, and I'd hate to run counter to that you tell me about. I wish you hadn't heard a word of it and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you are wrong again; it was intended for my ears, and your ears, too, my friend; and it was God Almighty who intended it. My dear old mother used to sing a song about God's moving in a mysterious way, that I remember."

"Well, my dear mother used to sing it, too," said the client, and he twisted his claim papers in his fingers. "You call in the morning, if you like, and tell 'mother and him' that the claim has been met."

"'In a mysterious way,'" added the lawyer, smiling.—New York Witness.

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Regular, systematic employment, aided by outdoor exercise, is a great preserver of health.

A cheerful disposition, which trusts in God's kind providence, and discharges daily duty, leaving results in his hands, is another preventive influence.

A regular hour for meals, as far as possible, and an early retirement for rest, and rising generally with the sun, are also to be recommended.

Every man, by careful watching, learns what kinds of food do not agree with him, and are not easily digested; and, if he desires good health, must avoid them.

Never allow a day to pass without a regular discharge from the bowels, and have some regular hour for this duty and the system will respond to it. No one can have permanent good health who neglects this.

Watch against colds by keeping out of drafts, and never allow a cold or cough to continue without prompt attention.

Be careful to keep the feet dry and warm, and the head cool.

Above all, have the great work for eternity done and settled by repentance, faith and trust in the Lord Jesus Christ, so that the mind may be at rest, and not constantly anxious about death and its consequences.

The following, which I cut from a paper, has been repeated hundreds of times, and has been of great comfort to me, and is a good receipt for long life and health:

"Make a firm-built fence of trust
All around to-day.
Fill it up with useful work,
And within it stay.
Look not through the sheltering bars
Anxious for the morrow.
God will help, whatever comes,
Be it joy or sorrow."

HOW TO GROW TOMATOES IN PERFECTION.—Because the generous nature of the tomato yields bountifully with seemingly little care and attention, the general impression prevails that the plant requires but little attention. This is a sad mistake, for there is not a vegetable in the garden that is so gross a feeder, nor one that so readily pays for all the food and care given as the tomato. To grow it to the greatest perfection, the hills should be dug out to the depth of two and a half feet; at the bottom there should be a half bushel of well-rotted manure; above this let the soil be an equal mixture of loam and manure thoroughly mixed. The hills should be at least six feet apart. Let the situation be open, warm, airy. When the fruit begins to set mulch with clean straw or very small brush. Under these conditions six plants will furnish sufficient tomatoes for a family of twelve persons. Whatever variety may be planted in this manner, the result will show specimens for size, smoothness, and excellent properties, unknown to the variety when grown in the ordinary manner.—American Agriculturist.

P. B. Danner says in the National Stockman of a cholera remedy: I feel it my duty to give a remedy we have used six or seven years, and which we can recommend as the best we have been able to get in eighteen years. Take equal amounts of alum, resin, flour of sulphur, and Cayenne pepper, say 1 pound each; give tablespoonful to each 12 or 15 fowls in moistened wheat bran once a day for three days at a time when any symptoms appear. We seldom lose any chickens by cholera.

A Kentucky lady says: I have some pure-bred bronze gobblers, nine months old, that weigh 21 pounds. Have one 18 months old that weighs 45 pounds. Can any of your readers beat them? A pair at Paris, Kentucky, shipped to England, weighed, gobbler 52 pounds, hen 48. No State can beat old Kentucky for fine stock.

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Abundant and Glossy,

but it has given my rather stumpy mustache a respectable length and appearance."—R. Britton, Oakland, Ohio.

"My hair was coming out (without any assistance from my wife, either). I tried Ayer's Hair Vigor, using only one bottle, and I now have as fine a head of hair as any one could wish for."—R. T. Schmittou, Dickson, Tenn.

"I have used Ayer's Hair Vigor in my family for a number of years, and regard it as the best hair preparation I know of. It keeps the scalp clean, the hair soft and lively, and preserves the original color. My wife has used it for a long time with most satisfactory results."—Benjamin M. Johnson, M. D., Thomas Hill, Mo.

"My hair was becoming harsh and dry, but after using half a bottle of Ayer's Hair Vigor, it grew black and glossy. I cannot express the joy and gratitude I feel."—Mabel C. Hanly, Delavan, Ill.

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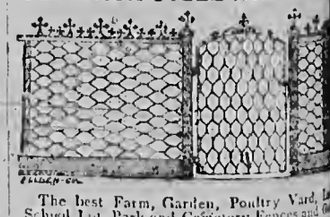

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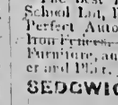

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STRUNK—STEEN.—At the residence of the bride's father, April 12, 1888, by Rev. Mr. Freeman, Mr. D. L. Sistruck and Miss Bonnie Steen.

RUSSOM—MEADOR.—At the bride's mother's, April 19, 1888, by Rev. W. Shepherd, Mr. James Russom, of Arkansas, and Miss Estelle Meador, of Marshall county, Miss.

REA—CHAPLINE.—At the residence of the bride's father, April 10, 1888, by Rev. Thomas J. Upton, Capt. R. N. Rea and Miss Annie T. Chapline, both of East Carroll parish, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

THOMPSON—SISTER N. C. THOMPSON was born June 30, 1828; was married to Benjamin Thompson, July 10, 1845, and departed this life, near old Mount Zion Church, March 5, 1888. A short time after she was married she joined the Methodist Episcopal Church, South, and was happily converted. She had strong decision of character, was true to her convictions and resolute to do at all times what she thought was right. She was quiet, unassuming, consistent, cheerful. No one ever exerted a greater influence over a family than she did over hers; indeed, her chief excellence was in the domestic circle. She was a devoted mother, diligent and successful in managing the affairs of the household. Her children loved and honored her. They ministered to her wants with the most tender affection, and now she is gone they miss her counsels, the sunshine of her face, her good-night kiss, and her fervent prayers. She was a woman of deep piety. In health she enjoyed the presence of her Savior, and in sickness he was her comfort. Her faith failed her not. She loved her church and did what she could to support its institutions. She was an active member, ever working for the interest of the church. Her door was ever open to the pastor and his family. She was a pure, good woman and loved by all who knew her. Though dead, she yet speaketh. God bless the ten children she has left behind.

J. H. EVANS.

BRYANT—BRO. JOHN N. BRYANT was born in Wilkinson county, March 23, 1830, and died in the same county, March 17, 1888, of typhoid fever. In 1851 he joined the Methodist Church. The year following, at a meeting at Macedonia Church, he found peace with God. From that time he has been a consistent and zealous member of the church. Most of this time he has acted in the capacity of both steward and Sunday-school superintendent. In these offices he did all in his power to further the Master's cause. His heart was in the work. He was a warm friend to the preachers. I shall never forget the warm cordiality with which he cared for this preacher and his family for near a month, while the parsonage was being repaired. During my stay with him I do not remember to have heard him use an uncharitable expression concerning anyone. Everyone who knew him liked him. Mysterious indeed are God's providences. When, just rising to be a tower of strength and influence for good in the church, and, ere he had reached the prime of his young manhood, God sent the angel of death and removed the workman from his labor. When asked how it was with him, he replied: "All is well." Thus he finished his brief course. He leaves a wife and little girl to mourn his death. May God's sustaining grace support them in this hour of affliction and bereavement!

M. H. MOORE.

CONERLY—COL. JAMES CONERLY was born in Marion county, Miss., February 7, 1831, and died December 25, 1887, in Tyler Town, Pike county, Miss. Bro Conerly was of Methodist parentage, and was united in holy wedlock, October 20, 1853, to Miss Mary Lamkin, who was also of Methodist parentage, with whom he lived in harmony for thirty-five years. He was the father of six children, all of whom he lived to see arrive at years of maturity, save one who died in infancy. He and his wife joined our church at China Grove in 1855 or '56, and since that time have been regular attendants on church ordinances. His children are all Methodists. He was buried with Masonic honors in Tyler Town, Miss., December 26, 1887. In the death of Bro. Conerly the church sustains a great loss; but, doubtless, what is our loss is his gain. We tender our heartfelt sympathies to the bereaved wife and family.

A. C. FLOWERS, P. C.

MORTON—MATILDA WHITFIELD MORTON was born in Putnam county, Ga., in 1809. She was the daughter of Benjamin and Sarah Whitfield, and was married to John Morton, July 26, 1827. On the night of January 30, 1888, in Columbus, Miss., the silver cord was suddenly loosed, and she entered into her eternal rest. For many years she had lived in close communion with Christ. Her life was quiet, modest, beautiful; blessing the world as the flowers bless the eyes of man. Her mind was strong and practical, making her, in her long widowhood, the counselor and stay of her household. She was constantly in her place in the class meeting during the two years I was her pastor. Looking back over the ten years which have elapsed since then, the sweet tones of her voice, as with the simplicity of a child, she testified to her love for her Savior and her trust in his guiding hand, are heard again and thrill anew in the soul a desire to be like her in spirit. She had the esteem of all who knew her, and the sincere love of a large circle of friends. For over eight years she was confined within the limits of her home; but, patient and uncomplaining, she remained, as in health, a blessing to all about her. As I told her good-bye, at the close of a visit during the last Christmas, I asked if the "way was bright ahead." Her lips quivered, a heavenly light seemed suddenly to come into her face, and, with a pressure upon my hand I can feel now, she answered, "Yes, very bright." In a month more she had gone to take her place amid the blood-washed throng. May our Father comfort those who are left to mourn so great a loss!

W. W. WADSWORTH.

HOLMES—SISTER NANCY ELIZABETH HOLMES was born, December 28, 1854, in Marion county, Miss. She was the oldest daughter of John M. and Lucinda Conerly; was married to Bro. Wesley Holmes in February, 1880, and died March 27, 1888. Sister Holmes was of Methodist parentage and joined the Methodist Church at China Grove, in July, 1874, under Bro. H. T. Lewis' pastorate. She has proven herself a most zealous Christian ever since she joined the church. She leaves three of her own children between the ages of two and five years. She proved herself a loving stepmother and devoted wife. She was a patient sufferer, for more than a year, under that treacherous disease, consumption. Her mother preceded her to the kingdom only three years. It was the pastor's happy privilege to visit Sister Holmes several times during her illness. At first she seemed to have some doubts, and hated to leave her little ones; but the last time he visited her (two weeks before her death) she was perfectly reconciled, and to use her own language, "There was not a shadow between her and heaven." She asked us to sing, "I would not live alway," with the chorus, "Home, sweet home," and several others, after which Bro. Mack Conerly and pastor both prayed for the patient sufferer. After we had finished, she raised herself in bed and gave vent to shouts of thanksgiving and praise. A few moments before her death, she told her father: "I'm so happy; I am all right." Sister Lou Holmes jubilee, "You are now crossing the river." "Yes, I go slow; but darling is waiting for me." We condole with the bereaved family and friends of Sister Holmes. "Blessed are the dead which die in the Lord."

A. C. FLOWERS, P. C.

Dyspepsia, indigestion, sick headache, and that tired feeling are cured by Hood's Sarsaparilla, which tones the stomach, promotes healthy digestion, creates an appetite, cures sick headache and builds up the whole system. Sold by all druggists. 100 Doses One Dollar.

SPEECHLESS MUSIC.—But if there is no music in nature there is a prophecy and some hint and even faint articulation of it. In a favoring spot an echo often starts another echo, but an octave above, and in rare places still answering echoes not only on the same key, but always in harmony, softer and sweeter. This is almost music, and seems a call to man to liberate it from the prison of matter and suffer it to become the harmony it is striving to express—reminding one of that striking passage of Goethe's child correspondent: "When I stand all alone at night in open nature, I feel as though it were a spirit and begged redemption of me. Often have I had the sensation, as if nature, in wailing sadness, entreated something of me, so that not to understand what she longed cut through my very heart."

The child uttered the deepest philosophy and touched the very secret of creation—even this, that God is not above creation as a mechanician, but is in it by indwelling presence, one with its laws, himself the secret energy of its processes and the soul of the sentiments and thoughts lodged within it, and so coming to man for recognition. There is no fuller revelation of God in nature than is found in these laws of sound, by which he comes into the very heart of man, even to its utmost recesses of love and adoration, and it requires only a sensitive, child-like heart to interpret this speechless music locked within nature as the voice of God pleading to be let out into music and praise through the heart of man, for so only can his works praise him.—Rev. Dr. Munger.

FAULTS of digestion cause disorders of the liver, and the whole system becomes deranged. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier perfect the process of digestion and assimilation, and thus makes pure blood.

Rev. Dr. Bell, Editor of the *Mid-Continent*, Kansas City, Mo., says in its issue of Oct. 1st, 1887:

It is to be believed that Dr. Shallenberger, of Rochester, Pa., has a sure remedy for Fever and Ague. A gentleman in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when, seeing this antidote advertised, tried it, was immediately relieved, and finally cured. This was two years since, and he has had no return of his trouble.

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Scientific.

Discoveries in Electricity.

Prof. Elisha Gray, a hitherto unheard-of electrician, of Highland Park, Ill., has just announced the completion of a new communicating medium which bids fair to do more toward depreciating the stock of the Bell telephone monopoly than the earnest efforts of a large and imposing array of legal talent before the United States court has been able to do. By this invention the inventor claims "you can sit down at your office in Chicago, take a pencil in your hand, write a message to me, and, as your pencil moves, a pencil here in my laboratory moves simultaneously, and forms the same letters and words in the same way. What you write in Chicago is instantly reproduced here in *fac simile*. You may write in any language; write in shorthand if you like; use a code or cipher; no matter, a *fac simile* is produced here. If you wish to draw a picture, it is the same; the picture is reproduced here. The artist of your paper can, by this device, telegraph his pictures of a railway wreck or other occurrence just as a reporter telegraphs his description in words. The two pencils move synchronously, and there is no reason why a circuit of 500 miles can not be worked as easily as one of ten miles. The telautagraph will supplant the telephone for many purposes, for it will have marked advantages over it. It will be noiseless, less affected by induction, and no misunderstanding can result.

"When one person wishes to communicate with another by the telautagraph, he pushes a button, which rings an annunciator in the exchange, or in the office of the person with whom he wishes to converse. Then the first party takes his writing-pencil from its holder—and this may be pen or pencil—and writes his message upon a roll of paper. As he writes so writes the pencil at the other end of the wire. In writing your pen or pencil is attached to two small wires, and these wires regulate the currents which control the pencil at the other end of the wire. But these wires give you no trouble. You hardly know they are there, and can write with as much facility as if they were absent. Nor is there any doubt that it can be used commercially. It will not cost more than $15 or $25, and it works much more perfectly than the telephone."

Said a railroad man one day: "I say not one in a hundred of the people who travel on railroad trains understands how the pressure of air is used to apply the brakes to a train. When the air-brake was first invented, the air was turned into the cylinder under each car when the cars were to be stopped, and the pressure was exerted to force the brakes up against the wheels. But at the present day the brakes are held against the wheels by springs, and the air is turned into the cylinders to push the brakes away from the wheels as long as the train is in motion. When it is desired to stop the train the air is let out, and then the springs apply the brakes and stop the train. This last method of using air-pressure has great advantages over the old way on the score of safety. Whenever an accident happens to a train, one of the first effects it is apt to have is to rupture the air-pipes leading from the engine to the cylinders under the cars; and that of itself stops the train instantly. It is very important for everybody to understand this matter, because a child five years old can stop a train in thirty seconds, from any car in the train, if he simply understands how. You will see, if you look for it, that there is a sort of rope projecting from the toilet-room of every car. That connects with the air-pipes under the train. If you catch hold of it, and give it a little jerk, it will stop the whole train before it has gone two hundred yards."—Chicago Evening Journal.

Lord Shaftesbury's life illustrated the vicarious law: "He saved others, himself he can not save." His self-giving to the cause of the poor and friendless was a costly one. It cost pain of body and exquisite suffering to his keen, sympathetic sensibilities, and cares and anxieties that left even on his face the pathetic lines of a visage marred by sorrow. He said he could not bear to leave this world with all its misery in it.—A. T. Pierson.

"Kindling."

Somebody, I have forgotten who, wrote a book a few years ago about "kindling." It was, no doubt, a learned treatise on the philosophy of spiritual quickening. But we don't need to philosophize elaborately. We know how to kindle fires in fireplaces, and we must kindle them in the house of God just as we do in our own. Coming home the other day I found a heap of ashes on the hearth and a pile of dry wood near by. Knowing that there were live coals in the ashes, I soon raked them out, brought them together, and laid my kindlings over them. The coals began to glow and brighten from contact with the air and each other. Their heat made the dry kindling still drier. But there was no blaze. Then I took a piece of paper from my waste-basket and threw it upon the coals. In an instant it flamed up and was gone, but it started the fire. The flames which it brought out of the coals kindled upon the wood, and soon the whole pile was aglow. And then I thought how many churches need just what was needed in my fire-place. There are hearts in them that love God and that long for his salvation. There are souls around them that are interested in the truth, but not yet kindled by it. The problem is: How to bring the piety of the church so in contact with the men and women in the congregation or the community that they shall be awakened and converted. The church is exerting some influence upon the people within its sphere, just as the coals on my hearth were gradually seasoning the wood. But this does not satisfy the true minister or the earnest Christian. He wants to see the impenitent not merely respecting religion and attending Sabbath services, but rejoicing in the hope that is full of glory. Can not the minister or Christian do just what I did just now? Can't he start a blaze? Can't he do something that shall kindle to a glow his own faith and that of his brethren? Can't he, by one earnest effort, make the latent piety of the church active—set its burning coals aflame? It did not require much to change my smoking brands to a cheerful fire—only a bit of paper. And it may be that a little thing, which you hardly think worth trying, will be blessed of God in the revival of his work. It is not necessary to appoint a series of meetings or to send for an evangelist. You have the live coals and the partially seasoned wood, and they are in contact with each other. It ought to be easy to kindle the wood. The Holy Spirit is ready to fan the flame as soon as it is kindled. He waits for us to do something in faith that he can energize for good. We are going over and over a round of duties and asking God to bless us. He does and he will. But if our work is formal, our prayers will be; and though the coals be kept alive and the wood will be slowly seasoned, we will not be as happy or as useful as if we had that living faith which sets the heart aflame.—The Occident.

A beautiful woman must be healthy, and to remain healthy and beautiful she should take Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It imparts tone and dash to the skin; strength, vigor and pure blood; is equally adapted for all ages, from the babe to the aged, and either sex.

SELF-DENIAL.—Years ago in London, Mr. Frederick Charrington, son of a very wealthy brewer, was converted. His father had lavished on him every indulgence, and had given him a share in the business, which was a fortune. After his conversion the young man engaged in Christian work among the neglected of the East-End in London. But it was gradually forced on him that the most potent and fruitful source of evil among the poor and wretched was the gin shops and beer houses. One night, as he passed to his work in heart by reason of the sights and sounds of woe and wickedness, his eye was drawn to a flaunting beer shop, over the door of which was the sign, "Charrington and Co.'s Entire." From that moment he determined on his course. He went to his father and told him that he could no longer be in the firm. At a later day some one casually asked him "what his blue ribbon cost him." He replied, "£14,000 a year."

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Weekly Market Review.

(For Week Ending May 1, 1888.)

COTTON.		
Low ordinary	7 5-16	@ — —
Ordinary	7 13 16	— —
Good ordinary	8 9 16	— —
Low middling	9 1-16	— —
Middling	9 7-16	— —
Good middling	9 7/8	— —
Middling fair	10 1/4	— —
Fair	11	— —
Galveston middling	9 3/8	— —
Mobile middling	9 5-16	— —
St. Louis middling	9 7-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	5 1/8	— —
Fully fair	5 1/8	— —
Strictly Prime	— —	— —
Choice	5 3/8	— —
CENTRIFUGAL:		
Seconds	4 3/4	5 3/8
Pr. yellow	5 13 16	— —
Gray White	6	6 1-16
Off whites	6 1/8	6 1/4
Sun. Gran	6 3/4	— —
MOLASSES.		
OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —
RICE.		
Head	— —	— —
Prime	— —	5
Good	4 7/8	5
Fair	4 5/8	4 3/4
Ordinary	4 1/4	4 1/8
Common	3 7/8	4 1/8
No. 2	2 5/8	2 3/4
Rough	3 00	4 25
FLOUR.		
Choice	3 75	— —
Fancy	4 00	4 15
Extra Fancy	4 30	4 40
Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 10
Extra fancy	4 55	4 65
Winter wheat patents	5 00	— —
CORN PRODUCTS.		
Corn meal	3 00	— —
Cream meal	3 40	— —
Grits	3 30	3 50
Hominy	3 20	3 30
GRAIN, ETC.		
CORN:		
White	65	— —
Yellow	— —	65
Mixed No. 2	— —	65
OATS:		
Western	41 1/2	42
Texas rust-proof	— —	— —
BRAN:		
℔ cwt	1 02 1/2	1 07 1/2
HAY:		
Prime	22 00	22 1/2
Choice	23 00	24 00
PROVISIONS.		
PORK:		
Mess (Standard)	15	15 1/2
Primo Mess	14 50	15 00
Rumps	14 00	14 25
BACON:		
Fancy breakfast	10 1/2	11
Shoulders	— —	7 1/4
Sides, short rib	8 5/8	8 3/4
Sides, long clear	8 1/2	8 3/4
HAMS:		
Sugar-cured	11 1/2	12 1/2
DRY SALT MEAT:		
Shoulders	6 3/8	6 50
Sides, short rib	7 3/4	7 7/8
Sides, long clear	7 3/4	7 7/8
GROCERIES.		
COFFEE:		
Prime	16 1/4	— —
Fair	15 1/4	— —
Common	12 1/4	— —
BUTTER:		
Western Creamery	26	27
Western Dairy	18	20
Common	12	14
LARD:		
Refined	7 1/2	7 3/4
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10 1/4	— —
Coal, cases	14	— —
Cotton seed	31	32
Lard	65	68
VEGETABLES.		
CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	4 00	5 25
Scotch	2 30	3 00
KROUT:		
Western, ℔ bbl	— —	— —
ONIONS:		
New Louisiana	4 00	4 50
Western	— —	— —
BALING STUFFS.		
BAGGING:		
2 lb	7 3/8	7 5/8
1 3/4 lb. per yd	6 7/8	— —
BALING TWINE:		
℔ lb	— —	10
TIES:		
℔ bundle	1 02 1/2	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	3 50
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9	— —
Southern	9	— —
WOOL:		
Lake, per lb	20	— —
Louisiana	18	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ℔ lb	3 1/2	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ℔ ton	12 00	— —
Meal	19 00	19 25
Pure ground bone	30 00	— —
Muriatic acid, ℔ lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The Southern Immigration Convention assembled in Hot Springs, N. C., on April 25.

The House sub-committee on appropriations have reported to the full committee the bill to give $100,000 to the Atlanta Colored National Exposition.

The Massachusetts Republican State Convention, which met in Boston on April 25, denounced the Democratic South.

Fifteen crews of the Burlington strikers have been offered positions on the Chicago, Santa Fe and California railway. The strikers have been inducing those who received the offers not to accept.

The fiftieth annual council of the Louisiana Diocese of the Protestant Episcopal Church commenced, in this city, on April 26.

A cyclone struck the city of Pratt, Kan., on April 26, demolishing several houses, killing one and seriously injuring many other persons.

In commemoration of the anniversary of the birthday of Gen. Grant banquets were held in New York and Boston on April 27.

Gen. Joseph E. Johnston, the highest in rank of the living officers of the Confederate Army, was unanimously elected an honorary member of E. D. Baker Post No. 8, G. A. R., of Philadelphia.

It is expected that 10,000 men employed in the breweries in Buffalo, N. Y., will strike on May 1, to obey the union, but no trouble is anticipated.

During a school exhibition in progress at a hall, situated in the second story of a building, in Rushsylvania, O., on April 28, the floor gave way suddenly, precipitating about 400 people a distance of twenty feet. Many were killed and about fifty seriously wounded.

Earthquake shocks were felt in California on April 28.

The committee from Marietta, Ohio, representing the centennial celebration of the establishment of the civil government in the Northwestern States, at that place, to begin July 15, 1888, have extended formal invitations to President Cleveland and Cabinet, General Phil Sheridan, and Admiral Porter, representing the army and navy, and the justices of the Supreme Court, and other distinguished persons.

The Tariff Bill will be the subject before the House during the whole of the week, if the operation of the resolution under which the House is acting is not suspended.

The druggists in Iowa have been forbidden to sell liquor.

Melville W. Fuller, of Chicago, has been nominated chief justice of the United States Supreme Court.

A peanut trust has been formed in Norfolk, Va., embracing firms engaged in the peanut trade in St. Louis, Cincinnati, New York and Norfolk, Petersburg and Smithfield, Va.

FOREIGN.

The Duke of Cambridge, commander-in-chief of the forces, was examined before a select committee of Parliament. He said that 11,000 additional men were required to place the army on a sound footing.

A riot broke out in Nancy, on April 26, a mob of Boulangerists attacking the students' clubs with stones and others missiles.

Queen Victoria left Berlin on April 26. Her departure was made amid loud cheers of the populace.

The revolutionary rising in Roumania has been renewed, this time close to the Russian frontier.

The Russian government has decided to expel the Jews from Helsingfors, except those who have served in the army.

Sir Andrew Barclay Walker, who is reported to have offered to give $1,250,000 to build a cathedral in Liverpool, denies that he will defray the sole cost of the building.

The ship Smyrna was sunk in a collision with the steamer Motto off the Isle of Wight, April 29. Thirteen persons were drowned.

Fourteen highwaymen robbed a train on the Interoceanic railroad, near Toroia, Mexico, on April 27. They went through the cars, stripped the passengers of their valuables, robbed the baggage and carried off $8,000 belonging to the company.

The condition of the Emperor of Germany is improving.

A recent decree, promulgated by the Pope, condemns the boycott and the plan of campaign in Ireland.

On the night of April 28 a crowd of Boulangerists collected outside the Students' Club, where 3,000 students were assembled. The students on hearing shouts for Boulanger, fired four shots into the crowd. Nobody was injured.

Gen. Boulanger has written a letter protesting against the warlike ideas that have been attributed to him. He wishes now to declare distinctly before France and Europe that democratic France is maligned by being credited with thoughts of aggression, to which he has ever been and still remains resolutely opposed.

A meeting, composed of Irishmen and Englishmen, held at Aldershee, condemned the Pope's advice and resolved to found a branch of the home rule organization, and to cease contributing to Peter's pence.

A Vexed Question.

The number of Corsets are legion, and ladies are often undecided which to order. "Godey's Lady's Book" gave an interesting article upon this subject. It says: "The desideratum seems to have been reached in the Duplex Corset nearer than in any other. The prominent features of the Duplex Corset are: The absence of any bones over the hip to break, and vex the wearer, and the quick and snug, but easy adjustment to the form by strap and buckle, thus saving the wearer the discomfort of breaking in. The Company has striven to produce the best dollar Corset in the world, and have attained to a standard that, notwithstanding its nominal cost, the 'Duplex' is suitable for any lady in any walk of life."

The advertisement of this Corset can be found in another column of this paper.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Vicksland	May 5, 6
Carey	6, 7
Bear Creek	12, 13
Hayes' Landing	19, 20
Wesley Chapel (Yazoo)	19, 20
Mispah	26, 27
Nebo	June 2, 3
Hamburg	3, 4
Vicksburg	9, 10
Porter's Chapel	11, 12

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Scotland, at Galalia	May 5, 6
Hazlehurst	12, 13
New Hope, at Centennial	19, 20
Wesson and Beauregard, at Bean'd	26, 27
Bowerton, at Brandywine	June 2, 3
Providence, at New Hope	9, 10
Crystal Springs	23, 24
Topisaw	30, July 1
Holmesville	7, 8
Adams, at Muddy Springs	14, 15
McComb City, at McComb City	21, 22
Franklinton	28, 29

A. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Lake, at Carr's Church	May 5, 6
Carthage, at Sardis	12, 13
Walnut Grove, at Pine Grove	15
Neshoba, at Ebenezer	17
Conchatta, at Union	19, 20
Hillsboro, at Mt. Zion	26, 27
Trenton, at New Providence	June 2, 3
Family, at Union	9, 10
Marvin, at Bethel	16, 17
Shiloh	19
Westville, at Goshen	23, 24
Raleigh	27

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Union, at Stonewall (Frid'y, 7 P. M.)	May 4
Clarke, at Winnefred	12, 13
Vossburg, at Chapel Hill	19, 20
Enterprise, at West End	26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Pachitta, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Blumsville	14, 15
Louisville	21, 22
Marion, at Lockhart	28, 29

R. D. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch	May 5, 6
Hyhalla and Victoria	12, 13
Marshall	19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle (Friday)	15
Hickory Flat	16, 17

JNO. BARCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Anding circuit, at Valley	May 5, 6
Mt. Oliver circuit, at Satartia	12, 13
Yazoo circuit, at Locust Grove	19, 20
Flora circuit, at Bentonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byrum	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Augusta, at Augusta	May 3
Vancleve, at McLendon's	5, 6
Americus, at Pleasant Hill	8
Poplarville, at Lumberton	12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

Woodville	May 5, 6
Percy Creek	6, 7
Wilson, at Pine Grove	12, 13
East Baton Rouge, at Bay Ridge	18
Pipkin, at Pipkin	19, 20
Bayou Sara, at Tunica	26, 27
Jackson	June 2, 3
Centerville, at Macedonia	9, 10
North Wilkinson, at Friendship	14
Amite, at Mt. Vernon	16, 17
Livingston, at Maurepas	23, 24
New River, at Maurepas	23, 24

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Arkabutla circuit	May 5, 6
Chulahoma circuit	12, 13
Louisburg circuit	26, 29
Horn Lake	31
Cochrum circuit	Jun. 2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Newport, at Shady Grove	May 5, 6
Sidon, at Aston	12, 13
Vulden	(Thu.) 17
Ebenezer	19, 20
Belzoni	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

H. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Lagrange, at Lagrange	May 4
Walthall, at Early Grove	5, 6
Chester, at Ackerman	12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Kossuth circuit, at Kossuth	May 5, 6
Guntown circuit, at Pleasant Valley	19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okaloona circuit	May 5, 6
Fulton and Smithville	12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit	May 5, 6
Pocopola, at Pine Hill	10
Banner, at Salem	12, 13
Atlanta, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Clinton and Verbena, at Clinton	May 5, 6
Prattville	12, 13
Pleasant Hill circuit, at Farmersville	19, 20
Pine Apple circuit, at Snow Hill	26, 27
Artaugaville circuit, at Rutledge	Jun. 2, 3

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

OPELO USAS DIST.—SECOND ROUND.

New Iberia	May 5, 6
Franklin	12, 13
Patterson ville	19, 20
Lake Charles	26, 27
Opelousas	June 2, 10
LaFayette*	16, 17
Grand Chenier	23, 24
Washington	30, July 1
Abbeville	July 8, 9
Rayne	14, 15
Sulphur Mine	21, 22

*District Conference will be held at LaFayette, beginning Thursday, June 14.

S. S. KEENER, P. E.

DELHI DISTRICT—SECOND ROUND.

Harrisonburg and Sicily Island, at S. I.	May 5, 6
Lake Providence, at Pecan Grove	12, 13
Winnsboro, at Magnolia	19, 20
Oak Grove, at Le Vaughn	26, 27
Waterproof, at Wesley Chapel	June 2, 3
Richland, at Rayville	9, 10
Oak Ridge, at Good Hope	16, 17
Lind Grove, at Homiledee	23, 24
Bastrop, at Bastrop	30, July 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Centerville, at Juna	May 5, 6
Columbia, at Columbia (Thursday)	10
Castor, at Harris Chapel	12, 13
Ada, at Oak Grove	19, 20
Montgomery, at St. Maurice	26, 27
Trinity, at Troyville	June — —

B. F. ALEXANDER, P. E.

HOMER DIST.—SECOND ROUND.

Minden	May 1
Vernon, at Longstraw	5, 6
Tulip, at Athens	12, 13
Homer, at Arizona	19, 20
Haynesville, at Colquit	26, 27
Summerfield	30
Farmerville	June 2, 3
Arcadia, at Palne's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 21
Ringgold	26

ROBERT HANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Many, at New Hope	May 3
Amacoo, at Holly Grove	5, 6
Bellewood, at Oak Grove	»
East Point, at Armstead Chapel	12, 13
Coushatta, at Davis Springs	15
Red River	19, 20
Shreveport	26, 27
Pleasant Hill, at Beulah	June 2, 3
Cadeo, at Kenchle	9, 10
Mooringsport, at Mt. Zion	16, 17
South Bossier	23, 24
Valley circuit	27
North Bossier	30, July 1

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet Street	May 6
Hyades Street	13
Soniparu and Parker's Chapel	20
Baton Rouge	27
Enaps Street	June 3
Carrollton	10
Plaquemine	17
Algiers	24
Louisiana Avenue	July 1

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Gen'l South'n Agent, 22 Carondelet st., N. O.

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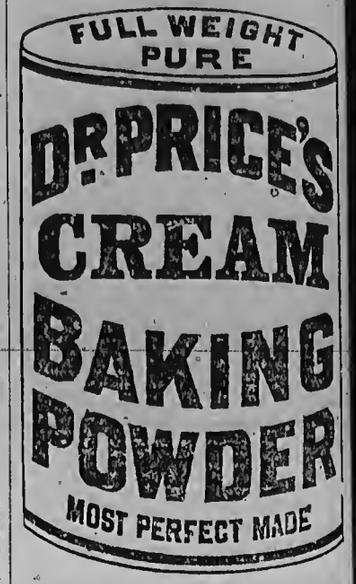

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Call for the Best and most efficient remedy. Forty-four years popular use prove that Tarrant's Seltzer Aperient is the BEST.

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Christian Advocate.

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C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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FOLLOW ME.

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Unfaltering, though the way be sore,
Take up thy cross
And follow me!

Cannot profuse wealth or ease,
Fame, pleasure, length of days, esteem;
These things are valuer than they seem.
Then canst turn from all of these,
Take up thy cross
And follow me!

My yoke is easy; put it on;
My burden very light to bear.
Who shareth this, my crown shall share—
Earth the cross, in heaven the crown;
Take up thy cross
And follow me!

Peace I promise only perfect peace.
Sweet peace that lives through years of strife,
Immortal hope, immortal life,
And rest when all these wanderings cease;
Take up thy cross
And follow me!

—The Quiver.

At the Door.

BY REV. T. L. MELLEN.

Mississippi Conference Methodists, numbering 32,435 (including 170 local preachers), in 1887 contributed $3,085 46 for the support of ten superannuated preachers, twenty-six widows and twenty-five or thirty orphans of preachers—preachers who had lived right, worked hard and faithfully, and then died *in poverty*. These contributions averaged *less than ten cents a member*, showing that nearly 25,000 church members gave *nothing* to this noble cause.

To get as close as possible to these 32,435 members (including 170 local preachers), I would first separate the charges whose contributions averaged ten cents a member from those charges which fell below that very small amount; and the charges named I put in the order of their respective averages, beginning with the highest in each district.

Jackson District—Yazoo City, 11 cents; Silver Creek, 36; Rayville, 33; Jackson, 33; Canton, 31; Edwards, 27; Flora, 27; Camden, 18; Madison, 16; Benton, 14; Sharon, 13; and Mt. Olivet almost reached ten cents a member, falling just ten cents short.

Brookhaven District—Brookhaven, 18 cents; Crystal Springs and Summit, each 17 cents; Gazlehurst and Terry, each 14 cents; Providence, 12; Wesson and Beauregard, 11; McComb City, 10.

Meridian District—Waynesboro and State Line, 25 cents; Hossburg, 24; Enterprise and Chunky, 17; Meridian, 16; Shubuta, 13; Paulding, 11.

Vicksburg District—Mayersville, 71 cents; Deer Creek, 31; Carrollton, 26; Jefferson Street (Natchez) and Port Gibson, each 25 cents; Vicksburg, 23; Washington, 14; Warren, 13, and Rocky Springs, 11. Fayette circuit came within 30 cents of averaging ten cents a member.

Woodville District—Percy's Creek, 36 cents; Woodville, 23; Hopkins, 21; Clinton, Jackson and Wilson, each 16 cents; Amite City, 14, and Bayou Sara just a little over 10 cents.

Seashore District—Pearlington, 37; Moss Point, 26; Flint Creek, 12; *three* out of fifteen charges!

Brandon District—Brandon, a little over 13 cents, and Newton just a shade beyond 10 cents a member; *two* out of fourteen charges!

Although the foregoing went above the general average, yet not all of them met their respective assessments. The published Minutes are defective in not giving the separate assessments. Of the fifty charges named, the highest amount, *per capita*, was paid by *Mayersville circuit*, Vicksburg district, Mark H. Moore, P. C., 51 members contributing $38, an average of 74 cents. The next highest was in Yazoo City, where 130 members, under the pastoral care of the Rev. R. S. Woodward, paid $56, an average of 38 cents. The third followed the second very closely: Percy's Creek, Woodville district, C. D. Cecil, P. C.; there, 81 members paid $29 25, an average of 37 cents.

The following charges paid less than ten cents a member:

Jackson Dist.—Spring Ridge, 138 members, paid $5 30, not quite 3 cents each; West Jackson's 74 members paid *nothing* to this cause. (They will do better this year!)

Brookhaven District—Franklinton, 363 members, $35—nearly 10 cents each; Adams, 495 members, $39—almost 8 cents each; Holmesville, 597 members, $40, or nearly 7 cents; Bowerton, 638 members, $40, or 6 cents a member; and Scotland, 467 members, $25, just a fraction over a nickel apiece.

Meridian District—Lauderdale's 478 members paid $42, not quite 9 cents each; Marion's 465 paid $37, almost 8 cents each; while West End, with 149, paying $11, and Binnsville, with 275, paying $20, and DeKalb, with 278, paying $20, just kept above only 7 cents; Winchester's 520, paying $30, almost reached 6 cents, while Adamsville's 175 members, paying only $5, and Clarke's 604, paying $16 45, almost averaged 3 cents a member; but *Stonewall, with 257, contributed not one cent to this blessed object!*

Vicksburg District—If South Warren's 75 members had given just one quarter of a dollar more, they would have averaged 10 cents; while the 238 on the Utica circuit would have had to add $3 80 to what they did pay. Wesley Chapel (Natchez), 281 members, and Martin, with 234, just did get beyond the average of a nickel apiece; but Meadville's 596 members did not average quite a nickel, and Roxie's 86 members only paid $2 to support the old preachers and the widows and orphans.

Woodville District—In paying $6 the 74 members on Springfield circuit averaged 8 cents; and East Feliciana's 481 members, in paying $32, went above 6 cents; while East Baton Rouge, with 396 members, paying $21 56, and St. Helena's 675, paying $35, went a little beyond a nickel, and improved vastly over their contributions of a few years ago. Amite circuit, with 483 members, lacked $4 15 of averaging a nickel apiece; and Livingston's 362 members did not pay so much as 3 cents each!

Seashore District—If the 221 members on the Poplarville circuit had paid $2 21 more than they did, they would have attained the ten-cents line; and if Scranton's 109 members had only paid $1 90 more, they would have been as high on the list; but Columbia's 372 members lacked $7 20 of the amount needed to place their average that high, and Seashore's 116 lacked $2 60 of measuring up to that standard; while Vancleave's 492, in paying only $26, and Hattiesburg's 293, in paying only $15, barely gave a nickel apiece; and Whittington's 507, in contributing only $25, did not attain unto the nickel average; and Mt. Carmel's 524 members, in paying $25, and Covington's 184, with only $8 50, fell below the nickel average; and Ocean Springs, with camp ground so convenient, and numbering 266 members, was content to send up $10; and Bethel, with 461 members, was satisfied with an offering of $15; and Americus, with 457, contributed only $13, averaging less than three cents a member!

Brandon District—Lake, with 435 members, paid $30, nearly 7 cents a member, and Carthage, with 265 members, paid just a little over 6 cents each; while Raleigh, with 482, averaged 5 cents each; and the 408 enrolled on the Forest and Morton circuit did not average even a nickel apiece; and Walnut Grove, with 612 members, improving considerable over past years, sends up $20, a little over 3 cents each; and Marvin's 422, and Neshoba's 551, and Trenton's 551 are apparently satisfied with an average of even less than 3 cents, particularly since Shiloh's 552 (camp ground included) and Fannin's 355, Westville's 345 and Hillsboro's 395 are seemingly content to contribute an average of *one whole cent a member!*

Do not these figures tell of *indifference, thoughtlessness* or *want of knowledge* on the part of thousands of our members? If indifference, what heartless cruelty! If thoughtlessness, how criminal! If for want of knowledge, how woful the ignorance! "My people are destroyed for lack of knowledge."

Brethren of the Mississippi Conference, let us "turn on the light!" Let us, one and all, lend hands and brains and hearts to the work, and of our substance freely give to this noble cause. If we can not attain unto the measure of the liberality of Mayersville, let us at least reach that of Yazoo City or Percy's Creek. Let there be no more such reports as have come up from so many appointments in the Brandon, the Seashore, the Meridian, the Woodville, the Vicksburg, and even in the Brookhaven district.

The assessment is $3,500 this year. Let us *double the amount*, brethren of the laity and of the ministry.

(The Methodists of Mississippi ought to study the foregoing communication.—ED.)

Rev. J. C. Brogan.

IN MEMORIAM.

BY REV. B. S. RAYNER.

Rev. John Cornelius Brogan, on the morning of January 12, 1888, was called from labor to reward. He was in charge of the Paulding circuit, of the Mississippi Conference, and, with his family, occupying the parsonage at Rose Hill, in Jasper county, Miss., when his death occurred.

He was born in county Clare, Ireland, June 24, 1823. He was of a Roman Catholic family, and duly baptized into the Catholic Church. Early in life it was discovered that he possessed a strong intellect, and that he was of a serious turn of mind. It was, therefore, resolved to educate him for the priesthood. He was accordingly put in school and educated, although he never filled the office of priest in his mother church; but he did fill it in a more orthodox one, which was the result of Protestant enlightenment and of evangelical conversion. From the age of ten years to the time of his departure from Ireland, he was clerk in a Catholic Church.

On January 2, 1848, he took passage for the United States of America. After his arrival he remained in New Orleans about a year, during which time he was employed as a clerk in the custom-house. In 1849 he went to Greene county, Ala., and in 1850 settled in Fayette county, Ala. He was there employed by a Mrs. Stuart, a devout Protestant, who made the first profound religious impression upon him. She induced him to attend the Protestant Church, and to read the Bible. In getting his consent to read the Bible, he had a great and long-continued struggle with his conscience; but, when this was overcome, he eagerly read the Bible through, and diligently continued to read and study it. In April, 1853, he was soundly converted and received into the Methodist Episcopal Church, South, by Rev. S. H. Cox, of the Alabama Conference. In November, 1856, he was licensed to exhort, and in May, 1857, he was licensed to preach. He was admitted on trial into the Alabama Conference, at Macon, in 1858, and appointed to the Jasper circuit for the following year. The year 1860 he traveled the Columbus circuit, as junior preacher, with Rev. A. J. Colman, senior preacher. At the close of that year he located. The years 1862, '63, '64, '65, he was employed on the New Lexington colored mission. He was ordained deacon by Bishop Andrew, at Montgomery, Ala., in 1860, and was ordained elder by the same Bishop, at Tuscaloosa, in 1864. On May 17, 1854, he was happily married to Miss Mattie L. Davis, daughter of Rev. John H. Davis, of Fayette county, Ala. Sister Brogan, with eight of their ten children, survived him.

In 1866, in Enterprise, Miss., he was readmitted into the Alabama Conference. The two years following he traveled the Littlesville circuit, in which work he had over 400 accessions to the church. He traveled the Marion circuit in 1869 and 1870. In the year 1870, with a number of other members of the Alabama Conference, and with a part of the territory of that Conference, he was transferred to the Mississippi Conference. His appointments in the Mississippi Conference, for seventeen years, were confined to the following counties: Lauderdale, Neshoba, Clarke, Wayne and Jasper.

Bro. Brogan was a solid character. He was both sound in faith and practice. He was on the right side of every question. He was a well-balanced man. He had no eccentricities, and made but few mistakes. He was true to every trust, and reliable under any and all circumstances. He was a *good man*, and known as such wherever known at all. His great weight of influence, from his unquestioned solidity of character, rendered him a source of power in all his work. He was a diligent student. He read and studied all the books and periodicals that he could get hold of, often regretting that he did not have more. He constantly studied when alone, and without books, putting thought upon thought, and connecting link with link, and treasuring these productions for future use. His was a well-stored intellect. His habit was to preach three sermons on Sunday, and he said that he did not want more time to prepare a sermon than while riding from one appointment to another. He had his studies for the present year marked out. The first was Clarke's Commentary. His plan—in connection with his wife—was, to first read the Scripture and then read the comment, marking and studying passages as they proceeded. From his return from Conference, December 20, to January 3—the beginning of his alarming illness—though unwell all the time, he had thus read to the eighth chapter of Exodus, and was reading at night, propped in his bed, when he took the chill, precursor to the attack of pneumonia which proved fatal.

He was a hard worker. No circuit was too large for him; church duties were never too numerous. He was noted for multiplying his appointments and preaching at school-houses, at family residences, and wherever he could get even a small audience. In the last year of his ministry it was reported of him that he was "preaching wherever he could get a hitching-place for his horse." In prayer meetings, in protracted meetings, and in camp meetings, he was untiring. He was faithful to visit the sick and to comfort the sorrowing. And, with these onerous church duties, he did much temporal work with his own hands, cultivating his garden and corn patch, and building, repairing and improving parsonages. It was said of him, from the work which he did on parsonages and improvements about them, that, though deeded to the church, he had the larger claim upon them. He never missed a session of our Annual Conference of which he was a member. He preached his last sermon in Paulding, January 1, with fever on him. "Instant in season and out of season." "He ceased at once to work and live."

His interest in Sunday-schools was unbounded. He organized a Sunday-school in every neighborhood, and strove to enlist all the people, especially the children, in this important department of church work. His Sunday-school reports were invariably the best. In the DeSoto circuit he reported eleven schools and 553 scholars, and in the Clarke circuit he reported thirteen schools and 560 scholars.

He was the principal exponent of pedo-Baptist doctrines in the eastern portion of the Mississippi Conference. In debate upon the subject of baptism he was a most formidable antagonist. Well-posted and fearless, he was ready without a moment's warning. On one occasion a debater of great prominence was imported to combat him upon the subject of baptism. His opponent made the opening speech. While Bro. Brogan was replying, his antagonist, to the great chagrin of his brethren, disappeared. Once, with his "Damascus blade," he encountered a whole school of Anti-pedo theologues, and in a few minutes routed and vanquished them. The only apology with which I ever heard an opponent try to meet his arguments was to say, "He's crazy." He did not debate through egotism or self-pleasure, but as the result of a profound conviction of truth. As a rule, his presence in any part of the country produced silence on all disputed points, and gave the church rest.

After his espousal of Protestantism he was abandoned by all loved ones and Roman Catholic friends. He was not even permitted to correspond with his nearest relations. This, however, only drove him nearer to Christ in his own faith. He had no worldly aspirations. He was satisfied with the humblest place in life, and was willing to be despised and unknown among men for Christ's sake. The sentiment of his heart was:

"Go, then, earthly fame and treasure;
Come, disaster, scorn and pain;
In thy service pain is pleasure,
With thy favor loss is gain."

Delirious and unconscious of the fact that he was nearing his journey's end, he did not say anything about dying—not anything was necessary. His life was sufficient. The work of no man's life has been of a more solid character. Truly of him it may be said: "He rests from his labors, and his works do follow." "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

ENTERPRISE, Mississippi.

New Orleans Seaman's Bethel.

That was a delightful occasion which drew a crowded house to the Seaman's Bethel a few evenings ago. It was the occasion of the presentation of the portrait of Dr. James H. Carlisle, president of Wofford College, South Carolina, to his old friend and school-mate, Dr. Witherspoon, superintendent of the Seaman's Bethel. Bro. Sawyer, pastor of Felicity Street Church, made the presentation in the name of Dr. Carlisle's daughter. His remarks were as follows:

It is always a pleasant duty to speak of those whose lives have been or are useful and illustrious. In so doing we but honor ourselves, for the great and the good among men in lifting themselves lift their race with them, and the recounting of their virtues and grand deeds, of necessity, reflects credit upon those of humbler mold and adds lustre to mankind in general. That he was a man and has left behind him such a glorious record of noble actions, or that he *is* a man and is filling out before our eyes a career of eminent usefulness and grandeur of word and deed, tends to make our own hearts swell with a truer ambition and a real desire to emulate their example in all high living.

The beloved chaplain of this benevolent institution has asked me to speak a few words in presentation of this excellent likeness of one of the noblest of Southrons. Dr. James H. Carlisle, of Spartanburg, S. C. Dr. Witherspoon and this eminent citizen and distinguished Methodist layman were class-mates at the South Carolina College. They have ever since maintained a mutual friendship and love. It is certainly most fitting that upon the walls of this building, which sprang into existence right out of the heart and faith of Dr. Witherspoon, there should be seen the benevolent and intelligent countenance of his old friend and companion of his college days.

James H. Carlisle, LL.D., is now sixty-two, and was born in the liberty-loving and spunky State of South Carolina. He was a professor in Wofford College from its organization in 1851, and has been its president since 1875. He is one of the first scholars of the land, an elegant and finished orator, a successful and instructive lecturer, and as a church-statesman few, if any, can rank higher in ability in the councils of his church. He has always held himself above the ordinary ambitions of life, and has never been allured by the high dignities and emoluments of place and power; and withal he is thoroughly modest, and has always been true to his conscience, his God and his church. I had the pleasure and great honor of meeting him at the last General Conference of the Methodist Episcopal Church, South, held in Richmond, Va., in May, 1886. He was not often on the floor—he spoke but seldom; but no man was more regarded than he when he chose to deliver himself upon any of the great questions which engaged the attention of that august body. I heard his lecture on "The Starry Heavens and the Moral Law," and you may be sure that such a subject in the hands of such a complete master of both astronomical and moral science, and of the best use of language, was thoroughly treated, and in a most delightfully interesting manner.

Dr. Carlisle is a large man, with a fine head, noble front, and kingly bearing—gentle and commanding. He is, indeed, a grand man in body, head, and heart, and is easily the peer of the greatest and best in our Southland, if, indeed, he be not, as some affirm, "the noblest Roman of them all."

A brainy man, vigorous in thought, word and deed; a thoroughly furnished scholar and accomplished educator; an ardent lover of youth, of truth, and of country; possessed of a moral character compact and symmetrical; and, to crown all, a pure-minded, simple-hearted, devoted, consistent, working child of God—a true man and Christian gentleman above reproach—he is just the man to be where he is and has been for years—at the head of a great college, where he can and does impress *himself* (which is of itself a good education) upon Southern youth, moulding and developing for future greatness and good the men of to-morrow and the coming years.

I am glad you have his picture to place in your Bethel among others you have here of earth's great and good and useful ones. Allow me to present to you, Dr. Witherspoon, this excellent likeness of your old friend and class-mate, Dr. Carlisle, president of Wofford College a choice spirit, and grand man from any point at which you view him.

CHURCH FELLOWSHIP.—Fellowship is maintained by *sacrificing together*. One would suppose that great love would be drawn out by seeing another make sacrifices as we stood off one side. But it never is. The church where two or three do all the sacrificing always has the most murmuring. These persons will be accused of some selfish motive, and good fellowship will be scattered to the winds. People always come into the heartiest union by sacrificing for a common cause. When Agassiz was a young man and pursuing his studies in Europe, he went to visit the renowned Euler in St. Petersburg. He and another student were shown through the vast libraries and laboratories of the great man's house. At length they were invited to tarry to dinner. As they came to the table, the scientist remarked: "Young men, in order to purchase all these works and apparatus you have seen, we are obliged to live very economically. Twice a week we have meat; other days we dine upon potatoes and salt. You happen to be here upon potato-day, but you are very welcome." And then and there sprang up a life-long fellowship between these men sacrificing in a common pursuit. More such sacrificing in the churches—more potato-day—for the sake of enlarged benevolence, where all moved together, would bring greatly enlarged fellowship.—Interior.

Christian Advocate.

THURSDAY, MAY 10, 1888.

BEHOLD I STAND AT THE DOOR AND KNOCK.

IN EXTRA SESSION.

"I, Jesus, stand at the door and knocks.
Please let me in to fill you with light.
I [illegible] to the side for those
Who [illegible] as well with the dew of night.

Behold, He stands at the door and knocks,
While they act now in the bloom of youth;
And yet [illegible] the real day come not;
For they [illegible] in the ways of truth.

And they [illegible] the harvest lights,
While reaches the breeze that bears them on.
Take [illegible] of this one more's safe—
In the darkest night thou will see the dawn.

Behold, he knocks! and the *still* small voice,
O, friend, cry's to thee, now hastening on.
In midst of [illegible] scenes to-day—,
Let him in while he may be gone.

He has waited long, He knocks again.
What pleadings He uses, 'give me thine heart;'
O, think what I gave for thee, yet pleads'
Let me in this hour, and he'll never depart.

For as Gethsemane's song was his:
Behold! and the Lord of glory died!
He knocks! Let him in, or yet too late.
And he'll never [illegible] side.

—Christ the Observer.

Vincent and Hurlbut's Lesson Commentary.

Phillips & Hunt, New York.

Sunday-School Lesson. May 20.

JESUS IN GETHSEMANE.

Matthew xxvi. 36-46.

GOLDEN TEXT.—*Though he were a son, yet learned he obedience by the things which he suffered.*—Heb. v. 8.

TIME.—A. D. 30. Thursday night, about midnight, April 7.

PLACE.—Gethsemane, an olive garden, on the western slope of the Mount of Olives.

PARALLEL PASSAGES.—Mark xiv. 32-42; Luke xxii. 39-46.

CONNECTING LINK.—Our Lord's prediction of his death and resurrection, and of Peter's denial: verses 31-35.

36. Then cometh Jesus—The gates of Jerusalem were allowed to stand open during the Passover. Jesus and his disciples probably left the city about midnight by the St. Stephen gate, crossed the bridge over the Kedron, and arrived at Gethsemane, a favorite resort of our Lord. *Unto ... Gethsemane*—The word is Hebrew, and means *oil-press*. Wordsworth comments on its significance as an emblem of trial, distress and agony, and refers to Isaiah lxiii. 3; Lamentations i. 15; Joel iii. 13. It was a garden—that is, an orchard, outside of Jerusalem, east of the brook Cedron, on the slope of the Mount of Olives beyond. *Sit ye here*—This was addressed to the eight disciples only, since he had selected three to accompany him, and one—the traitor—was at that moment organizing a band to apprehend him. *While I go and pray yonder*—All conflict of the holy soul is prayer: all its struggles are communion with God. In Genesis xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, "I and the lad will go yonder and *worship*." Our Lord (almost on the same spot) unites in himself, as the priest and victim, as Stier strikingly remarks, Abraham's faith and Isaac's patience.

37. Took ... Peter and the two sons of Zebedee—They were, so to speak, the *elite* of the elect. In great trials we love solitude, but to have friends near. *Began to be sorrowful*—Sore amazed. There is, it is obvious, a mysterious contrast between the calm, triumphant serenity which had shone in the look and tone of the Son of man up to this point, and the anguish and distress that were now apparent. *And very heavy*—He was "in an agony"—that is, a conflict, for this is the literal meaning. Combining these accounts, we have a hint of the elements which entered into this mystical experience. There was a *conflict*—that is, between his dread of the impending passion and his desire to accomplish it: a bitter *horror*, the secret of which we may partially conjecture, it is not and can not be fully interpreted to us: a *dejection* produced by seeming failure of his earthly mission, the rejection of him by his nation, the dullness of spiritual vision, even in his disciples: and a sense of surprise and horror in the full and unexpected disclosure made in that hour of the burden he must bear. The sufferings of the cross were, we conceive, from the visible powers of earth: the sufferings of the bitter cup and the bloody sweat were from the invisible powers of hell.

38. My soul—The soul is the intermediate in man between body and spirit. The spirit expresses the relation to God: the body, the relation to earth: the soul, the relation to the world at large, especially the world of spirits: hence, the soul is the specific organ of spiritual experiences and emotions of pleasure and sorrow. Christ had a truly human soul, capable of all the emotions of joy and sorrow. *Is exceeding sorrowful, even unto death*—The woes of one struggling with death I now experience. The words of Psalm xxii. 16; xl. 13, seem to have been present to his thoughts. The Greek words intimate that he was surrounded with sorrow on every side, breaking in upon him with such violence as was ready to separate his soul from his body. *Tarry ye here and watch with me*—Not *pray* with me, for in that work the Mediator must be alone: but watch with me—just as we may compare our weakness with his as we derive comfort in the midst of a terrible storm from knowing that some are awake and with us, even though their presence is no real safeguard. How exquisitely human!

39. Went a little farther—"Was withdrawn from them about a stone's cast," says Luke, who in this description is the more precise. The paschal full moon would make deep shadow for the retirement of Jesus. *Fell on his face*—He would kneel at first (Luke xxii. 41), and by and by, as the intensity of his feelings increased and overwhelmed him, he would prostrate himself entirely. There are weights that crush men down so! They do not then ask what is the proper attitude in prayer—you will be told, you will be put into it, there is a force that will attitudinize you without any study on your part, a mighty terror-force that will dash you on your face! *O my Father*—It is the only time, so far as recorded in the gospels, when he addressed God with the personal pronoun: "My Father." *If it be possible*—Mark (xiv. 36): "Abba, Father, all things are possible unto thee;" Luke (xxii. 42): "If thou be willing." The bitterness of this cup was so great that he desired its removal, but even this desire was subordinated to the holy will of his Father. The possibility here meant presupposes that the solid plans of redemption must be undisturbed. In one sense, "with God all things are possible," but even the divine Omnipotence works through self-imposed laws. *Let this cup pass from me*—What is the "cup," or "hour," of which our Lord here prays that it may pass by? Certainly, not the mere present feebleness and prostration of the bodily frame, nor any mere section of his sufferings, but the whole—the betrayal, the cross, the grave, and all besides which our thoughts can not reach. Of this all, his soul, in humble subjection to the higher will, which was absolutely united and harmonious with the will of the Father, prays that if possible it may pass over. And this prayer was heard (see Hebrews v. 7) "in that he feared" on account of his pious resignation to the Father's will, or on the ground of it, so that it *prevailed*—he was strengthened from heaven. He did, indeed, drink the cup to the dregs, but he was enabled to do it, and this strengthening was the answer to his prayer. *Nevertheless, not as I will, but as thou will*—His own individual will was but a *wish*, which could not be wrong so long as it existed in complete submission to God's will ... The purpose of recording this prayer is great. It contains a profound lesson, how under affliction the sufferer may innocently writhe under the pain, may ask to be delivered, up to the point of the divine will. But at that point, however deep the agony, resignation must be absolute.

40. Cometh ... findeth them asleep—Luke says they were asleep for sorrow. It seems as if the air of that night were dense with fearful, supernatural influences, weighing them down with stupor. *Saith unto Peter*—Mark says "Simon." For it was Peter who pledged himself to go with him to prison and death. *Could ye not watch*—This indicates disappointment, if not displeasure. It is almost the only personal request he is ever recorded to have made. But it was denied him! *One hour*—It would be that the whole trial would last about that time. But, most likely, it is in allusion to the time of our Lord's trial, so often called by that name.

41. Watch and pray—The first word is eminently characteristic of our Lord's teaching at this time (chap. xxiv. 42; xxv. 13). It became the watchword of the early disciples. It left its mark in the history of Christendom in the new names of Gregory and Vigilius, or Vigilantius, "the watcher." Observe the double command. Some watch without praying, some pray without watching. *That ye enter not into temptation*—The trial of coming danger and persecution. In their present weakness that trial might prove greater than they could bear, and, therefore, they were to watch and pray, in order that they might not pass, by negligence, into too close contact with its power. Contrast James i. 2, "Count it all joy when ye fall into divers temptations." It is a joy to us to be brought involuntarily into circumstances that try our faith, and so give us new disclosures of our Savior's power and grace; it is a sorrow to us when we enter into temptation voluntarily, and so entertain it with the will. *Spirit ... willing, but the flesh is weak*—The reference is unmistakably to Peter's eager declaration that he was ready to suffer imprisonment and death with Christ (Luke xxii. 33). In both Christ and the disciples there is a willing spirit, in both weakness of the flesh. But in Christ the spirit conquers the flesh, and he is victor; in the disciples the flesh conquers the spirit, and they are defeated.

42. Went ... the second time and prayed—Observe the change in the prayer, which Mark and Luke do not indicate. ... At what time the angel appeared to him, strengthening him, as described in Luke xxii. 43, is uncertain. *If this cup may not pass away*—As though the conviction that it was not possible that the cup could pass away from him had come with fuller clearness before his mind, and he was learning to accept it. *Thy will be done*—There is no further prayer: this is the all-conclusive and all-culminating desire and petition. The moment you have two wills in the universe, you break up its harmony. There can be in a harmonic universe but one will, and that is God.

43. Came and found them asleep again—The motive of this return we may reverently believe to have been, as before, the craving for human sympathy in that hour of awful agony. He does not rouse them to speak to them. He looks on them sorrowfully, and they meet his gaze with bewildered and stupefied astonishment. "They wist not what to answer him." *For their eyes were heavy*—Drowsiness, not deep sleep, is meant. In their strong, muscular natures, the physical element had got the complete ascendency. They were not afraid of themselves spiritually, or jealous over themselves; and the immense mediatorial interests of the impending crisis were left by them lying aside from their view, and undreamed of.

44. Left them—Thrice, as if in a perfectly restless agony that allows no repose, did our Lord leave his three disciples, to go and suffer and pray alone. What a loneliness was that, amid the darkness of the memorable spot, when the Divine Man bore the sufferings of the world's sin, and wrought the reconciliation between heaven and earth! It was the central hour in human history, and he was the most wonderful spectacle, perhaps, though no human eye beheld him, that any eye, human or superhuman, ever beheld. *Prayed the third time*—Now full strength came to enable him to meet the sufferings before him. Once ended, the struggle was never renewed. In all the terrible scenes which ensued he never wavered, hesitated, faltered, or showed signs of fear. At the last he not only endured the cross, but despised the shame. *Saying the same words*—Form utters the same words from a want of feeling; earnestness repeats from abundance of feeling.

45, 46. Sleep on now, and take your rest—The precious opportunity was lost forever. Sympathy, vigilance, the hour for these was past. The priests had succeeded in their surprise, and Judas had well led them through the dark, with unerring accuracy, to the very spot where his Master knelt; and they were seen quite close: the dark figures shown in relief against the glare of the red torchlight, and every now and then the gleam glittering from the bared steel and the Roman armor. It was all over; they might sleep as they liked: their sleeping could do no injury now; their watching could do no good. And, therefore, partly in bitterness, partly in reproach, partly in a kind of earnest irony, partly in sad earnest, our Master said to his disciples: Sleep on now; there is no use in watching now; take your rest—forever, if you will; for all that watching might have done is lost. *Behold, the hour is at hand*—The hour of his enemies, the hour of darkness (Luke xxii. 53), but with the special reference to the approach of the betrayer. *The Son of man is betrayed into the hands of sinners*—This expression, "into the hands of sinners," should be noticed, as an echo of the Redeemer's anguish—it was the contact with *sin*, and death, the wages of sin—which all through his trial pressed heavily on his soul. *Rise, let us be going*—Both expressions imply haste, not necessarily terror. The conflict is over, the spirit of submission reigns. His advancing to meet his betrayer may have been to rejoin and protect the eight disciples.

Brandon District Conference.

MR. EDITOR: The Brandon District Conference convened at Newton, Miss., April 26. Every pastoral charge was represented. Every pastor was present except one, who was absent because of sickness in his family. The spiritual condition of the district was reported to be progressing. A goodly number of prayer and class meetings. Family prayers neglected by a large number of our members; but a determination upon the part of the pastors to put the brethren in remembrance of their duty in this direction. Oh, for a return of our members to this means of grace! The Lord was with us in power in the preaching of the Word. God honored his Word, and his servants in preaching of it, and Christians rejoiced. At our Conference love-feast, Sunday evening, there were at least 200 persons present. It was good to be there. At least 150 of them testified that they loved God and his church. At the close a number came forward and asked God for forgiveness, and an interest in the prayers of Christians. There was some praising and general rejoicing. It was decidedly the most religious District Conference I have ever attended, and I am not alone in this statement. The ADVOCATE was looked after. There are about 300 copies taken in the district. There ought to be 1,000, at least.

We had a District Sunday-school Conference, which met Wednesday, April 25. We devoted the entire day in discussing the programme published in the ADVOCATE some time since. There were some very fine essays read, which I hope will find their way to the columns of the ADVOCATE. The pastors resolved to observe Children's Day.

Presidents Fitzhugh and McVoy were present, looking after the interests of the institutions of learning over which they preside. After them your correspondent, as the agent, presented the claims of Centenary College. There are a number of high schools in the district, and the Conference elected Montrose School as the District Conference high school. It is a co-educational school. It has about 100 students enrolled this year. We hope this school will prepare some boys for Centenary College. There is some light dawning in that direction. There are about 1,200 boys and girls attending these high schools in this district. Surely out of this number we will catch some of the boys for Centenary. We have our eyes upon them. Why not rally to Centenary, and make it the central point of education in the Southwest? It can and ought to be done. The Methodist preachers of Mississippi and Louisiana can do it. If they can, and do not—why? what reason? Centenary is not dead. It is the livest *dead* thing in America. Centenary is doing more for Methodism in Mississippi and Louisiana, in the way of educating preachers and preachers' sons, than any college in either State, and in that the college is doing a great work.

I could write much about the college, and, with your permission, I would like to present a plan for its endowment. I have a number of blank notes; I want them filled on this plan: in four annual installments, without interest, void in case of death. As the notes fall due, let them be paid, and the Board of Trustees invest the money as a permanent endowment fund. This plan will avoid all friction and trouble of collecting interest. How easily an endowment of $100,000 could be raised on this plan if the Methodists and friends of the college of Mississippi and Louisiana should say it shall be done. Bishop J. C. Keener started the endowment of the college on this plan, the other day, at the Brookhaven District Conference, by giving $100 in four annual installments ($25 each). As the agent, I want 1,000 notes of $100 each, in four annual installments. This will give us $100,000 at the end of four years. I want these notes in the next 100 days, so that on January 1, next, there will be in the hands of the trustees $25,000, to invest as a permanent endowment fund. Who will be the next to respond? Write to me at Forest, Miss., and I will send you the blank notes to fill up. Of course, any amount will be thankfully received, from $1 to a $1,000, $10,000, or a $100,000. Brethren and friends, we mean business. Let us say it shall be done, and it is done.

The pastors and laymen of the district resolved that they would wipe out the stain that is on the district, in regard to the collections ordered by the church; that the time had come when there should be an upheaval upon this subject, and the assessments shall be full. To the laymen of the district I would say: Dear brethren, let your pastors have a better support than they have been having. The assessments are small enough. Please say that there shall not be a deficit of one dollar.

The hospitality of Newton could scarcely be excelled. Of course, I had the best home; but I suppose every preacher and delegate would contest my claims. I suppose our secretary will inform you more minutely of the proceedings; hence I will close.

P. A. JOHNSTON.

FOREST, MISS., April 30, 1888.

The Brookhaven District Conference, of the Mississippi Annual Conference.

The District Conference of the Brookhaven district, Mississippi Annual Conference convened in Summit, Miss., April 13, at nine A. M., Bishop J. C. Keener, D. D., presiding. The opening sermon was preached by Rev. H. D. Howell, of the Scotland circuit, Thursday, April 12, at a quarter of seven P. M. At roll call (April 13, at nine A. M.) twelve out of the fifteen pastors answered to their names, and about one-third of the lay delegates. Before the close of the session every preacher was present, except one brother who was detained because of sickness, and about one-half the laymen. The session was most delightful, spiritually as well as socially, and a lasting impression has been made on the minds and hearts of this people.

Rev. B. F. Lewis was elected secretary, and Prof. R. S. Ricketts, assistant secretary—a little out of the regular order, as Prof. Ricketts has been secretary of this District Conference for several years in succession. This innovation was due, no doubt, to the fact that the Professor was unable to be with us until Saturday morning because of his duties in Whitworth College.

Bro. P. A. Johnston, presiding elder of the Brandon district, and agent of Centenary College, was present, and at ten A. M., Saturday, addressed the Conference in the interest of that institution of learning. The Conference noted the presence of Rev. J. W. McLaurin, district superintendent of the American Bible Society, and Mrs. E. D. James, our Conference secretary of the Woman's Department of Church Extension, both of whom addressed the Conference in the interest of their respective works. The presence of Rev. W. B. Lewis, our pastor at Canton station, was also noted.

The business of the Conference progressed rapidly, and was frequently interspersed with cogent talks from the Bishop on the vital points brought out in the various reports. The pastors report an almost universal and rapid and permanent growth all along the line of various church work. The salaries of the preachers within the district aggregate over seven hundred dollars more than last year. The Conference claims have, in many instances, been taken in full—in a few instances the pastors expect to realize from ten to twenty per cent. above the assessment. In every case where these collections have not been taken, the pastors are making preparation to do so immediately.

The week of prayer and self-denial has not been observed as universally, nor with as much success, as was expected, but this important department, of what we might call our special church work, is being kept before our people. The Sabbath-school interest, taken as a whole, is doing well. One alarming fact, however, in connection with this most important department of church work was brought out and discussed by the preachers, and its dangers emphasized by the Bishop, viz: The great tendency to neglect the Bible in the Sabbath-schools. Our schools universally use our literature, but the text is read from the quarterlies and lesson papers—not from the Bible. There is a missionary society in the Brookhaven Sabbath-school which has for its object the education of a girl in Japan. It is under the management of President Fitzhugh, of Whitworth College. On motion, President Fitzhugh was requested to organize all the Sabbath-schools in the district into missionary societies to be known as the Japan Workers, auxiliary to the Parent Board. Several essays were read which had been prepared for the occasion, among them one, on "Foreign Missions," by Rev. T. L. Mellen, of Wesson, which was ordered published in pamphlet form. It will be well worth the money it will cost when ready for sale.

To take a general review of the work, we will place the condition of the Brookhaven district in contrast with any district in our Conference. One brother reported a charge with between 300 and 400 members, and nearly every one converted. Another brother reported nine-tenths of his members converted. Another had a church with a prayer meeting, meeting three times a week, and with nearly every member—men, women and children—praying in public. Another has a charge where nearly every family reads the NEW ORLEANS CHRISTIAN ADVOCATE. Class meetings are being organized and successfully operated nearly all over the district. One brother, finding the old-fashioned class meeting at present impracticable, has appointed visiting brethren to go from house to house, talking with and praying with the families in his church, thus having little class meetings in the private houses. If we could concentrate all these successes within every charge in the district, what an outpouring of the Holy Ghost we would have, and how rapidly would the few remaining barren spots within our bounds blossom as the rose! Brethren, let us work for this end.

B. F. LEWIS, Sec.

Woodville District, Mississippi Conference.

The Woodville District Conference, of the Mississippi Annual Conference, convened at Clinton, La., April 19, 1888. Bishop J. C. Keener was present, and presided. The presence of the Bishop inspired hope and confidence of an interesting and instructive meeting, and, doubtless our presiding elder has fully realized the hopes expressed in his article in the ADVOCATE, of April 19: "Fresh inspiration and new light." It would require one of experience to properly report this session of our District Conference at less than waste-basket length. Many said it was the best. Bishop Keener preached two sermons—Saturday and Sunday, at eleven o'clock A. M.—and brought forth things old and new from the Word of God, to the enlightenment and comfort of all. Rev. J. W. McLaurin, agent of American Bible Society, was present, and added to the interest of the occasion by preaching a sermon which increased the interest and love for the Master and his cause. The attendance was large, only two traveling preachers absent, and they on account of sickness. Bro. J. Wilson Brown was kept away on account of the visit of a little stranger, which will increase the necessity for quarterage and faithfulness on the part of the stewards on Amite circuit. The lay delegates were out in large force. All the interests of the church received due consideration. Reports showed that the spiritual condition of the district was hopeful and improving. The financial condition is such as to inspire hope and cause for gratitude to God. Sunday-school work received special attention. The Conference was entertained with essays by the superintendent of the Clinton Sunday-school (who, by the way, has been connected with this school for forty years, and has never known it to be in better condition than at present), young ladies, visiting brethren and Rev. L. S. Jones, pastor in charge. The occasion was one of delight. Prominence was given to religious exercises; and the attendance upon all the exercises showed how well the good people of Clinton appreciated the occasion. Our presiding elder, though a cautious man, ventured to introduce some things new in the work of the Conference, and from the general satisfaction expressed, as will show from the columns of the ADVOCATE—*i. e.*, unless the editor sees proper to differ with us—we shall feel safe with Bro. Ellis in the lead.

Some one remarked that the NEW ORLEANS ADVOCATE had no one present to represent its claims and no copies on hand. This remark brought out quite a number of representatives, and much was said that would have cheered the heart of editor and publisher had they been present.

I herewith enclose a resolution, which was adopted, and requested to be published in the ADVOCATE.

Whereas, The Sunday Law of the State of Louisiana has in that portion of the State, within the bounds of this district, worked a marked change in public manners and morals, and is a just law, bearing equitably upon all classes of our people: therefore, be it

Resolved, That we, the members of the Woodville District Conference residing in the parishes of East and West Feliciana, St. Helena, Livingston, Tangipahoa and East Baton Rouge, and representing over three thousand citizens thereof, do hereby endorse the Sunday Law, and urge our Representative in the Legislature to vigorously oppose any effort to repeal, abridge or nullify the said law.

Bros. H. C. Newsom, G. T. McGehee, G. H. Packwood and John F. Cassels were elected delegates to the next Annual Conference; A. White, Frank Tucker and P. A. Richardson, alternates. Amite City was unanimously chosen as the place for holding the next District Conference.

The Conference, by a rising vote, expressed thanks to the good people of Clinton for kindness and Christian hospitality. After singing the Doxology, the Conference adjourned with the benediction by Bishop Keener.

P. A. RICHARDSON, Sec.

JACKSON, Louisiana.

Winona District Conference.

The Winona District Conference, of the North Mississippi Annual Conference, met at Greenwood, Miss., April 25, 1888, Bishop C. B. Galloway presiding. J. B. Streater was elected secretary, and J. D. Bingham, assistant secretary.

The afternoon of the preceding day was devoted to a Sunday-school Conference, and the reports from the different charges showed a considerable increase in this line of church work.

Every clerical member of the District Conference was present except one, and the laity was well represented. The reports of the pastors were generally encouraging. The week of self-denial and prayer was universally observed, to some extent throughout the district, and as well as we could gather from the reports, which were not in full we estimated about $600 collected.

The missionary anniversary was held on Saturday night, and $228 35 collected.

The preaching during the Conference was all of the first-class order. The Bishop was very happy in the selection of his subject for Sunday—"The Evidences of Conversion"—and captured all hearts. We are inclined to the belief that this sermon will be productive of great good.

The district high school was represented by Prof. B. P. Patterson, Whitworth College; Rev. W. B. Murrah, and Greenwood Female Institute by Rev. T. J. Newell. Rev. G. W. Bachman, our colporteur and Sunday-school agent, looked after the interests of the ADVOCATE.

The following visitors were present: Rev. J. F. Evans, Rev. J. S. Shipman, Rev. R. A. Burroughs, of the Grenada district; Rev. C. R. A. Brantley, of Holly Springs district; Dr. Woodward and son, from Yazoo City.

The following are the delegates elected to the Annual Conference, viz: J. R. Binghant, J. B. Streater, W. P. Ratcliff and G. Irving; alternates—O. Moore, J. G. Hamilton.

The Conference was well entertained by the citizens of

growing town of Greenwood, which has now almost assumed the proportions of a city. Greenwood now has one of the most elegant Methodist Churches to be found in any town of its size in the State, thanks to the untiring efforts of its faithful pastor and liberality of its good citizens.

The next District Conference will be held at Pickens.

J. B. STREATER, Sec'y.

Notice.

To the Methodists of North Mississippi Conference—

DEAR BRETHREN: The undersigned were appointed commissioners at the session of our Conference before the last to solicit proposals for the establishment of one or more high schools for the education of young men and boys. There being no response to the proposition during the past year, the Conference at its last session determined to keep the matter before the public.

While we are doing something for the education of the girls, we are doing nothing towards the education of our boys. There is not an institution in the State of Mississippi for the education of boys under the care and control of our church. Is there not some community within our bounds that will take this matter into consideration and make us a proposition?

Brethren in the ministry, bring this subject before your people and urge its importance upon them. Let us no longer lie under this reproach, but let us show to the country that we do appreciate the importance of an education upon sound Christian principles. The sons of our people are now seeking an education out of the State or in the institutions controlled and supported by the State or institutions controlled by those who are not Methodists.

THOS. Y. RAMSEY, Chair'n.
T. R. WINSTON,
T. C. WIER,
J. R. STREATER,
T. D. SYKES,
J. R. BINGHAM,
W. W. HONNOLL.

From the Work.

RUSTON, LA.

MR. EDITOR: I will write and tell you about our juvenile missionary society. It was organized July 1, 1887, by Miss Logan and Mrs. Fullilove, with only thirty-six members, but we have now 174. Mrs. McCormick, Mrs. Kidd and Mrs. Parker, our lady managers, meet with us every Sunday afternoon. We open with singing, and reading of the Scriptures, and besides our regular business we have two or three to read or recite. At our last meeting Mrs. Parker, wife of our beloved pastor, delivered us a beautiful and interesting address about the society and the importance of its work. She commenced by saying the society was helping to convert the world. Sin had come upon the people like some mortal disease, and we had found a remedy for their relief, while those great nations ignorant of any means of cure are calling upon us to send them the remedy for sin. "Jesus" is the only remedy. A knowledge of him will alone save those people, and we are trying to send them a knowledge of this Great Physician who has sealed us and given us life from the death of sin. She was glad that our society was so well up to the great appreciation of its duty. She told us why the week of prayer and self-denial had been appointed, and asked us to deny ourselves of something during the week, and give it in at our next (weekly) meeting, after which she asked every person in the house (and there was a large crowd) to kneel with her and repeat the Lord's Prayer. The words, "Thy kingdom come on earth as it is in heaven," was heard from back as well as front pews. The amount of $3 80 was collected on self-denial fund. We are very much encouraged at our success, and hope that it will continue.

Your little friend,
ALICE NEILSON,
Cor. Secretary.

CARROLLTON, MISS.

MR. EDITOR: I have received $10 from Mrs. T. J. Newell, Grenada, Miss., making Mrs. S. M. Thames and Mrs. J. E. Thomas life patrons of Preachers' Wives' Loan Fund. Carrollton (Miss.) Methodist Church has paid $5, making Mrs. R. P. Mitchell a life patron. The money goes to Dr. Morton by this mail. Let other charges respond. I beseech you, dear sisters, to take this work in hand.

Yours truly,
EVA R. BINGHAM, Treas.

MINTER CITY, MISS.

MR. EDITOR: We were fortunate and unfortunate in having our church blown to pieces on the fourth Sunday night in March; fortunate that it looked too unfavorable for service—hence nobody was hurt. This people know nothing of the almost universal evil effect of union churches; so this idea is hindering greatly in building a new church. We will soon be under way in building another new church at one of our "side" appointments, where we have a local preacher—Rev. D. M. Miller—at work. So where, in 1885, we found fifteen members and one unfinished union house, we hope soon to have three pastoral charges, five new churches and two parsonages. We are greatly in need of an outpouring of the Holy Spirit, to give more spirituality to the work.

As there may be many others, besides those asking me, who would like to know if there is a periodical which will aid in the study of New Testament Greek, please answer there is—viz: The Boston Academy, by A. A. Wright, D. D., 38 Bromfield street, Boston, Mass. Price only fifty cents a year.

J. L. TUTTRELL.

BAY ST. LOUIS, MISS.

MR. EDITOR: The week of prayer and self-denial was to us a season of refreshing from the presence of the Lord. As the result of the week, we have forwarded to Dr. Kelley $36 20. We have the promise of ten or twelve dollars more, which will be forwarded as soon as collected. It was our pleasure to have Bro. J. W. McLaurin, district superintendent of the American Bible Society, with us Saturday and Sunday, in the closing exercises of the week. On Sunday, at eleven A. M., he presented the Bible cause, which was a most interesting service, well suited to the occasion. The interest awakened in the congregation, in this great work, was manifested by raising $52 for the purpose of organizing a county society for the distribution of the Bible in our own midst. This work is, financially, very weak; yet we expect to get up all the Conference collections in full, and hope to have a good report all along the line. We will continue to "work and pray."

Yours, etc., P. C.

HATTIESBURG, MISS.

MR. EDITOR: We closed our meeting at Hattiesburg last night, with good results. Twenty accessions, four professed conversion, and the membership greatly revived. The communion service on Sunday was delightful; nearly one hundred communicants. Bros. Hays and Langford assisted us in the meeting, and did good work. I have received $20 as the result of the week of prayer.

W. W. SIMMONS.

FLOYD, LA.

MR. EDITOR: Was sick during the week of self-denial, but my people responded (some of them), and I can report $12 as the result. H. ARMSTRONG.

The Home vs. the Saloon.

Ours is the great and sacred cause of the home *versus* the saloon. Our people are bound to discover that this country can not support both institutions. One must go up into safety, the other down into outlawry. I would like to summon here into the witness-box a saloon-keeper, in an honest hour, to testify to us what it is that he does for this great, kindly compact that we call society. We want to find out what he proposes to add to the firm's capital stock—the great firm of We, Us and Company. The individual comes in as junior partner, and he must render a reason why he should be admitted. The saloon-keeper, not accustomed to look at the subject from this angle of vision, finds it a conundrum not easy to be solved. Perhaps he will say: "I am a middle man, between the brewer and distiller and the people. They take the golden grains and luscious fruits of the earth, and by their processes change them into alcoholic drinks which leap up to the brain as a panther leaps upon a deer. I do not deliberately desire to do harm, but I must keep my patronage recruited, because if I do this I am sure to become a rich man after a while. That is the reason why I am in the business. I must pay my tax on somebody's fireside, on somebody's cradle, on somebody's dearest and best. In order to succeed I must take away the little fellow from his mother's side, bait for him with cigarettes and cider, music, cards and young company, drawing him away gradually, until after a while I will change that boy's ideas so greatly that he who loved the songs of home and sanctuary shall far better love the bacchanalian ditty of the saloon; he who used to breathe God's name in prayer, shall hiss out that name in curses, and I will so change his face that his mother would not know him, and his soul that God would never recognize it."

Friends, it is because these things are true that womanhood has been aroused at last; for to protect her children is the dearest and most sacred instinct of a woman's heart. In this great, tolerant and free America, we have come forward, and are standing side by side in a grand army of the republic that is just as well known South as North. We have learned something about the weapons of the enemy. He is busy brewing beer; we are busy brewing public sentiment. He is busy distilling whisky, we are busy distilling facts and arguments. He is busy rectifying spirits; we mean to be busy rectifying the spirit that is in manhood.

I want to say to you strong, sturdy men, who have a power to carry this great issue forward beyond what we women can yet achieve, do not forget us when you drop your ballots in the sacred urn where a republic manufactures destiny.

Do you recall the splendid conduct of Conductor Bradley whose heroic story Whittier has made immortal? Rounding a curve, not a great many miles from here, Conductor Bradley saw another train, bearing down upon his own at fearful speed. Bending to the brakes with might and main, "he did his duty as a brave man should," but in the terrific collision he was crushed and mangled with those whom he had tried to save. Taken from the wreck a short time after, the hero spoke no word about himself or friends; but murmured, brokenly, in dying anguish: "Put out the signals for the other train!"

Dear friends, there is another century speeding toward us along the track of time. Don't you almost hear the rumble of the train? Can't you catch the distant whistle of that Twentieth Century Express coming along behind us at a more than lightning speed? We of the nineteenth have suffered pain and loss and almost ruin by the collision of our best beloved with the grinding engine of the liquor traffic. Our cycle is almost at an end. God grant that with devoted loyalty we may "put out the signals for the other train:" that for the twentieth century, so full of light and life, whizzing toward us so rapidly, we may wave aloft in friendly warning the electric torch of scientific temperance instruction, and turn on the glowing head light of prohibitory law!—Frances E. Willard.

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The Catholic Standard says that Protestantism is a religion entirely congenial to those who think chiefly of themselves, forgetful of others, and who unduly aspire to be "respectable," "influential," "rich." The Protestant Hospitals of Philadelphia and New York care for almost as many Catholics as Protestants, and do this without charge, and ungrudgingly. But all the thanks the Catholic journal can give for such services is to cast upon its the slur that Protestants are indifferent to the poor. What would become of the poor of the Roman Church if Protestants should become for a brief period "indifferent" to them?

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Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:35 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:35 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:35 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:10 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:50 p. m.	6:30 a. m.

J. M. KNIGHT, Ticket Agent,
34 St. Charles Street.

R. H. BARRATT, Div. Pass. Agt.

LOUISVILLE, NEW ORLEANS & TEXAS RAILWAY.

MISSISSIPPI VALLEY ROUTE.

Arrives.	Leaves.
No. 1, Fast Mail, 9:00 a.m.	No. 2, Fast Mail, 5:00 p.m.
No. 3, Express, 6:25 p.m.	No. 4, Express, 7:00 a.m.
No. 5, Bat. Rouge accomodation, 10:00 a.m.	No. 6, Bat. Rouge accomodation, 4:15 p.m.

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 7 a. m. makes direct and through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harriston for Natchez and N. J. and C. points; at Vicksburg with N., S. and P. and V. and M. R. R.; at Memphis with Cotton Belt Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

All trains stop at Kenner.

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E. W. HOW, G. P. and P. A.
R. F. REYNOLDS, Com'l Agent.

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NORTHERN, EASTERN, WESTERN,

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CENTRAL TEXAS,

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Texas and California Express.	Leaves.	Arrives.
	7:55 A. M.	6:50 P. M.
Baton Rouge Local	1:20 P. M.	10:55 A. M.

The 7:55 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pac. Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

This train has also Pullman Sleeper and Buffet to Fort Worth, where passengers take through sleeper for San Francisco and all points in California, Old and New Mexico.

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JOHN A. GRANT, Gen. Man'r, Dallas, Tex.
A. S. GRAHAM, Ticket Agent, New Orleans.

RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley) Railroad

Arrive.	Leave.
No. 1.....8:00 am	No. 2.....5:00 pm
No. 3.....12:25 pm	No. 4.....8:00 am
No. 5.....10:30 am	No. 6.....4:7 pm

LOUISVILLE AND NASHVILLE

No. 3 Chi. Ex...7:10 am | No. 1 F'st Line 5:05 am
No. 1 F'st Line 2:20 pm | No. 3 Cin'l.... 6 pm
No. 5 Const....3:05 am | No. 2 Chi'go Ex...8 10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm | No. 2 Passen'r, 3 15 am
No. 3 Chic and N. O. Lim....8:20 am | No. 1 St. Louis and Chicago Ex 5:10 pm

TEXAS AND PACIFIC.

No. 52 Colfax Express, 8:20 am | No. 51 California Express, 8:00 am
R. Rouge local, 10:00 am | R. Rouge local, 1:00 pm

SOUTHERN PACIFIC CO. MORGAN LINE.

No. 19 Colfax, 3:00 pm | No. 18 Local....7 20 pm
No. 17 Local....7:45 am | No. 20 Colfax, 10:45 am

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1, Lim'd, 9:30 am | No. 2, Lim'd....5:00 pm
No. 3, Fast Line, 6:30 am | No. 4, Fast Line, 4:00 pm

MOBILE AND OHIO.

(Via Meridian.

No. 5, Fast Line, 8:00 am | No. 6, Fast Line, 8:00 pm

P. AND F. EAST LA.

(Abita Springs.)

Daily Except Sundays.

Arrive.....9:30 am | Leave.....3:30 pm

Sunday Schedule.

Arrive.....7:37 pm | Leave.....8:00 am

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The BUYERS' GUIDE is issued March and Sept., each year. It is a cyclopedia of useful information for all who purchase the articles of the necessities of life. We can clothe you and furnish you with all the necessary articles to ride, walk, dance, sleep, eat, fish, hunt, work, go to church or stay at home, and in various sizes, styles and quantities. Just figure out what is required to do all these things COMFORTABLY, and you can make a fair estimate of the value of the BUYERS' GUIDE, which will be sent upon receipt of 10 cents to pay postage,

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BUNNICUTT, D. D.

THURSDAY, MAY 10, 1888.

Briefs.

This, from the Florida Christian Advocate, is good:

Different denominations may be best for the present for agreement in worship; but, in the name of religion and common sense, why can not all Christians unite to have religious schools, to put down saloons, to drive out gambling, to elect the right sort of men to office, to stop Sunday work; and to see that law is enforced? This is the unity we need, and, in comparison with the importance of this, all talk about being united in one church is as chaff to wheat.

An old chamber has been discovered in the Guildhall at Stratford-on-Avon in which several thousands of ancient documents have lain mouldering for many years. Some of them are dated 1579, and a large number range from the time of Queen Elizabeth to that of Queen Anne. The London Literary World is in hope that something may be found which will finally extinguish the Bacon-Shakespeare heresy.

The Revised Version has made some very small changes; but some of those changes open endless perspectives of beauty to the eye of the soul. In changing "the" into "my" in one sentence the revisers have lifted half the horizon of the soul's being: "Where is *my* guest-chamber?" The Lord's "guest-chamber" in every house, where he entertains his friends! The Lord's "guest-chamber" in every heart, where he holds loving converse with his faithful ones! Brother, sister, prepare such a chamber.

We again call the attention of our readers to the fact that an effort is to be made in the next Legislature of Louisiana to repeal or modify the existing Sunday Law. Let all the Christian people of Louisiana make a determined and united effort for its maintenance. Let memorials, signed by everybody, go up to the Legislature from all parts of the State protesting against any change. The people of Louisiana can not now afford to take a backward step in this matter. The evangelical churches of the State can control this matter. The responsibility is on them. Let them meet it with Christian courage.

The Presbyterians are ahead of us, in that the "collection" is placed in the *order of worship* in the directory for the American Presbyterian Church. This is as it should be, since giving of our substance for the support of the Lord's cause is a very important part of worship. In the Presbyterian order of worship, the collection comes just *before* the benediction. Will our General Conference rise to the true view of giving, and place the collection somewhere in our order of worship? It will be a great improvement in the matter of worship.

Missionary.

We have just received the following, which explains itself:

NASHVILLE, TENN., May 3, 1888.

REV. C. W. CARTER.

Your favor of May 1, containing New York exchange for one thousand and fifty-four dollars and ninety-five cents, received. We place to the credit of NEW ORLEANS CHRISTIAN ADVOCATE for expenses of new missionary to Japan. D. C. KELLEY, Treasurer.

Nashville May Meetings.

MR. EDITOR: By your request I give you an account of the annual meetings in this, the center of Southern Methodism.

The Book Committee, for the first time in the history of the church, perhaps, find an unappropriated balance in their hands, and have actually appropriated five thousand dollars to be distributed among the different Annual Conferences to supplement the support of the widows and orphans of deceased preachers. Let a note of rejoicing be sounded throughout the borders of the entire church! Our book concern is not only self-supporting, but is becoming able to carry out the original provision of the Discipline—to provide for the wants of those who have worn themselves out in the service of the church.

The Review was changed from a bi-monthly to a quarterly paper. The reasons for so doing have not transpired. Under its former arrangement it was growing very popular.

The Publishing House has been fitted up anew in its several apartments, and wears an air of neatness and thrift which is refreshing to behold.

The Bishops are all present, and, without exception, look hearty and as if they were equal to any amount of work. I enclose you the slip containing the plan of episcopal visitation, which you can publish if you wish. You will see that the time of holding one of your patronizing Conferences, the Mississippi, has been appointed two weeks earlier than usual. This will have a damaging effect upon the finances, as the cotton crop will not be sufficiently in hand to enable the people to meet the claims for the various enterprises of the church. I made an appeal for a change back to the old time, but it was too late.

The Woman's Missionary Board is holding daily sessions in McKendree Church. They have had a year of marvelous success. This is only the tenth year of their existence, yet they report that they have collected for missionary purposes during the year over $70,000. This is an increase over the collections of last year of $20,000. They report that they have about $35,000 to their credit in bank. The good sisters look radiant over the success, and Mrs. Hayes, the venerable president, beams benignantly and brightly from the rostrum. What is the use of arguing against the woman's movement? Her quiet and assured march forward to success and triumph refutes all arguments and explodes all the ridicule used to imprison her within the nursery. Dr. Young J. Allen made them a fine address on Friday night, giving them an account of the specific labors of all their representatives. Your readers will be interested to know that very high encomiums were bestowed upon the two who went from the territory patronizing the ADVOCATE, viz: Miss Gordon, of Port Gibson, and Miss Lipscomb, from Columbus. What a tribute to Christianity that these young ladies, reared in affluence and in culture, surrounded by kind friends and elegant appointments, should leave all and go out to teach Jesus to the heathen world!

The Board of Missions were all present except four, and seemed to bring up with them an increased enthusiasm for this great work of the Master. The outside world, and those especially who are disposed to complain at the sums assessed to the various churches, would be surprised to see the struggle made by the members of the Board to reconcile the world-wide demands for the gospel with a meager treasury. The immediate representative of each field makes the showing that the claim he represents is the most imperative, and the Board has to do the best it can to satisfy all according to the estimate of their necessities. "Lord, here are five loaves and a few fishes, but what are they among so many?" May the Great Master bless and multiply as the Board distributes! The whole amount of receipts for 1887-8 are shown by the treasurer's report, just furnished the Board, to be $237,584 40. This is a most admirable showing as compared with the receipts of other years, and yet it falls short of the appropriations of the Board for last year, so that many of the worthy objects provided for must go unsupplied.

Bishop Wilson and Dr. Allen have been appointed delegates to the World's Missionary Convention, to meet in London in June next. Bishop Wilson goes thence to attend our Conferences in China and Japan.

C. G. ANDREWS.

NASHVILLE, TENN., May 5, 1888.

"Gilderoy" to Dr. Abbey.

The venerable Dr. R. Abbey attempts to harmonize the apparently conflicting views of some of your correspondents on the subject of suffering in connection with the atonement. If I have read the Doctor understandingly, he will need some one to harmonize his views with the Word of God, the conscious convictions of men, and with our Wesleyan Arminian theology.

The Doctor says, "God could fully relieve man of all danger and infirmity at a word, without suffering or death." I object to this statement. It presupposes that God might have effected the salvation of man in several different ways, and that, among the many, he chose the best. It also assumes that "suffering and death," as the results of sin, grow not out of the nature of sin, but from the word, *ipse dixit*, of God, and that "God could, at a word, relieve man of danger and infirmity." Allowing that man's "danger and infirmity," and his liability to "suffering and death," are the natural and necessary results of sin, then Dr. Abbey's utterance is equivalent to saying: "God forgives sin by prerogative"—"at a word," without regard to the principles involved. The moral attributes of God are such that he can not look upon sin with any degree of allowance, nor can he put forth one of his natural attributes to undermine and overthrow one or more of his moral attributes. Sin is an offense against the moral nature and being of God, and, however omnipotent God may be, he can not forgive sin by sovereign power. All-mightiness can not forgive sin, can not work contradictions, and put God in one part against himself in another part. The infinite justice and holiness of God can not be sacrificed or contradicted to make room for benevolence—no, not for infinite benevolence. The suffering and death of Christ express the benevolence of God towards man, and they also express God's infinite and eternal hatred of sin. When Christ saves from "danger and infirmity" and from "suffering and death," he does it by saving from sin. The great question involved is: "How can God be just and yet justify or forgive the ungodly?" "The righteousness of God," his rectitude, was involved in this matter; hence, with profound reverence, I desire to say that God was shut up to this one way of saving man from sin. It was not a matter of God's word, only as his word is an expression of the eternal and self-existent principles of his being. Whoever is born of God hates sin. He hates it because the Spirit of God in him is in eternal opposition to sin. He can not sin and will not sin while led by the Spirit.

As Dr. Abbey says, "this is a subject of immense importance to the theologian, and should be thoroughly studied." The young student of theology will find the Wesleyan Arminian view of it fully set forth in Chapter IV of Summer's Systematic Theology. This is the only part of Dr. Abbey's "brief outline sketch" I desire to "fill up" at this time. GILDEROY.

SENATOBIA, Mississippi.

A Word to the Protestant Citizen.

We have just had elected a new Board of Councilmen in the city of New Orleans. One of the prerogatives of the councilman is the appointment of a director on the Board of Public Schools. As the City Council stands to-day, the majority is composed of Catholics. This will give, of course, a Catholic majority to the Public School Board, for we know well how members of that religious denomination act in such matters. We are not a prophet, but will venture this much in that line, and that is, that this community will not see a Catholic councilman appoint a Protestant, but, without exception, men of their own ecclesiastical faith. This is to be expected. But the point we raise is, May we not expect similar church loyalty on the part of councilmen representing the Protestants of this city? Ought they not to be wide awake just at this point? And what shall we say to a Protestant councilman appointing a Catholic as a director, as was done in the last few days!

The attitude of the Romish Church to the public school system of this country is or ought to be well known. In no single thing does its antagonism and enmity appear than in the requirement that a child shall cease to attend the public school two years before his or her first communion. Let every friend of Protestantism and our country be alive and active here. The Protestant citizen should use his influence at this point, and the Protestant councilman should bear in mind that in his appointments to the Public School Board he not simply reflects his own tastes and affinities, but is profoundly affecting for good or evil tens of thousands of the people of this city.

Our earnest desire is to see constituting that Board men both of mental and moral culture, and every way deserving the position.

Sunday-School Celebration.

On last Sunday was celebrated, in Carondelet Street Church, the forty-second anniversary of the New Orleans District Sabbath-School Union, of the Methodist Episcopal Church, South. This organization is now under the leadership of Philip Werlein, and the secretary is A. F. Godat. The union is doing good work, and the anniversary celebration was a success. Though the weather was stormy, the large auditorium was fairly filled. The exercises consisted in recitations and songs by the children, reading of the secretary's annual report, and a short address by Rev. Dr. Walker. The children did well in their part, and Dr. Walker paid a beautiful tribute to our deceased Sunday-school workers, W. H. Foster and John G. Parham. The secretary's report shows 1,726 scholars, 208 teachers and $547 contributed for foreign missions by the schools the past year.

It has been estimated that there are now 80,000 salesmen on the road in this country, and that their expense account alone averages $1,625 a year each. This means an outlay of $130,000,000 a year, and counting an average salary of 1,000 per year, the grand total is swelled to $210,000,000 expended by and on travelling salesmen. This immense sum is scattered throughout the entire country, and furnishes an important item of railway and hotel profit.

Christ's Agony.

Cameron, Porter and Abbey have interested the readers of the ADVOCATE on the subject of the suffering of Christ. Each has shed light thereon. Perhaps, it may not be amiss for this scribe to emphasize one element in Christ's suffering that Dr. Abbey has overlooked in his article. I allude to the suffering of the Redeemer's "soul." To my mind this is the paramount element. Dr. Abbey says, "Suffering means animal suffering, or it means nothing." We have not so learned the Bible, which speaks of a "wounded spirit." Did not the prophecy declare that the Redeemer's "soul" was to be made "an offering for sin?" And did not Jesus say, in Gethsemane: "My soul is exceeding sorrowful even unto death"? How great that sorrow was no man is prepared to tell whose agony is not forcing from his system "sweat as it were drops of blood falling to the ground!"

The "mystery" of the ages is this "agony" of the Redeemer in the garden and on the cross, "which things the angels desire to look into."

"O, Lamb of God, was ever pain,
Was ever love like thine?"

J. H. BRUNNER.

HOWANSEE COLLEGE, Tennessee.

The Plan of Episcopal Visitation for 1888.

FIRST DISTRICT—BISHOP HENDRIX.

Aug. 1, Denver Conference, Pueblo, Col.; Aug. 29, Western Conference, Wyandotte, Kan.; Sept 5, Missouri Conference, Gallatin, Mo.; Sept. 19, St. Louis Conference, Bonne Terre, Mo.; Oct. 3, Southwestern Missouri Conference, Nevada, Mo.; Nov. 7, Northwestern Texas Conference, Weatherford, Texas.

SECOND DISTRICT—BISHOP GRANBERY.

July 18, Brazil Missionary Conference, San Paulo, Brazil; Nov. 7, Virginia Conference, Portsmouth, Va.; Nov. 21, North Carolina Conference, Newberne, N. C.

THIRD DISTRICT—BISHOP GALLOWAY.

July 25, Montana Conference, Butte City, Mont.; Aug. 8, Columbia Conference, Pendleton, Oregon; Sept. 26, Pacific Conference, Woodland, Cal.; Oct. 3, Los Angeles Conference, San Diego, Cal.; Nov. 7, German Mission Conference, Houston, Texas; Nov. 21, Central Mexican Conference, San Luis Potosi, Mexico.

FOURTH DISTRICT—BISHOP M'TYEIRE.

Sept. 5, Western Virginia Conference, Philippi, W. Va.; Sept. 12, Kentucky Conference, Nicholasville, Ky.; Sept. 26, Illinois Conference, Rushville, Ill.; Oct. 3, Louisville Conference, Louisville, Ky.; Dec. 12, Florida Conference, Barlow, Fla.

FIFTH DISTRICT—BISHOP WILSON.

Sept 10, Japan Mission, Kobe; Oct. 10, China Mission Conference, Shanghai; March 13, Baltimore Conference, Alexandria, Va.

SIXTH DISTRICT—BISHOP HARGROVE.

Oct. 3, Holston Conference, Asheville, N. C.; Nov. 14, North Alabama Conference, Anniston, Ala.; Nov. 28, Mississippi Conference, Jackson, La.; Dec. 12, Alabama Conference, Mobile, Ala.; Dec. 19, Louisiana Conference, New Orleans, La.

SEVENTH DISTRICT—BISHOP KEY.

Oct. 10, Indian Mission Conference, White Reed Hill, Ind. T.; Oct. 31, Arkansas Conference, Fort Smith, Ark.; Nov. 14, North Texas Conference, Denison, Texas; Nov. 21, Little Rock Conference, Camden, Ark.; Dec. 5, White River Conference, Paragould, Ark.

EIGHTH DISTRICT—BISHOP DUNCAN.

Oct. 31, Mexican Border Missionary Conference, Del Rio, Texas; Nov. 7, West Texas Conference, Victoria, Texas; Nov. 21, Texas Conference, Huntsville, Texas; Nov. 28, East Texas Conference, Crockett, Texas; Dec. 12, South Georgia Conference, Eastman, Ga.

NINTH DISTRICT—BISHOP KEENER.

Oct. 17, Tennessee Conference, Fayetteville, Tenn.; Nov. 7, Memphis Conference, Paris, Ky.; Nov. 14, North Mississippi Conference, Starkville, Miss.; Nov. 28, South Carolina Conference, Winnsboro, S. C.; Dec. 5, North Georgia Conference, Milledgeville, Ga.

The following States have scientific educational temperance laws: Alabama, Connecticut, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Nevada, New Hampshire, New York, Oregon, Pennsylvania, Rhode Island, Vermont, West Virginia, Wisconsin and Washington Territory. There is also a similar law for schools under Federal control in the territories. Just 207,994 persons in the United States pay the government special tax as liquor dealers, 35,870 being in New York State.

Notes.

The result of "Arbor Day" in the tree-less West is that the once barren lands now contain 700,000,000 young and thrifty trees.

Reader, how do you read the last verse of the fifteenth chapter of 1 Corinthians? We have read of a preacher who said that many Christian people had evidently revised the passage so that one phrase was changed to "Always *avoiding* the work of the Lord!" Is that you?

A Northern brother having asked the editor of the Christian Advocate, of New York, Dr. Buckley, to advocate a law making the use of tobacco a disciplinary offense, received this reply: "We have no sympathy with the Indian weed, neither touching it, tasting it, handling it, nor smelling it, when it can be avoided; but the person who could suggest such a thing as a *condition* of membership in a Christian church is as much astray in his judgment as the most confirmed tobacco-user is in his practice."

Bishop Foster, of the Northern Church, says that no person should be an official member of the church who does not take some church paper. We know of some pastors down this way who are not only of that opinion, but act upon it, and will not nominate such men for official position. They take position that a man can not "know," much less, "love" the "Methodist doctrine and discipline" who does not read the church paper. Would it not be a good idea for our pastors generally to act upon that view in nominating men for official position?

Mr. Charles Darwin, speaking of New Zealand, in Journal of Researches, says: "The lesson of the missionary is the enchanter's wand. The house had been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. When I looked at the scene I thought it admirable. * * * I took leave of the missionaries with feelings of high respect for their useful and upright characters. I think it would be difficult to find a body of men better adapted for the high office which they fill."

A writer, reviewing Ernest Renan's late book, "History of the People of Israel till the Time of King David," has this keen sentence: "The author acknowledges that the book will not be satisfactory to narrow critics or narrow bigots; and it does require a singular breadth of mind to accept as history a book which rejects as valueless the documents on which it is based and which then evolves from those documents a history that is true, because it might have happened." That is as neat a piece of criticism as we remember to have seen.

We once wrote for this paper an account of a "revival meeting" we held at a certain place, during which nobody was converted and nobody added to the church. Editor Parker's waste-basket caught that communication. We have just read a report of a "revival meeting" in one of our exchanges which beats ours. The preacher wrote: "We had a great revival in our church and we turned out fifteen members." When Gideon started against the Midianites he had thirty-two thousand men. When he came to the real battle 31,700 had dropped out and gone home. "Not by might nor by numbers, but by my spirit, saith the Lord."

The Southern Reporter, published at Sardis, Miss., in a recent issue has the following:

It looks as though the Methodist preachers regard Sardines as a pretty tough set. On Wednesday night of last week, at prayer meeting, Dr. Wier read the first chapter of James and commented somewhat upon it, dwelling especially upon the importance of doing as well as hearing the Word. On Sunday morning Mr. Casey read the same chapter and made similar, but, perhaps, more lengthy and earnest comments upon the points dwelt upon by Dr. Wier on the Wednesday night before, and on Sunday night, Mr. Moon charged his battery with the twenty-second verse of the same chapter, and fired a whole broadside into the unhappy little fishes.

In view of the fact that efforts are to be made to modify the Louisiana Sunday Law in its application to towns and cities, let it be kept before the people and the legislators, that no greater outrage and robbery can be committed than to compel people of any class to labor seven days in the week and pay them for only six days. No matter what "establishment" is kept going on Sunday, somebody is "compelled" to keep it going for nothing. The saloons, markets, railroads, never pay extra for Sunday work. In a twelve-month they get nearly two months' work for which they don't pay a penny. The laborer pays it in an enfeebled body and mind—enfeebled for want of the rest which they require. The legislator who refuses to grant the worker this most inestimable boon deserves to be put upon the rack of perpetual never-ceasing, unintermittent toil.

Personals.

Let our pastors all remember that May 20 is set apart as Children's Day. We hope that due prominence will be given to this throughout all our circuits and stations.

The Central Methodist favors a reunion of the two great branches of Methodism in this country. Speaking of the departed great men on both sides, it says: "Now let their sons draw up a plan of reunion universally acceptable."

The pastor of Fidelity Street Church, Rev. J. T. Sawyer, informs us that he will be ready to dedicate his new church edifice, June 3, at 4 P. M. The church is a beauty, and the pastors and brethren who have worked so earnestly to repair their great loss by fire last year, deserve the highest commendation.

Dr. S. A. Steel, of Louisville, in a note to the Central Methodist, withdraws from the editorial staff of that paper. Accumulating duties forbid his taking on extra work.

The Executive Committee of the Board of Church Extension has determined to extend its operations into Mexico, and Dr. Morton, the secretary, will visit that country and make a personal inspection of the needs of the church.

We are pained to read in the press dispatches of the death of Mrs. L. D. Palmer, of Nashville, Tenn. She died at Kissimmee, Fla.

The editor of the Florida Christian Advocate, Dr Josephus Anderson, who was once in favor of a reunion of the Northern and Southern Methodist churches, says that "*now* a union of the two churches is not desirable."

Rev. I. S. Hopkins, D. D., president of Emory College, Oxford, Ga., has accepted the position of president of the Georgia Institute of Technology. His will leave vacant the presidency of Emory.

Rev. Atticus G. Haygood, D. D., will preach the commencement sermon of the Palne Institute, June 3.

Mr. Isaac Pitman, the "father of shorthand writing," is still living and seventy-six years of age.

Dr. J. H. Wainwright and wife, of Nevada City, Mo., go as missionaries to Japan about the middle of this month. A correspondent of the St. Louis Advocate says that Dr. Wainwright he is a doctor of medicine, we presume) is the first layman of our church to go to Japan.

The Board of Publication of the Pacific Christian Advocate have elected Rev. W. W. Pinson to the editorship of that paper, and appointed a committee to investigate the feasibility of publishing a daily Christian Advocate.

We have received a communication entitled "Take off the Assessments," signed "S. S. Sup't;" but, as we do not know who "S. S. Sup't" is, we can no publish it. Always let the editor know who you are when writing for the paper.

Mr. Spurgeon has returned to the Baptist Union from which he withdrew some time since.

Hon. Melville W. Fuller has been nominated by the President for Chief Justice in place of Judge Waite, deceased.

Dr. J. M. Trimble is the only man in the General Conference, now in session in New York City, who was in the celebrated Conference in the same city in 1844.

It is said in the Independent that Miss Frances E. Willard will be presented as a candidate for the editorship of one of the official papers of the Methodist Episcopal Church.

Notice.

The thirty-ninth annual commencement of Hiwassee College will occur May 13-15. The valedictory sermon will be preached by Dr. J. P. McFerrin, of Chattanooga. From this "small college" have gone out eighty-six preachers. Three brothers are here now—the eighty-fourth is from Mississippi. Thirteen States have students there. Among these students are eighteen boys, the sons of soldiers too poor to pay expenses, but aided by generous gentlemen in Atlanta—a bright class of boys, by the way, who will make their mark by and by. This class will have twenty-four next year.

J. R. H.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract near the city and will engage in fruit growing and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Letter from Japan.

DEAR BROTHER: I have just closed my quarterly meeting on this, the Kobe circuit. We have received twelve persons into the church by baptism during the quarter, and we have eight on probation. There has been an increase in our services during the quarter, and my congregations have been larger. We have just had our week of prayer and self-denial, and it has resulted in great good to us all. The church is revived and there is a deeper spiritual feeling manifest among all the native Christians. Our love-feast on Sabbath was one of deep interest, and we all felt that the Spirit of God was in our midst, and that his blessing was resting upon us. The testimony of those present showed a deep feeling of the Lord's presence. We shall not soon forget that occasion and the wonderful testimony of our native brethren.

The amount collected during this week of prayer was $8 54, in the Kobe Church, which we shall use to aid our young men who are studying for the ministry. Our collections for the quarter amounted to $17 29, not including that collected during the week of prayer. We are trying to collect money to build us a church; but the amounts are coming in slowly. We have secured a lot, and have some six hundred dollars collected; but we shall want, at least, nine hundred more. A beautiful drawing of a church has been sent us by our highly esteemed and beloved brother, A. L. West, of Richmond, Va., whose name is well-known everywhere as a devoted friend of the cause of missions. We pray God's richest blessing upon him and his dear family. Bro. Hunnicutt and others have also contributed toward our church in Kobe, the first Southern Methodist Church in Japan. We sincerely thank them all for their help, their good-will and their earnest prayers, and we sincerely pray God's richest blessing to rest upon them all. Pray for us.

Ever your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, April 10, 1888.

Attention, Brethren!

The treasury of the Ministerial Educational Association of the Mississippi Conference is empty; the board of three beneficiaries is due, and to widows. About ninety dollars is necessary to meet expenses to June 1. Will not our generous contributors and members help us in *at once* this emergency, by forwarding their annual payment? I have notified by letter most of the members who are in arrears. Some have responded; will not others? Remit by registered letter to

J. V. PENN,
Sec. and Collec'r M. E. A.

JACKSON, Louisiana.

Alexandria District Conference.

The Alexandria District Conference will meet at Evergreen, La., on Thursday, July 20, 1888.

H. F. ALEXANDER, P. E.

Items of Interest.

In two years the Baptists have baptized 1,000 persons in Cuba.

Two brothers, Noble, all men of Russia, are said to be worth $100,000,000.

Artificial ivory is now made by boiling potatoes in sulphuric acid.

The South African diamond fields last year yielded gems amounting to 3,046,898 carats, valued at over $20,000,000.

Last year Cincinnati consumed 726,112 barrels of beer. At five cents a glass it represents $14,522,240 spent for beer alone.

One hundred and thirty persons, including every druggist in Concord and in Merrimac county, N. H., have been indicted for liquor selling, and there is much excitement in consequence.

Two million and a half is said to be the number of persons who are slaves to Sabbath toil in America, and they generally receive no more than six days' wages for seven days' work.

The "National Drink Bill" of Great Britain is again on the increase, the returns for 1887 being greater by £2,047,895 than the year previous, which year and several preceding had registered a decline. The increase is chiefly on beer, wine coming next.

One thousand dollars have been subscribed in Oregon for the importation of singing birds from Germany to that State.

In Sioux City, when Rev. G. C. Haddock was murdered, there were one hundred saloons running. Now there is not one. "The blood of the martyrs is the seed of the church."

In Connecticut there are over eighty-five thousand acres along the Sound shore devoted to oyster cultivation.

M. Henry Harrisse proposes to celebrate the coming 400th anniversary of the discovery of America by the publication of an *edition de luxe* of all the original letters and other writings of Columbus now in existence relating to his great discovery. Only 500 copies of the work will be printed.

There are 350,000 Germans in New York City.

It is said that 50,000,000 pounds of cotton-seed oil are used in the adulteration of lard in the United States.

During the first three months of the year, 5,000 more emigrants arrived at New York than during the same time last year.

There are 26,945 students in the German universities. Theology, 5,791; law, 5,769; medicine, 6,650; philosophy, 8,735. The Americans number between two and three hundred.

Books and Periodicals.

BOOKS.

THE DEATHLESS BOOK. By Rev. David O. Sears. D.—Lothrop Company, Boston. Eyrich, 130 Canal street, New Orleans. Price, $1 50.

The author in this volume gives a history of the Bible, and considers its influence upon art, science, commerce, government, learning, literature and general civilization in ten chapters. No part of the Bible is obsolete according to this author, and, while it is the most sacred, it is the most human of all books. We quote the closing paragraph:

"In view of the harmony of science with all the teachings of the volume; in recognition of the indebtedness of history to its principles; in the certainty that the principles it declares are the only sure basis of a successful life; in its marvelous adaptation to the necessities of all men; in the proofs borne upon its pages substantiating its claims, we read what no one has yet successfully denied: The World's Deathless Book is the Book of God."

ANDIATOROCTE. By Rev. C. A. Walworth. G. P. Putnam's Sons, New York. Eyrich, 130 Canal street, New Orleans. Price, $1 50.

This is a book of poems, hymns and meditations in verse. There are some fine thoughts clothed in all sorts of verse, and the religious tone which pervades the whole book is indeed quite refreshing.

THE POCKET GUIDE FOR EUROPE. By Thomas W. Knox. G. P. Putnam's Sons, New York. Eyrich, 130 Canal street, N. O.

This is a very handy little volume, and will be valuable to our friends who are contemplating a trip to Europe this summer. It gives information about steamship lines, countries, cities, "travel talk in four languages," and has a copious index.

FAITH MADE EASY. By James H. Potts, M. A., D. D. Published by Cranston & Stowe, Cincinnati; and Phillips & Hunt, New York. 540 pp.; octavo. $2 50.

This is "a popular statement of the doctrines and evidences of Christianity in the light of modern research and sound biblical interpretation." The persons addressed are laymen, and yet it will be found thoughtful and suggestive to clergymen. All persons in church offices and doing church or Sunday-school work need just such a book.

THE THRONE OF ELOQUENCE. Great Preachers, Ancient and Modern. By E. Paxton Hood. Published by Funk & Wagnalls. 479 pp.; octavo. $2.

It is a contribution to homiletics in an informal and popular vein, and, while not substituting the works in our Conference course, will be found valuable as a side-light after they have been read. The abounding biographical illustrations insure entertainment, and give a spring-like uplift to the reader.

THE VOCATION OF THE PREACHER. By E. Paxton Hood. Published by Funk & Wagnalls, 18, 20 Astor Place, New York.

Like the above work by same author, the object sought seems to have been recreation in homiletics. Among the topics are: The Instinct of Souls, Frederick William Faber, Mediæval and Post-Mediæval Preachers, Concerning the Imagination, Billingsgate in the Pulpit. No one will regret the expenditure of $2 for this handsome volume.

YANKEE GIRLS IN ZULU LAND. By Louise Vescelius Sheldon. Published by Worthington Company, 747 Broadway, New York. $2 25.

The binder, printer and engraver have all done exquisite work, which they have priced low. The authoress describes her travels in a very sprightly, realistic style. It is capital reading for a tired man or woman.

BEFO' DE WAR. Echoes in negro dialect. By A. C. Gordon and Thomas N. Page. Published by Charles Scribner's Sons, New York. 131 pp. $1.

Old Virginia life in the white folk's house is told in a number of short poems by negroes, and the tender love and homage felt by the slave for his kind master is pathetically told.

FATHER SOLON; OR, THE HELPER HELPED. By Rev. DeLoss Lull. Published by Wilbur B. Ketcham, 71 Bible House New York City. 367 pp. $2 50.

This is a book for home reading, and designed to illustrate the happy arts and ways of home-life. It is a romance, but for purpose of impressing the obligations to a fragrant domestic life, and will serve indirectly to counteract Mormon influences.

THE HOLY DAY. By Rev. L. L. Pickett, Dangerfield, Texas. Price 10 cents.

BAPTISM AND IMMERSION. By William Hewson—a layman. J. D. Barbee, Nashville, Tenn. Price 20 cents.

THE SUCCESS OF THE GOSPEL AND THE FAILURE OF THE NEW THEOLOGIES. By John F. Hurst D. D. Wilbur B. Ketcham, 71 Bible House, New York. Price 10 cents.

PERIODICALS.

—The Book-Buyer is a good monthly for persons making up libraries. Charles Scribner's Sons, New York. Price 10 cents; $1 a year.

—The Forum, for May, a larger edition of which was called for in advance than had ever been issued of any previous number, contains articles on the following wide range of public questions: The Judiciary, Municipal Government, River and Harbor Bills, The Liquor Traffic, The Railroads, The Public Schools, The Admission of Utah; and of foreign questions, The Irish Problem, and the Temporal Power of the Pope. The growth of the Forum is a significant indication of the taste of the American reading public, which does not demand sensationalism, but does desire the discussion of practical living topics. The Forum is published at 253 Fifth Avenue, New York. Price $5 per annum.

—The New Princeton Review, for May, has Balzac, by John S. Fiske; Ethics and Economics, by Washington Gladden; An Episode in Central American History, by William E. Curtis; Criticisms, Notes and Reviews. A valuable part of this periodical is the record of events at home and abroad. A. C. Armstrong & Son, New York. Price $3 per year.

—The Century, for May, is all that anybody can desire in a monthly magazine. It is the beginning of the thirty-sixth volume of this popular periodical whose price from the first has been cheap at $4 per annum. Century Company, Union Square, New York.

Hall's Vegetable Sicilian Hair Renewer is becoming a universal favorite for restoring gray hair to its original color, and making hair grow thick and strong.

Louisiana Notes.

The State Press Association held its annual session, last week, in Opelousas.

Our new State superintendent of public instruction says, he believes "in compulsory education in law; but in fact we have not the means to provide for those now actually attending the public schools."

Gen. Beauregard has resigned his office of adjutant-general of the State of Louisiana.

Hon. C. H. Luzenburg has been appointed district attorney for the parish of Orleans, vice Lionel Adams, resigned.

The Postoffice Department has established a railroad postal service from New Orleans to Covington, via Slidell and Abita Springs, six times a week. The service begins next Monday.

Ruston is to have a compress and a canning factory.

The State Medical Society, at a meeting in Monroe recently, adopted resolutions requesting the Legislature to pass a law requiring the public schools to give instruction on the effect of alcohol on the human system.

There are 18,639 names of scholars on the rolls of the public schools of New Orleans. The average attendance for April was 16,378.

Mississippi Notes.

The Jackson Daily Advertiser suspended publication May 1.

The New South, W. C. Welbourne, editor, has appeared at Ellisville.

A Chicago syndicate has purchased 10,000 acres of land in Franklin county for $3 per acre.

There is talk that an effort will be made to remove the court-house from Meadville to Roxie, on the L. N. O. and T. railroad.

Prof. R. W. Jones, of Columbus, has been chosen president of the Young Men's Christian Association of Mississippi.

Col. Ben Lane Posey, one of the veterans of the Mexican War, and of the Palmetto Regiment of South Carolina troops in the Civil War, died at Bay St. Louis, May 2, aged 61 years.

Maj. W. T. Walthall, of Biloxi, has been confirmed as United States Consul to Demerara.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

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"Economy is wealth." If the person who invented the proverb will call at this office any afternoon, we will present him a goodly supply of economy for half its face value in wealth. We have more economy than we really need.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"Murphy, moight oi ax yez whunder it's natheral or artificial fur yez to be dat bow-legged?" "Artificial, Molke; oi rode up in a b'loon wan toime an walked back."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"This thing is getting contagious!" said a boy who had several times been told to go to bed. "What do you mean?" asked his father. "I mean that I shall catch it if I don't move on."

Professor: "Under the law of entail, in case there is no eldest son to inherit, to whom does the land next descend?" Bright young Junior: "To the other sons!"

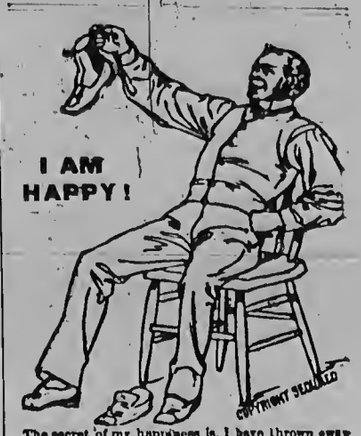
The new Democratic paper in Chicago is to be called the Globe. This will do, but it would have sounded better to call it the Earth. There isn't a man in Chicago who wouldn't take the earth if he got a chance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.



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Produces a polish without the old brush, and *the shine will last a week on men's, and three on women's shoes.*
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Voices of Praise 40 cts., $4.20 per dozen. Rev. Chas. L. Hutchins. A handsome book of great merit and highly recommended. Dignified, yet brilliant hymns and tunes.

New Spiritual Songs 35 cts., $3 60 per dozen. Rev. E. A. Hoffman and J. H. Tenney. More than 50,000 sold. New edition, condensed and improved.

Song Worship 35 cts., $3.60 per dozen. L. O. Emerson and W. F. Sherwin, both distinguished "Sunday School Composers."

Singing on the Way—30 cts., $3 60 per doz. Jewell and Holbrook.

Songs of Promise—35 cts., $3.60 per doz. Hoffman and Tenney.

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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Food Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Tiobblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $7 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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"Sez he, Them dumb fools believe in supernatural things. Why can't they believe sumthin' sensible." J. ALLEN. Critics say of it: "Delicious humor."—*Will Carleton.* "Full of genuine wit"—*O. H. Tiffany.* "Keenest sarcasm"—*Observer.* "Exceedingly amusing."—*Hon. E. Cleveland.* "Excruciatingly funny."—*Weekly Witness.* "Bitterest satire coated with exhilarating fun."—*Rev. J. P. Newman, D. D.* Agents Coining Money. One book AS OUTFIT by mail, $1.25. Apply to HUBBARD BROS., Publishers. Philadelphia or Halifax.

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ONE OF THESE DAYS.

BY CHARLOTTE W. THURSTON.

"Please, gwan'ma, me wan' to go barefoot, me do
Coz Diddy tit'Belen she always does too.
Her gwan'ma don't mind it a bit, what she does;
Me don't want to wear any stockings and shoes."
Two little round arms are entolding her tight—
Poor grandma! her cap is a pheasant sight:
But D's little hot grandma is fair will bemoan
While that cheek of pink velvet is pressed to her own.

"Go barefoot! Come, this's a new fancy," she says.
"Come of these days, darling—one of these days."
A week and a day
Went a-fading away,
And sweet little Katie was busy at play.
When loving old grandmamma takes off her cap,
And draws down the shades for a bit of a nap.
What sound seems her wakening senses to greet?
The hurrying patter of bare little feet!
A tiny white figure she spies through the gloom
Is tottering and capering all round the room.
"What! taken off, darling, your stockings and shoes.
Is this the way grandmamma's love you abuses?"
The tiny white figure comes close to her side
With blue eyes of innocence opening wide;
The sweet little vision soft coaxingly says,
While the bare chubby feet she demurely displays,
"*It's one of these days, gwan'ma—one of these days.*"

MR. EDITOR: I am a little girl eleven years old. My father takes your nice paper and the Nashville Advocate. I go to Sunday-school every Sunday. My teacher's name is Mrs. Gilder. I like her very much. I go to school every day. My teacher's name is Mr. R. R. Smith. My studies are grammar, history, geography, arithmetic and spelling. My father is a preacher. We have preaching every third Sunday. We have stayed here four years. We have to move at Conference. We have good friends here. We will hate to move and leave them. I will close for fear my letter will be too long. I want to see my letter in print.

Your little friend,
DAISY LESTER.
ATLANTA, Mississippi.

MR. EDITOR: As I have never written to a newspaper, I thought I would write. I will answer Katie Eagan's question in regard to the number of letters in the Bible: There are 3,566,480 letters, 773,765 words, 31,173 verses, 1,139 chapters and 66 books. I have gone to school but very little. I am now only eleven years old. I wish to see this in the next paper. I will close by asking which is the longest verse in the Bible? Don't put this in the waste-basket. Your little friend,
STEPHEN H. EVANS.
POPLAR GROVE, Arkansas.

Czar Peter's Shoes.

Peter the Great often visited the iron foundry of Ulullee, about ninety versts from Moscow, and on one occasion passed a whole month there. Laying aside all the cares of state, the Czar occupied himself while there entirely in examining minutely every portion of the great establishment, and threw himself with ardor into the study of the blacksmith's trade.

He soon succeeded in making himself master of this art, and some days previous to his departure succeeded in making eighteen pounds of iron, stamping the imperial mark upon every piece of metal that came under his hand.

This work completed, Czar Peter went to the director of the works, and, having expressed his satisfaction with them, inquired what wages he was in the habit of giving his hands for every pound of iron they smelted. The manager replied: "Three kopecs."

"Then," said his emperor, "I must have earned fifty-four." The manager wished to pay him in so many gold ducats, saying that he could not remunerate his sovereign like a common workman, but Peter replied by saying:

"Keep your ducats, and let me duly receive what you generally pay; unless, indeed, I have worked better than the other workmen. I'm in great want of a pair of shoes, and shall buy them with my wages."

So saying, he showed his employer, and at the same time subject, the miserable, worn-out pair of shoes in which his feet were at the time incased.

The fifty-four kopecs were handed over to him, and eagerly accepted; and with them he purchased a pair of shoes, which he was proud of showing to every one as having been earned by the sweat of his brow.

A piece of iron smelted by Peter the Great, and stamped with the imperial mark, is still shown in the foundry of Ulullee, while another is kept in a museum of curiosities at St. Petersburg.

Good Boys.

The wisest teacher may be at fault when he attempts to foretell the future of his pupils. The model boy, who escapes bad marks and wins prizes, whose hair is always smooth, his teeth and nails always as they should be, who never drops his slate, nor slams the door, nor leaves it open—how natural to predict for him sure success in after life!

Perhaps he will achieve it. Probably he will do so if the foundation of his goodness is strong and well laid. But if it is built up on a basis of timidity, or inordinate love of approbation, it indicates weakness of character, not strength: and in the rude struggles of men, strength wins the victory—strength intelligently used.

We once knew a boy who was, in all visible things, an absolute pattern. Not a flaw could be found in his conduct, any more than a spot of dirt could be found on his garments. Yet at the age of thirty-five this model was a man in ruins—bankrupt in fortune, debauched in morals, past any reasonable hope of reform: and those who had known him best were obliged to admit that the model boy was father of the dissolute man.

His goodness at school had been genuine as far as it went, but it did not spring either from principle or from benevolence. At the first rude test it had disclosed itself as empty and shallow. Then his former companions recalled that he had always been unpopular, that he had had few friends, that he had been the friend of few of his fellows.

Perhaps the surest mark of inferiority that a human creature can show is coldness of heart. The human quality of human nature is love. He is most a man who loves most, and he is least a man who has least capacity of affection.

A good case in point is Abraham Lincoln, now newly revealed to us in a popular biography. He was far from being a model boy, or an exemplary youth; but he could love, pity, give and help. He could save the life of the town drunkard whom he found freezing by the roadside. Some of his old comrades remember to this day his bursts of human rage at cruelty done to turtles and cats. He had his faults: but he could think, he could feel, and he could love. He was a good boy.—Youth's Companion.

In General Debility, Emaciation, Consumption and Wasting in Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years." —JOHN SULLIVAN, Hospital Steward, Morganza, Pa.

Vanderbilt and His Father.

The son was then thirty-two years old, and himself a father. They were on board the steam yacht Northern Star, on their way to St. Petersburg. William, who was a habitual smoker, was puffing his favorite cigar. "Bill," said the Commodore, "I wish you'd give up that smoking habit of yours. I'll give you ten thousand dollars if you will."

"You need'nt give me anything," was the son's answer, as he flung the cigar overboard. "Your wish is sufficient." He never smoked afterward.

Would that more of our young men would follow his example.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Angelo.

ADVERTISEMENT.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

About Lamps.

Don't have in every room a beautiful lamp, softened and shaded so that it is "just light enough to see how dark it is." The "dim religious light" is becoming and æsthetic, but somewhere—wherever the most reading is done—we want a good, strong light. I have in my mind a picture of a great six-foot man, whom I know, wandering helplessly around, from one shaded, lace-trimmed lamp to another, trying "to find a lamp without a petticoat," by which to read his evening paper. Let the useful German student, or the Argand drop-light, hold a place of honor, especially if there are very young or very old eyes to bend over the printed page. There are many lamps beautiful to lighten a dark corner, which are useless on a center-table. There has been a species of carved brass shades invented lately, set here and there, with great bull's-eyes of colored glass. Beware of it! It is fair to look on, but difficult to read by. First, the light through the red bull's-eye will smite your long-suffering optic, and if you dodge that, it is only to fall into the more pensive blue. After prancing around one of these shades a whole evening, I went to bed and dreamed I was looking at fireworks all night.

Rose is the prettiest all-over color for a shade, and yellow next; blue is apt to make people look a little ghastly. There are all kinds of crocheted, silk, ribbon, lace and paper shades, but they all lose their color before long if put on next to the glass shade, and then they look so scorched and forlorn, and show so plainly that they "have seen better days," that one regrets the time spent in making them. I saw some pretty shades lately, made of pink and yellow crape. They were just big circles of the crape, with a hole cut in the middle for the chimney and top of the shade. The lower edge was trimmed with lace. They fell in soft folds, and shaded a lamp without extinguishing it.

Now a word as to the care of lamps, which few servants understand. They should be kept perfectly clean, and filled every day. The wick should be rubbed off, not cut, and the chimneys washed whenever they are the least smoked, with a little ammonia and water, which cleans them instantly. There is nothing which will reward your care more, for a pretty, well-trimmed lamp lends beauty to a whole room, while a smoky, bad-smelling one will destroy an entire evening's pleasure.—Congregationalist.

RULES FOR EATING.—There are some good rules for feeding as to quantity. When our food is simple and natural in kind and quality and mode of preparation, there is little danger of eating too much. There is little danger, for example, of eating too many grapes, apples, pears or bananas. Salt, sugar, spices and luxurious cookery tempt to excess. With men, as with animals, a natural diet is self-limiting, and we are disposed to stop when we have got enough. The more artificial the food, the more elaborate and luxurious the feast, the more liability to overload the stomach, overtask the digestive power, and overweight the forces of life. Simplicity of food is a condition of health, and promotes longevity. The quantity of food which enables a man to do his daily work without loss of weight is precisely what he requires. He supplies the daily waste—no more and no less. This quantity may vary a little with each individual, but everyone can easily ascertain his own measure of requirement by reducing the quantity of daily food until he finds a balance of force and weight. It is my opinion that the average quantity of water-free ailment required, say by business and literary men, is twelve ounces. Men of great muscular activity may require sixteen to twenty ounces. I have found myself in very good condition for sedentary work on eight or ten ounces. When any one is in good condition for his work and keeps his normal weight, he has food enough. Dr. Nicholl's advice is, find this quantity by experiment, and then habitually keep to it.

"DON'T suppose, if you have that pain through the right side and shoulder blade, that yellowness of the skin and whites of the eyes, and furred appearance of the tongue, that these indications are of little account, or will depart of themselves. Much better take Dr. J. H. McLean's Liver and Kidney Pillets and remedy the trouble. 25c. per vial.

MISCELLANEOUS.

Long-Standing
Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.

This medicine is an Alterative, and causes a radical change in the system. The process, in some cases, may not be quite so rapid as in others; but, with persistence, the result is certain. Read these testimonials:—

"For two years I suffered from a severe pain in my right side, and had other troubles caused by a torpid liver and dyspepsia. After giving several medicines a fair trial without a cure, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, 70 Lawrence st., Lowell, Mass.

Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Hot Springs, Texas.

"I had a dry scaly humor for years and suffered terribly, and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. Tyron, (of Pennington, Ga.,) recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wright, 9 Chambers st., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased. I my trouble began taking Ayer's Sarsaparilla, and after faithfully continuing for some time this medicine for some months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Forbes, Haverhill, Mass.

Ayer's Sarsaparilla,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $— a bottle.

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Christian Advocate.

Marriages.

BOYKIN—GILL.—At Vickland, Sharkey Co., Miss., April 8, 1888, by Rev. J. H. Harvey, Mr. Albert G. Boykin and Mrs. Hettie Gill.

DUNKIN—HICKMAN.—At the Methodist Church, in Arginilla, Miss., April 25, 1888, by Rev. J. H. Harmon, Mr. Henry L. Dunkin to Miss Rowena Hickman.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

RALEIGH—It is with saddened hearts that once again we notice a vacant place in our school. This time death came so suddenly into our midst, that it is with difficulty we can yet realize that little FREDDIE VAUGHN is gone from among us. Only a few days since he was a bright, joyous lad, active and full of the beautiful life of careless, happy boyhood. Now he is with him who hath said: "suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." It is needless to attempt a panegyric upon the character and life of this dear boy. Those who knew him loved him. Manly, brave, yet tender and gentle as a girl, he was his mother's joy. Teachers and companions alike remember him with affection, and mourn, not for the bright inheritance he has entered upon, but for the heartaches his going has made. He was fond of attending service and Sabbath-school, and his little life gave evidence of a love for the Savior. We feel that for him, "all is well."

Resolved, That in the death of Freddie Vaughn, our school has lost a faithful member, his teachers and companions a well-beloved pupil and comrade, and his mother a noble son.

Resolved, That to the latter we tender the sympathy that wells up from our hearts, feeling the burden of her sorrow, and pray our heavenly Father to comfort her with the sweet incense of his love.

Resolved, That these resolutions be spread upon the minutes, and a copy furnished his bereaved mother, and a copy sent to the CHRISTIAN ADVOCATE.

R. W. TAPP, for Com.

BROWN—JOSEPH W. BROWN, son of Rev. George W. Brown, was born August 1, 1871, and died at Gallman, Miss., February 25, 1888. Joseph's mother died when he was quite small; but the impress of her love, coupled with a father's prayers, led Joseph to seek church fellowship with the Methodists at the age of twelve years. He was quiet and unobtrusive in disposition, beloved by all that knew him. During the winter he left home on a visit to relations near Gallman, intending to farm this year with his brother Edgar near there. He had scarcely arrived before disease, in form of meningetis, seized upon him. It soon assumed a typhoid form, and for seven long weeks he laid a sufferer. The resident pastors of the Methodist and Baptist Church visited him often, and Joseph courted their company and sought their godly intercessions at a throne of grace. He expressed himself as trusting in Jesus and prepared to die. Attendant loved ones had strong hopes of his recovery, and, while the symptoms were all favorable, suddenly he expired. Thus passed away the loved son and brother. None doubt but that he sleeps in Jesus, and while "absent from slght he is present with the Lord."

ROBT. B. BOWNER.

RICHEY—SISTER LUCY J. G. RICHEY, daughter of William G. and Judith E. Jordan, and wife of William B. Richey, was born June 30, 1815, and died April 4, 1888. She professed religion while at school in Columbus, Miss., in 1830; joined the Missionary Baptist Church, and soon after she joined the Methodist Episcopal Church, South, of which she remained not only a consistent, but a devoted, member until the day of her death. Sister Richey suffered much and for a long while from cancer, but bore her sufferings as only a Christian can. Truly, it may be said of her that she was made purer by suffering. Her end was peace. In her death Marrah Chapel has lost one of its purest members; her husband, all that can be embraced in the word "wife;" her children, a tender, praying mother, and her aged mother, her brothers and sister, a tender, loving one who by example "taught them how to live and showed them how to die."

May the "God of all grace" sanctify this loss to all of our good, and bring us all to safely join our sister "where the old is ever new," and where the skies are ever blue!

E. F. PHILLIPS.

Shallenberger's Antidote for Malaria is the cheapest remedy in the world in proportion to the work it does, because it is certain to cure even the worst cases if taken properly. One bottle of thirty pills will cure any ordinary case, and *one dose* will stop the chills, but a number of doses and a little time are required to drive all Malaria from the system. Sold by Druggists.

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SOAPINA!
Will wash in any kind of water.
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For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
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J. H. KELLER'S SOAP WORKS,
210 GRAVIER ST., NEW ORLEANS, LA.

STOCKWELL.—The subject of this sketch—THOMAS STOCKWELL—was born in Yorkshire, England, December 15, 1832; came to this country, December, 1842, and died at his home, in Brookstown, La., September 1, 1883. Bro. Stockwell joined the Methodist Church, 1855, and was converted in 1857 or '58. He was elected steward soon after, which office he filled with credit to himself and friends until the Master called to him to come up higher. He was a consistent member, a plain, unassuming, conscientious Christian man, quietly doing his duty as he saw it, with the fear of God ever before him. In 1851 he married a Methodist lady and a devoted wife, who says she has no doubt of his having been ready to go. He loved his Bible—the book of all books. He was a patient sufferer for some time when death released him from all sorrow and pain. It was not my privilege to know Bro. Stockwell personally, but I have learned from some of my predecessors that he was a great lover of his church, doing as much for its support, if not more, than any other on the work. He leaves a devoted wife and six children to weep after him, but they should rejoice over the life that he lived while with them, and endeavor, by God's grace, to follow on his footsteps.

May the Lord bless the bereaved wife and children, and at last give them all a home in heaven with their dear father who has gone before!

G. D. ANDERS.

MEYERS.—Ten years ago, the writer, while making his rounds on the Sea-shore district, formed the acquaintance of the subject of this obituary, MRS. MENA MEYERS, and her family. Since then he served as their pastor for two years. She was born in Mecklinburg-Schwerin, Germany, August 24, 1821, and died at her home in Moss Point, Miss., January 1, 1888, being nearly sixty-four years of age. She had been in the United States twenty-seven years, and, bringing with her the thrift, industry and religion acquired in her native land, she and her family prospered in all things and gained the respect and confidence of those who knew them. In 1868, under the ministry of Rev. M. E. Bull, of the Alabama Conference, she joined the Methodist Church. Consistent and practical in her religion, she took an active, generous part in the support of the institutions of the church. The pastor was made glad, not for the quarterage only, but for many things she brought to his home. Her dying words to her daughters were those of complete triumph. In answer to their expressed hope that she might still survive, she would say: "No, never; let me die. I am ready and waiting to go; so why should I stay? Let me go."

THOMAS PRICE.

ROBERSON.—Miss ANNA L. ROBERSON, daughter of J. W. and Mary E. A. Roberson, was born August 20, 1869; professed religion about ten years ago, and joined the Methodist Episcopal Church, South, in which she lived until the day of her death, April 1, 1888, which occurred at New Albany, Miss. Miss Anna was a modest, unpretending, humble Christian. She was thoughtful: had made all her arrangements as to where and how she should be buried, and, above all, she had her house in order, was waiting the summons of the Master. Her last testimony for Christ was cheering and beautiful. Her father says he has lost his most efficient adviser and help, spiritually. Our church loses a member much admired, and the young ladies of the town a model for example. But we "sorrow not as those who have no hope." Let us meet her in the sweet by-and-by.

D. W. RABB.

EVANS.—In Purvis, Miss., MABEL AMEDIE EVANS, aged three years, five months and six days, born September 11, 1884; died February 21, 1888; the only child of W. A. and Lucy C. Evans.

Death, the old reaper, has again plucked a bright blossom of earth—plucked and taken it to the Father above. When we look upon the grief of the stricken parents, we wonder that death did not spare one so pure, bright and dearly beloved. To-day little Mabel sleeps beneath the sod, leaving a vacancy in the home, and a sad yearning in the hearts for the lost behind. May the fond "mamma and papa" find consolation in knowing that she is now an angel of light!

A FRIEND.

SICK headache is the bane of many lives. To cure and prevent this annoying complaint use Dr. J. H. McLean's Liver and Kidney Pills. They are agreeable to take, and gentle in their action.

Self-denial is the first law of discipleship. It is the foundation-stone in every solid religious character. Self-crucifixion is the threshold of all acceptable work for Christ. It is the companion and forerunner of cross-bearing. Christ announced it as the universal and unchanging law of following him: "If any man will come after me, let him deny himself, take up his cross and follow me." Self can not be a follower of Christ. It can not and will not serve him. Therefore, self must be crucified before Christ can be served. It takes courage to say No in many cases, but to say No to self, to hush the clamors of appetite, to deny some habit spoiled by indulgence, is the most difficult of all denials. Self-denial gives value to our acts in the estimate of God. The widow's two mites, valued by their money-worth, were mean, but estimated by the amount of self-denial they represented, they exceeded in value all the rich gifts of all the wealthy. Wonderful principle which can so enhance the poor value of two mites!—St. Louis Christian Advocate.

DIZZINESS, nausea, drowsiness and distress after eating can be cured and prevented by taking Dr. J. H. McLean's Liver and Kidney Pillets.

Scientific.

Lightning Conductors.

Prof. Tyndall, writing to the London Times, says:

"Your recent remarks on thunder-storms and their effects induce me to submit to you the following facts and considerations. Some years ago a rock lighthouse on the coast of Ireland was struck and damaged by lightning. An engineer was sent down to report on the occurrence, and as I then held the honorable and responsible post of scientific adviser to the Trinity House and Board of Trade, the report was submitted to me.

"The lightning conductor had been carried down the lighthouse tower, its lower extremity being carefully imbedded in a stone perforated to receive it. If the object had been to invite the lightning to strike the tower, a better arrangement could hardly have been adopted. I gave directions to have the conductor prolonged immediately, and to have added to it a large terminal plate of copper, which was to be completely submerged in the sea. The obvious convenience of a chain as a prolongation of the conductor caused the authorities in Ireland to propose it, but I was obliged to veto the adoption of the chain. The contact of link with link is never perfect, I had, moreover, beside me a portion of a chain cable through which a lightning discharge had passed, the electricity in passing from link to link encountering a resistance sufficient to enable it to partially fuse the chain.

"The abolition of resistance is absolutely necessary in connecting a lightning conductor with the earth, and this is done by closely embedding in the earth a plate of good conducting material and of large area. The largeness of area makes atonement for the imperfect conductivity of the earth. The plate, in fact, constitutes a wide door through which the electricity passes freely into the earth, its disruptive and damaging effects being thereby avoided. These truths are elementary, but they are often neglected.

"I watched with interest some time ago the operation of setting up a lightning conductor on the house of a neighbor of mine in the country. The wire rope, which formed part of the conductor, was carried down the wall, and comfortably laid on the earth below, without any terminal plate whatever. I expostulated with the man who did the work, but he obviously thought he knew more about the matter than I did. I am credibly informed that this is a common way of dealing with lightning conductors by ignorant practitioners, and the Bishop of Winchester's palace at Farnham has been mentioned to me as an edifice 'protected' in this fashion. If my informant be correct, the 'protection' is a mockery, a delusion and a snare."

ELECTRICAL MEASURES.—Electricity is no longer used in a haphazard way, as it was a few years ago, but it is accurately measured out for the work required of it, its quantities, according to Prof. Wm. A. Anthony, being comparable to those of more ponderable gas, oil, or water. Its quantity, measured in units called coulombs, may be considered as analogous to pounds of a gas or a liquid; potential, measured in volts, analogous to pounds per square inch of fluid pressure; capacity, measured in farads, analogous to cubic feet of a vessel for holding fluids; while the strength of current, measured in amperes, find no close analogue in fluid measurements, though this is, perhaps, the most important of all, and furnishes the fundamental unit of the whole system. Another very important quantity is the resistance of bodies to the flow of electricity, which may be compared, qualitatively, to the fractional resistance which fluids experience in flowing through pipes, and is measured in ohms.

There is music in heaven because there is no self-will. Music goes on certain laws and rules. Man did not make the laws of music; he has only found them out, and, if he be self-willed and break them, there is an end of music instantly; all he brings out is discord and ugly sounds. Music is a pattern and type of heaven, and of the everlasting life of God, which perfect spirits live in heaven; a life of melody and order in themselves; a life in harmony with each other and with God.—Chas. Kingsley.

Some Church Problems in Aphorism.

The world's deepest misery, like its sublimest faith, is without speech.

Only small needs have vital force enough to utter the wild wail of despair.

The Protestant world hinkls its churches as if it expected only our most worthy selves and well-behaved and highly respected neighbors, and advantageous commercial friends, to worship in them.

The anarchist is a person who believes that his worst enemy is the man who owns a house, that dynamite is the only true gospel; and that the only future is none at all.

American infidelity is only the cast-off rags from the infidel wardrobes of Germany.

Prescription for making an anarchist: Between the upper millstone of our neglect to meet the emigrant, on his arrival, with the gospel in his own tongue, and the nether millstone of a criminal neglect of his children, we grind out the anarchist.

The wine-glass is an opaque thing, and God can not be seen through it.

These are the days, and America is the paradise, of doing all things, or pretending to do them, by the omnipotent committee.

The crown and glory of all true union is for each unit to be at its best. The links, and not the impersonal chain, hold the anchor.

That is the most efficient organization which compels the most effective use of the individual force.

The only way to melt the wall of ice which rises between the masses and the church, is for every individual Christian to kindle a fire at its base.

Let the church observe as much system in its evangelistic methods to reach the one house and the one person as the politician does to reach the one voter.

Christ always fed the hungry multitude by individual servitors.

Protestantism has yet to learn from Romanism the whole full lesson of woman's worth and force in the church.

The church of Christ, in its most exalted hours, has never been afraid to be in the most unpopular minority.

Nothing strong in truth or magnificent in possession has ever come to the church by falling, as ripe fruit, in its open hand. The treasures of the church have been won, like pearls, from the ocean depths, or pure gold from the white-heated furnace.

The birthplace of the church was at the foot of a cross.

God is always on the side of his kingdom and the men who love it.

The American church is getting into the firm conviction that the whole heathen world will be won to Christ. But when shall we be convinced that the whole Christian world will be won to Christ?

We have half won our victory when we see the place where defeat is possible.

The glory of the weak is that before them God has placed his greatest promises.

The Chinaman ought to be as free to land anywhere on our shores as the American missionary is to step ashore on every foot of the twenty-five hundred miles of the Chinese coast.

The day is sure to come—we see the twilight now—when the saloon will be buried so deep that no pick and spade of even a Schliemann shall be able to exhume it.

The saloon, that venerable structure of the alcoholic style of architecture, is already taking on the look of a useless antique of the paleolithic age.—Bishop Hurst, in Independent.

As the Scriptures assume the existence of rich men in the church, it can not be the duty of rich Christians to impoverish themselves by giving away all that they possess. But as it is God who gives the power to get wealth, it is the duty of wealthy Christians to contribute to the benevolent and philanthropic undertakings of the church in proportion to their ability. Faith in God and gratitude for past mercies should be evinced by practical expressions of liberality. In speaking of men of wealth we do not mean merely persons of great riches, but those also who have acquired sufficient wealth to enable them to give material assistance to the enterprises of the church without seriously interfering with family or business claims.—Christian Guardian.

DR. J. H. MCLEAN'S Liver and Kidney Pillets are a remedy and specific for chills and fever. Mild in their action, they are agreeable to take and a certain cure.

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The Debilitated
The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

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The New York Christian at Work says: It is a perfect treasury of things new and old, odd, curious and interesting. It is a volume as full of instruction as of entertainment, and will prove an endless source of profit and amusement in the home circle. It is in a peculiar and most happy sense a stimulating volume. We know of no volume of its kind extant, and whoever may be its author he has shown a special adaptedness to his task, and done his work in a most interesting and thorough manner.

Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

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By REV. THEO. L. CUYLER, D. D.

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And Home be but a name, That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation-Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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Southern Cultivator	$ 3 50	$ 2 75
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" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
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" Weekly	6 00	4 75
" Bazar	6 00	4 75
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Mansfield Female College.
1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Hadsle, alsoof Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

T. M. GRACE, PRESIDENT.

Weekly Market Review.

(For Week Ending May 8, 1888.)

COTTON.		
Low ordinary	7 5-16 @	—
Ordinary	7 13 16	—
Good ordinary	8 9-16	—
Low middling	9 1-16	—
Middling	9 1/2	—
Good middling	9 15-16	—
Middling fair	10 5-16	—
Fair	11 1-16	—
Galveston middling	9 7-16	—
Mobile middling	9 7-16	—
St. Louis middling	9 9-16	—
SUGAR.		
OPEN KETTLE:		
Prime	5 1/4	—
Fully fair	5 1/4	—
Strictly Prime	5 3/8	—
Choice	— —	—
CENTRIFUGAL:		
Seconds	4 5/8	5 1/2
Pr. yellow	5 7/8	—
Gray White	6	—
Off whites	6	—
Stan. Gran	6 11-16	11 3/4
MOLASSES.		
OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Cholee	33	35
CENTRIFUGAL:		
Syrup	— —	— —
RICE.		
Head	— —	— —
Prime	— —	— —
Good	4 7/8	5
Fair	4 5/8	4 3/4
Ordinary	4 1/4	4 3/8
Common	3 7/8	4 1/8
No. 2	2 5/8	2 3/4
Rough	2 50	4 25
FLOUR.		
Choice	3 75	—
Fancy	4 00	4 15
Extra Fancy	4 30	4 40
Minnesota bakers	4 50	—
Minnesota patents	5 00	5 10
Extra fancy	4 55	4 65
Winter wheat patents	5 00	—
CORN PRODUCTS.		
Corn meal	3 00	—
Cream meal	3 40	—
Grits	3 30	3 50
Hominy	3 20	3 30
GRAIN, ETC.		
CORN:		
White	66	67
Yellow	67	68
Mixed No. 2	66	67
OATS:		
Western	43	—
Texas rust-proof	— —	—
BRAN:		
₱ cwt	1 00	1 05
HAY:		
Prime	19 00	20 50
Choice	21 1/2	22 1/2
PROVISIONS.		
PORK:		
Mess (Standard)	15 1/4	15 1/2
Prime Mess	14 00	14 50
Rumps	14 00	—
BACON:		
Fancy breakfast	10 1/2	11
Shoulders	— —	7 1/4
Sides, short rib	8 3/4	8 7/8
Sides, long clear	— —	8 3/4
HAMS:		
Sugar-cured	11 1/2	12 1/2
DRY SALT MEAT:		
Shoulders	6 1/2	6 60
Sides, short rib	— —	8
Sides, long clear	— —	8
GROCERIES.		
COFFEE:		
Prime	16 3/8	—
Fair	15 3/8	—
Commou	12 3/8	—
BUTTER:		
Western Creamery	27	28
Western Dairy	— —	20
Common	12	15
LARD:		
Refined	8	—
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10 1/4	—
Coal, cases	14	—
Cotton seed	— —	32
Lard	65	68
VEGETABLES.		
CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	—
Louisiana, ₱ crate	— —	—
POTATOES:		
New Louisiana	2 50	4 50
Scotch	2 30	3 00
SPROUT:		
Western, ₱ bbl	— —	—
ONIONS:		
New Louisiana	2 25	2 75
Western	— —	—
BALING STUFFS.		
BAGGING:		
2 lb	7 3/8	7 5/8
1 3/4 lb, per yd	6 7/8	—
BALING TWINE:		
₱ lb	— —	10
TIES:		
₱ bundle	1 02 1/2	—
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	3 50
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9	9 1/8
Southern	9	9 1/2
WOOL:		
Lake, per lb	20	—
Louisiana	18	—
Burry	8	12
COUNTRY HIDES:		
Green salted, ₱ lb	3 1/2	4
Dry salted	6	—
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	—
Meal	19 25	19 50
Pure ground bone	30 00	—
Muriatic acid, ₱ lb	2 1/2	—
Sulphuric acid	2	—

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

A Burlington freight train was wrecked in Chicago, on May 3, by the strikers.

A new steel company has been formed in Birmingham, Ala., with a capital of $1,000,000.

Winona, Minn., is partly under water.

A charter was filed in Topeka, Kan., May 3, called "The Farmers' Trust of the Mississippi Valley." The capital stock is nearly $1,000,000. The charter is signed by citizens of fourteen States and three Territories.

On May 3, Senator Stewart introduced a bill to execute the stipulations of the new Chinese treaty. It absolutely prohibits, after ninety days from its passage, the entry of Chinese laborers or laborers of Chinese descent, excepting only such as were at the date of the treaty, or shall be ninety days after the passage of the act, in the United States, and who may leave the country having a right to return in pursuance of the terms of the treaty.

The Progressive Labor party, formed in opposition to the Henry George party, was declared dissolved by its general committee on resolutions, declaring that it had accomplished its object with the aid of the withdrawal of Henry George from his party.

At the General Conference of the Methodist Episcopal Church, in session in New York, on May 4, a debate was opened as to the eligibility of women lay-delegates in the Conference.

In the investigation of the Jackson (Miss.) election, Senator Chandler failed to make out a case.

The stockholders of the consolidated Chesapeake and Equitable Gas Companies of Baltimore have agreed upon a plan for consolidation. The stock will amount to $11,000,000.

At the request of counsel for John W. Keeley, he has been granted an extension of sixty days in the time for the inspection of the Keeley motor ordered by the court.

A powder-laden car on the Philadelphia and Reading railroad, near Mt. Carmel, colliding with a detached portion of the train, was fired by the concussion. Seven lives were lost, thirty injured, and a large amount of property destroyed.

The Methodists had an immense mass meeting in New York, on May 6, under the auspices of the New York City Church Extension and Missionary Society.

The River and Harbor Bill has passed through the House. This great result is very largely due to the energy, industry and tact of the Hon. N. C. Blanchard, chairman of the committee.

Revs. G. J. Hackett, of Louisiana and T. J. Walney, of Mississippi, have been elected vice-presidents of the American and Foreign Bible Society.

Governor Hill, of New York, has vetoed the bill passed by the Legislature repealing the law passed last year making Saturday afternoon a half holiday.

The plumbers and carpenters of Troy, N. Y., have struck for eight hours.

FOREIGN.

Fifteen banking houses in Buenos Ayres are said to have suspended within ten days. The liabilities of one of the banks exceed 7,000,000 pesos. The government bank refuses to discount bills. Italian houses suffer heavily.

The Sultan refuses to submit the differences between Morocco and the United States, in reference to the men imprisoned at Eabat, to arbitration, and the dispute has been reopened.

It is reported that a serious outbreak has occurred in Moaster, in Servia. The Servian and Greek portion of the populace are said to have united to oppose the authorities of Turkey.

A dispatch from Berlin to the London Standard says that clear proofs have been received of the existence of French and Russian intrigues against Italy.

Relations between Turkey and Greece have improved and the two governments have agreed not to recall embassadors.

The death is announced in London, May 5, of Sir Charles Tilston Bright, one of the projectors of the first transatlantic cable, who was the engineer-in-chief of the expedition which carried out the project and who has since been prominently identified with the extension of submarine telegraphs throughout the world.

The people of a number of parishes in Ireland have warned the priests that if the Pope's rescript against the league is read in the chapels they will protest against it by leaving.

At a conference in London, May 4, between representatives of the printing and allied trades and a section of the London Chamber of Commerce, the International Copyright Bill now before the United States Senate was denounced.

An epidemic prevails in Madrid. It is feared the disease is of choleric nature, and its spread is attributed to the extreme heat and the drinking of impure milk.

The Belfast Whig states that Mr. Gladstone gave an audience to three Parnellite members of Parliament. Lord Roseberry was present. The subject discussed was a proposal to draft an Irish local government scheme as a stepping-stone to home rule.

The shoemakers have struck in Berlin. There are now 1,500 workmen out.

General Von Schweinitz, the German embassador at St. Petersburg, has returned to the Czar the Russian decorations worn by the late Emperor William. The Czar was greatly moved by this mark of the cordial attachment of the dead monarch.

All the League branches of Limerick have condemned the papal rescript.

The Journal des Debats, in an article in reference to the manifesto issued by the Patriotic League in which General Boulanger is styled the leader of the National party, demands that the league be suppressed.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Bear Creek	May 12, 13
Hayes' Landing	19, 20
Wesley Chapel (Vazoo)	19, 20
Mispah	26, 27
Nebo	June 2, 3
Hamburg	" 4
Vicksburg	9, 10
Porter's Chapel	11, 12

W. L. C. RUNNICUTT, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst	May 12, 13
New Hope, at Centennial	19, 20
Wesson and Beauregard, at Beauf'l	26, 27
Bowerton, at Brandywine	June 2, 3
Providence, at New Hope	9, 10
Crystal Springs	23, 24
Topisaw	30, July 1
Holmesville	7, 8
Adams, at Muddy Springs	14, 15
McComb City, at McComb City	21, 22
Franklinton	28, 29

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Carthage, at Sardis	May 12, 13
Walnut Grove, at Pine Grove	15
Neshoba, at Ebenezer	17
Conehatta, at Union	19, 20
Hillsboro, at Mt. Zion	26, 27
Trenton, at New Providence	June 2, 3
Fannin, at Union	9, 10
Marvin, at Bethel	16, 17
Shiloh	19
Westville, at Goshen	23, 24
Raleigh	27

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Clarke, at Winnefred	May 12, 13
Vossburg, at Chapel Hill	19, 20
Enterprise, at West End	26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Brunsville	14, 15
Leakesville	21, 22
Marion, at Lockhart	28, 29

R. B. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Rylanda and Victoria	May 12, 13
Marshall	19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

JNO. BANCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Mt. Olivet circuit, at Satartia	May 12, 13
Vazoo circuit, at Locust Grove	19, 20
Flora circuit, at Bentonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byrum	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Poplarville, at Limberton	May 12, 13
Hattiesburg, at Ellisville	19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

Wilson, at Pine Grove	May 12, 13
East Baton Rouge, at Bay Ridge	18
Pipkin, at Pipkin	19, 20
Bayou Sara, at Tunica	26, 27
Jackson	June 2, 3
Centerville, at Macedonia	9, 10
North Wilkinson, at Friendship	14
Amite, at Mt. Vernon	16, 17
Livingston, at Manrepas	23, 24
New River, at Manrepas	28, 24

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Chulahoma circuit	May 12, 13
Louisburg circuit	26, 29
Horn Lake	31
Cochrum circuit	Jun. 2, 3

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Sidon, at Acton	May 12, 13
Vaiden	(Thu.) 17
Ebenezer	19, 20
Belzona	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

H. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Chester, at Ackerman	May 12
Tampico	19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit, at Pleasant Valley	May 19, 20
Blackland circuit, at Ebgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Jonesboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ridley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Fulton and Smithville	May 12, 13
Tremont	(Tues.) 15
Athens	19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Tuscumbia, at Pine Hill	May 10
Banner at Salem	12, 13
Athonia, at Cross Roads	18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Franklin	May 12 13
Patterson ville	19, 20
Lake Charles	26, 27
Opelousas	June 2, 3
LaFayette*	16, 17
Grand Chenier	23, 24
Washington	30, July 1
Abbeville	July 8, 9
Bayne	14, 15
Sulphur Mine	21, 22

*District Conference will be held at LaFayette, beginning Thursday, June 14.

S. S. KEENER, P. E.

DELHI DISTRICT—SECOND ROUND.

Lake Providence, at Pecan Grove	May 12, 13
Winnsboro, at Magnolia	19, 20
Oak Grove, at Le Vaughn	26, 27
Waterproof, at Wesley Chapel	June 2, 3
Richland, at Bayville	9, 10
Oak Ridge, at Good Hope	16, 17
Lind Grove, at Bonnlediere	23, 24
Bastrop, at Bastrop	30, July 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at Columbia	(Thursday) May 10
Castor, at Harris Chapel	12, 13
Ada, at Oak Grove	18, 20
Montgomery, at St. Maurice	26, 27
Trinity, at Troyville	June — —

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HOMER DIST.—SECOND ROUND.

Tulip, at Athens	May 12, 13
Homer, at Arizona	19, 20
Haynesville, at Colquit	26, 27
Summerfield	30
Farmerville	June 2, 3
Arcadia, at Paine's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 24
Ringgold	26

ROBERT RANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

East Point, at Armstead Chapel	May 12, 13
Coushatta, at Davis Springs	15
Red River	19, 20
Shreveport	26, 27
Pleasant Hill, at Beulah	June 2, 3
Cadlo, at Keachie	9, 10
Mooringsport, at Mt. Zion	16, 17
South Bossier	23, 24
Valley circuit	27
North Bossier	30, July 1

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

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Scrapara and Parker's Chapel	20
Baton Rouge	27
Craps Street	June 3
Carrollton	10
Plaquemine	17
Algiers	24
Louisiana Avenue	July 1

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Pine Apple circuit, at Snow Hill	26, 27
Artangaville circuit, at Rutledge	Jun. 2, 3

H. URQUHART, P. E.

MORNING BIBLE READING.—The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil and the duties of the house are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God's book for the meditation of the morning. Make for the month a fair, steadfast trial of the plan of studying the Bible when your faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the epistles, the gospels. It has been gained, a little at a time, by patient daily reading—thoughtful, prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence as well as our comfort by giving more of our unwearied thought to the holy book. A few tired, sleepy, worn-out moments at night, and those only are almost an insult to the Master whom you profess to serve.—Selected.

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MY LIFE-LONG PRAYER.

BY REV. HORATIUS BONAR, D. D.

Teach me thy love, O gracious Son of God,
The love that passeth knowledge teach thou me!
Quenching my soul let that love flow in,
In heavenly freshness coming straight from thee.

Quench thou my thirst with this great love of thine;
No other love but thine can satisfy;
No love save that, that welleth from the cross,
Can the deep want of this poor soul supply.

Fill up my spirit with this love of thine;
Let the day break and every shadow flee;
Drive all darkness, cast out every fear,
Let this bright love be light and peace to me.

Prepare me for thy coming, for I know
That in an hour we think not, thou wilt come.
Robed in thy blood, and clothed in raiment fair,
Let me be ready for my glorious home.

Let me then dwell in love and love in me;
My guide and light thine everlasting Word,
Then shall I safely brave the perils here;
And shall I be forever with the Lord.

Comparative Growth of Methodism and Romanism in the United States.

BY REV. J. A. PARKER.

It is a matter of boasting among Romanists that the Roman Catholic Church outnumbers all the Protestant Churches in the United States. This opinion is closely nursed by the compilers of Romish statistics, for the encouragement of which they have adopted the rule of counting the entire Romish population as members of the church"—*e. g.*: If the father of a family be a Romanist, his entire family (unless the mother happens to be a Protestant) is put down as members of the church, and if the mother be a Protestant, the father (being a Romanist), together with all the children, whether two or ten, are reported as so many members. Beside these, all baptized children, whether living in their natural families or scattered in nurseries, houses of correction, almshouses or hospitals, or thrown out among strangers, have been recorded as members, and are so reported in the statistics. By this method the number of members is increased, at least, threefold above that which is legitimate according to Protestant methods. Among Protestants the rule is to count only those who have personally assumed the vows of membership. Taking this as a basis, and counting those who incline to and patronize Protestantism in any Protestant community, they will be found to be, at least, three times as many as those who have personally assumed the obligations of membership.

The statistics furnished by Dr. Baird (See "Religion in America," pp. 526-7) furnish us a key to the difference between the actual membership of a church and its adherent population. The comparison establishes the difference as a fraction less than one to one. Thus, in 1855 the number of Methodists were computed at 1,593,794, while the Methodist population was reckoned at 5,500,000. But as the number of members of the Methodist Church has run up to 4,000,000, the population adherent to the Methodist Church might be safely reckoned at 12,000,000 to 15,000,000, and these figures might be adapted as the basis of our calculations. These last figures include a number of Methodist organizations not mentioned by Dr. Baird, and only partially reported by the cyclopedias. We will, therefore, adapt as the basis of our calculations "Green's Diagram for 1881."

There are two methods of procedure before us, viz: (1) To apply the *Romish rule* to *our statistics;* and (2) to apply *our rule* to the *Romish statistics.* This is certainly fair. In order, however, to be reasonable and safe from the charge of forcing figures, we will drop the fractional part of the difference between the actual membership and the population of a church, taking one to three as the basis of our calculation. This difference, we are sure, will be justified by actual count in any average community. If it be a community in which Romanism is dominant, or one in which Methodism is in the ascendency, it will be found, we feel safe in saying, that the population under the influence of the dominant church, and nominally supporting it, is three times as great as the number who are actual members—*i. e.*, those who have individually assumed the vows of membership.

It must be remembered that there is absolutely no certainty in regard to the numbers reported as "members of the Holy Catholic Church." As Dr. Baird suggests, different writers give different numbers, varying from 50 per cent. to 100 per cent. "Green's Diagram" is *not* a Methodist document, and may, therefore, be accepted as being as free from prejudice in that direction as any. Beside it is, as far as we are able to determine, as nearly correct as any we are likely to get hold of. Hence we proceed to our conclusions from the figures contained in it. The number of Romanists in the United States is put down there as 6,174,202. Now, as this is the population, and as the population of any church is three times as many as its members, divide this sum by three, and we have this result (we omit fractions):

No. of Methodists ("Green's Diagram")	3,187,588
No. of Romanists	2,058,067
Methodist majority	1,129,521

This is the result when we apply *our rule* to the *Romish statistics.*

But if we apply the *Romish rule* to *our* statistics, this will be the result: Number of Methodist members, 3,187,588. As the population is equal to three times that amount, we have in the United States:

Methodist population	9,562,764
Romish population	6,174,202
Majority of Methodists	3,388,562

From these comparisons it is easy to see that by any fair method of reckoning the actual strength of Methodism, as compared with the actual strength of Romanism, is nearly 33⅓ per cent. in favor of Methodism. This takes no account of the immense gains of Methodism since 1881, of which we will see something further on. These are the facts as they existed in 1881, and by a simple principle of mathematical progression, the results at the end of the next century can be approximately ascertained.

How these results have been reached—under what circumstances and in what time—must be considered in order that the real merits of the question may become more apparent. Maryland, the stronghold of Romanism in the United States, was settled in 1634. There, in the very outset, Romanism found a patron in the person of Lord Baltimore, and enjoyed an amount of freedom and success almost wonderful, when we remember that Maryland was a province of England, which country had planted her church there under the sanction of her laws and the protection of the crown. However, up to 1783 Romanism had her full rights without fear or molestation, just as all other sects which did not belong to the English establishment. After that period there was nothing to interfere with the free exercise of her full strength, which she threw into the work to win for Rome what had been lost to Great Britain.

At the close of the Revolution, and for nearly two years after, there was no such thing as organic Methodism in the land. But, starting out at that date, poor, and without the fostering oversight of a propaganda, Methodism has won its way to the hearts of the people, being sped on its journey by faith and prayer, and holy and heroic deeds, until "the little one has become a great nation."

From 1634 to 1784 Romanism was fostered and fed in America by the Propaganda of Rome, under the shrewd engineering of the Jesuits, while Methodism lay dormant in the Word of God and in the lives of holy men. Thus, while Romanism has been busy, drawing its treasures of money and its hoards of pauper immigrants from every country in Europe, swelling its population with every shiphad of foreigners landed on American soil, Methodism, after its birth, was carrying the gospel of peace to the hearts and homes of the American people, swelling its population from zero to 12,000,000 of souls. Romanism, with 150 years to her advantage, and the treasures of Europe and the authority of Rome for her help, has accomplished in this country but little, if any, more than one-half that the Methodist Church has accomplished. Let us try the figures on this aspect of Romanism. In 96 years—1784 to 1881—Methodism gathered an actual membership of 3,187,588, while in 246 years—1634 to 1881—Romanism gathered an actual membership of only 2,058,067. If we adopt the Romish rule of counting the population under the churches, respectively, we will see that in 96 years Methodism raised her membership from 0 to 9,562,764, while it took Romanism 246 years to raise her membership to 6,174,202. In other words, the Methodist Church has drawn into its fold in 96 years more souls, by more than one-third, than Romanism has been able to draw into its fold in 246 years. Dividing the adherents of Romanism by the number of years that church has been engaged in the work, the average annual ingathering will be found to be 42,282. Proceed on this method with the adherents of Methodism, and it will be seen that the average annual increase is 99,612, or *more than twice as much as the annual gains of Romanism.* Surely this does not look as if Romanism was taking America.

Suppose now we estimate the entire Protestant membership: Our tables give us 9,172,205 as the Protestant membership of this country, not including Jews, Mormons, and Universalists. Here again, if we apply the Romish rule, we find the Protestant population to be 27,416,615, or fully one-half the entire population of the United States, while Romanism boasts of its superiority with less than *one-ninth* of our population.

If some one should ask, If this be so, how does it come about that the church of Rome exercises such an influence in American politics? we may answer, In various ways. (1) By the power of priestcraft; (2) by the greed and craftiness of the Jesuitry, and (3) by the traditions of men taught the people as the doctrines of God.

To illustrate: The general government made last year an appropriation of $338,299 98 for Indian education. Of this sum the Jesuits secured the management of $168,959 13, or more than half of the entire appropriation. Of an appropriation of $9,847 72 for day-schools—under contract—the Romanists secured $7,632 92! (These figures we gather from the New York Independent, of February 9, 1888.)

As to how this is done, I will let Senator Blair tell in his speech, delivered in the Senate chamber, February 15, during the discussion of the "Blair Bill." The Senator said: "Twelve years ago, * * * when we were undertaking to enact a constitutional amendment which was to prevent the appropriation of the public money to the support of sectarian schools of this country, a friend pointed out to me on the floor nine Jesuits who were there log-rolling against the proposed amendment to the constitution; * * * he pointed them out, nine at one time. * * * Why, sir, upon the staff of every great paper in this country to-day is a Jesuit, and the business of that man there is to see that a blow is struck wherever there is an opportunity to strike at the common-school system of America; and the further investigation there is in this matter, the more potent will this appear." As the Senator elsewhere says, the Jesuits are more the enemies of this country to-day than are the anarchists, and are doing more to overthrow our American institutions and subvert our forms of government than all communism combined. "Log-rolling" for public money for sectarian purposes! But who ever heard of Jesuits "log-rolling" in any legislative assembly in the interests of order or morality?

We are constrained to the belief that this fictitious claim of strength upon the part of Romanism is a mere deception, practiced on the people for the purpose of boosting up a claim to consideration at the public crib. Romanism, with all its boasted numbers in this country, is *a minor sect*, and has nothing like the strength which her statisticians boast. As three is greater than two, so is Methodism greater than Romanism in the United States.

Animal Suffering in the Atonement.

BY "GILDEROY."

Dr. Abbey has been so busy keeping the world right on the "church" that he himself has gotten wrong on the atonement. The last state is worse than the first. In his article, attempting to reconcile the differences of your correspondents, he plants himself squarely on the "moral influence theory of the atonement," so eloquently advocated by Horace Bushnell and men of that school. The incarnation, suffering and death of Christ were a spectacular animal exhibition of the boundless benevolence of God towards man. He says: "*Voluntary suffering and self-denial in relieving distress* is the only thing that can cause us to believe that God is benevolent." This exhibition of benevolence was made to "cure man's disobedience and to secure his affectionate obedience." Now, is this all? This theory has, at least, the advantage of age. It was held by Socinians and Arians, and is now held by Unitarians. It has the great disadvantage of having been utterly exploded and blown into thin air long before Dr. Abbey was born. God was to be reconciled to man as well as man reconciled to God. The atonement concerned the divine character, the foundations of God's throne, as well as fallen and rebellious man. Without a voluntary propitiation and satisfaction God could not forgive sin, nor man implore pardon.

The Doctor says: "Suffering means animal suffering, or it means nothing;" and in another place, "Suffering means animal suffering, whether voluntarily undergone or not." So, then, Christ suffered and died as an animal, as a man only. Surely this is enough to stir the sleeping dust of Wesley, Watson, Fletcher, Summers, and a host of others. Is there no such thing as mental suffering?—suffering peculiar to the mind? And is there no such thing as spiritual suffering?—suffering peculiar to the spirit, the soul? I had thought the animal suffering was the least and lowest of the untold agonies of our redeeming Lord. I know, by my own consciousness, that my spiritual and mental battles cost me more exquisite sufferings than my "wrestlings with flesh and blood." I do hope Dr. Abbey will so far modify, or explain, that statement as to allow room for "soul suffering" in Christ. He might the more readily do this, since Christ himself said in the Garden of Gethsemane, "My soul is exceeding sorrowful, even unto death." Was that animal or spiritual suffering? Perhaps the Doctor merely means to say, "Animal suffering is animal suffering." If so, I agree with him. In cases where an animal and a spiritual nature are linked together in one person, as in man, perhaps Dr. Abbey can tell us how one nature could suffer and the other be free from suffering and sympathy with it. If he will do this, he will have made a long stride towards explaining the mystery of redemption, in which two whole and distinct natures participated, the one suffering all the pain and agony, and the other not entering into sympathy and suffering with it. This is the question at issue between your correspondents. Let the Doctor try his hand on it. The physical animal sufferings of my son cause me intense mental and spiritual suffering, while my animal nature is comparatively free from pain. I would belie my nature and belittle the instinct of fatherhood not to enter into and suffer as my own the agonies of my son. Is the feeling, the love, the sympathy of fatherhood less in God than in a sinful worm like me? Nay, verily. Indeed, the whole merit and virtue of the atonement, as a sacrifice for sin, lay not in the animal suffering of Christ, but grew out of the volition of this God-man. He offered himself a sacrifice for sin.

It might be well for young men who are interested in this subject to study carefully Acts xx, 28: "God purchased the church with his own blood." Socinians, Arians and Unitarians have put forth all their learning and skill to evade the force of this Scripture. "If it means anything," it means more than the blood of an animal, the blood of a man. In some sense, perhaps in a sense far beyond our comprehension, the blood of Christ is the "blood of God."

In commenting on, "Without the shedding of blood" there "is no remission," Dr. Abbey says: "Nothing else could impress us sufficiently with a sense of divine benevolence to cause us to take refuge therein, and so rely upon it for safety. Atoning sacrifice is objective." Is there not some "subjective" reason why the shedding of blood is necessary to the remission of sin? Is there not a reason for this in the nature of sin and in the law of God, or character of God? Are the reasons for atoning sacrifice wholly "objective?" The Doctor does not go back far enough. Why blood? Why the sacrifice of life? The Doctor says, "To show man the benevolence of God" for its moral effect on man. "*This blood was shed for the remission of sin,*" without which sin could not be remitted, however great and glorious the benevolence of God. Dr. Abbey will not be able to construct a permanent theory of the atonement, one satisfactory to students of theology, and in harmony with the Word of God, until he goes back of this "objective" view of "atoning sacrifice." The whole thing grows out of the nature of sin and the nature of God. The law, an expression of God's nature, demanded obedience or life. Sin was the sacrifice and loss of life. Salvation involves the sacrifice of life. "The blood is the life;" hence the shedding of blood is indispensable to the forgiveness of sin and the restoration of life. The reasons of "atoning sacrifice" are to be found in the natures of things—the nature of God, of his law, and of sin.

Unless something new springs up I have no more to say to my venerable friend. I would not have said this much only that some young preachers, good students, desire all the light they can get on these great themes.

The Churches, North and South.

We commend to a certain class of our readers the following article from the Florida Christian Advocate. The editor, Dr. Josephus Anderson, was at one time much in favor of a union of the two churches of Methodism, but his views have undergone a change, and this is what he says in regard to the matter now:

"The Northern Methodist Church is doing a great and glorious work in the North. It grew up there and suits the genius of the people. Its history and traditions are interwoven with the texture of society and the recollections of the people. It is more fully the embodiment of Northern thought and feeling and energy and peculiarities, in connection with religion, than any other body of men can be. It is at home and knows how to work. But this is not true respecting it at the South. Here it is an importation, a stranger, and not suited to the state of things. It comes into the South as a superior to an inferior; comes as an accuser with the conviction that Southern people are disloyal citizens; comes doing the evil work of reviving sectional feeling and old buried recollections of the dead past; comes with impracticable plans and exciting views of negro equality; comes as the special favorer of a particular political party; and, coming thus, it can not have a mission of usefulness in the South, and must fail. The Northern people in the South soon see that such a spirit will not do. They, with Southern people, want peace and the unity of society. They feel that the accusations of disloyalty, the revival of old issues, the perpetual irritation produced by repeating questionable war stories, and the general bearing of the Northern Church toward the Southern whites will not do. They see that polities in the church will not suit the South. They join the Southern Methodist Church and are welcomed. They feel at home, and society grows into unity in this way.

"The Southern Methodist Church has a special mission to fulfill. The South is to be the great seat of empire and population and wealth in this country at no very distant day; and the providence of God has fitted Southern Methodism to meet the spiritual wants of this and of that time. The old opposition of our revolutionary forefathers to the union of Church and State has taken the form of violent repugnance to polities in the church, and this has become a ruling passion in Southern hearts; and a historical and inwrought distinction of Southern Methodism. It abhors polities in the church. It dreads sectionalism in religion. It is at home in the South. It was born and grew up here, and is part of Southern history. It knows the negro, gave him the gospel when no one else would, and consented to separation in 1844 rather than give up its missionary work among the slaves. It is a part of the South; but so formed that it is heartily sick and tired of war and war stories, and sectional feeling and political antagonisms, and is anxious for peace and brotherhood, and social unity and political tolerance. And these facts give Southern Methodism its advantages in the South over Northern Methodism, and qualify it for its great mission in this part of our beloved country."

Reason and experience both forbid us to suppose that personal morality can be maintained without religion, or national morality to the exclusion of the religious principle.—Washington.

Christian Advocate.

THURSDAY, MAY 17, 1888.

THE HEAVENLY GUEST

—Selected.

Vincent and Hewes's Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson.—May 27.

PETER'S DENIAL.

Matthew xxvi. 67-75.

GOLDEN TEXT.—*Wherefore let him that thinketh he standeth, take heed lest he fall.*—1 Cor. x. 12.

TIME.—A. D. 30, Friday, April 7, about 3 A. M. PLACE.—Jerusalem: the palace of Caiaphas, the high-priest.

INTRODUCTION.

Few events in the Bible are so full of human nature and divine grace, of warning and comfort, as the fall and restoration of Peter. The nearest parallel case in the Old Testament is the great sin and repentance of David. (Psalm li. All four evangelists narrate the main facts. Their candid statement respecting what might seem derogatory to the good name of the chief apostle is a guarantee of honesty and presumptive evidence of truthfulness. Every point of the narrative records not only with Christian experience, but with the character of Peter and our Lord's predictions and warnings to him. What befell Peter may befall any Christian who relies on his own strength, especially after self-exaltation, lack of watchfulness and prayer, and presumptuous rushing into danger. The account of Peter's repentance also finds its confirmation in the Christian heart. The four accounts agree that Peter was recognized on three occasions during the night; that he was on all three a denier of his Lord; but they mention different recognizers, especially in the second and third case, and they record different replies and different circumstances. It follows that not one of the four consulted the narrative of the others, or derived his account from the same immediate source.

67. *Then*—After the Sanhedrin had pronounced him "guilty of death." *Did they*—The guard chiefly. But, perhaps, members of the Sanhedrin also. At all events they permitted it. *Spit in his face*—O, the indignity! And yet he sublimely endured it, for their sakes, for our sakes. Spitting was considered among the Jews as the expression of the greatest contempt. Deuteronomy xxv. 9; Numbers xii. 14. This insult was punished with a fine of four hundred drachmas (the drachma being equal to about fifteen American cents). Even to spit before another was regarded as an offense, and treated as such by heathen also. Thus Seneca records that it was inflicted at Athens upon Aristides the just, adding, at the same time, that with considerable difficulty one individual was at last found willing to do it. *Buffeted him*—Struck him with clenched fists. The word is onomatopoetic. You think you hear the sound of the blows. *Others smote him*—Either with the hand or with rods, probably both. Compare the similar treatment at the examination before Annas, John xviii. 22. This probably took place in part while Jesus was led into the court to be kept there until the morning. His very meekness, his very silence, his very majesty—the very stainlessness of his innocence, the very grandeur of his fame, made him an all the more welcome victim for their low and devilish ferocity.

68. *Prophesy unto us*—In the fertility of their furious and hateful insolence they invented against him a sort of game. Blindfolding his eyes, they hit him again and again, with the repeated question, "Prophesy to us, O Messiah, who it is that smote thee." *Thou Christ*—They called him "Christ" in mockery and ribaldry. Aye, indeed, you are Christ! And a great prophet too! You can see without looking, we might think; and behind as easily as before! Well, then, now's the time to exercise your prophetic gift and win immortal fame! Who gave you that blow from behind? First condemned as a blasphemer, he was treated as a soothsayer. Luke (chapter xxii. 65) adds: "Many other things blasphemously spake they against him."

69. *Peter sat without*—While all this was going on in the inner compartment of the high-priest's court. *In the palace*—In oriental houses the street door opens into the entrance hall or passage: this is the "porch" of verse 71. Beyond this is a central court open to the sky and surrounded by pillars. The reception-rooms are usually on the ground floor, and are built round the central court. Probably the hall or room in which Jesus was being tried opened upon the court. Thus Jesus was able to look upon Peter. At the upper end of this court, probably, would be the memorable chamber in which the trial was held—open to the court, likely, and not far from the fire, but on a higher level; for (as Mark says) the court, with Peter in it, was "beneath" it. The ascent to the council-chamber was, perhaps, by a short flight of steps. *A damsel . . . saying*—In the original it is *one damsel*, for the evangelist is thinking of another. He, therefore, specifies numerically first the one, and then the other. The Jews seem to have employed women as porters of their doors. (Acts xii. 13.) An obscure servant girl the innocent occasion of the fall of the chief of the apostles! *Thou also wast with Jesus of Galilee*—Probably contemptuous banter, or light ridicule, not with a view to serious accusation. The sense of this is given in John's report of it (chapter xviii. 17), "Art not thou also one of this man's disciples?" That is, thou as well as "that other disciple," whom she knew to be one, but did not challenge, perceiving that he was a privileged person. In Luke (chapter xxii. 56) it is given as a remark made by the maid to one of the bystanders—"this man was also with him." If so expressed in Peter's hearing—drawing upon him the eyes of everyone that heard it, and compelling him to answer to it that would explain the different forms of the report naturally enough.

70. *He denied before them all*—Before those gathered about the fire. Peter was off his guard. The mere curious question of an inquisitive young girl startled him, by its very suddenness, into a quick denial of his Lord. Doubtless, at the moment it presented itself to him as a mere prudent evasion of needless danger. But did he hope to stop there? Alas! "once denied" is always "thrice denied." *I know not what thou sayest*—A shuffling answer; he pretended he did not understand the charge, and knew not whom she meant by Jesus of Galilee, or what she meant by being with him. Alas! for poor blustering human nature! How cowardly it is, especially when it is conscious that it is standing only on a very humble platform of observation! On this first occasion he denies not only his discipleship and knowledge of Jesus, but even that he understood what she could mean; possibly to two different maids. He practiced evasion, which leads to direct lying, often to perjury.

71. *When he was gone out into the porch*—The vestibule leading to the street—no doubt finding the fire-place too *hot* for him; possibly also the hope of escaping—but that was not to be, and, perhaps, he dreaded that too. Mark mentions a crowing of the cock, while he was there. As Peter himself probably informed Mark of this, it was not the cock-crow that brought him to repentance; nor does he conceal his forgetfulness of the signal. *Another maid . . . said unto them that were there*—This second recognition seems to have been a general one, beginning by the fire, recurring in the porch, where this maid attacked him. Luke tells of a man recognizing him; probably a servant standing in the porch, one of those to whom the maid spoke. At such a time such a charge would awaken further remark. *This fellow was also with Jesus of Nazareth*—Again, a woman's weapon of contempt and ridicule: potent enough when human weakness is not supported by divine grace.

72. *Denied with an oath*—Perhaps Peter, the fisherman, was a profane man, and in the time of temptation the long habit, long cast off, reasserted itself. The downward step once taken, the disciple's fall was fatally rapid. Forgetful of his Lord's command forbidding any use of oaths in common speech, he did not shrink from invoking the divine name, directly or indirectly, to attest his falsehood. *I do not know the man*—The *man*, Peter? Is that the way you now speak of your Lord? But do you think that you are really hoodwinking the eyes that are glaring at you all round about, or looking askance on you, and passing knowing winks to one another? Peter was now "a stone of stumbling," not a "rock." What a contrast to his confession! Chap. xvi. 16.

73. *After a while*—"An hour" (Luke), so that the second cock-crowing followed immediately. (Ver. 74.) Peter's second denial had, so to speak, been interrupted by the arrival of the Sanhedrists. Since then the excitement of the mock-trial, with witnesses coming and going, and, no doubt, in Eastern fashion repeating what had passed to those gathered in the court around the fire; then the departure of the Sanhedrists, and again the insults and blows inflicted on the Sufferer, had diverted attention from Peter. *They that stood by . . . said*—It is evident that, in spite of denial and of oath, they wholly distrust and despise him; and at last one of the high priest's servants a kinsman of the wounded Malchus—once more stoutly and confidently charged him with having been with Jesus in the garden. *Thy speech bewrayeth thee*—The Galileans were unable to pronounce the gutturals distinctly, and they lisped, pronouncing *sh* like *th*. Perhaps Peter said, "I know not the *ith*," instead of, "I know not the *ish*" (man). The Galilean *patois* was probably stronger when he spoke under the influence of strong excitement.

74. *Then began he to curse and to swear*—The first word indicates that he invoked imprecations upon himself if his denial were not true. The second word signifies an appeal to the Deity in attestation of his truth. No doubt he first swore to show that he belonged not to the prophet of Nazareth; but how a real and insane rage seems to have complete mastery. *Immediately the cock crew*—Mark relates that the cock crowed twice, (verses 68, 72); the others speak only of his crowing once. This accords also with their respective accounts of our Lord's prophecy. History (tradition) reports that ever after, when St. Peter heard the crowing of a cock, he fell upon his knees and mourned; others say he was wont to rise at midnight and spend the time in penitent devotion between cock-crowing and daylight. And the papists, who love to turn everything into superstition, began that practice of setting a cock upon the top of towers, and steeples, and chimneys, to put the people in mind of this sin of Peter and his repentance by that signal.

75. *Peter remembered*—And at that fatal moment of guilt, while those shameless curses still quivered on the air, first the cock crew in the cold grey dusk, and at the same moment, catching the last accents of those perjured oaths, either through the open portal of the judgment-hall, or as he was led past the group at the fireside through the open court, with rude pushing and ribald jeers, and blows and spitting, the Lord—the Lord in the agony of his humiliation, in the majesty of his silence—"the Lord turned and looked upon Peter." Who can tell what lightning flashes of wounded love and piercing reproach shot from that "look" through the eye of Peter into his heart! *He went out*—Flinging the fold of his mantle over his head, he, too, like Judas, rushed forth into the night. Into the night, but not as Judas: into the unsunned outer darkness of miserable self-condemnation, but not into the midnight of remorse and of despair: into the night, but, as has been beautifully said, it was "to meet the morning dawn." *And wept bitterly*—O how bitterly it needed to be! The strong man would bow himself in agony. The evangelist veils the scene. Let us veil it, too. Thousands have read the history of Peter's sin who have thought little of Peter's tears and Peter's repentance. The remorse of Judas led him back to the priests with money in his hand; the repentance of Peter led him to God with tears in his eyes.—The remembrance of his great sin kept him humble all his life, and deepened his gratitude. The same was the case with Paul's persecution. So God overrules even our sins for our good and the good of the church.

PRACTICAL LESSONS.

1. That night in the high priest's palace was Satan's "sifting time." He "found nothing" in Christ, meekly enduring blows and scoffs; but he found a good subject in Peter.

2. Like other self-confident men, Peter was brave by spurts. He had not that principle of courage which recognizes its own weakness and depends upon faith in God and a good conscience.

3. It is a bad sign when we try to conceal our discipleship in a company where the name or cause of Christ is derided. To be "ashamed of Jesus" is the first step toward denying him.

4. We never know how much badness there is in us until the sifting time comes. Peter never dreamed that he could deny his Lord, much less play the coward and turn liar and blasphemer.

5. While Satan sifts, Jesus prays. He does not pray that Satan may not sift, but that our faith may not fail.

Here and There Again.

This April has been a busy month for me in going to and fro that knowledge might be increased. The first Sunday, and some days following, were spent on Ebenezer circuit. Bro. W. A. Dollar, P. C., met me at Lexington with his span of ponies and new buggy, and carried me and the books to Ebenezer and other points on his work, where I preached seven sermons, talked up Sunday-school matters, and sold about $30 worth of church literature. Bro. Dollar has his work well in hand; is in good favor with his people, and will doubtless have a year of prosperity.

On Friday, the sixth, I went to Sidon circuit, and was met by Bro. J. T. Howell, P. C., who took me in hand and worked me in his charge ten days, during which time we visited four of his churches, preaching and pastorating as we went. I preached six sermons and sold more than $100 worth of religious literature. The two Sunday-schools already existing were improved and two new ones were projected, and a good lot of literature ordered for them. Sidon circuit is improving in every department of church enterprise. A handsome church building has just been completed at Tchula, and one will, doubtless, be built at Sidon ere long. Bro. Howell is a young preacher, but, being prudent and zealous, he bids fair to be useful in the Master's service. The outlook in his work for this year is very encouraging.

Monday, the sixteenth, I arrived at Greenwood, and found the pastor, Bro. T. W. Lewis, busily engaged in making arrangements for the approaching District Conference. The next day after my arrival the parsonage where I was being kindly entertained was struck by a storm of boxes, sacks, cans, etc., containing just such articles as a preacher's family needs at all times, but especially during a District Conference. Such timely tokens of appreciation will always be rewarded by him whose servants we are.

The Winona District Sunday-School Conference was held on Thursday, the nineteenth. Reports from the various charges showed increasing interest in this department of church work. Friday morning the District Conference convened, with Bishop Galloway presiding. There was an unusually full attendance of preachers and delegates, and a large number of visitors—all of whom were hospitably entertained by the good people of Greenwood. Among the visitors we note with pleasure Revs. R. S. Woodward and J. H. Woodward, of the Mississippi Conference. Hope they will come again. Rev. W. B. Murrah, of Whitworth College, and Rev. T. J. Newell, of Grenada Collegiate Institute, represented the interests of those church schools, and made good impressions in favor of Christian education. The Conference proceedings and religious services were all good to the use of edifying. A committee was appointed to secure a district parsonage. Rev. W. P. Ratcliff, J. B. Streater, J. R. Bingham and J. G. Irving were elected delegates to the Annual Conference, with O. J. Moore and J. G. Hamilton, alternates. Next District Conference is to be held at Pickens.

The week of prayer and self-denial was well observed in most charges of the Winona district. About $550 already reported as collected, and more to follow. I have no definite information from other portions of the Conference.

During this month I have sold more than $200 worth of religious literature: since Conference, nearly $1,200 worth. I have, during this year, traveled 1,225 miles, preached thirty-five sermons, delivered many Sunday-school and prayer-meeting talks, visited a great number of families and made innumerable acquaintances. The Lord bless all the good people who have been kind and helpful to me in this work of faith and labor and love, and cause the good seed sown to produce abundant fruit!

G. W. BACHMAN,
Colp. and S. S. Agent.

Bro. Mellen's "Figures and Facts."

An article on the first page of the ADVOCATE, of April 19, by Rev. T. L. Mellen, is in such form and substance and of such a character as to demand notice, and, while possibly Bro. Mellen did not so intend, is calculated to convey false impression and injurious inferences. It conveys the impression of injustice and illiberality on the part of the church. I say the church, for his article attacks the whole church; and in his article headed, "Figures and Facts," he boldly asserts a niggardliness and parsimoniousness that does not exist in our church nor amongst our people (and I fain would believe as known to Bro. Mellen), and does gross injustice to our city, and, in so far, conveys false impression of our city and church, and, while exonerating Mr. Mellen from any intentional wrong, I must, nevertheless, set him right as far as Vicksburg is concerned, and I believe all of the districts. Now, Mr. Mellen, in speaking of the district, says, "Vicksburg." Now, I affirm and think I can establish the fact that Vicksburg has for years paid in full her Conference fund, and I believe her entire assessments of all kinds, and I believe a more liberal people in and out of the church does not exist in any community—Bro. Mellen to the contrary notwithstanding. Bro. Mellen may and probably does set the whole district down to Vicksburg, which is a gross injustice to our city, and I must say that I think not unknown to Bro. Mellen.

The church in this city is composed of a little more than three hundred members, and it pays our preacher $1,500, furnishes him a house worth $300 a year, pays all of her assessments of every kind including *Conference fund* (Bro. Mellen to the contrary notwithstanding), sustains a Sabbath-school of from 150 to 200 scholars, with between twenty to thirty teachers, a fair library, and, I am proud to say, I think a school not surpassed in the State by interest and *regime*. Our school-room on last Sabbath morning was crowded, and I thank God for the prospect for good existing. Our entire disbursement for our church and Sabbath-schools all told falls, if any, but little short of $3,500 per annum. Again, Vicksburg—nay, our church—did last year, besides paying all of our assessments, footing every bill, raise money and purchase a lot, and build a chapel or church in South Vicksburg; and the church has been occupied all the fall and winter. And, Mr. Editor, in view of the past, we thank God and take courage, with the assurance that God loves a cheerful giver. I hope Bro. Mellen will think twice before he condemns again and get right.

Yours, etc.,

G. L. RECORD.

Vicksburg District Conference.

MR. EDITOR: Our District Conference met at Natchez, in Wesley Chapel, April 26, and closed its deliberations on the twenty-eighth. There was an increased attendance upon past years. These meetings would be doubly interesting if the representative laity of the church could be stimulated sufficiently to induce them to attend the Conference and become interested in the deliberative workings of this body. Its work is reportorial, suggestive and inquisitive, and, perhaps, slightly inquisitorial. Though it is not a judicial, executive or legislative body, yet it inspires an active interest in those directions. Comet-like, with luminous train, it swings around the ecclesiastical system without law or authority to make law, yet it excites a lively interest in debate and reveals the perfections and imperfections of lay and pastoral work.

Dr. W. L. C. Hunnicutt, our presiding elder, dignified the chair presidential, and held with steady arm the check-reins of authority. He is a close inspector and critical observer along the line of duty, and a vigilant detective of all imperfections and variations along that line.

The reports made by preachers and laymen indicate an active awakening all along the line of church work: increased congregations, more preaching-places, more work done, the interests of the church more prominently before the people, the gospel preached with more zeal and simplicity, and the finances in better condition. The minor interests of the work throughout the district were carefully looked after. There is a great deal involved in and to be evolved out of what Dr. Marshall denominates the "nickel, nickel, nickel" plan.

Dr. C. K. Marshall, Thomas A. Holloman, Judge J. Milsaps and W. A. Gunning were elected delegates to the Annual Conference; J. D. Johnston and W. G. Paxton, reserves.

The Conference expressed its high regard and esteem for Dr. Hunnicutt as an able and courteous presiding elder. This is his last year on our district.

The good people of Wesley Chapel and their active little pastor, Bro. Harmon, entertained us pleasantly.

Vicksburg will be the place for holding the next Conference.

THOS. A. HOLLOMAN,
Secretary.

FORENSIC, Mississippi.

City Public School Directors.

In my childhood's days the school directors most interested in the system of public education were Methodists. In bold relief among them all stands Mr. Parham, the teachers' and the children's friend. As I followed in his funeral train, I wondered if the children of the public schools of to-day would ever be blessed with so just, so wise, so exacting, so genial a school director! How well I remember the serious joy his visits to the schools gave the children. "Angel visits" they were, though not "few and far between." The kindly smile, with the searching question, always made a child feel sure it knew the answer, and in case of failure, the surprised look in those dark eyes made us resolve never to miss again.

Have you no broad-minded man of your persuasion whom you can suggest to our Council as his successor? We need Jews and Gentiles on the School Board to make public education broad, deep, systematic, healthful and just alike to teachers and children. Since women have inaugurated insane asylum and prison reforms, it would be well also to name her as a factor in the improvement the people promise for our schools. It makes no difference about her creed, provided she be a Christian and an admirer of our public schools—one who sends her own children to them, and knows from experience how they have been neglected; knows what an injustice was done children and parents by introducing text-books fit only for mature minds; knows the fearful sanitary condition of the yards and closets, and is willing to give some time and attention to the honorary position she accepts.

You can aid the public movement of reform by urging the Council to choose with care the school directors, because the position is honorary. Only an honorable person ought to be selected; then the teachers will be paid living salaries and promptly, the schools and premises be habitable, and no longer a reproach to our city. Education in the South will be universal if the directors do their duty. Heart, mind and hand will all be equally developed, for the time is not far distant when manual training will be a necessary adjunct to the system of public schools.

A FRIEND OF REFORM.

From the Work.

EBENEZER, MISS.

MR. EDITOR: I send you today the result of the week of self-denial and prayer from the Ebenezer circuit. Twenty-seven dollars in cash, which I send to Dr. Kelley, at Nashville, Tenn.

The church at the prominent appointments was blessed spiritually, and moved up into a higher plane of life.

Bro. G. W. Bachman, our colporteur and Sunday-school agent, was with us a part of the week, and, as usual, did good work in preaching, selling books, baptizing children, and looking after the Sunday-school interest.

I am glad we can report the building of a new church since Conference. All who have seen it say they admire the plan of its construction.

We are going to observe Children's Day, and endeavor to interest them in the missionary work. We hope thereby to prepare them for greater liberality and more earnest work in their generation than many of the fathers and mothers in the present.

W. A. DOLLAR.

MAY 4, 1888.

AUSTIN, MISS.

MR. EDITOR: Last Sunday I closed a meeting at Austin. The Lord was with us, and the people say it was the best meeting they have had for years, though we had but two conversions. Rev. J. W. Dorman, of Jonestown, was with us, and did good work. This is my first year in this district. I am delighted both with the country and people. My charge is new, having four appointments, only two organized churches. Will organize and build two new churches soon. This is a grand country, and people know how to make a preacher feel good. May God bless and reward them for their labor of love!

T. J. TAYLOR, P. C.

WEST MELVILLE, LA.

MR. EDITOR: I closed a meeting at this place on last night which resulted in much good. Membership built up and strengthened; sinners promised to turn over a new leaf and do better; Sunday-school in fine condition; Juvenile Missionary Society on a boom. Result of week of prayer and self-denial (financially), $5 15, from West Melville.

C. R. GODFREY, P. C.

Woman's Work.

MR. EDITOR: I regret that an opportunity has not presented itself earlier to request a notice of our society having forwarded $36 80 in March, for which we are as thankful as we know how to be; but hope for better results in future. We have such a dear, good pastor, and he has added so much to the church, that my heart is sad that there are not more free-will offerings in "woman's work for woman." I request the prayers of the church in our behalf.

Yours in Christ,

TREASURER.

P. S.—We have quite a bright band of little workers among the children. May their sheaves be many! Amount forwarded, $9 50. Lady managers: Mrs. Robert Randal, Mrs. Boyd, Mrs. Burch.

Notice.

To the Members of the Mississippi Conference:

DEAR BRETHREN: Rev. H. R. Singleton, of Natchez, Miss., is treasurer of the Sunday-school Board of our Conference, and money collected on Children's Day, May 20, 1888, may be sent to him. I make this statement because last year several brethren wrote me to know what to do with this money. The Board had not then been organized, and I advised them to keep the money till Conference. This may be done again, or it may be sent to the treasurer, as you may prefer.

Yours fraternally,

W. B. LEWIS,
Chairman S. S. Board.

A Tribute.

Lives there are, spent in the quiet privacy of the country, whose gracious influence is all the while sinking into and shaping the lives around them. The power exerted by such lives can be measured only by him who measures results by a standard, higher and truer, than human beings use to measure each other. One such life I would lovingly, reverently commemorate. To those who knew it in "cradlehood," in girlhood and in the ripeness of sanctified womanhood, there are priceless lessons in its teaching. These lessons given, though but in part, to others, will encourage them in times of adversity, and nerve them for the struggles with poverty and misfortune.

Mrs. Drucilla M. Parker was the third daughter of Rev. D. M. and Mrs. M. E. Wiggins, and was reared, consequently, in a typical Methodist home. Before she could articulate the simplest words she voluntarily kneeled and went through the form of prayer when her older sisters and brother were praying. Her soul evidently then apprehended somewhat of God, took in some loving knowledge of his attributes, and was imbued with a religious reverence which grew and expanded with her body and mind. The tiny seed dropped by the mother's hand into "good ground" germinated under the warm rays of divine grace, and, being carefully tilled by the same hand, became a goodly tree bearing rich fruit for the Master. Through all of her school-life Drucilla Wiggins lived about three miles from Sharon Female College, where she had superior opportunities for mental and religious training; the walk to and from school promoting that vigorous flow of blood which accounted largely for the cheery face and buoyant spirit which characterized her at home and at school. She bore the yoke in her youth, rising early that her part of the domestic duties might be gotten through with, and the walk to school accomplished in time for roll-call, which came before prayer. Deftly was the butter churned, swiftly the broom flew over the floors, that the dear mother might not be overburdened. One has well said, "There is no genius like the genius of energy and industry;" and it was this genius that kept this young girl even with all of her class and ahead of many, and the inspiration of her genius was love of God and devotion to duty. Religiousness was so characteristic of her daily life that it was manifest to all about her. She acknowledged God in all her ways with a healthy spirituality which banished cant phrases, and lived in loving, happy obedience. Her laugh, even after troubles, multiplied and heavy, had pressed sorely on her heart, was that sweet, rippling laugh which those who can read character recognize as the rill from a peaceful fountain; not the laugh which chills one with its mockery of mirth.

Well educated and peculiarly fond of mathematical studies, she made a successful teacher, spending a number of years in that vocation.

Her married life was full of toil and mental strain. The mother of ten children, she constantly rejoiced in her heritage of good health which enabled her to labor early and late that their support might not be too heavy a burden upon her invalid husband. For her children she craved such opportunities of education as their parents had enjoyed in Sharon; but, knowing these to be out of their reach, she stimulated both boys and girls to faithful use of such as they had, at the same time giving them liberal education in field and household industries. She would even go with her little boys to the field, hoeing row after row with them and sweetening the lesson in honest labor with that other lesson of mother-love.

A characteristic home scene is described by a witness: "The mother is working with the hoys near enough to hear the twin babies crying. She leaves her hoe, tired and heated, takes the little ones in her arms and sings as she rocks them the old chorus 'I wonder, Lord, shall I ever get to heaven,' etc. 'So surely as there is a heaven' thought the listener, 'it is for you.'" Stressing industry and frugality in training her children, she at the same time impressed upon them the importance of seeking "first the kingdom of God and his righteousness."

She was a seed sower, and already there is promise of an ample harvest from her sowing. Her sister writes of her at two periods of their lives: "Being a fun-loving girl, I found fun even in her religion, and, while I think of it now with a pang, I do so with pleasure, too, because she bore it so meekly. In my heart I reverenced her piety." Again: "I have seen her in most trying circumstances, when her way seemed to be hedged up; but the light of God's love was shining in her soul, and every trial was so completely mastered by her faith in Christ, that bitter became sweet."

But, as we often see, the "chosen vessel" is the first broken—the true and beautiful life is cut short. We eagerly, restively ask, Why? But from the eternal city the answer that comes to our questioning hearts is, "What I do thou knowest not now, but thou shalt know hereafter." Then, with her meekness of spirit, let us bow our heads, and say, "Thy will, oh! Father."

E. M. HENNIGHTT.

Moral Suasion and Prohibition.

The advocates of the liquor business say, We are in favor of temperance, but for its promotion let us have moral suasion. Prohibitionists say, Let us have both moral suasion and prohibition. The first has been tried long enough for all to understand that it will not, and can not succeed only to a very limited extent; but both have been tried in certain localities comparatively a short time and have succeeded in a marvelous way so far. The way to prove a thing is to try it. It does look like the prohibitionists ought to have the privilege of trying their plan (universally) at least for a while, and then, if there is an increase of intemperance and crime, and there is more litigation on account of it, then all, with one consent, should be willing to have the sale of spiritual liquors as a beverage legalized, and be content with the result.

It is hardly probable that anyone will sell liquor as a beverage and have much of the *moral suasion* element about him. It is funny to think about it. It would be an amazing sight to see one of these that had the cheek to persuade anyone to be *temperate*, for that would be acting absurdly with a vim. It is very certain that no one can think of selling whisky to be used as a beverage with an intention to promote the cause of temperance, and there has never been a (divine law) against temperance, for it is one of the fruits of the Spirit, and the Spirit is the Spirit of truth and sincerity and never incites anyone to indulge in any forms of dissipation.

There is great opposition to liquor selling throughout the entire country, and this opposition is increasing rapidly, and, doubtless, it will continue until the whole business will be prohibited by law. That will be a happy time for every citizen of the land. The people will then have been delivered from one of the greatest evils that has ever cursed humanity. The good effect of prohibition where it has been tried is just as manifest as it can be. In such places we have the most of moral suasion. Prohibition is one of the grand machines for generating moral suasion. The friends of the liquor business say they "prohibition does not prohibit, and that it does no good." They evidently are afraid that it will. There is nothing they work harder against than that. That prohibition does not prohibit could not be driven into my head with a sledge hammer, and I have no inclination to keep this a secret. Two things continue the sale of ardent spirits as a beverage—inordinate love of money and excessive love of liquor. Prohibition is a strike at both of these things. But it is argued that it takes away men's liberties; this is the *big* argument. The reverse of this is true. It is inconsistent with a free government to allow its citizens to do anything that injures them and others. If the whisky, as it is commonly used in this country, does no harm, there is nothing that does. To illustrate: The devil came to a preacher one day, and said, "I want to persuade you to quit preaching *against* me and my kingdom." The preacher said: "I will do so if you will do for me three things." Said the devil: "Name them." "Well, I have two appointments, and I can get to them only with great difficulty. One is a good way off across a bad swamp, and I always, in order to get to it, have to go all the way round, and that gives me much trouble. I want you to make a bridge across that swamp. That is one of the things." "All right," answered Satan, "I'll do that, so that it will be convenient for you to pass over." "Now," says the preacher, "in the next place, I have a church in another direction and there is a big mountain between me and it, and I can't go over it, and it is troublesome to go all the way round it, and I want you to cut a tunnel through it, so as to shorten the way and make it much more pleasant." The devil consented to do that. "Now, in the third place," said the preacher, "I want you to bring up a nice Christian gentleman that sells whisky." At this the devil's countenance fell immediately, and he said quickly, "Ah! you have got me now; it can't be done."

L. C. CALHOUN.

"The Agony in the Garden."

Will persons who have read "Gilderoy," on the above subject, in the ADVOCATE, of April 12, be kind enough to read, or reread if they have already seen it, a communication, over my name, on the same subject, in the ADVOCATE, of February 16. I disclaim holding any commercial view of the atonement, as attributed to me by that writer. For the lesson to be learned from it, from a human standpoint, I represented his manhood as entertaining the agony of the occasion, viewed as a man, with a keen sense of the responsibility in the work of redeeming earth's millions.

Certainly, I have heard Christian ministers, in whose Christ-like character I could not have been mistaken, on approaching certain, responsible occasions, express an agony which, if not so intense, was nevertheless of the same nature as that of the God-man. It was the spirit of their Master which possessed them. They were "partakers of the divine nature." (II Peter i. 4.) Christ was emphatically and truly man. He said: "Believest thou that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that *dwelleth* in me, *he* doeth the works." (John xiv. 10.) The gospel preacher who agonized for the soul committed to his charge spoke the word that converted it to God. Yet it was not *he* that spoke, but the Father, Son and Holy Ghost that dwelt in him.

J. D. NEWSOM.

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I am a Christian. What then? Why, I am a temple of God, and surely ought to be pure and holy.

I am a Christian. What then? I am a child of God; and I ought to be filled with filial love, reverence, joy and gratitude.

I am a Christian. What then? Why, I am a disciple of Christ, and must imitate him who was meek and lowly in heart, and pleased not himself.

I am a Christian. What then? Why, I am an heir of heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in singing the song of Moses and the Lamb; and surely I ought to learn that song on earth.—Payson.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:26 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	5:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	5:20 p. m.
Lve. St. Louis	.....	9:30 p. m.
Lve. Meridian	1:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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No. 3, Express, 6:25 p.m.	No. 4, Express, 7:00 a.m.
No. 5, Mat. Route accidation, 10:00 a.m.	No. 6, Mat. Route accidation, 3:30 p.m.

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RAILROAD SCHEDULES.

LOUISVILLE NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.		Leave.
No. 1.....	9:00 a.m.	No. 2..... 5:00 p.m.
No.	.....	No. 6..... 5:00 a.m.
No. 3.....	6:25 p.m.	No. 4..... 7:00 a.m.
No. 5.....	10:00 a.m.	No. 7..... 3:45 p.m.

LOUISVILLE AND NASHVILLE.

No. 3 Chi. Express	6:40 a.m.	No. 61 Cincinnati	8:00 a.m.
No. 1 Fast Express	2:55 p.m.	No. 3 Chi.	4:00 p.m.
No. 5 Coast	9:05 a.m.	No. 71 Mail Ex.	5:40 p.m.

ILLINOIS CENTRAL.

No. 1 Passen'r.	11:00 p.m.	No. 2 Passen'r.	7:15 a.m.
No. 3 Chic. and N. O. Lim.	8:20 a.m.	No. 61 Cin. Comb. and Chic. Ex.	5:40 p.m.

TEXAS AND PACIFIC.

No. 52 California Express	6:20 p.m.	No. 51 California Express	7:30 a.m.
B. Rouge, Local	10:30 a.m.	B. Rouge, Local	1:30 p.m.

SOUTHERN PACIFIC CO. MORGAN LINE.

No. 13 Calif'a. Ex.	1:00 p.m.	No. 15 Local	7:30 p.m.
No. 17 Local	7:15 a.m.	No. 20 Calif'a.	9:45 a.m.

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1, Lim'd	9:30 a.m.	No. 2, Lim'd	5:00 p.m.
No. 3, East Line	6:30 a.m.	No. 4, East Line	7:00 p.m.

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No. 5, Fast Line	6:30 a.m.	No. 6, Fast Line	5:00 p.m.

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THURSDAY, MAY 17, 1888.

Briefs.

Our brethren assembled in General Conference, in New York City, after long and able debate, decided not to admit lady delegates, and had the grace to pay their expenses to and from New York. They also decided against admitting delegates residing out of the bounds of Conferences which they were elected to represent. It is said a motion will be made to limit the Bishop office to ten years!

The Advance says:

Prof. Blackie recently delivered a lecture in Edinburgh, on the "Philosophy of Education," in which he takes the ground that Bible history and geography ought to belong to all well-conducted schools, independent of churches, because religion is the breath of daily life, and Christianity is not a religion founded on fancy, but on the history of the human race for 4,000 years, and it belongs to a man's education to know the record of God's dealings with the human race.

The General Conference of the Methodist Church, now in session in New York City, is said to be made up as follows, not counting reserves: The ministerial delegates are: Presiding elders, 112; pastors, 89; educators, 24; agents and secretaries, 21; editors, 11; missionaries, 1: The lay delegates are as follows: Lawyers, 24; merchants, 20; educators, 14; bankers, 10; real estate, 9; manufacturers, 9; physicians, 6; lumber, 5; farmers, 7; judges, 4; insurance, 3; brokers, 2; editors, 2; publishers, 2. Many other employments are represented by one delegate each.

There seems to be no end to inventions. The Interior has this:

The telautograph is a new invention by Prof. Elisha Gray, which promises to supplant the telephone. "I have already tested it," says Prof. Gray, "to my own satisfaction over and over again. By my invention you can sit down in your office in Chicago, take a pencil in your hand, write a message to me, and as your pencil moves, a pencil here in my laboratory moves simultaneously, and forms the same letters and words in the same way. What you write in Chicago is instantly reproduced here in *fac simile*. You may write in any language, use a code or cipher, no matter, a *fac simile* is produced here. If you wish to draw a picture, it is the same, the picture is reproduced here."

This is what an English paper thinks of our President:

The London Economist says: "Vast business, financial and railway schemes hang upon the result of the presidential election. Even English business waits. Europe has hardly realized that the growth of America has advanced the President's position to one of immense power and responsibility, so that it is now one of the first importance on earth. American diplomacy is guided by the President's decision and affects all countries. The President is now resolving the fisheries question with England, the Samoa question with Germany, the emigration question with China, and the consular rights question with Morocco. He may next week decide whether America shall produce financial ruin in Paris and shake the French republic by its treatment of De Lesseps' Panama Canal scheme."

Japan is taking active steps to forward the education of women. A woman's college has been founded in Tokio, with English teachers, and the government has entrusted the full management of the college for six years to a committee of English women.

Encouraged in God.

It must have been a time of deepest distress when *six hundred* hardy warriors "lifted up their voices and wept until they had no more power to weep"! Soldiers are not accustomed to weep at trifles, and when we read that a whole band fell to weeping, as men never wept before, we may be sure that there was some unusual occurrence the cause of such an unusual sight. This strange scene occurred in the early life of David. Persecuted and hunted by the jealous Saul, with his faithful followers he had taken refuge in the land of the Philistines, and placed himself under the protection of Achish, the king of Gath, who gave him the little town of Ziglag as a place of residence for himself and his soldiers and their families. Here he was secure from the murderous intentions of his own king, whom he had served so faithfully and from whom he had a right to expect better treatment than he received. It was not long before the young warrior was called upon by his adopted sovereign to give a decisive proof of the genuineness of his allegiance. "The Philistines gathered their armies together for warfare to fight with Israel;" and Achish summoned David and his little band of six hundred to join in the campaign. David promptly presented himself at the head of his men, and answered the command, "Thou shalt go out with me to battle, thou and thy men," with the reply, "Thou shalt know what thy servant can do." The wily king of Gath thought that by arraying David and his band in battle against the Israelites he would secure his services for all time to come! But the other princes of the Philistines saw in it nothing but defeat and disaster to their cause, and had David and his soldiers summarily dismissed from the army and sent back to their little town of Ziglag.

From Ziglag to Aphek, the place of rendezvous for the Philistine army, is a considerable distance, and the march thither and back must have occupied several days; at least, long enough time for a most dreadful calamity to befall Ziglag. When David and his little band got back home, they found the place sacked and pillaged and burnt, and all their wives and children carried away captives! "Then David and the people that were with him lifted up their voice and wept until they had no more power to weep." It was enough surely to break their hearts when homes and wives and children were all gone. With merry hearts and elastic step they had marched from far-away Aphek, expecting the cordial welcome of expectant wives and little ones, when, lo! they are greeted by the smoldering ruins of once happy homes, and hear the startling tidings that their households have been led away in the captive chains of the remorseless invader! If ever there was a time of distress, it was that bitter hour! The record says: "David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters:" How this cruel threat must have pierced with anguish the soul of the young leader! He had lost his all—his loved and cherished ones—as well as the others: and why should his life be threatened for a calamity for which he was not responsible, and which pressed upon his own spirit with as much weight as it did upon those who threatened? When he was pursued and well nigh overtaken by the evil-eyed Saul, he said: "There is but one step between me and death;" but now he stood alone before six hundred armed men, whose eyes flashed with the fires of vengeance, and whose tongues uttered the threat of death! He had often escaped from Saul by flight, but there could be no such thing as flight now. Perhaps, no commander of soldiers was ever in such a critical situation, and David realized that his usual sagacity and strategy would avail him nothing under the present circumstances. He felt that all human wisdom and power could not relieve the exigencies of this case. In this trying emergency the young warrior "encouraged himself in the Lord his God," and thus exhibited as sublime a trust in God as history has anywhere recorded; and that trust was rewarded by as signal a victory as any commander ever achieved. "Encouraged in God," he pursued the retreating invaders, completely surprised them by a night attack while they were "eating and drinking and dancing because of all the great spoil that they had taken," destroyed the larger part of their immense army and recovered all they had taken. The record is very careful to state this last: "And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken to them; David recovered all." Not only did he recover what they had lost, but he took an immense spoil—enough to satisfy his own little band of soldiers, and to send presents to the elders of thirteen different localities, "and to all the places where David himself and his men were wont to haunt." So great a deliverer and helper is God!

The lesson of this incident in David's life is this: The deeper the distress, the more firmly should we trust in God. The ever-present faith should be: "God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." And such a faith, nurtured and kept in exercise, will attain to the proportions of that professed by the Prophet Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

"Let sinners learn to pray,
Let saints keep near the throne;
Our help in times of deep distress
Is found in God alone."

A New Subject for Our Contributors.

We place before our contributors a subject upon which we will be glad to have an expression of opinion. We say here, let the opinions be expressed *as briefly as possible*, so that our readers may have the benefit of "many minds." We state the case briefly as follows:

The last published Minutes of our three patronizing Conferences report our membership at 86,814, distributed as follows: North Mississippi, 36,234; Mississippi, 34,265, and Louisiana, 16,315. There are reported 6 colleges for females, 1 for males *and* females, and 1 for males, making in all 8 colleges reported as under the patronage of our church in Louisiana and Mississippi. The Mississippi Conference reports 4 colleges exclusively for females, 1 for both sexes, and one-half college for males. Louisiana Conference reports 1 college for females and one-half college for males. North Mississippi Conference reports 1 college for females and none for males. The one-half college is Centenary, which belongs equally to the Mississippi and Louisiana Conferences. We see from this that in our territory we have 6½ schools for our girls and 1½ schools for our boys.

What is the meaning of the fact that we are providing better for the college education of girls than for that of boys? Is the education of girls more important than that of boys? Are we unable to educate both boys *and* girls?

We ask for short communications anent this curious condition of our educational affairs.

A Home for Homeless Women.

The Christian sentiment of our age is growing more practical every day. Christian charity is continually looking for new channels through which it may pour its benefactions to the needy. Christian activities are continually assuming new forms and seeking new objects. This is one of the good "signs of the times." The church is more than ever before showing her "faith by her works," and thus perfecting that faith. This is one of the distinctive features of Christianity, and it is coming out in bolder relief in our day than ever before in the history of the church. This work of Christian benevolence has the special sanction of Christ's blessing in the doing of it, and the promise of his final approval and reward in the judgment: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

A little more than a year ago a company of Christian women in this city organized "A Home for Homeless Women," and have been working in a quiet, but very effective way ever since. Sixty-one of such women have been cared for, many of whom have been provided with permanent homes, or sent to their distant friends. There are now ten inmates of the "Home." The ladies of the organization open a floral exhibition in Odd Fellows Hall to-day for the purpose of raising funds for their benevolent work; and we trust that during the three days the exhibition is open that hundreds will pay them a visit, and thus assist in their commendable enterprise.

The Louisiana Legislature.

This body met, on Monday last, in the Capitol at Baton Rouge. The House was organized by the election of S. P. Henry, of Cameron, speaker, and P. J. Trezevant, of Caddo, clerk. The Senate was organized by the election of M. J. Foster, of St. Mary, president *pro tem.*, and C. D. Caffrey, of Lafayette, secretary. The governor's message was received immediately upon the organization of the assembly. It is a long and interesting document, bringing to the notice of the assembly the present condition of the State and its future needs. The governor makes some important recommendations to the Legislature, and not the least is his recommendation in regard to educational enterprises. This matter should command immediate attention. We are looking hopefully for great and good things for our State from this new Legislature.

Pencilings.

He said he could not spare another dollar for the cause of Him who made and redeemed him; at the same time his contributions amounted to just half the sum he paid his cook. To crown all, he (the morning of the pleaded poverty) went down town and purchased two mirrors for his parlor, costing exactly two hundred and fifty dollars. Into those same mirrors he looked and knew not what manner of man he was.

He affirmed that he was too tired to preach the night sermon, but that same afternoon and deep into the evening and night he delivered himself of an amount of cheerful and humorous talking that would have filled a 12 mo. volume, containing twenty sermons. He apologized for his heaviness and weariness in the pulpit, but as soon as he got out he was as bright as a June morning. An explanation from the same lips was now in order, but it came not. Under some ruminating brows this sentence was gradually being evolved: "Here is either an unblessed heart or unfurnished brain." Both or either will invariably produce pulpit heaviness or weariness.

My brother in the ministry, you are very much afraid of a certain grave, learned-looking individual who sits in your congregation. He is not a member, only an attendant. He wears spectacles, and looks profound. You are in terror of the man; he has shorn you of spiritual strength, clipped your oratorial wings, so to speak. Now, let me beseech you not to allow this state of things to continue any longer. This writer knows the man, and knows him well. After frightening me half to death a score of times, I at last discovered him. Here is the final analysis: It is the spectacles that contributes the scholastic look. Often his thoughts are far away—usually he is asleep behind the spectacles; and as to the treasures of his mind—ahem!—well, I would not mortify the individual, but what he does not know is about comprised in all the books that have ever been published.

* * *

Another Warning.

The Standard, of Chicago, sounds this note:

One of the subjects to be discussed at the Educational Convention, in Washington, is "Resistance of Sectarian Aggression on Common School and Public Funds." The significance of such a subject, discussed at the national capital, is strikingly suggested by what is said in our Washington letter, this week, of the avowed purpose of the National Catholic University, whose corner-stone is probably by this time already laid. Mark what a "prominent priest" says of the real purpose of this movement: "Here, under the shadow of the Capitol's dome, will grow up an institution of learning that will become mightier with the ages it endures. Here the influence of the church will keep track of a body of men, the law-making class yearly gathered here, that it could not reach at any other location." Note the second of these two sentences, in the utterance of which Jesuitical cunning seems for once to have forgotten its cue. There is nothing in the way of State or national subsidy which these men are not perfectly capable of soliciting, however much in violation of the Constitution and the very principles of republican liberty the granting of such demands might be. And in repeated instances, already, they have both asked and received. It is not that they care for the money; they have money enough. It is that every such concession is a new yielding of our government to Roman Catholic usurpation. Step by step, in this way, they push themselves into a position where they shall have a degree of governmental recognition which no Protestant body would ever think of asking, and which is so much gained toward final control in national affairs. Does it not belong to Baptists, of all others, to "resist" this sort of "aggression?" And is it not fully time we were wide awake to our duty in that regard?

Thanks.

MR. EDITOR: I thank Bro. Mellen for his elaborate and lucid article, "At the Door," in the ADVOCATE, of May 10, pouring light all through the contributions for our Conference claimant's in the Mississippi Conference. I commend it to the careful and religious consideration of every member of our church, as well as every pastor, in the Woodville district.

JOHN A. ELLIS.

CLINTON, Louisiana.

London has a great problem. It has 2,600,000 people unable to get into a place of worship. In Central London, with 2,000,000, there is only accommodation for 600,000.

Notes.

A recent writer in one of the most popular monthlies of the day has this thought: "It is clearly a misfortune that the memory of the young people of to-day is not so richly stored as that of the old with immortal passages of Scripture." Sunday-school teachers ought to reverse that sentiment.

The church may now heave a sigh of relief, as Commissioner Dunlap reports the last dollar paid on the property of Payne Institute, "whereby the conditions upon which Rev. Moses U. Payne's gift of $25,000 was offered has been met." The Institute is reported by President Walker "as well attended and daily increasing in usefulness." We are glad to know these facts, and to publish them.

The Fortnightly Review, having called upon distinguished men of letters to furnish the "one passage in prose which appears of its kind the finest," among other answers, received from John Addington Symonds the answer that "Job xxviii, 12-28 is absolutely the greatest passage known to me." Matthew Arnold said, "Passages like 'Foxes have holes,' etc., comply with the test as much as anything in the world."

We are much afraid that many professing Christians are living in ignorance of the real meaning of the word righteousness. Judging from their lives, we get the idea that the word in their view means *being good*. It seems to us that the Revised Version has brought out the true meaning in Revelation xix, 8, where the translation is made thus, "The fine linen is the *righteous acts* of the saints." "Doers of the word," is the definition St. James gives, and they who do, are the ones who will stand erect in the judgment.

A brother who occupies a prominent position in our church said in our office the other day, that "If the Methodists in our section do not pay more attention to denominational education, in twenty years we will have no Methodists." While that statement may be a little too strong, there is much cause for thinking that at this point we need to strengthen our defenses. If we allow other denominations to educate our young people, we must not be surprised if they find church homes in those denominations.

The Richmond Advocate has this, which we heartily commend to the especial notice of every one who is trying to learn how to preach the gospel:

The minister who makes free use in the pulpit of such words as "exegesis," "heterodox," "esthetic," "evolution," "subjective," and "objective," is apt to put the salt a little too high for many of the sheep, and they are puzzled, and wonder what he is driving at.

Our brethren assembled in New York refused to admit the women as lay delegates, but passed the following resolution:

Resolved, That we submit to the Annual Conferences the proposition to amend the Second Restrictive Rule by adding the words, "and said delegates may be men or women," after the words, "two lay delegates for an Annual Conference," so that it will read: "not more than two lay delegates for an Annual Conference, and said delegates may be men or women."

The Wesleyans in England have been investigating, by special committee, the subject of class meetings. They are surprised to find that history does not sustain them in the view heretofore held that non-attendance on class meeting was sufficient reason for exclusion from the church. The Methodist Times says that Dr. Osborn furnished remarkable evidence that from the days of Wesley down the average attendance upon class-meeting did not exceed fifty or sixty per cent. of the members. Upon this the Times says: "One of the most startling results of the investigation of the committee was the historic discovery that non-attendance at class is not in itself a necessary reason for exclusion from membership." Why that "discovery" should be startling, we don't exactly see.

As there are two or three correspondents for our paper, whose contributions *we can not read* until they are deciphered by our expert printer and published in proof sheets, we commend to all writers this paragraph from the Central Christian Advocate:

It is no excuse for a man to say that he can not write more plainly. If he can write at all, he can make himself understood. That he does not do this is simply because he is not willing to make the effort. He is too impatient or careless, or, as is frequently the case, lazy. To write lines so closely together that the division between them is almost imperceptible, to make confusing abbreviations or figures that may be taken for any of the numerals, to scrawl a signature that is as much Egyptian as English in its chirography, and to make the body of a communication a succession of meaningless loops and curves is as senseless as it is impertinent. The man who writes this way from preference must be deluded with a sense of his own importance or indifferent to the heavy draft he makes among the patience and time of his friends and business associates.

Personals.

Bishop Galloway is booked for two commencement sermons in North Carolina next June.

Tulane University Law School graduated twenty-six young gentlemen to the degree of Bachelor of Laws last Tuesday: among the number, our young friend, George E. Foster, son of the late W. H. Foster, of this city.

Respecting the author of "The Crisis of Missions," an exchange says:

Dr. A. T. Pierson recently declared that for eighteen years his ministry was almost barren of results, and in consternation says: "God said to me, 'You will give up the idol of literary pleasure, and give yourself to rescuing perishing, I will give you souls.' I said, I will do it. Within eighteen months God gave me more souls than the eighteen years before."

Dr. D. C. Kelley has tendered his resignation as Treasurer of the Mission Board, to take effect October 17, if it was accepted by the Board.

The vote in the General Conference on the admission of women as lay delegates was as follows: Aye, ministers, 122; laymen, 76. No, ministers, 78; laymen, 78; a majority against women of 38 in a vote of 435.

The death of Rev. Dr. Gulliford, one of the Memphis Conference, is announced in the last Nashville Advocate.

Rev. F. H. Swindell, of North Carolina Conference, has been appointed to the place of Dr. Burkhead on the Board of Missions, and Rev. Z. T. Smith, of White River Conference, to the place of Dr. Winfield.

Our old friend, Rev. John Hannon, D. D., has been lecturing the people of San Jose on that awful subject, dynamite!"

Rev. Mr. Potts, the editor of the Michigan Christian Advocate, is said to be so sick that he does not hear his own voice!

Gov. Thomas Seay, the present governor of Alabama, has been renominated unanimously by the Democrats for a second term.

Hon. George G. Dibrell, ex-member of Congress, from the third district of Tennessee, died at his home in Sparta, Tenn., May 9. He was a consistent member of our church and a delegate to the General Conference, which was held in Nashville, in 1882.

Our book agent, Dr. Barbee, has been elected Treasurer of our Mission Board, without salary, in place of Dr. Kelley, resigned.

In accepting Dr. Kelley's resignation the Board passed the following action:

Resolved, That in accepting Dr. Kelley's resignation of the office of Treasurer of the Board of Missions, we express our high appreciation of his long, earnest and efficient labors in the missionary cause, assure him of our prayers for yet greater usefulness and happiness in the work of our Lord.

This, from the Nashville Advocate, is highly appreciated. Let our brethren heed the exhortation it gives:

"With much pleasure we see from his last issue that Rev. Dr. C. W. Carter, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, has returned to his post greatly improved in health, and ready for the summer's work. Now give him one thousand new subscribers before the 'dog-days,' and make him feel still better.

We are distressed to read in the dispatches that our brother, Rev. R. B. Hines, while riding through a cut on the railroad near Yazoo City, Miss., was knocked off his buggy and very seriously injured. No particulars are given.

Rev. J. Black, of Meridian, dedicated a new church in Meridian, last Sunday.

We regret to learn that Rev. R. D. Wilson Worthy, presiding elder of the Vicksburg district, has been unwell for several weeks.

Woman's Missionary Society.

The regular annual meeting of the North Mississippi Conference Society, of the Methodist Episcopal Church, South, will convene at Holly Springs, June 20, the session embracing first Sunday in July. It is earnestly desired, and very important to the success of our work, that every auxiliary send a delegate to this meeting. All auxiliaries please attend to this *at once* and notify corresponding secretary of Holly Springs Auxiliary, that all necessary arrangements can be made for the entertainment of delegates and visitors attending Conference. Children are cordially invited to be present, and anyone who feels an interest in our work.

MRS. W. H. WALL,
Rec. Sec. N. Miss. Conf. S.
By order of president.

Notice.

To the Members of the Brookhaven District Conference—

BRETHREN: In obedience to your request, I have placed the manuscript of my missionary discourse, "Obligations and Objections," in the hands of Dr. Barbee for an estimate of the cost of publication. The terms are such that if only 500 copies are printed, it can not well be sold for less than 10 cents a copy; but if 1,000 copies are printed, it can be sold for five cents a copy; and if 2,500, for three cents. I am not able to defray the expense unaided. If you, brethren, who voted so cordially and unanimously for its publication, will let me know *at once how many dollars* you are willing to invest in the publication, the discourse will soon appear. Each subscriber will get his proportionate number of copies. Fraternally,

T. L. MELLEN.

WESSON, Mississippi.

District Conference.

The Meridian District Conference will be held at Lockhart, July 26-29. On Saturday of this Conference, a Sunday-school Conference will be held. A suitable program for such Conference will be published in due time.

R. D. NORSWORTHY, P. E.

Wesleyan Female Institute, Staunton, Va.

COMMENCEMENT EXERCISES.

The commencement exercises of the Wesleyan Female Institute, Staunton, Va., will occur (D. V.) as follows:

FRIDAY, JUNE 1, 1888.

8 P. M.—Annual Address before the Lee and Jackson Literary Society, by Dr. W. W. Smith, president of Randolph-Macon College, Va.

SATURDAY, JUNE 2.

7 to 10 P. M.—Art Exhibition.

SUNDAY, JUNE 3.

11 A. M.—Commencement Sermon, by Rev. W. Y. Tudor, D. D., of Norfolk, Va. 8 P. M.—Annual sermon before the Young Ladies' Christian Association, by Rev. H. H. Kennedy, of Martinsburg, W. Va.

MONDAY, JUNE 4.

8 P. M.—Final soiree of vocal and instrumental music.

TUESDAY, JUNE 5.

8 P. M.—Final Exercises, Awarding Distinctions, Conferring Degrees, Diplomas, etc. Calisthenic Drill, etc.

WM. A. HARRIS, Pres.

Centenary College of Louisiana.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 3.

Annual sermon, by Rev. W. B. Murrah, of Mississippi.

MONDAY, JUNE 4.

8:30 A. M.—Meeting of the Board of Trustees. 8 P. M.—Exhibition of the Preparatory Department.

TUESDAY, JUNE 5.

9 A. M.—Meeting in Union Hall. 11 A. M.—Alumni Association meeting in chapel. 8 P. M.—Oratorical contest between the literary societies.

WEDNESDAY, JUNE 6.

9 A. M.—Meeting in Franklin Hall. 11 A. M.—Commencement Exercises.

A full attendance of the members of the Board of Trustees is earnestly requested.

G. H. WILEY,
President *pro tem.*

Items of Interest.

The deposits in the savings banks of Massachusetts and New York amount to nearly $1,000,000,000.

There are 900 beet sugar factories in Europe. France manufactured 600,000 tons of sugar and Germany 1,024,000 tons.

A sheet of manilla paper six miles in length and five feet wide, without a break, was made at a paper mill at Athens, Ga., the other day.

Some of the shepherds in the mountains of Bulgaria live for ten and fifteen years attending their flocks, and never knowing what it is to sleep in a house or to enjoy any of the comforts of civilization.

The Boston Transcript notes that only a fraction over fourteen per cent. of the prison population of Massachusetts are women, in spite of the sixty-odd thousand "superfluous women" in the State.

Dogs are often killed for hydrophobia when they have been only enraged by toothache. Old dogs often suffer much from loosened teeth, and may bite when approached or touched; if their teeth were extracted, they would enjoy life many years and be less dangerous.

Perhaps the best paid woman in American journalism is Miss Mary Louise Booth, who is paid $8,000 a year for editing Harper's Bazar. She sometimes makes also as much as $5,000 in a year for translations.

Near the town of Soleure, Switzerland a bird's nest was recently found which was constructed entirely of the imperfect watch springs thrown out from the workshops. It has been deposited in the local museum.

The largest cotton mill in the world is said to be located at Krunholm, in Russia. The establishment contains 340,000 spindles and 2,200 looms, disposes of a force of 6,300 horse power and gives employment to 7,000 hands.

The assertion is made that there are at least one hundred successful female "drummers" on the road, mainly representing firms in Chicago, Cincinnati, St. Louis and Louisville.

A nugget of ruby ore, weighing 1,600 pounds and estimated to be worth $10,000, was taken from a mine near Elko, Cal., a few days ago.

Chicago has 71,900 pupils and 1,650 teachers in the public schools.

The Supreme Court of Missouri has declared the St. Louis city ordinance of 1857, in regard to selling beer and wine on Sunday, null and void. The result is, the Downing liquor law applies to St. Louis as well as to other parts of the State, and measures will be taken to enforce it.

Marshall Field, of Chicago, is put down as the largest wholesale dry-goods merchant in the world; and in pork-packing, Phil. Armour distances all competitors.

As a book publishing center, Chicago is next to New York, and issues more subscription books than New York, Boston and Philadelphia combined.

Protestants are building ten churches every day in the United States. Christianity is not dead, nor liberality a lost art.

There are four great accumulated masses of gold in the world—$282,000,000 in the United States Treasury, $237,000,000 in the National Bank of France, $107,000,000 in the National Bank of Germany, and $100,000,000 in the Bank of England.

Dr. Dorchester gives the following as the latest religious statistics: Methodists and kindred bodies, 4,601,416; Baptists, 3,720,745; Presbyterians, 1,431,249; Lutherans, 930,830; Congregationalists, 436,379; Episcopalians, 423,305; Christians, 112,000; Adventists, 134,577; Christian Union Churches, 125,000; Friends, 82,000; German Evangelical Church Union, 60,000; other small bodies, 35,850; aggregate, 12,132,651.

New York City spends $3,000,000 preaching the gospel and $4,000,000 in charity.

Out of the 140 missionaries who went to Africa under Bishop Taylor's lead, only six men and six women have died. Thirty-six stations have been started.

A dress-maker who has the record of women's measures for the last forty years says that women are larger and healthier than they used to be. Thirty years ago the average waist was twenty inches, now it is twenty-four inches.

There is a family of four in New York of the following ages: One brother aged 92, one sister aged 91, and twin-sisters aged 90.

The net profits of the Eastern and Western Book Concerns of the Methodist Episcopal Church for the past quadrennium have been $859,054.

People with thin heads of hair should use Hall's Vegetable Sicilian Hair Renewer to make the hair grow out thick, healthy, and strong.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
Brazil Mis.	July 18.	San Paulo, Brazil.	Granbery
Montana	July 25.	Butte City, Mon.	Galloway
Denver	Aug. 1.	Pueblo, Col.	Hendrix
Columbia	Aug. 8.	Pendleton, Or.	Galloway
Western	Aug. 29.	Wyandotte, Kan.	Hendrix
Missouri	Sept. 5.	Gallatin, Mo.	Hendrix
W. Va.	Sept. 5.	Phillippi, W. V.	McTyeire
Japan Mis.	Sept. 10.	Kobe, Japan	Wilson
Kentucky	Sept. 12.	Nicholasville, Ky.	McTyeire
St. Louis	Sept. 19.	Bonne Terre, Mo.	Hendrix
Pacific	Sept. 26.	Woodland, Cal.	Galloway
Illinois	Sept. 26.	Rushville, Ill.	McTyeire
S. W. Mis.	Oct. 3.	Nevada, Mo.	Hendrix
Los Angeles	Oct. 3.	San Diego, Cal.	Galloway
Louisville	Oct. 3.	Lebanon, Ky.	McTyeire
Holston	Oct. 3.	Asheville, N. C.	Hargrove
China Mis.	Oct. 10.	Shanghai	Wilson
Indian Mis.	Oct. 10.	White H'd Hill, I. T.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
Arkansas	Oct. 31.	Fort Smith, Ark.	Key
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas.	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
German Mis.	Nov. 7.	Houston, Tex.	Galloway
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
N. Ala.	Nov. 11.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Denidson, Tex.	Key
N. Miss.	Nov. 14.	Starkville, Miss.	Keener
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi.	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Hootsville, Tex.	Duncan
Mississippi	ov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keener
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
Florida	Dec. 12.	Bartow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

Missionary.

ASSESSMENTS FOR THE YEAR.

Alabama Conference	$ 13,600
Arkansas Conference	4,500
Baltimore Conference	13,600
Columbia Conference	1,000
Denver Conference	1,150
East Texas Conference	3,500
Florida Conference	3,000
German Mission Conference	2,000
Holston Conference	11,600
Illinois Conference	900
Indian Mission Conference	2,016
Kentucky Conference	8,300
Little Rock Conference	6,800
Los Angeles Conference	1,816
Louisiana Conference	6,800
Louisville Conference	11,600
Memphis Conference	11,700
Mississippi Conference	7,800
Missouri Conference	11,100
Montana Conference	352
North Alabama Conference	10,300
North Carolina Conference	10,600
North Georgia Conference	21,000
North Mississippi Conference	9,450
North Texas Conference	7,500
Northwest Texas Conference	6,700
Pacific Conference	2,816
South Carolina Conference	13,600
South Georgia Conference	13,600
Southwest Missouri Conf.	6,800
St Louis Conference	5,300
Tennessee Conference	19,600
Texas Conference	4,800
Virginia Conference	20,300
Western Virginia Conference	2,500
Western Conference	1,500
West Texas Conference	2,700
White River Conference	3,500
China Mission Conference	700
Brazil Mission Conference	1,400
Central Mexican Mission Conf.	700
Mexican Border Mission Conf.	1,000
Total	$300,000

APPROPRIATIONS, 1888.

Indian Mission Conference	$ 17,874 60
Brazil Mission Conference	23,246 25
China Mission Conference	26,512 00
Japan Mission	13,970 00
Mexican Border Miss. Conf.	31,645 00
Central Mexican Miss. Conf.	35,619 00
German Mission Conf.	5,550 00
Pacific Conference	4,300 00
Los Angeles Conference	3,950 00
Columbia Conference	6,675 00
Denver Conference	11,600 00
Western Conference	2,705 00
Northwest Texas Conf.	1,750 00
West Texas Conference	3,722 40
Montana Conference	3,000 00
Florida Conference	5,000 00
Salary of Secretary	2,500 00
Salary of Treasurer	2,500 00
Office expenses	2,500 00
Mrs. Koger and children	750 00
Mrs. Freeman	200 00
Travel, expenses to Brazil	600 00
Traveling expenses to China and Japan	1,300 00
Travel of delegates to London Conference	600 00
Travel Bishop to West	500 00
Travel Bishop to Mexico	250 00
Total	$208,819 82

CONTINGENT APPROPRIATIONS.

China Mission Conference	$ 2,500 00
Japan Mission	2,500 00
Brazil Mission Conference	1,750 00
Central Mexican Mis'n Conf.	3,300 00
Mex'n Border Mission Conf.	8,500 00
Pacific Conference	2,300 00
Los Angeles Conference	3,250 00
Columbia Conference	1,000 00
Western Conference	500 00
Total	$25,610 00

That Tired Feeling

Season is here again, and nearly every one feels weak, languid, and exhausted. The blood, laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It is, in a peculiar sense, the ideal spring medicine. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes *that tired feeling*, and imparts new strength and vigor to the whole body.

Periodicals.

—The Sidereal Messenger, conducted by W. W. Payne, Northfield, Minn. Price $2; ten numbers.

—Woman, an illustrated monthly magazine, has a full table of interesting matter, and is published by Woman Publishing Company, at Temple Bar, N. Y., for the low price of $2 75.

—The Pulpit Treasury begins volume six with the new heading, "The Treasury for Pastor and People." It has much good reading, and is published by E. B. Treat, 771 Broadway, New York. Price $2 50; clergymen, $2.

—Wide Awake, for May, is as bright and sunny as a May morning. The beautiful frontispiece (after Steffeck's famous painting) shows the late Emperor William and his brother when boys, in company with their famous mother, Queen Louise. A brief article about the Emperor, with a portrait from his last life photograph, is timely. President Madison's Family, with its beautiful portraits of Dolly Madison and other members of the family, is very chatty and entertaining. These glimpses into the home life of the children of our Presidents appeal forcibly to every American boy and girl. Young coin collectors will turn first to the Pleasures of a Young Numismatist. Mrs. Clark's Rise and Fall of the Migit-is delightful in its fun, which "goes home" to every lad who has owned an amateur printing press. Several jolly poems add to the entertainment furnished. The more substantial features include, In a Typhoon, by Olive Risley Seward; Chinese Dragons, by Prof. Douglas, of the British Museum; Night in a Beaver Town, by Edmund Collins. In the June issue will begin Mrs. Crowninshield's serial of training-ship life, Plucky Smalls: His Story. Newsdealers have this issue for twenty cents, or it will be mailed by the publishers, D. Lothrop Company, Boston. A sample back number of any of the Lothrop magazines costs but five cents, or of the four for fifteen cents.

An admirable means of reinvigorating vigor when impaired by over-work, sickness or other causes, is the use of Dr. J. H. McLean's Liver and Kidney Balm.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

We invite the attention of our readers to the advertisement of the Singer Manufacturing Company's three wonderful sewing machines: the Oscillator, an eclectic sewing machine combining in one beautiful piece of mechanism all the scientific points of advantage known to the art—is prized by experts who can appreciate this product of 36 years' study and experience; the Vibrator—a marvelously light-running and elegantly finished machine with the open-end, "self-threading" shuttle, and all the latest points of convenience and simplicity—is an ideal machine to be used "without teaching" by every member of the family; and the dainty Automatic—the latest and best of single-thread machines—completes a trio of Singers beyond all competition, and their exhibition at all the Singer Company's offices throughout the Union is well worth the attention of everyone who owns, uses or needs a sewing machine.

The Independent says that twenty, or twenty-five other newspapers of New York City are printed on its press.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Scrap of conversation between two ladies, overheard on a suburban train a few mornings since: "So, George is at Harvard now?" "Oh, yes; this is his second year, you know; he has just entered the sycamore class."

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

This is the toast which the modest Irishman drank to the Englishman: "Here's to you as good as you are, and here's to me as bad as I am. But as good as you are, and as bad as I am, I'm as good as you are, as bad as I am."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street.

P. O. Box 3080. NEW ORLEANS, LA.

PENS REPAIRED FOR 50cts.

Send your Pens by mail or otherwise, and they will be Repaired and delivered promptly to any part of the city.

R. C. HILL, PEN MAKER,

Removed to 493 Dryades Street,

—WITH—

P. M. HILL (Hill's Branch), above Kaufman & Isaacs.

Highest Price in Cash for Old Gold and Silver.

MISCELLANEOUS.

Report of the Condition of the

New Orleans National Bank,

At New Orleans, in the State of Louisiana, at the Close of Business, Monday, April 30, 1888.

RESOURCES.

Loans and discounts		$1,185,289 80
Overdrafts		380 66
U. S. bonds to secure circulation		200,000 00
U. S. bonds to secure deposits		200,000 00
U. S. bonds on hand		9,700 00
Other stocks, bonds and mortgages		1,031,555 00
Due from approved reserve agents		215,491 06
Due from other national banks		142,496 08
Due from State banks and bankers		15,811 72
Real estate, furniture and fixtures		33,230 25
Current expenses and taxes paid		18,685 11
Premiums paid		100,977 21
Checks and other cash items	322 67	
Exchanges for Clearing-House	151,712 28	
Bills of other banks	57,089 00	
Fractional currency, including nickels	111 71	
Specie, including gold treasury certificates	604,332 00	
Legal tender notes	183,500 00	1,010,070 66
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		9,000 00
Total		$4,611,987 00

LIABILITIES.

Capital stock paid in		$200,000 00
Surplus fund		500,000 00
Undivided profits		51,887 52
National bank notes outstanding		166,820 00
Individual deposits subject to check	$3,269,752 72	
Demand certificates of deposit	32,566 50	
Time certificates of deposit	2,000 00	
Certified checks	1,219 98	
Cashier's checks outstanding	6,097 21	
United States deposits	235,921 07	3,547,557 51
Due to other national banks		77,263 56
Due to State banks and bankers		64,320 41
Total		$4,611,987 00

STATE OF LOUISIANA, Parish of Orleans, ss.

I, WILLIAM PALFREY, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this 4th day of May, 1888.

GEO. W. CHRISTY, Notary Public.

Correct—Attest:

JOHN T. MOORE, Jr.,
WM. T. BENEDICT,
R. E. CRAIG, Directors.

WIDE AWAKE SUNDAY-SCHOOLS

are not satisfied with singing "as it happens," but take pains, by classes and rehearsals, to prepare their young singers for solos and choruses, for Sunday and for festival singing. For such Schools, Ditson & Co. provide the best music by the best of composers.

Children's Diadem 30 cts., $3 per dozen. Abbey and Munger. The newest book, full of very sweet songs, and well fitted to succeed their other successful books.

Voices of Praise 40 cts., $3.60 per dozen. Rev. Chas. L. Hutchins. A handsome book of great merit and highly recommended. Dignified, yet brilliant hymns and tunes.

New Spiritual Songs 35 cts., $3 60 per dozen. Revs. E. A. Hoffman and J. H. Tenney. More than 50,000 sold. New edition, condensed and improved.

Song Worship 35 cts., $3.60 per dozen. L. O. Emerson and W. F. Sherwin, both distinguished "Sunday School Composers."

Singing on the Way—35 cts., $3 60 per doz. Jewett and Holbrook.

Songs of Promise—35 cts., $3.60 per doz. Hoffman and Tenney.

Why not send for specimen copies (mailed for retail price) or for specimen pages (free)?

Oliver Ditson & Co., Boston.
C. H. DITSON & Co., 867 Broadway, New York.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN, President.
JOSEPH BOWLING, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

UCO CO COMPLEXION CREAM

This famous remedy is a sure and safe Cure for Freckles, Tan, Pimples, Roughness of Skin, and all Facial Blemishes. It opens the pores and softens the skin, giving a healthy, beautiful complexion. It does not cover defects, but cures them. No lady's toilet is complete without a box of it. Sent prepaid, for 35 cents. C. S. Gilman & Co., Akron, O.

EDUCATIONAL.

BOSTON UNIVERSITY

Professors and Lecturers 120. Students from nearly every Southern State. Literature, philosophy, science, law, medicine, theology. Circulars of departments free. Address the Registrar, 12 Somerset St., Boston, Mass.

Mansfield Female College. 1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. E. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

MISCELLANEOUS.

WONDERFUL SUCCESS.

ECONOMY IS WEALTH.

All the PATTERNS you wish to use during the year for nothing (a saving of from $3.00 to $4.00) by subscribing for

THE CHRISTIAN ADVOCATE

—AND—

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With Twelve Orders for Cut Paper Patterns of your own selection and of any size.

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DEMOREST'S THE BEST

Of all the Magazines.

CONTAINING STORIES, POEMS, AND OTHER LITERARY ATTRACTIONS, COMBINING ARTISTIC, SCIENTIFIC, AND HOUSEHOLD MATTERS.

Illustrated with Original Steel Engravings, Photogravures, Oil Pictures and fine Woodcuts, making it the Model Magazine of America.

Each Magazine contains a coupon order entitling the holder to the selection of any pattern illustrated in the fashion department in that number, and in any of the sizes manufactured, making patterns during the year of the value of over three dollars.

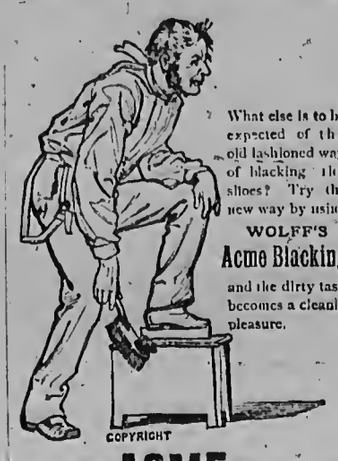
DEMOREST'S MONTHLY is justly entitled the World's Model Magazine. The Largest in Form, the Largest in Circulation, and the best TWO Dollar Family Magazine issued. '88 will be the Twenty-third year of its publication. It is continually improved and so extensively as to place it at the head of Family Periodicals. It contains 72 pages, large quarto, 8 x 11½ inches, elegantly printed and fully illustrated. Published by W. Jennings Demorest, New York,

AND BY SPECIAL AGREEMENT COMBINED WITH THE

Christian Advocate at $3.25 Per Year

MISCELLANEOUS.

Sweat-Groan-Growl.



What else is to be expected of the old fashioned way of blacking the shoes? Try the new way by using WOLFF'S Acme Blacking, and the dirty task becomes a cleanly pleasure.

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Wolff's ACME Blacking

REQUIRES NO BRUSH.

Sheds Water or Snow. Shoes can be washed clean, requiring dressing only once a Week for men, once a Month for women.

It is also an Elegant Harness Dressing.

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DESIGNERS AND DECORATORS IN

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Write for prices. Samples sent to country free.

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PHILIP WERLEIN'S

GREAT PIANO-HOUSE,

135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

NEW SUMMER CLOTHING!

LOOK AT OUR NEW ARRIVALS.

New Spring Sack Suits, $10 up. Fine Worsted Dress Suits, $15 to $25. Black Corkscrew Dress Suits, $14 to $25. Boys' Blue Serge and Cass Suits, $4 to $6. Black Gros Grain Sacks and Frocks, all prices—$3, $4 to $6. Grey Worsted Sack Suits, $10—very nice. White and Fancy Linen Vests, $1 up. Striped Seersucker Coats, $1; Coats and Vests, $1 75. Star Dress Shirts, open back, $1—best shirt made. Balbriggan Undershirt, 50c up. White Jean Drawers, 50 and 75c. New Scarfs, Gloves, Umbrellas. White Ties, 10c per dozen, and other new things. All at lowest prices at

WM. H. PIERSON,

20 and 22 Camp Street. *Under City Hotel.*

N. B.—Suits for Clergymen at lowest prices.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $439,684.14.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. H. Menge. M. Schwabacher, F. G. Ernst. T. J. Woodward.

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10 | American Porcelain Dinner Sets, 126 pces..$12 00
Decorated Dinner Sets.....from $12 to $35 | Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$5 | Decorated Chamber Sets, new shape..... 3 50

Handsomely Assorted Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Rotton Prices.

J. C. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

A PURELY VEGETABLE COMPOUND

Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases.
A Complete Family Medicine. Perfect Substitute for Calomel.
The Greatest Remedy of the Age for Bilious Diseases.

MALARIA ERADICATOR AND LIVER REGULATOR

The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and assists in the digestion and assimilation of the food. ☞ It can be given with

PERFECT SAFETY

to children or adults of any age in all cases where there is a derangement of the system.

It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages, by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family.

For a FREE TRIAL PACKAGE send a 2-cent stamp to

MEDICINE CO., LAKE CHARLES, LA.

Wonderfully Popular. The Crowning Life Work of the late

BEN PERLEY POORE Memorial Edition. AGENTS Wanted

Low Price. JUST OUT.

Spicy Reminiscences of 60 years' life among the Brilliant Men and Proud Ladies of the nation's capital. Eminent critics say of it: "*Full of interest.*"—Hon. John Sherman. "*Charming in every line.*"—Hon. H. L. Dawes. "*A running river of lively anecdote.*"—N. Y. Tribune. "*Extremely amusing.*"—Toledo Blade. "*He wields a pen sharp as a bayonet.*" Christian Advocate. "*Brim full of humor.*"—Herald. "*Full of racy gossip.*"—Chicago Times.

Apply for BIG TERMS to HUBBARD BROS., Philadelphia or Kansas City.

Our Young People.

THE PRAISE OF GOOD DOCTORS.

BY SAMUEL W. MCFIELD.

A SONG.

The best of all the pill-box crew,
Since ever time began,
Are the doctors who have most to do
With the health of a hearty man.

And so I count them up again,
And praise them as I can:
There's Dr. Diet,
And Dr. Quiet,
And Dr. Merryman.

There's Dr. Diet, he tries my tongue,
"I know you well," says he;
"Your stomach is poor and your liver is sprung,
We must make your food agree."

And Dr. Quiet, he feels my wrist
And he gravely shakes his head.
"Now, now, dear sir, I must insist
That you go at ten to bed."

But Dr. Merryman for me
Of all the pill-box crew!
For he smiles and says as he jobs his fee:
"Laugh on, whatever you do!"

So now I eat what I ought to eat,
And at ten I go to bed,
And I laugh in the face of cold or heat;
For thus have the doctors said!

And so I count them up again,
And praise them as I can:
There's Dr. Diet,
And Dr. Quiet,
And Dr. Merryman.

We take pleasure in giving our little cousins the following composition from a boy. We think if there is anything in having a vivid imagination, the author will one day be a poet of high order:

Columbus was a man who could make an egg stand on end without breaking it. The King of Spain said to Columbus, "Can you discover America?" "Yes," said Columbus, "if you will give me a ship." So he got a ship and sailed over the sea in the direction where he thought America ought to be found. The sailors quarreled, and after many days believed there was no such place. But after many days the pilot came to him and said, "Columbus, I see land." "Then that is America," said Columbus. When the ship got near, the land was full of black men. Columbus said, "Is this America?" "Yes, it is," said they. Then the chief said, "I suppose you are Columbus?" "You are right," said he. Then the chief turned to his men and said, "There is no help for it; we are discovered at last."—London Standard.

MR. EDITOR: Our society met again Friday, and we had a splendid time. We got the names of four more members. We have taken up seventy cents; but our dues are only five cents per month now. Vice-president, Maggie Richardson; secretary, Ada Sherrouse; treasurer, Sallie Payton; corresponding secretary, Mona Rowe; lady manager, Mrs. Landrum. I am president. Our Sunday-school is increasing every Sunday. The infant class has thirty. They are going to make two infant classes and will have to take some out of the thirty, that is, in one class. The Bible class has a great many in it. Bro. Godfrey is our stationed preacher this year. He has been preaching here ever since Thursday night till Sunday night; one convert. He does preach so good. Sunday morning his text was begun at the time when God told Noah to build the ark; that he was going to destroy the world. Where is this passage of Scripture found in Proverbs? "It is the glory of God to conceal a thing; but the honor of kings is to search out a matter." I will close, wishing the ADVOCATE much success.

Your niece,
JENNIE FAULKNER.
MELVILLE, Louisiana.

The Little Beauty.

"I know I am homely," said little Rosie Oppenheim, as she peered from the top of the chair into her looking-glass and scanned every feature. It was only too true, for the face she saw was far from fairy-like. There was no pretty dimple in the cheek, no bright, winsome eyes, no tiny, clear-cut nose, no smooth, white forehead and drooping eyelashes. It was a dark countenance—small eyes, thick lips, large nose, and huge ears.

"Goodness! What a fright!" she exclaimed, as she got off the chair and turned her face from the mirror. "Well, I am glad that I know it, anyway; and so, if the girls call me names, they won't sting me at all, because it is true." And she laughed such a merry little laugh that the sunbeam through the window caught its echoes and passed them to the clouds beyond.

Rosie took up her sewing by the window, but after a time grew tired of the work, and, picking up "Alice in Wonderland," was deep in its mysteries. With what interest did she follow the adventures of that pleasant little maid! How excited she grew as page after page was quickly scanned! How—

"Rosie"—it was Mrs. Oppenheim who spoke—"Rosie, dear, I would like you to run to the corner and match this silk."

Quick as a flash, she threw down the book, and returned in a few minutes with the article desired. Then she resumed her book.

"Sister Rosie—Posy"—The voice came from a little chubby boy of five. "Won't you please tell me a story?"

"Why, of course I will, my precious," said the young girl, seizing the little fellow; and he eagerly listened while she told him such a fairy story that his eyes grew larger and larger, and his mouth wider and wider, until he soon fell fast asleep.

"I don't think I shall read any more now," said Rosie to herself. "It is time to go to the piano. I have to run over those scales." And she darted up the stairs and had just opened the piano, when her father appeared at the doorway.

"You would oblige me, my darling," he said, "if you would close that piano. My headaches dreadfully."

"All right, papa. I will get up early to-morrow and finish the exercises." And she closed the piano softly, then quietly left the room as her mother entered.

"What a beautiful disposition that child has!" said Mr. Oppenheim. "It is your training, my love."

"But I do wish that she was a little prettier, Joseph."

"Not for the world, not for the world, Hannah. Believe me, she is a little beauty as she is; and, if God spares her, her features will grow more regular."

Rosie did not hear her father's remarks, although she felt that she was loved even more tenderly from that hour. But the sunbeam that caught her merry laughter and bore it to the clouds heard the words of praise, and shone in extra lovely colors that evening.—Jewish Messenger.

Good Spellers.

The Wide-Awake, for May, tells an incident quite worthy of being read by all our school-children. We quote as follows:

Martha Biggs came of a scholarly family. Her father was one of the early ministers of the little town of Halifax in New England, where his pastorate was life-long, and five of her brothers were ministers also. In accordance, therefore, with the family tradition, she was ambitious of learning, and above all did she desire to stand at the head of her class in spelling. But good speller as she was, Marcus Bosworth was still better, and he kept his place "as number one," while Martha remained "number two." He never missed, and Martha was quite in despair when she one day made the happy discovery that his shoes were wearing out. It was far on toward spring, and Martha knew if the shoes did give out, Marcus would not have another pair until autumn. And how was he going to come to school through the February snows without shoes? She watched them day after day, her sweet child-sympathy quite destroyed by her ambition, and marked the gradual and entire separation of the worn-out soles from the uppers, and how they were tenderly tied together with bits of string in the vain endeavor to make them last a little longer. One day she was sure that their time had come. They seemed the merest skeleton of shoes, in which Marcus shuffled to the head of the class with the greatest difficulty. Happy Martha! In imagination she saw herself standing as the proud leader of her class at the head of the long line of spellers that ranged from one end of the school-house to the other. But what was her dismay, when the next morning Marcus entered the school-room with his feet bound up in pieces of cloth! To such indomitable resolution her ambition was forced to give way, and she thereafter remained content to be "number two."

It can be further told how one day as Marcus was warming his chilled feet by the fire, the bits of cloth ignited, and the master conveyed him promptly out of doors, and dipped him in a snow-bank to extinguish the flames; but this, it seems, did not extinguish his love for learning.

Household.

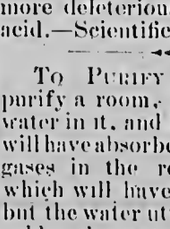
THE SIN OF OVERWORK.—The woman who spends her life in unnecessary labor is by this very labor unfitted for the higher duties of home. She should be the haven of rest to which both children and husband turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, and the tender confidant of the other. How is it possible for a woman exhausted in body, and, as a natural consequence, in mind also, to perform either of these offices? It is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirit and hopefulness, and, more than all, her youth—the last thing that a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself.

To the overworked woman this green old age is out of the question. Her disposition is often ruined, her temper soured, her very nature changed by the burden which, too heavy to carry, is only dragged along. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that "when night comes" her sole thought and most intense longing are for rest and sleep. Better by far let everything go unfinished, and live as best she can, than entail on herself and family the curse of overwork.—The Household.

THE HUMAN BREATH.—Professor Brown-Sequard has recently been making experiments to determine whether the human breath was capable of producing any poisonous effects. From the condensed watery vapor of the expired air he obtained a poisonous liquid, which, when injected under the skin of rabbits, produced almost immediate death. He ascertained that this poison was an alkaloid, and not a microbe. The rabbits thus injected died without convulsions, the heart and large blood-vessels being engorged with blood. Brown-Sequard considers it fully proved that the expired air both of man and animals contain a volatile poison-our principle which is much more deleterious than carbonic acid.—Scientific American.

TO PURIFY A ROOM.—To purify a room, set a pitcher of water in it, and in a few hours it will have absorbed all the respired gases in the room, the air of which will have become purer, but the water utterly filthy. The colder the water is, the greater the capacity to contain these gases. At the ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Hence water kept in a room awhile is unfit for use.

On the Sabbath the busy housewife should rest, expand her soul, and let the sweet, hallowed influences of that holy day lift her mind above the every-day cares of life. How much better to have our children remember that mother set apart that day for soul culture, for long quiet talks with her little ones, impressing upon their young minds that it was a day of rest, but not of idleness. In some respects it is a busy day for us, but how like a green oasis in the desert is it compared to six days of labor.—Exchange.



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES

FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE Extent in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Headache,

from which I was long a sufferer."—Emma Keyes, Hubbardston, Mass.

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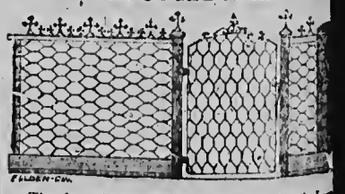

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Has a Pad different from all others, is self-adjusting (can't slip), and retaining itself in position as the body does with the finger. Just as the finger presses back the intestines just so does the Pad in the cup prevent any escape of the parts. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

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Christian Advocate.

Marriages.

KINCAID—DILLEY.—At the residence of bride's father, near Phœnix, Miss., April 25, by Rev. S. J. Cotton, Mr. R. A. Kincaid, of Yazoo, Miss., to Miss Ida Dilley.

JOHNSON—JOHNSTON.—At the residence of the bride's parents, Mr. and Mrs. W. H. Johnston, near Yazoo City, Miss., April 29, 1888, Dr. John B. Johnson, of Lake City, Miss., to Miss Virginia W. Johnston.

WILLS—GRANT.—At the residence of the bride's mother, Oak Ridge, Warren county, Miss., May 1, 1888, by Rev. R. Bradley, Mr. William W. Wills and Miss Margie Grant.

BUSH—AUSTIN.—At the residence of Mrs. T. Austin, near Cooper's Wells, Hinds county, Miss., by Rev. W. E. Ballard, Mr. T. J. Bush to Miss Maggie Austin, all of Hinds county, Miss.

BURROUGH—FREDERICK.—At the residence of Mr. Allen Burrough, May 3, 1888, by Rev. S. J. Cotton, Mr. George J. Burrough to Miss Melula Frederick, all of Yazoo county, Miss.

WELCH—WELCH.—At the residence of the bride's father, Mr. Richard Welch, May 3, Mr. Q. Hood and Miss E. A. Welch; J. M. Welch, P. E., officiating.

JACKSON—JACKSON.—Near Dayline, May 6, by Rev. R. M. Blocker, Mr. C. H. Jackson to Miss Lula E. Jackson.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, 5 cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KIMBALL.—The now glorified sister in Christ, Mrs. SARAH ANN KIMBALL, was the daughter of Thomas and Rebecca Hawkins, and was born in Haywood county, Tenn., June 8, 1811. Her last days were spent in the house of her devoted and honored son, Rev. Horace Kimball, pastor of the Moreau Street Methodist Church, New Orleans. She died in blessed hope of eternal life, and ascended in glorious triumph to her immortal home, April 25, 1888. Her parents were godly people and trained her in the nurture and admonition of the Lord. While she was never skeptical, but always historically and theoretically a Christian, she delayed to womanhood the great matter of personal salvation from sin. In childhood her parents made their home in Marshall county, Miss. Here in early youth she came to know the boy who in manhood was to be her devoted husband Rev. W. P. Kimball. Just as Bro. Kimball was duly licensed to preach the gospel, he offered Sarah Hawkins his heart and hand and was accepted. Their engagement was to remain unconsummated until Bro. Kimball had completed his fourth year as an itinerant in the Memphis Conference. But as there was a strong appeal for volunteers for Louisiana Conference, Bro. Kimball gave his name as a transfer. To this his affianced bride gave her cordial and prompt consent. It was deemed, under the circumstances, most expedient for their marriage to be at once consummated. She settled with loved ones and home to try the experiences of an itinerant preacher's wandering, toiling and self-denying life, to go anywhere, and suffer and do whatever it might please God to send. Vermillionville, Southwest Louisiana, was his first circuit. On their way from Memphis, they stopped not far from their field of labor, at New Iberia, Bro. Kimball assisting at the quarterly meeting service. The sacrament of the Lord's Supper was administered. Sister Kimball did not commune. The lay brother whose hospitality they were sharing noticed his omission, and inquired of Sister Kimball why she did not commune. The question profoundly impressed and deeply awakened her. She said to her soul, "If my husband fails as a preacher and pastor, people will say it is his irreligious wife; that it is her fault that he has not been successful." This thought forced upon her a solemn sense of dread responsibility—that, as a minister's wife, she must be religious. "help-meet." She set about the work of salvation with most earnest endeavor, seeking light and help. While attending the exercises of a protracted service, in unceasing prayer—in the interim between the morning prayer meeting and the 11 o'clock A. M. service while sitting in her buggy—her heart lifted to God in prayer, she most clearly realized that God had power on earth to pardon sin—and ever after lived a life of prayer and love, always zealous of good works. She willingly labored and sacrificed for Christ.

As an itinerant's wife she knew how to sympathize with these godly and self-denying men. She was given to hospitality. As a neighbor she was kind, considerate and generous; as a friend, was reliable and true. She rejoiced with them that do rejoice, and wept with them that weep. She loved to visit the fatherless and widowed and to minister sympathy and help. Though she did much, her broad and generous heart would fain have done more for the Master's honor, and the salvation of the souls he died to save.

She bore her long and prostrating sickness with unmurmuring resignation. Some days before the time of her "departure" she received, with husband, two sons and loved friends, at the hands of the writer the holy communion. She was ecstatically happy, sang praises and shouted for joy; called many of us up one by one, and the members of her family present, and said wise and loving words to us all; and while we sang, "Savior, more than life to me," she joined the holy train, and evidenced that Christ was all to her, her "Sun and her Song." All the place was hallowed, and seemed quite on the frontier of "the summer land of song." In this happy frame she continued whenever strength and consciousness permitted, affirming her steadfast faith and rejoicing in hope.

So "God's children are gathering home." How privileged those who knew her best, to be honored with her company so long, and to inherit the benediction of her prayers and consecrated life. Let them bow with meekness to "our Father's" will, and rejoice in hope of his glory, and find consolation where only bleeding hearts can, in Christ Jesus, the Lord.

J. B. WALKER.

PARHAM—JOHN G. PARHAM was born in Virginia in the year 1826, and died in Bessemer, Ala., March 15, 1888, aged sixty-one years and nine months.

His father was a gentleman and physician of high standing in Vicksburg, where the subject of this sketch spent a goodly part of his life. He graduated at Centenary College, when that institution was located near Brandon, Miss. In 1846 he married Miss Mary Blunt, who survives him. He removed to New Orleans in 1849. Here he connected himself with the educational interests of the city, although he had studied and prepared himself for the practice of law. In the public schools we find him successively occupying the positions of principal, superintendent, director and finally president of the Board of Directors. This last position he resigned on his departure, in 1887, to his new home in Alabama. After the war Bro. Parham entered upon mercantile life in New Orleans, and for years was a partner in one of the most prominent firms in this city.

The writer of this memorial, in contemplating the life and character of the deceased, feels the embarrassment, not of poverty, but wealth of material out of which to reproduce the man who awakened our love and respect, excited our admiration and left a lasting impress for good upon all with whom he came in contact. He was a man of rare refinement; coarseness of speech and conduct were simply impossibilities with him. The gentleman was stamped upon appearance and manner. No one was surprised at the gentle tone and delightful courtesies of his life, for you were prepared beforehand for them, by his very looks and bearing. He was a man of great sincerity and transparency of character. No dissimulation or double-facedness, no cloaking or hiding. He was what he was at all times: an upright, truthful, open-browed, open-hearted man. He was a charitable man not only in the ordinary acceptance of the word, but after the spirit of the thirteenth chapter of First Corinthians. You might visit him and leave his company fully assured that your name and character were in good and merciful hands. The writer knew him intimately, as friend and pastor, for years, and can not recall a single harsh or unkind utterance that ever fell from his lips.

He was a devoted church member. Hundreds in this city can testify to the regularity of his attendance, the liberality of his offerings, and the deep affectionate concern he cherished for the interests of the church. His fond and long employment was in the Sabbath-school, where he labored faithfully as superintendent for many years.

Above all, and better than all, he was a Christian. Converted in early life, he walked with God, felt his acceptance, and died as he had lived in the faith. Questioned on his deathbed, whether he had any fear, he replied, "None whatever;" that he had long ago made his preparation and felt at perfect peace with God. In this state of deep serenity of soul he remained until the last, then closed his eyes on earth to open them instantly in heaven. So closed a pure, beautiful and useful life.

He leaves to his family the priceless legacy of a well-spent life and spotless name; and to the world an example that should prompt many to say, "Let me die the death of the righteous, and may my last end be like his."

R. CARRAIGNE.

THOMAS.—Died in Grenada, Miss., April 11, 1888, of measles, little JOHN ERVIN THOMAS, eldest son of Rev. J. E. Thomas, aged two years and seven months.

Died in Grenada, Miss., April 19, 1888, of measles, HOWARD OVERTON THOMAS, youngest son of Rev. J. E. Thomas, aged one year and one month.

While there is much to comfort the hearts of bereaved parents, when their children are taken while yet in their infancy, the grace of God only can sustain his children amidst such sorrow as our dear brother and sister are called upon to suffer. In a few short days God has taken their two bright and beautiful boys and left them sonless. But they know whom they have believed, and are persuaded that he is able to keep that which they have committed unto him. Our whole people have learned to love Bro. Thomas and his family, and we all suffer and sorrow in this common bereavement.

THOS. J. NEWELL.

From the *Centropolis*, Kansas City, Mo., December 1st, 1887:

There is nothing so valuable to us as health, but we do not realize this until we are deprived of it. How many of our readers awake in the morning with dull pains in the back and head, and find it a hard task to perform daily duties? These are symptoms of Malaria, and we know from personal trial they may be completely eradicated by Shallenberger's Antidote for Malaria. It is a simple and effective remedy, and we advise our readers to try it.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. M. KELLER'S SOAP WORKS,
110 GRAVIER ST., NEW ORLEANS, LA.

Scientific.

A Find at Pompeii.

The find of silver plate and other valuables at Pompeii took place on September 20, in Regio VIII., Insula II., house twenty-third. It seems that the owners of the house, having made a bundle of their plate, had put it on a stool in a room on the ground floor adjoining the kitchen, waiting, perhaps, for a lull in the shower of burning ashes and for a chance of removing it to a safer place. The increasing fury of the eruption, however, must have persuaded the fugitives to think only of their lives, and in the hurry of the flight the bundle was left behind. We have found pieces of the stool or bench upon which it was laid, as well as pieces of the strong cloth which had been used for the bundle. There is an exquisite set for four, in solid silver, perfectly well preserved. It contains 4 large cups, 4 round dishes, 4 smaller, and 4 small cups, 4 egg cups, 1 filter, and 1 jug. The weight of the set amounts to 2,753 grammes, nearly 6 lbs. To this we must add one more pound of broken silverware and table utensils, such as spoons, salt cellars, etc.; a statuette of Jupiter sitting on a bronze stool, three pairs of gold earrings, and fragments of a large bronze pedera inlaid with silver ornamentations. More important still is the discovery of three *libelli* (of wood), coated with wax, containing family documents. When first dug out they appeared to be in good preservation, but the action of the atmosphere soon turned them into a heap of minute fragments. With the help of photographs and of copies we are able to decipher the general meaning of the three deeds, all drawn up in the year 61 after Christ—that is to say, 18 years before the catastrophe. The leading personages are both women—a Decidia Margaris and a Poppea Note, *liberta* of Priscus—and both seem to have cleverly managed their affairs. In the first deed Poppea Note sells to Margaris two young slaves named Simplex and Petrinus. In the second the same lady declares herself a debtor to Margaris for the sum of 1,450 sestertii, which she had evidently borrowed from her friend. The meaning of the third can not be made out with certainty, but the repetition of the word *mancipia*, which occurs in every other line, makes it evident that Poppea Note is still engaged in her favorite sport of dealing in slaves. —The Athenæum.

HOW POSTAGE STAMPS ARE MADE.—Steel plates on which two hundred stamps are engraved are used in printing. Two men are kept hard at work covering them with colored inks and passing them to a man and a girl, who are equally busy printing them with large rolling handpresses. Three of these little squads are employed all the time. After the small sheets of paper upon which the two hundred stamps are printed have dried enough, they are sent into another room and gummed. The gum used for this purpose is a peculiar composition made of the powder of dried potatoes and other vegetables mixed with water. After having been dried again, this time on little racks which are fanned by steam power, for about an hour, they are put in between little sheets of pasteboard, and pressed in hydraulic presses capable of applying a weight of two thousand tons. The next thing is to cut the sheet in half; each sheet, of course, when cut, contains a hundred stamps. This is done by a girl with a large pair of shears, cutting by hand being preferred to that of machinery. They are then passed to two other squads, who perforate the paper between the stamps. Next they are pressed once more, and then packed and labeled, and stowed away for dispatching to fill orders.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Canon Farrar.

The Power of Personal Character.

We can only make the best of others by first making the best of ourselves. In other words, there is no power like the power of personal character and the personal element in every good work. It is the man who commends the creed, not the creed the man. Every reform, every regenerating movement, must have a man behind it. He must be a good man who would make others good. He must be generous who would make others liberal. We can not be in the company of some men ten minutes without being lifted into their purer atmosphere. We act our best, talk our best, feel our best, when they are near. We can not drop an unjust or bitter word in their presence, any more than we could take a live coal into our lips. We can not retail a doubtful piece of gossip until they are out of hearing. While they are talking we feel generous and high-minded, willing to sacrifice our money or our time or ourselves to the cause they love. While they are near we feel that life is worth living, that we can amount to something if we choose, that it is a noble thing to be a man, that it is a glorious thing to be a Christian. We can not describe this enveloping, elevating influence. We can not tell exactly what it is, but we have felt it. This was and is the influence of Christ in the earth. He only turned and looked upon Peter, but Peter was never the same man after that look as before. From the cross he looked with tender, loving eyes upon a sin-stained world, and this old world has never been quite so vile and wretched since. Every year it is being lifted, more and more, out of its wretchedness, and this is only accomplished, and altogether accomplished, by his pure and loving personality.—Exchange.

Nearly everybody needs a good medicine at this season, to purify the blood and build up the system. Hood's Sarsaparilla is the most popular and successful spring medicine and blood purifier. It cures scrofula; all humors, dyspepsia, sick headache, that tired feeling.

Systematic Giving.

A colored brother was explaining his system of giving to the Lord. "Yes, sir," he said to the visitor, easing himself back on his spade, "I gibes de Lawd off o' one acre ebbery year to de Lawd."

"Which acre is it?" inquired his friend.

"Wal, dat is a dibberant question. Truf is, de acre changes most ebbery season."

"How's that?"

"Why, in wet seasons I gibes de Lawd de low land, and in de dry seasons I gibes him de top acre ob de whole plantation."

"In that case the Lord's acre is the worse in the whole farm, for in wet seasons it would be flooded and in dry times parched."

"Jest so," rejoined the systematic giver; "you don't allow I'se goin' to rob my family ob de best acre I'se got, did you."

And he went on with his digging with a sturdy smile of conscious peace with God.

We are often struck with the wonderful similarity between the colored man and the white man. We think we have known several white men who were just as shrewd in their financial management as this colored man was.—Journal and Messenger.

Dyspeptics disorders of the kidneys are responsible for many of the ordinary ailments of humanity, which, neglected develop into a serious and, perhaps, fatal malady. Experience would suggest the use of Dr. J. H. McLean's Liver and Kidney Balm.

Morality apart from religion is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in grosser sins.—Horace Bushnell.

In the decline of life, infirmities beset us, to which our youth and maturity were strangers. Our kidneys and liver are subject to derangements; but nothing equals Dr. J. H. McLean's Liver and Kidney Balm as a regulator of these organs.

"If I had my choice between one child and two adults," the senior Dr Stephen H. Tyng once said, "I would always choose the one child." There is special hopefulness in religious effort for the young.

If you have a tendency to brood over your physical condition, you have reason to suspect the trouble lies in your disordered kidneys and liver. Use Dr. J. H. McLean's Liver and Kidney Balm, and you will soon feel buoyant and vigorous.

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For The Nervous
The Debilitated
The Aged
CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.
AS A NERVE TONIC, It Strengthens and Quiets the Nerves.
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AS A LAXATIVE, It acts mildly, but surely, on the Bowels.
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Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

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In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.
WITH AN INTRODUCTION
By REV. THEO. L. CUYLER, D. D.

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

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As a Tonic, it gives tone and strength.

TRY IT!

Proprietors have many letters testifying to the merits of this valuable remedy.

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The Singer Manufacturing Company,

NO. 185 CANAL STREET.

S. E. RUNDLE - - - AGENT.

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Our Clubbing Arrangement,

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We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

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American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
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No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

GOSPEL HYMNS No. 5.

WITH STANDARD SELECTIONS,

BY IRA D. SANKEY, JAMES McGRANAHAN AND GEO. C. STEBBINS.

234 Hymns, a Complete Book in Itself.

NOW READY

and used by Mr. MOODY in his Meetings

Six years having elapsed since Gospel Hymns No. 4 was issued, Christian workers throughout the land have felt the need of additional *new songs*, and to meet this demand **GOSPEL HYMNS No. 5** has been prepared. Each piece in the book has been carefully tested by the authors, and only those retained that are especially adapted for use in devotional services.

No. 5

Contains a greater number of new songs than any of the preceding volumes, together with the best of the old favorites and standard selections of unquestioned merit.

This collection contains 208 pages, of the same size and shape as other numbers of the series, but, while greatly increased in size, the prices are the same as for preceding single volumes, viz.:

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Music Edition, Boards ..... 35 cts.
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If ordered by mail, add two cents per copy to Music and two cents to Words Editions.

☞ Former editions of GOSPEL HYMNS are still published. No. 5 is not designed to supersede, but to supplement them.

No. 5 will not be bound with the consolidated book.

Biglow & Main, 76 East 9th St., N. York. 81 Randolph St., Chicago.

The John Church Co., 74 W. 4th St., Cincinnati. 19 East 16th St., N. York.

Weekly Market Review.

For Week Ending May 15, 1888.

COTTON.

Low ordinary	7 5-16	— —
Ordinary	7 13-16	— —
Good ordinary	8 9-16	— —
Low middling	9 1-16	— —
Middling	9	— —
Good middling	9 15-16	— —
Middling fair	10 5-16	— —
Fair	11 1-16	— —
Galveston middling	9 7-16	— —
Mobile middling	9 7-16	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5¼	— —
Fully fair	5¼	— —
Strictly Prime	5⅜	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4⅜	5½
Pr. yellow	5⅞	— —
Gray White	6	— —
Off whites	6⅛	6¼
Stan. Gran.	6 11-16	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4¾	4⅞
Fair	4½	4⅝
Ordinary	4⅛	4¼
Common	3⅞	4
No. 2	2½	2⅝
Rough	2 50	4 00

FLOUR.

Choice	— —	4 00
Fancy	— —	4 40
Extra Fancy	4 65	4 70
Minnesota bakers	4 75	— —
Minnesota patents	5 10	5 25
Extra fancy	4 75	4 85
Winter wheat patents	5 15	5 25

CORN PRODUCTS.

Corn meal	3 50	— —
Cream meal	3 40	— —
Grits	3 60	3 70
Hominy	3 75	— —

GRAIN, ETC.

CORN:		
White	— —	67
Yellow	— —	68
Mixed No. 2	67	68
OATS:		
Western	— —	45
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 00	1 05
HAY:		
Prime	19 00	21 00
Choice	21½	22½

PROVISIONS.

PORK:		
Mess (Standard)	15½	15¾
Prime Mess	14 00	14 50
Rumps	14 00	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7¼	7½
Sides, short rib	8⅞	9
Sides, long clear	8¾	8⅞
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	6 65	6¾
Sides, short rib	— —	8¼
Sides, long clear	8⅛	8¼

GROCERIES.

COFFEE:		
Prime	17½	— —
Fair	16½	— —
Common	13½	— —
BUTTER:		
Western Creamery	26	28
Western Dairy	20	21
Common	— —	16
LARD:		
Refined	8	8¼
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¼	— —
Coal, cases	14	— —
Cotton seed	— —	32
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	2 25	2 50
Scotch	— —	— —
KROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	2 00	2 25
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	7⅜	7⅝
1¾ lb, per yd	6⅞	— —
BALING TWINE:		
₩ lb	— —	.10
TIES:		
₩ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	3 50
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9	9½
Southern	9	9½
WOOL:		
Lake, per lb	20	— —
Louisiana	18	— —
Barry	8	12
JOHNNY HIDES:		
Green, salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 25	19 50
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The second annual meeting of the [illegible] Association was held at [illegible] composed [illegible] and assistants [illegible]

The majority of the Senate Committee on [illegible] relations reported adversely on the resolution for the ratification of the fisheries treaty.

A cyclone struck the village of Peyton, Iowa, on May 10, wrecking several houses and many outbuildings.

In the General Conference of the Methodist Episcopal Church, held in New York City, on the eleventh instant, Dr. McIntyre presented a resolution to the effect that the Methodist Church, North, should appoint a committee of thirteen to meet a similar committee of the Methodist Church, South, for the purpose of arranging a basis of union, the committee to report to the next General Conference.

The American Medical Association held its final session, May 11, in Cincinnati, and appointed representatives to the British Medical Association, which meets in Edinburgh in 1889.

Nearly two blocks of the business part of Hot Springs, Ark., were destroyed by fire, May 11, entailing a loss of $100,000.

A cyclone of tremendous force whirled over Northern Indiana, on the eleventh instant, causing considerable damage.

The river at Quincy, Ill., is ten miles wide, and hundreds of farms are submerged at the depth of several feet. Galena, Ill., is entirely submerged.

Congressman Lagan, of Louisiana, was successful in having his bill, to extend the port of New Orleans, passed by the House, on May 12. The bill provides "that the limits of the port of entry shall be extended so as to include that portion of the parish of Jefferson lying between the Mississippi river, Lake Pontchartrain, the upper line of New Orleans left bank and a line running parallel thereto, commencing at the Mississippi river at a point two miles above the upper line of said parish of Orleans and extending to Lake Pontchartrain."

In the General Conference of the Methodist Episcopal Church, held in New York, on May 12, Rev. C. C. McLean offered a resolution to the effect that no one should be elected or consecrated Bishop until he had taken a cast-iron oath to abstain from the use of tobacco. It was voted down.

Disstons Steel Works, near Philadelphia, Pa., were burned on May 13. Loss $300,000.

The Louisiana Legislature convened on May 14, and both Houses were organized.

A terrible disaster occurred on the Santa Fe railroad, at Fountain, Col., May 14. A car which was a huge tank of naptha, in being wrecked, scattered oil over the depot, cars and adjoining buildings. The burning oil overtook a car loaded with 17,000 pounds of giant powder, and a terrific explosion followed. Seven persons killed and seventeen wounded.

FOREIGN.

The Secretary of War of the City of Mexico has notified Mexican officers along the border that hereafter the penalty of death will be imposed for crossing over into the United States with troops and interfering with the affairs of American and citizens.

Michael Davitt, in a speech in London, said that to secure county government for Ireland for obtaining home rule would be a fatal blunder.

The Standard says that Mr. Parnell's disavowal of the plan of campaign has offended a section of his followers.

The condition of Emperor Frederick is improving, and he is slowly gaining strength.

The Vatican has received a dispatch from the papal nuncio at Paris, stating that the disputes between France and the Vatican have been satisfactorily settled.

The Sultan of Morocco is gathering an army at Mequiness which he will personally lead against the Berber rebels.

The Pope will issue an encyclical letter praying the government and episcopacy of Brazil for the abolition of slavery in that country.

It is reported that at a recent parade of Russian troops a cavalry lieutenant named Timeferef made an attempt on the life of the Czar.

John Dillon, M. P., convicted under the Crimes Act, was, on May 11, convicted and sentenced to six months' imprisonment, without hard labor.

Speaking at a luncheon at Duval General Boulanger called the constitution "a ridiculous compromise between a pseudo-monarchy and a false republic."

A bill for the immediate and unconditional abolition of slavery throughout the whole empire of Brazil has been approved by the Chamber of Deputies.

Concerning the settlement of the dispute between the United States and Morocco, it is said that after the withdrawal of the claims for a money indemnity an apology was tendered to the American consul, and orders were given for the immediate release of the persons whose arrest gave rise to the trouble.

Experiments with belite, a new explosive invented by Lamm, of Stockholm, show that it is more powerful than dynamite, and it is much safer to handle.

Emperor Francis Joseph, accompanied by all the members of the Imperial family, was present at the unveiling of the monument to Maria Theresa, at Vienna, May 13.

The Moniteur, of Rome, says that Mr. Parnell being a Protestant is incompetent to be spokesman for Catholic Irishmen, and that the numerous allusions to the rescript coming from the Irish laity and clergy prove that Mr. Parnell is ignorant of the sentiment of the people.

Prof. Virchow examined the Emperor of Germany, on May 14. He afterwards told Dr. Mackenzie that he was much puzzled and was unable to define the disease.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Hayes' Landing	May 19, 20
Hedgey Chapel	(Friday) 18, 20
Mispah	26, 27
Nelse	June 2, 3
Hazlehurst	9, 10
Vicksburg	9, 10
Porter's Chapel	11, 12

W. L. C. HINSKUTT, P. E.

BRANDON DIST.—SECOND ROUND.

Neshoba, at Ebenezer	May 17
Conchatta, at Union	19, 20
Hillsboro, at Mt. Zion	26, 27
Trenton, at New Providence	June 2, 3
Enmula, at Union	9, 10
Marvin, at Bethel	16, 17
Shiloh	18
Westville, at Goshen	23, 24
Raleigh	27

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Vossburg, at Chapel Hill	May 19, 20
Enterprise, at West End	26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Blumsville	14, 15
Lenksville	21, 22
Marion, at Lockhart	28, 29

D. D. SOUSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence, at New Hope	May 26
Bowerton, at Brandywine	June 2, 3
McComb City, at McComb City	9, 10
Holmesville, at Springs	14
Tapisaw, at Tilton	16
Crystal Springs	23, 24
Franklinton, at McFerrin	30, July 1
Adams, at Muddy Springs	7, 8

J. M. WEEMS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Marshall	May 19, 20
Ashland	26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

JNO. BARCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Locust Grove	May 19, 20
Flora circuit, at Bentonia	26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byram	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

O. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

Hattiesburg, at Ellisville	May 19, 20
Bethel	26, 27
Mt. Carmel	30
Columbia	June 2, 3

T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Bay Ridge	May 18
Pipkin, at Pipkin	19, 20
Bayou Sara, at Tunica	26, 27
Jackson	June 2, 3
Centerville, at Macedonia	9, 10
North Wilkinson, at Friendship	14
Amite, at Mt. Vernon	16, 17
Livingston, at Manrepas	23, 24
New River, at Manrepas	28, 24

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Louisburg circuit	May 26, 29
Horn Lake	31
Cochrun circuit	Jun. 2, 3

S. M. THOMAS, P. E.

WINONA DISTRICT—SECOND ROUND.

Valden	(Thu.) May 17
Ebenezer	19, 20
Belzona	26, 27
Ethel	(Thu.) 31
Zilpha	June 2, 3
Durant and Lexington, at Lexington	9, 10

R. P. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Tamplco	May 19, 20
District Conference, at Ackerman	10-13

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit, at Pleasant Valley	May 19, 20
Blackland circuit, at Pisgah	26, 27
Ripley circuit, at Jacob's Chapel	June 2, 3
Johnsboro, at Jonesboro	5
Pleasant Ridge circuit	9, 10
Ripley and New Albany	16, 17

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Athens	May 19, 20
Prairie	(Wed.) 23
Aberdeen	26, 27

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Atlanta, at Cross Roads	May 18
Pittsboro, at Chapell Hill	19, 20

J. F. EVANS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Pattersonville	May 19, 20
Lake Charles	26, 27
Opelousas	June 9, 10
LaFayette*	16, 17
Grand Chenier	23, 24
Washington	30, July 1
Abbeville	July 8, 9
Rayne	14, 15
Sulphur Mine	21, 22

*District Conference will be held at LaFayette, beginning Thursday, June 14.

S. S. KEENER, P. E.

DELHI DISTRICT—SECOND ROUND.

Wilmsboro, at Magnolia	May 19, 20
Oak Grove, at Le Vaughn	26, 27
Waterproof, at Wesley Chapel	June 2, 3
Richland, at Bayville	9, 10
Oak Ridge, at Good Hope	16, 17
Lind Grove, at Boundelee	23, 24
Bastrop, at Bastrop	30, July 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Ada, at Oak Grove	May 19, 20
Montgomery, at St. Maurice	26, 27
Trinity, at Troyville	June —

B. F. ALEXANDER, P. E.

HOMER DIST.—SECOND ROUND.

Homer, at Arizona	May 19, 20
Haynesville, at Cobpitt	26, 27
Summerfield	30
Farmerville	June 2, 3
Arcadia, at Paine's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 24
Ruggold	26

ROBERT HANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Red River	May 19, 20
Shreveport	26, 27
Pleasant Hill, at Beulah	June 2, 3
Cadjo, at Keachie	9, 10
Mooringsport, at Mt. Zion	16, 17
South Bossier	23, 24
Valley circuit	27
North Bossier	30, July 1

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Soraparu and Parker's Chapel	May 20
Baton Rouge	27
Crips Street	June 3
Carrollton	10
Ploquemine	17
Algiers	24
Louisiana Avenue	July 1

CHAS. F. EVANS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Pleasant Hill circuit, at Farmersville	May 19, 20
Pine Apple circuit, at Snow Hill	26, 27
Arlangaville circuit, at Rutledge	June 2, 3

G. CHUHART, P. E.

M. Gervais, a French authority, says there are men capable of bearing arms—in Germany, 5,000,000; in France, 4,500,000; in Austria-Hungary, 1,800,000; in Italy, 2,000,000; in England, 800,000; in Russia, 6,000,000; and in all the other European states, 4,000,000. That gives a total of 24,100,000. Of that number 10,000,000 are trained soldiers.

NOTICE.

The Price Baking Powder Company, in advertising their yeast powder, publish a relative comparison of the strength and merits of various yeast powders, and in said list a "Eureka" Yeast Powder is classed as an "alum powder." The undersigned desires to state that this can not refer to GOODWYN'S EUREKA YEAST POWDER, which is absolutely pure and free from alum. This statement is made for the benefit of my friends and patrons who might be misled into supposing that the "Eureka" referred to is Goodwyn's Eureka, manufactured in this city.

MRS. P. M. GOODWYN,
Manufacturer,
221 Josephine.

MAY 11, 1888.

To Whom It May Concern:

The "Eureka" Baking Powder shown up in our diagram as alum powder has no reference to a baking powder of that name manufactured by Mrs. P. M. Goodwyn, of New Orleans, which I take pleasure in saying is *not an alum* powder.

JOHN W. FITCH,
South'n Ag't Price Baking Powder Co.

We endorse the above and pronounce Mrs. Goodwyn's Eureka Baking Powder as being very superior, and we recommend its use.

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Gen'l South'n Agent—22 Carondelet st., N. O.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

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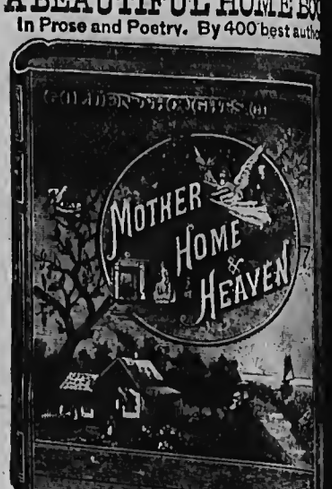

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100 CAKES (full size) "SWEET HOME" FAMILY SOAP

(Enough to last the average family one year.)

$8.40 ABSOLUTELY GIVEN AWAY

For a limited time.

One Box 144 dozen Artistic Toilet Soap	$ 5.00
" " " Elite "	3.00
" " " Creme "	1.60
" " " Ideal Hospital "	1.25
" " " Ocean Bath "	.75
" " " Jasmine "	.50
Six Packages Boraxine	.60

BORAXINE saves half the labor in washing, a thorough disinfectant, and is a blessing to everyone who uses it. Boraxine softens hard water and is the quality of soap as it has no caustic in it.

SIX FINE SILVER-PLATED TEA SPOONS, VERY HANDSOME AND SERVICEABLE.

Six fine silver-plated Tea Spoons	.75	One Gentlemen's Linen Handkerchief	.20
One " " " Child's Spoon	.20	" " Ladies' "	.10
" " " Napkin Ring	.25	" " Child's Lettered Linen Handkerchief	.10
" " " Butter Knife	.50	Two Celluloid Collar Buttons	.10
" " " Individual Butter Plate	.20	One Bread Cutter	.20
Extra fine long Button Hook	.25	" Cake Cutter	.20
" Celluloid Ladies' Pen Holder (very best)	.20	" Doughnut Cutter	.20
One Arabesque Mat	.25	" Handsome Scrap Book or Portfolio	.50
" Turkish Towel (genuine)	.30	" Package Assorted Scrap Pictures	.10
" Wash Cloth	.10	" Tuck Hammer	.10
" Glove Buttoner	.15	Two Lead Pencils	.10
" Package Dair Pins	.10	Two Engravings	.50
" Spool White Linen Thread	.10	" Large package of pictures, suitable for art studies, scrap albums, framing, etc., etc	.50
" Japanese Silk Handkerchief	.25	Actual Value	$11.00

This collection includes pictures of [illegible] etc., etc. [illegible] all carefully assorted [illegible] in every case Sweet Home Soap.

OUR PRICE FOR THE BOX COMPLETE IS $6.00 (Freight Prepaid.)

WHY WE MAKE THIS TEMPTING OFFER.

First.—It is to introduce Sweet Home Soap into every neighborhood where this advertisement is seen. It is the very best Soap made, and any person once using it will always use it, and thus be a steady customer.

Second.—We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, thus saving the money allowed for expenses of dealers, jobbers, drummers, and large profits now paid to these middlemen, wholesale and retail dealers.

Third.—Sweet Home Soap is made for the select Family trade only, and will not be sold to grocers or corner stores. Its purity and excellence [illegible] beyond a doubt proves perfect satisfaction. It will produce a substantial Soap-suds when used with cold water, will not harden or become cut and mell or waste away. It is made of the choicest materials, and we challenge the world to produce its equal at the price we charge—50 cents per box. [illegible] to introduce it we accompany it with a case with the 30 useful and beautiful pictures enumerated above, well worth $3.40. Sweet Home is the name of Quality Soaps as you will find.

OUR TERMS: WE DO NOT ASK YOU TO REMIT IN ADVANCE, NOR RUN ANY RISKS.

Nor take any chances. We merely ask permission to deliver you a case of these goods, and if after a few days' trial you are fully convinced that the Soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way to charge will be made for what you have used. How can we do more?

Here are a few letters, samples of many we are constantly receiving.

ORDERS MORE.

ENTIRELY SATISFIED.

PRESENT FOR EVERY ONE.

DON'T WANT 30 DAYS TRIAL.

LIKES OUR HONEST WAY.

SAYS WE DID AS WE AGREED.

Write your Name and Address plainly on a Postal Card, mentioning this paper, mail same to us, and a case of these goods will be delivered at your house on 30 days' trial.

J. D. LARKIN & CO., BUFFALO, N.Y.

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TEN MILLION POUNDS PER YEAR.

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"IT'S NOTHING TO ME."

nothing to me," the mother said;
ve no fears that my boy will tread
downward path of sin and shame,
crush my heart and darken his name."

something to her when her only son
the path of right was early won,
edly cast in the flowing bowl
ked body and shipwrecked soul.

nothing to me," the young man cried;
eyes was a flash of scorn and pride—
ed not the dreadful things you tell;
rule myself, I know full well."

something to him when in prison he lay,
victim of drink—life ebbing away
thought of his wretched child and wife,
he mournful wreck of his wasted life.

nothing to me," the voter said;
party's loss is my greatest dread."
he gave his vote for the liquor trade,
gh hearts were crushed and drunkards made.

something to him in after life,
his daughter became a drunkard's wife,
er hungry children cried for bread,
trembled to hear their father's tread.

Distinction with a Difference.

BY REV. H. CARRADINE.

may not appear at first
t, but reflection will plainly
al the fact, that there *is* a
rence between putting the
foot foremost, and stepping
on the right foot.

early life we could not see
dissimilarity existing between
cked old hat and an old
ed hat; but time, and a
e intimate acquaintance with
together with development
certain analytical powers,
revealed a wide divergency
een the two. Not less clear-
oes investigation discover a
n-like difference between
ing the best foot foremost,
stepping forth with the right
There are serious objec-
s of a moral nature to the
while there is everything to
mend the second. The "best
process is suggestive of
eness, if not monotonous
tition. It also contains hints
nward humiliations, born of
consciousness of possessing
orer foot, not so much held
reserve as really concealed.
readily brings us to the casu-
s that always attend this
of life; the unexpected,
gained-for, sudden appear-
of the uncomely and infe-
pedal extremity. The cele-
ed cardinal going up the
ts of London, with his best
foremost, and the startling
sudden arrival on the scene
he other undesired foot, in
shape of bursting box and
ier, disclosing rags and gen-
litter—comes at once to
d.

is always thus. Pride will
must have its fall. Men
men and finally know them.
ing is hid. Not only the
tness, but the weakness of
ls comes to the front. Put
ard the fine foot as you will,
uncomely foot will yet toe
mark of observation. The
ee that rushes at once to the
for the sake of a certain class is, Don't be betrayed by the old adage. It is a snare to your foot; yea, to both of them—the poor foot and the fine one. Anticipate the certain discoveries of time; let that weak, undeveloped member or faculty get an occasional airing. Admit that you don't know everything; that you have not read all the books that have been published; that your genius is not of the universal order like that of Crichton; that there are several things that you can not do; a few things you have forgotten, and one or two facts of Creation you have not yet discovered. Bring forward into view from beneath the distended robes of pretension and florid assertion that little misshapen foot of yours. It will help us, and help you. A peculiar connection exists between those dissimilar feet, and certain graces and passions of the heart. All our readers, I am convinced, have noticed it. For instance, when you thrust forward the best foot, pride immediately swells; but if you put forward or have by others put foward the worst foot, humility at once graciously expands in the heart and life.

You are now better prepared to see the beauty of the other expression—always step out on the right foot. A beautiful moral light falls at once on this sentence. It has a very inviting perspective. It opens away into the character world. I see such entrancing figures coming to the front, as singleness of heart, sincerity and an unbending integrity.

The expression is rich in meaning. It means liberty. The man is not bound down to the use of one foot; he may use the right or the left indiscriminately. The right foot may mean oftentimes the left foot, while the distinction or difference between the best and the worst member is lost sight of altogether. Happy the life that rids you of the galling necessity of approaching the world always in a certain way! Think of a man shuffling and shoveling himself along, so to speak, through the world with the same foot forever in the front. A kind of boat prow, a dolphin's nose. Think of the preacher with one pet sermon or prayer, the young man with the pet recitation, the young lady with the pet song or instrumental piece. This is the adornment or acquisition that is forever to be exhibited to the world. It is the best foot! In the kingdom of morals such a proceeding is simply dreadful; for out of such doings is made the hypocrite. But all this is escaped from by coming forward with the *right* foot instead of the best. The delightful freedom felt in presenting your true self to the world—pretending nothing, concealing nothing—is itself full pay for the mortification created by the knowledge that we have shown openly and yet humbly that we felt that all wisdom and all gifts did not dwell within us.

Then the expression touches the matter of conscience. Let us all be sure that we are on the right foot in every movement of life. I refrain from enlarging. But come to the final suggestion of the sentence, and that is, Let our beginnings be right. When we start at all, let it be a right start. I do not believe that there is sound philosophy or good theology or religion in the saying that a bad beginning makes a good ending. Life and the Bible both contradict this assertion. Give me the good beginning always. If seen in a thing, it has more chances in its favor; if in a person, a certain good book says when he is old he will not depart from it. The nobler and better the work, the more I crave to see that right start—the getting off on the right foot.

There is a fine and yet strong connection between it and success. And I have seen the grand, complete and triumphant life so invariably terminating the course that began with this step on the right foot, that such a step has finally become not only auspicious, but prophetic. Of course, this does not mean that the successful life did not begin with many discouragements and failures. The stepping forth on the right foot refers to something better than the flush of a first victory. It means commencing with a proper spirit, having a true and elevated conception of the life duty before you, and so speaking and deporting yourself accordingly.

We are constantly called upon to notice young men entering the ministry. You can without any fear of mistake predict what they will be by the way they make their beginning. I saw a young minister go into the pulpit with a ratan cane, the head of which was ornamented with a dog's head. He started out on the wrong foot, or with a wrong spirit or improper conception of the holiness, sacredness, dreadfulness and divineness of his calling. He has not succeeded!

I saw a young minister greatly given to wearing buttonhole bouquets and, Sardanapalus like, surrounding himself with females on the street, and at religious meetings, when the shout of a king was in the camp, and spiritual powers were together with men contesting for immortal souls. There he sat in a grinning framework of surrounding ribbons, embowered in crinoline, while stalwart men of God were agonizing, and heaven itself in a throe over souls that at that moment were hovering between eternal life and death. He didn't start out on the right foot. He has not succeeded! A ladies' man in the ministry is never God's man!

I saw another with the inevitable and omnipresent cigarette. He doesn't look like God's man. Will he succeed? is the question. He himself is looking for comfort in the direction of three of our Bishops. But they followed the cloud of the cigar, and not the pillar of fire of the cigarette. Somehow it is felt by the observer, as Timothy is seen discharging three columns of smoke simultaneously from various orifices in his face, that he has not started out on the right foot.

Sadder still, I have seen more than one start forth careless as to secret prayer and Bible study, and habitually neglectful of brain and heart preparation for the pulpit. They did not step forth with the right foot; and in every case they have not succeeded!

We have only to look at the beginning of the religious life and career of men who have impressed the church for all time to see how remarkably different it was from those just mentioned. Read the lives of McKendree, Asbury, Olin and others. Take up the biographies of such men as Brainard, Buchanan, Payson and Elijah Steele; glance at the histories of Winans and Drake, and others who have left a lasting impress for good on circuit and station and district and State itself, and you will discover that which arrests attention and commands respect and reverence at once. An intense spirit of prayerfulness will be marked in all, together with an intimate knowledge of the Scriptures, and a profound spirituality of life that affected and impressed all who ever met them. The idea of any of these men flourishing a ratan, smoking a cigarette, and flirting with girls, is simply unthinkable. There seemed to be a pressure upon the spirit that left them neither heart nor time for such things. In the pulpit the eye had a solemn, far-away look, as though it rested on the shining hills of heaven, or was contemplating the judgment bar of God. The spirit was uplifted and removed from the multitude, while the whole life made one think of the words of Christ, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." What shall I more add, but that somehow everybody felt, as they observed these men, that they had stepped out with the right foot, and somehow all of us notice that all such lives succeed.

That "Southern Convention."

BY REV. T. CAMERON.

It seems to me our Advocates and the Protestant press generally are almost criminally negligent just now as to the movements of the Church of Rome in this country. To anyone who has kept his eyes open during the last few years, it appears very clear that the supreme aim of that church is to get political control of the United States. And it may as well be said at once, they are making rapid strides in that direction. When that time comes, if it does come, then farewell to our religious liberty in this great *republic!*

There is before me, in the Daily Herald, of Birmingham, Ala., of April 26, the report of the proceedings of a "Southern Convention," at Hot Springs, N. C., the purpose of which was "to induce emigration to the Southern States."

"Maj. J. D. Kelly, of New York," called the convention to order. "Gov. Fitzhugh Lee, of Virginia, was elected permanent chairman, and Luther R. Ransom, of South Carolina, permanent secretary." It is further said, that "on the platform with Gov. Lee were His Eminence, Cardinal Gibbons, of Baltimore, and Archbishop Elder, of Cincinnati," etc. Again: "His Eminence, Cardinal Gibbons, was presented to the convention." He addressed the convention, giving much *taffy* to the Southern people. There were present also several of the Catholic Bishops, but a conspicuous and ominous absence of the names of Protestant clergy.

Now, it will be remembered by those who have been watching the drift of affairs of late, that a few weeks back a plan of colonization, under the direction of the Romish clergy in the Southern States, was reported in some of the papers. The plan was to induce a sufficient number of Catholics to come to the South to form colonies at several points. They said they "intended after Easter" to inaugurate the movement, and it was expected that Cardinal Gibbons and "all the Bishops in the Southern States east of the Mississippi would be present."

Does not the *personnel* of the Hot Springs convention indicate that the plan has been inaugurated? From all this it is easy to determine that the real purpose of the movement is to place a strong Roman Catholic *plant* in localities where now that element is weak, and thus increase the chances of papal supremacy in this country. Who can doubt the correctness of this view?

The Hot Springs convention established the "Southern (?) Immigration Association," with "headquarters in New York." Why, yes, to be sure! Is not Castle Garden there? Moreover, Maj. J. D. Kelly, of New York, was made chief of the association, with power to call the Board together. Railroad corporations, industrial associations, etc., are to be enlisted; governors of all the Southern States and mayors of cities are to be asked to help, and so on to the end of the chapter.

Now, I know nothing of the religious predilections of such men as Govs. Lee, Gordon and Richardson. So far as is known to me, they care for none of these things; but how is it that Cardinal Gibbons, of Baltimore, and Archbishop Elder, of Cincinnati, and other clergy of "Rome" become all at once so deeply interested in this plan of "Southern immigration?" Why? No doubt, beyond the sea in a city on the Tiber, there sits an old man with a long head and a scheming soul, who keeps posted on all these movements, and is chuckling to himself over them. Yes, the Pope directs Gibbons, and Gibbons "works the wires."

The Romish Church is in spirit to-day what she has ever been. Give her control of this government, and religious toleration is at an end, and the horrors of the Inquisition will be repeated. We are nearing a crisis and a conflict in this country over this very question. I am no pessimist; but who can close his eyes to the facts in the case? As surely as the Pope lives, he has his papal eye on America to-day. If he is to be disappointed of his hopes, it must be by a strong correlation of Protestant forces throughout the country, and a live, consecrated form of a pure Christianity everywhere. *Protestantism in America must wake up to the dangers that threaten our religious liberties.*

It is mere idling to say that the love of liberty is so inwrought into the very fibre of our American people that they will not submit to politico-ecclesiastical domination. When this "association" shall have overrun and overridden our country with those east-off populations of other countries that have been trained to act only as the Romish hierarchy directs, what will we do? Where is the remedy? Would that our people would read. Would that twenty million copies of Dr. Strong's "Our Country" might be distributed!

The Sunday Law.

Notice is published, in some of the city papers, without indication of the source from which it emanates, purporting to be given in accordance with article 48, of the Constitution of Louisiana, "That a bill will be introduced at the next session of the General Assembly to amend and re-enact Act No. 18, approved June 21, 1886, known as the Sunday Law, so as to exempt from its operation cities of over 2,000 inhabitants."

This Sunday Law provides that "all stores, shops, saloons and all places of public business, which are or may be licensed under the law of the State of Louisiana, or under any parochial or municipal law or ordinance, and all plantation stores, are hereby required to be closed at 12 o'clock on Saturday nights, and to remain closed continuously for twenty-four hours, during which time it shall not be lawful * * * to give, trade, barter, exchange or sell any of the stock, or any article of merchandise kept in any such establishment."

Manifestly this law regulates labor, trade and manufacturing in very important particulars, and it is a general law, designed to have effect, and to be operative and obligatory, equally and alike, in all parts of the State.

Recurring to the notice of the proposed bill to amend this law, pretermitting, for the present, any discussion based upon the inconvenience, not to say absurdity, of the contemplated distinction, by which that which may be lawfully done in cities of over 2,000 inhabitants, if done in any part of the State not included within the corporate limits of such cities, would be a misdemeanor, and be punishable by fine and imprisonment; it can be demonstrated, to the satisfaction of any fair-minded man, whether lawyer or layman, that such a bill as that described in the notice can not be lawfully enacted. Considered purely with reference to the organic law of the State, there are insuperable objections to such an enactment. It is positively prohibited by the express terms of the Constitution, and it is, therefore, a legal impossibility.

The provisions of the Constitution, pertinent to this inquiry, are under the heading, "Limitation of Legislature Powers," and they are determinative.

Article 46 declares that "the General Assembly shall not pass any local or special law on the following specified objects." Following this are twenty distinct clauses, in which are enumerated the objects falling under the prohibition, of which clause 11 specifies, "regulating labor, trade, manufacturing or agriculture." Connecting the opening paragraph with clause 11, the article, so far as it relates to the matter in hand, reads thus:

"The General Assembly shall not pass any local or special law regulating labor, trade, manufacturing or agriculture." This plainly means that the General Assembly has no power, is positively forbidden, to regulate labor, or trade, or manufacturing, by any local or special legislation; and that every law regulating labor, trade, etc., must be general, applicable and operative, equally and alike, in all parts of the State.

Article 47 provides that "the General Assembly shall not indirectly enact special or local laws, by the partial repeal of a general law."

And article 48 declares that "no local or special law shall be passed on any subject not enumerated in article 46, * * * unless notice of the intention * * * shall have been published * * * in the locality where the matter or thing to be affected may be situated."

Construing these three articles together, their extent and meaning are too clear to admit of discussion. Any local or special law on any of the objects enumerated in the several clauses of article 46 is absolutely prohibited; the indirect enactment of any local or special law by the partial repeal of a general law, is absolutely forbidden by article 47; and article 48 prohibits the passing of any local or special law, on any subject falling within legislative power, without the requisite public notice.

It would be difficult to imagine any case more directly in contravention of the Constitution than that stated in the notice in question. If the proposed bill should be enacted, it would be a special local law, regulating labor, trade, etc., which the Constitution has placed beyond the domain of legislative power by article 46; and it would be the indirect enactment of a special local law, by the partial repeal of a general law, which is positively forbidden by article 47.

The Sunday Law is the lawful exercise of legitimate, constitutional legislative power, as the Supreme Court of Louisiana decided in the cases of the State *vs.* Walker, Merz and others, 39 Annual, 132, and State *vs.* Fernandez, same volume, 538.

If it be not a wholesome law, it might be repealed, but it can not be emasculated by unconstitutional amendments and enactments. Should the existing law be repealed, the General Assembly would be powerless to pass any law regulating labor, or trade, or manufacturing, or agriculture, to have effect and be operative in certain specified localities only, or which would not be obligatory throughout the entire State.

The members of the General Assembly are not ignorant, and there is no reason to apprehend that they will be unmindful of the positive prohibitions of the Constitution, or that they will either attempt or desire to evade the "limitation of legislative powers."—R. H. Marr, in Times-Democrat.

The aged need the strength and comfort of religion. The hopes of youth have faded and vanished. The thrill of buoyant animal spirits is gone. Weakness and pain have succeeded conscious physical strength and vigor. Visions of future achievements can no longer animate and sustain. Many friends of youth and manhood sleep in death. It needs little argument to show that those who are in such a condition greatly need the faith that enables the aged pilgrim to rest upon a Father's love, and that gladdens the soul with the hope of eternal life. Without the peace of such a hope the aged are left to sink in the shadows of an unbroken despair. No picture is sadder than that of the aged who have wasted life in selfish pursuits, and are sinking into the grave in stolid indifference respecting their immortal fate.—Christian Guardian.

Christian Advocate.

THURSDAY, MAY 24, 1888.

FRIENDS.

BY R. L. STEVENSON.

It's all very well for an auld youth,
An' it brooks wi' nae denial
That the dearest friends are the auldest friends,
And the young are just on trial.

There's a rival build wi' young an' auld,
And it's fell in that has pereft me'
For the surest friends are the auldest friends,
And the maist o' mine be le I me.

There are kind hearts still for friends to sit,
And beds to take and break them;
But the nearest friends are the auldest friends,
And the grave's the place to seek them.

(Vincent and Hurlbut's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—June 3.

JESUS CRUCIFIED.

Matthew xxvii, 33-50.

GOLDEN TEXT.—*He humbled himself, and became obedient unto death, even the death of the cross.*—Phil. ii. 8.

TIME.—A. D. 30, Friday, April 7, 9 A. M. to 3 P. M.

PLACE.—Golgotha, or Calvary, outside the walls of Jerusalem.

INTRODUCTION.

The most casual reader of the New Testament can hardly fail to notice the severe simplicity of the evangelical narratives. They could not be more absolutely colorless if they were official reports by Pilate or his subordinates. There is not a single epithet employed to express or excite either indignation against the crucifiers or reverence or compassion for the Crucified. There is no attempt to deduce any doctrinal conclusion. Simply the facts are stated. Their singular impartiality is of itself a remarkable testimony to their divine inspiration; for the story of the cross has acquired its power in part from the marvelous self-restraint of the historians. They have placed before the world the scene as they saw it; each new generation sees through a clear and colorless atmosphere the Crucified One undraped with the rhetoric of telling: his death is eloquent because the story is told without eloquence: and the latest ages can say, "Not only our ears have heard, but our eyes have seen the glory of the suffering Lord."

33. When they were come unto a place called Golgotha—Calvary. (Luke.) The name probably arose from the appearance of the place—an elevation resembling a *skull*. The locality is disputed. It was certainly outside the city walls, but their position at that time is uncertain. The traditional site, near the Church of the Holy Sepulcher, is the northwest part of the city, may have been outside the walls of Herod's and so the true site.

34. Gave him vinegar ... mingled with gall—In Mark xv. 23, "wine mingled with myrrh." The animal secretion known as "gall" is clearly out of the question, and the meaning of the word is determined by its use in the Greek version of the Old Testament, where it stands for the "wormwood" of Proverbs v. 4, for the poisonous herb joined with "wormwood" in Deuteronomy xxix. 18. It was clearly something at once nauseous and narcotic, given by the merciful to dull the pain of execution, and mixed with the sour wine of the country and with myrrh to make it drinkable. It may have been hemlock or mandragora, or even poppy-juice, but there are no data for deciding. *Tasted ... would not drink*—The "tasting" implied a recognition of the kindly purpose of the act, but a recognition only. He did not choose to be compelled. He wished to be in the full possession of his sensibility and self-consciousness.

35. And they crucified him—Crucifixion was used as a punishment by Greeians, Romans, Egyptians and other nations, but not by the Jews. Its infliction by the Romans was a badge of Israel's servitude To hang even a corpse upon a tree was accounted among them the greatest indignity. (Deuteronomy xxi. 22, 23.) The lingering death of the cross rendered crucifixion eminent in cruelty even in that cruel age. It was reserved by the Romans for slaves and foreigners. The convict was fastened to the cross, sometimes as it lay upon the ground, sometimes after its erection. In the former case the body was terribly wrenched when the cross was raised and dropped into its place; the concussion often dislocated the limbs. To fasten the sufferer to the cross, his hands were nailed to the cross-piece; the feet were sometimes bound, sometimes nailed. That the latter course was adopted in the case of Christ is indicated, though not demonstrated, by Luke xxiv. 39, 40. The feet were probably nailed separately, not, as represented in most art, and purely for artistic reasons, with one foot lying over the other and both transfixed with one nail. Lest the hands and feet should not bear the strain, a little wooden pin projected just below the thigh, which afforded the body a partial though painful support. The crucified person was not raised high in air; his feet were but a little above the ground. In this respect the common art representations are not true to the facts. A death by crucifixion seems to include all that pain and death can have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. To all the physical torture we must, in this case, add the result of these upon a soul sensitive and capable of suffering beyond all human comparison; the effect of ingratitude, of loneliness, of hands from those who represented his own chosen people, and, above all, his state of soul as he consciously bore the sins of the world. *Parted his garments, casting lots*—The clothes of the victims always fell as perquisites to the men who had to perform so weary and disagreeable an office. Little dreaming how exactly they were fulfilling the mystic intimations of olden Jewish prophecy, they proceeded, therefore, to divide between them the garments of Jesus. The *tallith* they tore into four parts, probably ripping it down the seams; but the *cetoneth*, or under garment, was formed of one continuous woven texture, and to tear would have been to spoil it; they, therefore, contented themselves with letting it become the property of any one of the four to whom it should fall by lot. The dice were ready in their pockets, and one of their brazen helmets would serve to throw them. No wonder that both Matthew and John, looking back on the scene, were struck by the fact that it had been written ages before in Psalm xxii, which the Jews of that day, as well as Christians, rightly believed to refer to the Messiah.

36, 37. Sitting down they watched him there—This was usual, to prevent the friends taking crucified persons down. There were four soldiers, a centurion and three others. *Set up over his head his accusation*—It was the Roman custom to place on the cross over the criminal's head a *titulus*, or placard, stating the crime for which he suffered. St. John records Pilate's refusal to alter the inscription, and mentions that the title was written in Hebrew and Greek and Latin. *This is Jesus, the King of the Jews*—The inscription is given with slight variations by the four evangelists. This variation points to the independence of the different gospels, and also indicates that a real, though not a verbal, accuracy should be looked for in the records of the evangelists.

38. Two thieves crucified with him ... right ... left—His position between the two was probably owing to the malice of the priests; though the soldiers may have done it in mockery of his kingly claims.

39, 40. They that passed by reviled him—Literally, "blasphemed." They reviled; but it was in this case blasphemy. The words bring before us the picture of a lounging crowd, strolling from one cross to the other, and mocking the central Sufferer of the three. *Wagging their heads*—Some would move their heads in one way, and some in another, some would make, perhaps, a profound salaam, as before a sovereign Others might simply give a scornful little jerk to one side, as they hastily passed by. *Thou that destroyest the temple ... save thyself*—A perversion of John ii, 19, 21. Jesus had thus foretold his own death and resurrection, but they maliciously represented him as threatening the destruction of the temple. *If thou be the Son of God, come down from the cross*—The people who had shouted, but a day or two ago, "Hosanna to the Son of David," now plainly see their mistake. If this man were divine, the Messiah, the Son of God, he would certainly never have been caught and crucified. So the chief priests are after all right, and this man is an impostor. The fact that he is crucified is proof that he ought to be crucified. So are men worshipers of success.

41, 42. Chief priests ... scribes and elders—They were not ashamed to disgrace their grey-haired dignity and lofty reputation by adding their heartless reproaches to those of the evil few. *He saved others; himself he can not save*—This may be ironical, or it is a recognition of his miracles of mercy, to taunt him with a supposed loss of power just when he needed it most for himself. His very mercy is used in mockery. *If he be the King of Israel, let him now come down ... and we will believe*—No, they would not; for those who resisted the evidence from the resurrection of Lazarus, and from his own resurrection, were beyond the reach of any amount of merely external evidence.

43, 44. He trusted in God; let him deliver him now—A striking illustration of the false idea of special Providence. Many still think that he who seems to be deserted by God can not be a son in whom he is well pleased, and that God may always be expected to interfere immediately to save his children from unjust suffering *Thieves also ... cast the same in his teeth*—Luke alone tells of the penitence of one. (See Luke xxiii; 39-43.) Both at first reviled him, but one was converted during the three hours they hung side by side. "Doubtless the cross aided his penitence. On the soft couch conversion is rare."

45. From the sixth hour—Noon. *Darkness*—This was no eclipse of the sun, for it was full moon at the time, nor any partial obscuration of the sun such as sometimes takes place before an earthquake, for it is clear that no earthquake, in the ordinary sense of the word, is here intended. It was a miraculous occurrence, designed to exhibit the amazement of nature and of the God of nature at the wickedness of the crucifixion of him who is the Light of the world and the Sun of righteousness. *Over all the land*—Probably only the whole land of Judea, the main point being the fact in Jerusalem. But some refer it to the whole world—that is, where it was day, especially as the heathen notices of what is supposed to be the same event justify an extension beyond Judea. *Unto the ninth hour*—Three P. M. As the darkness commenced at the sixth hour, the second of the Jewish hours of prayer, so it continued until the ninth hour, the hour of evening sacrifice, increasing probably in depth, and reaching its deepest gloom at the moment of this mysterious cry, when the flame of the one great "Evening Sacrifice" was burning fiercest.

46. About the ninth hour ... Eli, Eli, etc. *Eli* is the Hebrew form. In Mark xv, 34, the Aramaic words are preserve exactly as they were pronounced by Jesus. The repetition, "My God! my God!" gives a deeply pathetic force It is an expression of utter loneliness and desolation, the depth of which it is not for man to fathom. The twenty-second Psalm, from which this cry is taken, had already been cited from (verse 8) in mockery by the rulers (verse 43), whose conduct is described in the Psalm. (Verse 7.) The casting lots for his garments (verse 35) is a fulfilment of verse 18. There are so many other points of agreement that the Psalm has been deemed a direct and exclusive prophecy of Christ's passion. *My God, my God, why hast thou forsaken me*—"Father" was the cry in the first prayer which he uttered on the cross, for matters had not then come to their worst; "Father" was the cry of his last prayer, for matters had then passed their worst. But at this crisis of his sufferings "Father" does not issue from his lips, for the light of a Father's countenance was then mysteriously eclipsed. ... As for the cry itself, it will never be fully comprehended. We must take care not to ascribe all his sufferings to bodily pain, however cruel. His soul was in immediate contact with the prospect of death, the wages of sin, which he had taken on him, but never committed, and the conflict at Gethsemane was renewed.

47, 48. Some ... said, This man calleth for Elias—This was not said by the Roman soldiers, who could know nothing of Elias; nor was it a misunderstanding of the Jewish spectators, who must have well understood the import of *Eli*; nor again was it said in any apprehension, from the supernatural darkness, that Elias might really come; but it was replied in intended mockery, as "the contemptuous "this man"—"this one among the three" clearly indicates. *One of them ran and took a sponge* This was occasioned by our Lord's cry, "I thirst:" but all occurred in quick succession. *Filled it with vinegar* This was the sour wine used by the soldiers; not mixed with myrrh, as in the case of the stupefying draught Jesus had refused before crucifixion. (Verse 34.) *Put it on a reed*—The "reed" is described by John as the hyssop, by many scholars thought to be the caper-plant (Arabic, *hyssup*), which grows in dry and rocky places, and on walls, and is capable of producing a stick three or four feet in length. *Gave him to drink*—He drank (John xix. 30), and this reception of refreshment from one who still mocked is a token that his love vanquishes the world's hate

49. Rest said, Let be—According to Mark, the man himself says this: giving him the vinegar, in mingled pity and contempt, he probably responded in the same mocking tone to the jest of the others. The latter say: Wait, do not thus sustain him; for he is expecting Elijah to help him." The one who offers it responds: This will sustain him until Elijah comes. It was the last word of cruel mockery.

50. Jesus ... cried again with a loud voice—Emitting a great voice, not a mere cry, but an articulate, intelligible utterance, the words of which have been preserved by John (xix. 30) and Luke (xxiii. 46), while neither Mark nor Matthew record any of our Lord's last sayings, after the citation from the twenty-second Psalm. This mighty voice of the expiring Redeemer was nothing else but the exultant spirit of the dying victor, perceiving the fruit of his travail just about to be embraced, and nerving the organs of utterance to an ecstatic expression of its sublime feelings, "Father, into thy hands I commend my spirit!" Yes, the darkness is past, and the true light now shineth. His soul has emerged from its mysterious horrors: "My God" is heard no more, but in unclouded light he yields sublimely into his Father's hands the infinitely precious spirit. *Yielded up the ghost*—All four evangelists agree in using this, or some like expression, instead of the simpler form, "He died." It is as though they dwelt on the act as, in some sense, voluntary, and connected it with the words in which he had commended his spirit to the Father. (Luke xxiii, 46.)

District Conference.

MR. EDITOR: The eighteenth session of the Columbus District Conference, of North Mississippi Conference, was held in the Methodist Episcopal Church, South, Ackerman, Miss., May 10-13.

We had no Bishop with us, but our new presiding elder, Rev. W. T. J. Sullivan, D. D., presided with ease, grace and dignity. All the pastors were present, save two who were detained by sickness. An unusually large number of lay delegates were in attendance. Rev. W. B. Murrah, vice-president of Whitworth Female College, and Rev. T. J. Newell, A. M., president Grenada Collegiate Institute, looked in upon us and delivered timely addresses on Christian education, and represented to the Conference their respective schools. Revs. T. A. S. Adams, D. D., D. M. Cogdell, A. Langley and J. W. Malone, of the Winona district, were present, and added much to the pleasure and profit of the Conference. The Conference ordered that pastors report by topics; so reports were heard successively on spiritual interests of the church, financial condition, education, church literature, Sunday-schools and missions. The Conference took its time, and did its work well. The discussions suggested by the reports were interesting and will, no doubt, yield great profit to the church. The reports on the different interests of the church indicated progress along some lines, and our shortcomings along other lines were so plainly revealed that every pastor and layman went away determined to do more work, and better work, for the Master. The sermons, by Bros. T. B. and J. W. Malone, J. W. Luter, Q. A. Oates, T. A. S. Adams, W. C. Harris, B. F. Phillip and W. T. J. Sullivan, were strong presentations of the truths of the gospel. The sermon of Dr. Adams, on "Faith and Character of Moses," and the dedicatory sermon of Dr. Sullivan, on the "Uses and Benefits of Houses of Worship," will be long remembered. More than one-half of a day was given to church literature.

From the report of the Committee on Church Literature I make the following extract: "We note with pain that our Conference organ—the NEW ORLEANS CHRISTIAN ADVOCATE, of clear and historic character, and which has stood for more than a third of a century as a bulwark against the strong forces of evil in the great Southwest—is not receiving the support which it merits and our interests demand." The following resolution was adopted:

Resolved, That the pastors and laymen of this District Conference go earnestly to work to double the subscription of the NEW ORLEANS CHRISTIAN ADVOCATE within our bounds.

The District Conference was organized into a Ministerial Educational Aid Society, with the view of raising, at least, two hundred dollars before the ensuing Annual Conference to aid in the education of young preachers of the district. Its president, W. T. J. Sullivan; secretary, T. Cameron, and treasurer, J. J. Yates, of Starkville, were constituted an Executive Board.

Though a few of the pastors had deferred the observance of the week of self-denial and prayer until the summer, and others had only taken collections at some of their churches, yet three hundred and eighty-one dollars were reported as having been forwarded to the Treasurer at Nashville.

G. Y. Woodward, H. W. Foote, J. E. Bridges and L. A. Fort were elected delegates to the Annual Conference, and J. D. Fulcher and J. J. Yates, alternates.

Some of the brethren leaving before the close of the Conference caused the adoption of the following resolution:

Resolved, That, as a District Conference, we earnestly request the members of the District Conference, both clerical and lay, to make their arrangements, if possible, hereafter to remain through the Sabbath of the Conference.

The people of Ackerman gave us a cordial welcome, and dispensed to us a generous hospitality. The congregations were large, and much interest was manifested in the preaching of the gospel and in the work of the Conference. Rev. W. T. Barnett, the indefatigable pastor, and his people are rejoicing over their new church, which was dedicated to the worship of God at the eleven o'clock service on Sunday.

Louisville was selected as the place for holding the next District Conference.

S. D. LONG, Sec.

MACON, Mississippi.

The New Revision of the Bible.

MR. EDITOR: As soon as I ascertained that the Revised Version of the Bible was in book form, I procured a copy which I read carefully through three times in quick succession, and, while I do not see the necessity of some verbal changes that are made, I find many have been made that give us a better understanding of the meaning of the sacred text. We never owned or read a Bible in our times that was not "translated out of the original tongues, and with the former translations diligently compared and revised," and when we compare our late Authorized Version with all former translations and revisions, we can but see the great advantages of the later versions over their predecessors. Some of the first translations into our vernacular were barely readable and not easily comprehended. In our last Revised Version I do not see the shadow of a change in any doctrine, precept, promise or threatening. It is precisely the same Bible we have always had in regard to these unchangeable truths, but the verbiage in the late revision in numerous places has been changed greatly to our advantage. We have been running to commentaries all our lives to get a better understanding of difficult texts than we could obtain from any authorized translation, and often found nothing but increased perplexity in the conflicting opinions of commentators, whereas the displacement of meaningless and misleading words, and the substitution of words expressing the sense of the inspired writer, remove the difficulty at once. I acknowledge myself indebted to the Revised Version for a more satisfactory understanding of numerous passages of Scripture than I ever had before, and if I had an edition of a larger type suitable to the present dimness of my sight, I would use it in my daily Bible reading the balance of my earthly life. Our late revisionists have left out many obsolete, uncouth, inelegant and even indelicate words, and have substituted them by words equally, and in many instances more, expressive of the true sense of the text, and far more elegant and euphonious both to the reader and hearer.

I have the greatest confidence in and reverence for the eight or ten copies of the King James translation of 1611, now in my possession, which I expect to keep lying about me to the end of life. They have guided me thus far on my journey heavenward. I have one Bible that has been in the Mississippi Conference about seventy years: first as the property of Rev. Armstrong J. Blackburn, then of Rev. Meredeth Reneau, who presented it to me late in 1824. It has traveled with me nearly all over Mississippi and considerable portions of Louisiana and Alabama, and is still in fair condition with its buckskin cover. I have so many pleasing reminiscenses connected with my old John Haggerty Bible, printed in 1812, that money could not buy it from me. But still I am in favor of the new revision. I would recommend the preachers especially to keep a copy of it on hand. If it were admissible in a newspaper article, I could refer them to many passages rendered easier of apprehension in the Revised Version. J. G. JONES.

HAZLEHURST, Mississippi.

From the Work.

CLINTON, LA.

MR. EDITOR: As I pen you these lines, my heart overflows with joy. Our church has been visited with showers of refreshing from the presence of the Lord.

The Woodville District Conference was held in Clinton, and was indeed a blessing to our town. Bishop Keener was with us in the power of the Spirit. He presided and preached to the satisfaction and profit of all. He will never be forgotten by us. The District Conference was a perfect success. It was well attended. Every charge was represented. Laymen and preachers were in good spirits. Upon the whole, the Conference was the fullest, richest and best I have ever attended. After the adjournment of Conference, we continued the meeting, which was attended with great success. The church was quickened into great earnestness and anxiety for the conversion of sinners. We had some as bright conversions as I ever saw anywhere. Thirty-three united with the Methodist Church—the most of these claimed the blessing. Although the meeting has closed, the good work goes on. We are praying for a hundred conversions this year. Bro. J. W. McLaurin, F. M. Keen, N. J. Roberts, N. B. Norwood, and our beloved presiding elder, J. A. Ellis, assisted us in the meeting. They all did valuable service. We hope to send you several new subscribers soon.

"Praise God, from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

Your brother,

L. S. JONES.

SOUTH BOSSIER.

MR. EDITOR: At our late Conference session Bishop Key and his cabinet cut off four appointments in this circuit, and formed a new charge—"Valley circuit"—leaving us with Haughton, Fillmore, Doyline, Bossier Point and Benton. Our parsonage at Bellevue was included in the other circuit, leaving us with no parsonage. Our people have rented us a home at Haughton, a central point, at which place we expect to build a parsonage this year. This is my fourth year in this charge, and, though I can not remain another year to enjoy the contemplated cottage, I want to leave my successor with a comfortable home.

Our circuit has the advantage of two railroads—the Vicksburg, Shreveport and Pacific, and a new road running from Shreveport to Lewisville, Ark., on which road we have opened up an appointment at Shady Grove, midway between Shreveport and Benton, a very promising field on Red river.

South Bossier is now well arranged and promises to be, in the near future, a fine appointment—good enough for a D. D. And I hope some one of you will begin to look up your old saddle-bags, and talk to the Bishop about it at next Conference. But how would it look to swop a circuit rider for a D. D.? But our people will not care much for looks in such case.

We have some glorious times A good prayer meeting last night at Haughton. I have a few good brethren at this place that pray in the church—Bros. Bryan McKinney, Britt, Williams and Dr. Heard. But I reckon you think it strange they don't all take the ADVOCATE—well, so do I. We will have a prayer meeting at Doyline to-night. We are getting ready for the District Conference at Haughton, yet to be appointed. It would do any of our preachers good to preach to some of our congregations Don't it do a preacher good to preach to an audience when the open their hearts and drink it in—yes, when the Holy Ghost shows ers right down upon the preacher's soul and breaks to him the bread of life that he may hand it out to his congregation! My soul gets happy while I write.

The editor of this ADVOCATE is hereby invited to attend our District Conference.

R. M. BLOCKER.

HAUGHTON, Louisiana.

EAST FELICIANA CIRCUIT.

MR. EDITOR: We came to this work, by the appointment of Bishop Keener, at the last session of our Conference. The people of this circuit have received their preacher in the spirit of the gospel. I have made the rounds, and, after dwelling among them for four months, I can say I have never served a more generous people They all seem to appreciate the preacher, whoever he may be.

The Board of Stewards made a very liberal assessment for their preacher. They are building a parsonage at Oak Grove, one of our appointments, which we expect soon to occupy.

I have been meeting my appointments, coming from my home in Amite county, Miss., until April 1, when it was thought best for me to move into a house selected for us, near one of our churches, viz: Clear Creek, and give the contractor more time to finish the parsonage; so, on April 3, just after five P. M., with wife and little ones, we drove up to the parsonage. We found waiting eight or ten of the good ladies and some of the brethren, to give us a hearty welcome and come and live in their midst each one having brought with them something that was necessary to commence housekeeping with—ham, coffee, flour, sugar, lard, honey, meal, rice, corn for the crib for my horse, and a great many things too numerous to mention. As we looked upon their bright and cheerful faces and listened to their words of welcome, our hearts overflowed with gratitude to our God for permitting us to serve so kind and appreciative a people. We feel disposed to thank God and take courage. Pray for us.

N. J. ROBERTS, P. C.

MAY 10, 1888.

WAYNESBORO, MISS.

MR. EDITOR: Please allow me space in the ADVOCATE for a brief report of affairs on this charge. Impartially considered it may be said to be in a prosperous condition. Every department of church work is moving well. Congregations very large and appreciative. The Word is preached with "unction," and the people receive it gladly. Sunday-schools are live and highly interesting. Prayer meetings are well attended, and prove a source of strength to the church. Class meetings of the old type are held occasionally, which serve as a "lie trimmer," thereby increasing the capacity to give light and "shine."

There are many evidences of growth in grace and in knowledge. The people are cheerful, enterprising and faithful. They are highly appreciative, sympathizing and generous. This has been fully demonstrated by the unremitting kindness and sympathy shown the pastor's family during the long, dark days and months of their sad affliction. The shadow of the dark cloud still hovers over the parsonage yet, amid the awful cloud, sometimes see light, and just beneath is seen the beautiful "bow." "We kiss the rod, and pass under."

The week of prayer and self-denial was faithfully observed on this charge, at both Waynesboro and State Line. Interesting and profitable services were held each night during the week. Eternity alone will reveal the amount of good accomplished. The financial result will reach about thirty dollars, which is the least part of the blessings to be reaped. Yours truly,

E. F. EDGAR.

POPLARVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I was read out to this appointment at the last session of our Conference. I came immediately to the work, found myself among entire strangers, but soon found myself surrounded by friends. We met the usual hearty greeting with which our preachers are received, and soon came the grateful soundings. We have a pleasant work. It is made up of three principal appointments—Poplarville, Lumberton and Purvis, towns on the New Orleans and Northeastern railroad—and intervening stations. We are encouraged by large and attentive congregations, prayer meetings well attended, and pastoral visits seemingly appreciated. There has been several accessions to the church. We are in the midst of an interesting meeting, at this time, at Lumberton. Fifteen of twenty penitents at the altar last night. We hope for much good to be accomplished before the meeting ends. Our little church here has been finished and painted recently; also a sweet-toned organ placed in it. The enterprising mill-men, Camp & Henton Bros., contributed largely to building and furnishing our beautiful little church here. This is a village of about 500 people, and is as full of push and stir as a town can be. Messrs. Camp and Hentons are a valuable acquisition to this section, and would be anywhere. They are a blessing to our church here.

J. D. HAYS.

IUKA, MISS.

MR. EDITOR: Fifty-five dollars, self-denial offerings from Iuka station, Corinth district, North Mississippi Conference. The receipt of the treasurer is in hand. Yours in Christ,

D. L. COGDELL, P. C.

MAY 11, 1888.

Biographical.

REV. PRESTON COOPER.

BY REV. E. G. COOK.

This Methodist preacher had considerable celebrity about forty years ago; based almost exclusively upon pulpit oratory. Oratory is the most evanescent of all the products of great men. Other creations of genius remain or may be reproduced. Discoveries, inventions and literary productions continue, and we readily associate the name of some one with them, as Morse with telegraphy, Scott with his novels, Milton with his poetry and Shakespeare with his plays; but oratory comes and is gone. However correctly a sermon or speech may be published, it can not be read mentally or recited audibly as it was delivered by the speaker. Many hear and report, but the orator's name and fame are traditional ever after, as Maffit, Bascom, Prentiss, Cooper, and others.

The writer joined the church under Preston Cooper, was often with him and had as much intimacy with him as he would allow to anyone. He avowed his purpose to admit no intimacy which would become pleasant companionship, then warm attachment. He gave as a reason that he had voluntarily put himself at the control of others who could change him from one place to another annually and must do so every two years; then parting would be more painful as attachments were more ardent. This may have been a strange conclusion, but he acted it out. He was not social nor congenial; but his friends respected him so much that he was expected to sit apart in company or retire and read or rather study some book. He seldom read newspapers, not even the Advocates. His name will not be found often in attendance upon Conferences, nor on committees of any kind, though acknowledged to be competent for any Conference work. He had no thought, or, at least, expressed none as to appointments, and gave no trouble to those whose duty it was to see as to his compensation.

His specialty was elocution, as it included articulation, emphasis and gestures, always having in view success as a teacher of revealed truth, intending spiritual results. The writer has stood, at his request, to look upon his gesticulation and hear his pronunciation of sentences or words, and at times repeating the letters of the alphabet as a musician his notes of the gamut.

On one occasion this preacher left his charge for two months, engaging the Rev. Th. Ford to supply his pulpit. When he returned his members almost complained that he did not consult them, and his stewards thought he did wrong in not asking money for himself and family during his absence. After a few months he told the writer confidentially that he had visited Philadelphia to attend the lectures of a professor of elocution, at that time of some note, having classes of preachers, lawyers and play actors. He remarked, in substance, that he did not keep secrets usually, but his congregation might not place the right construction upon the preacher leaving his work to become a pupil in a school for oratory. His conscience was clear, however, on the subject: he required rest, and he improved his absence in a mode, gratifying, improving as well as healthful. He had the glory of God before him, and the greatest efficiency as a preacher was intended.

Poets are said "to be born, not made," and this may be true of orators as well; but in this case the orator was greatly artificial, yet so as to be more natural than he would have been without so much care, attention and study. The result was that at the time of which I write, he was one of the most successful preachers of the Mississippi Conference. Not popular—and yet, I may say, he was popular—much spoken of. Admired by some; by others, disliked. By tone, gesture and facial expression he could depict bad men so plainly that many thought he was personal. He had but little controversy with other churches, but with the masses, whose professed infidelity was but a cloak for sin, he was at variance continually. His preaching, I think, was that of force and incisive; his aim exclusively to convince, convict and bring the hearer in readiness to be converted. He was self-possessed to an extent not the most pleasant to those accustomed to the fluency of some of our best preachers; at the same time he had no little animation, emotion and even passion, but he did not "tear a passion to tatters."

He was much talked about: much that was said would be interesting, and some remarkable, so much so as to cause doubts as to the facts about his dreams and the discovery of the well which bears his name and other strange incidents and co-incidents.

HAZLEHURST, Mississippi.

To Preach Well.

Waiving the prerequisites of a sound conversion and a divine call to the work, which are indispensable, a man must know something before he can tell it; yet familiarity with language, theology, psychology, history, sacred and profane, and homiletics will not alone make him a success. We do not undervalue study; every preacher should be a student. Paul says: "Study to show thyself approved unto God," etc. We do not undervalue acquirements—letters. "Life without letters is dead." But some of the driest and poorest preaching we have ever heard was by men who had completed a university course, and were honored with "D. D.," "LL.D."

The late A. J. Baird, D. D., of Nashville, Tenn., said when he felt it his duty to enter the ministry, he thought knowledge the chief qualification. "Stuff the head," was his idea, and accordingly, attended college six long years, came out with his diplomas, and was soon called to the pastorate, but ascertained by experience, in a short time, that he could not preach. Words flowed apace. His analysis, he flattered himself, was faultless, and his exegesis sound; but the preaching did not draw, Christians were not fed, were not satisfied, and he was conscious within himself of his weakness and utter inefficiency. What could be the matter? He next devoted especial attention to the study of elocution, thinking there must be something in the act of telling what a man knew, and derived much benefit from it. The ear, the fancy especially, was pleased. Compliments not a few were passed upon his public efforts; but the spiritual results were very meagre, and it was as clear as the noon-day sun to himself and his spiritual members that something was yet wanting to render him a successful minister of the gospel of Christ. The great, honest man was troubled beyond measure, and, as a last resort, resolved to take the whole matter to God, and wrestle with him until the problem was solved. Losing sight of human learning and trusting the "Lo! I am with you," he soon realized the assurance of the divine approval, and, with implicit faith in God, he was for more than a quarter of a century the well-known, popular pastor of the first C. P. Church, Nashville, Tenn. His last words were, "I have always believed religion was true, and now I know it." Nothing short of the power of God will impress. Doubtless the burning bush, with its curling smoke and roaring flame, which so readily attracted the attention of Moses, and inspired him with awe, was not always impressive. At any other time it failed to attract any attention whatever, but with the hand of Jehovah upon it, it was a great sight.

Our most talented ministers are sometimes powerless when the hour of duty arrives. I have read somewhere that Bishop Paine went some years ago to preside over a Conference in Texas. He was in his usual health, and presided with entire satisfaction, finishing up the business on Saturday. The Sabbath dawned gloriously, and at an early hour crowds of curious and anxious men and women were seen moving forward determined to hear the Bishop preach; and at this hour the Bishop was pleading for some one to fill his place. The preachers, however, were like the people, and each asked to be excused. The Bishop declared that he was blank, and it would be folly to attempt it. The preachers said he must preach, and that it was eleven o'clock. "Well," said he, "it does seem to me each word will be like swallowing a grub worm." He knelt in silent prayer, groaning heavily. He remained some minutes pleading as one begging for his life. When he arose a change was perceptible. The cloud was gone. His manly countenance was beaming. He announced his text, and, says the writer, "never before or since did I hear such preaching. The immense audience waved and surged as a forest in a mighty wind. Sinners fell over like dead men, and Christians shouted aloud, and the grand old man sat down in a storm." Without the divine anointing the preacher was powerless. How true the words: "Without me ye can do nothing."

Old John Knox prayed all night long, crying: "O God, give me Scotland or I die!" Result: Scotland belongs to John Knox to-day.

A number of young ministers, we are told, once asked James A. Duncan, of Va., for the secret of his power, and, instead of answering directly, he asked them severally: "Have you ever spent twenty-four consecutive hours in prayer?" Each answered, No, and left satisfied as to the secret.

H. ARMSTRONG.

FLOYD, LOUISIANA.

TRADESMEN IN JAPAN.—The boys seen in nearly all the places of skilled labor suggest what is the fact, that apprentices begin to learn their trades usually much earlier than in our country, so that when majority is attained the mastery of the crafts is thorough. Another striking feature of the Japanese system is that of heredity. Skill runs in family lines. Not a few of the famous artisans of the present decade are descendents in the ninth, tenth and seven twentieth generations of the founder of the establishment. I once employed a carpenter in Fukui, who was proud of his ancestry of wood-workers through twenty-seven generations; and the temple records show such boasting to be true, though often adoption interrupts the actual blood line. At a paper-maker's establishment in Awotabi, in Echizen, I dined with the proprietor, whose fathers first established the industry a millennium ago, the national history showing also that the Coreans before the ninth century of our era visited the place.—Wm. Elliot Griffis.

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Lve. New Orleans	5:00 p. m.	9:00 p. m.
Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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	Arrives.	Leaves.
No. 1, Fast Mail	3:00 a.m	No. 2, Fast Mail 5:00 p.m
No. 3, Express	6:25 p.m	No. 4, Express 7:30 a.m
No. 5, Bat. Rouge acc'dation	10:00 a.m	No. 6 Bat. Rouge acc'dation 3:15 p.m

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Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 7 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

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—AND—
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and all Points in Old and New Mexico, Arizona and California.

	Leaves.	Arrives.
Texas and California Express	8:20 A. M.	6:20 P. M.
Baton Rouge Local	4:00 P. M.	10:00 A. M.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1..... 3:00 am	No. 2..... 5:00 pm
No. 3..... 6:25 am	No. 4..... 7:30 am
No. 5..... 10:00 am	No. 6..... 3:15 pm

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex... 7:10 am	No. 4 Fast Line 8:05 am
No. 1 Fast Line. 7:20 pm	No. 8 Coast.... 3:05 pm
No. 5 Coast.... 9:05 am	No. 2 Cin. Ex... 5:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Fldr. and N. O. Lim.... 5:20 am	No. 4 St. Louis and Chic. Ex. 4:30 pm

TEXAS AND PACIFIC.

No. 32 California Express. 6:20 pm	No. 31 California Express. 8:20 am
B. Rouge local. 10:00 am	B. Rouge local. 4:00 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 1:00 pm	No. 14 Local... 7:00 pm
No. 17 Local.... 7:45 am	No. 20 Califor. 10:45 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd. 9:30 am	No. 2, Lim'd. 5:00 pm
No. 3, Fast Line. 6:30 am	No. 6, Fast Line. 4:30 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 6:35 am	No. 8, Fast Line. 4:00 pm

P. AND E. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive..... 9:30 am	Leave..... 3:00 pm

Sunday Schedule.

Arrive..... 7:07 pm	Leave..... 9:00 am

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THURSDAY, MAY 24, 1888.

Briefs.

Paul's famous declaration to the Galatians, "For I bear in my body the marks of the Lord Jesus," has been thus translated in the Revised Version, "For I bear *branded on my body* the marks of Jesus."

Rev. Dr. J. H. Vincent, of Rock River Conference, and Rev. J. W. Fitzgerald, of New Jersey Conference, were elected Bishops by the General Conference of the Methodist Episcopal Church, held in New York City, May 22.

The New York correspondent of the Watchman, the Baptist organ of Boston, has this to say of the Methodists:

We Baptists can learn much from our Methodist brethren. They have no more average wealth than we, no more intellectual strength than we, no more piety; and yet they are going far beyond us in number of members, in church-building and the other elements of church life. These are facts which we may as well face. They are doing far more than we in building up the kingdom of Christ. Why have we been outstripped by them? Is it not that their affairs are managed with a practical sagacity, a sanctified "gumption" which is too often lacking in Baptist operations?

The tenth annual session of the Woman's Board of Missions was recently held in Nashville, and the report published in the Nashville Christian Advocate reveals some interesting and encouraging facts. There is now a membership of 56,783. Eight missionaries were sent out during the past year. The foreign work is represented by 22 missionaries, 39 teachers and assistants, 7 boarding-schools, 19 day-schools, 871 pupils, 1 hospital, and 1 Bible woman. Collected last year, $69,729; appropriations for the present year, $54,687; cash in bank, $36,752; collected during week of prayer, $6,813. The Woman's Missionary Advocate has reached a circulation of 12,000. The property of the Board is valued at $153,500. Truly, this is good work, and "therein do we rejoice."

In the Louisiana Legislature, the other day, Mr. Soniat, of Orleans, gave notice that he would introduce a bill to authorize city councils of incorporated municipal corporations throughout this State to specify what stores, shops and groceries, saloons and all places of amusements may be open on Sunday and permitting all trading, bartering and selling on Sundays by the proprietors or employees of such establishments. And to repeal Act No. 18 of General Assembly of the State of Louisiana, approved June 21, 1886, in so far only as it affects incorporated municipal corporations in this State, and also to repeal all laws or parts of laws inconsistent therein. This bill will be backed by all the power of the saloons. Their money will carry it through, if possible. It becomes every order-loving and law-abiding citizen of the State to resist this iniquitous measure. This new Legislature—from which we have a right to expect legislation which looks to the good of the whole people in preference to that of the vampires who are sucking the life-blood from the people—will surely not call down upon itself the execrations of this whole land by passing such a bill as Mr. Soniat intends to introduce. Let the friends of the Sunday Law exercise a sleepless vigilance and present a united front.

Compassion on the Multitudes.

There have been men who have swayed the multitudes by their eloquence as the strong wind sways the trees of the forest. How far the influence of a great audience extends in arousing eloquence in the orator we can not exactly tell. That there is a large power flowing from a great crowd toward him who stands up to address it, all must acknowledge. But we are not accustomed to speak of the audience "moving" the orator. The almost invariable rule is to look at and speak of the power the orator exerts over his audience. In the case of our Lord the sacred writers speak frequently of the power his audiences exerted upon him. No one ever had such crowds attending his ministry as Jesus. On several occasions, we read of four thousand and five thousand men, besides women and children, listening to his words and partaking of the bounty of his blessed hands. Such audiences could hardly be less than twenty thousand in number. On one occasion Galilee and Judea and Jerusalem and Idumea and beyond Jordan and Tyre and Sidon poured their thousands out to hear him. No one ever attracted the crowds as Jesus did. So exceptional was this feature of his ministry that the alarmed Pharisees exclaimed in despair: "Perceive ye how ye prevail nothing? behold, the world is gone after him."

As no one ever attracted such audiences and held them so completely in his command as did Jesus, so no speaker was ever so acted upon and stirred by his audiences as Jesus was. No doubt, every public speaker is affected in some measure by his audience, and the numbers making up the audience constitute a very large factor in that influence. The larger the crowd, the larger the effect, is the general rule. The influence that audiences exert on ordinary speakers is generally very different from that which Christ's audiences exerted upon him. A speaker coming before a great audience is moved to exert himself to deliver an address worthy of the occasion and of the crowd, and there is, in most cases, an emotion of selfish ambition that the hearers may go away well pleased with the performance. There are very few public speakers who ever get rid of that ambition, and many not only do not get rid of it, but it increases in them until they are consumed by a hunger and thirst for applause. A great audience touched the heart of Jesus at its lowest depths, and stirred fountains of feeling which ordinary men rarely experience. When he sat on the mountain-side, or in the little boat on the sea, or stood in the doorway at eventide, and looked over the immense crowds that attended his ministry, all the tender sympathies of his great and loving nature welled up and flowed out toward them in a voice of gentle sweetness and words of genuine compassion. He saw in his hearers what no other speaker can see. "He knew what was in man." In those "wonderful seas of upturned faces" he could trace every "line of care," every lineament of anguish, every expression of pain, every gleam of joy, every scowl of hate, every flash of anger to its true source. He knew all the causes of suffering, and all the hidden springs of happiness; and the larger the crowd, the greater must have been the effect upon his sympathizing spirit. But the great fact which stirred the lower deeps of his great nature was, that he saw these immense audiences "as sheep without a shepherd." The language of St. Matthew is most expressive: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

A great audience, composed of men and women whose lives were full of sin and toil, whose hearts were full of sadness and care, who had spiritual necessities to be administered unto, who had spiritual aspirations to be satisfied, and who were wandering about as lost sheep without guides, affected the heart of the Son of man as no other sight affected it. "He was moved with compassion." Their wants and woes, out of which the possibilities of their spiritual natures projected themselves before his mind, stirred his great nature to sympathy with them. Jesus was a man of the people because he knew the needs of the people, and because he knew their needs he was moved with compassion toward them. He wept with them, and he wept over them; and his benevolence was the outcome of his compassion. His sympathy for the multitudes was the attraction which brought them to his ministry. Jesus "reached the masses" in his ministry, and he did so because he "was moved with compassion toward them." The same is true of the gospel ministry to-day. The ministry which exhibits this divine compassion for men, and which nurtures that compassion into a large expression of benevolence, will reach the multitudes. This is why the gospel is the most potent force that moves among men to-day. It is Heaven's expression of sympathy for sinful man. It is drawing men within its charmed circle of compassion.

Our City Churches.

There are but few people who know, and still fewer who appreciate, the difficulties which our church has to encounter in its operations in this city of New Orleans. That there are "great and effectual doors" open to us no one doubts, but that there are also "many adversaries" very few seem to see. We believe that only the men who have labored here can apprehend the true state of the case. At the same time, these are the men who rejoice in the present attitude of our church and are most hopeful of the future. They have seen our church encounter and overcome many hard difficulties in the past, and they see that her present position is more commanding than ever before, and they believe that the outlook is more hopeful. With a population composed of people almost from "every nation under heaven," and a religious preponderance largely in favor of Roman Catholicism, Protestantism has been of slow growth. We believe a "new era is dawning." The home missionary spirit is awaking in all the churches, and work in this direction is being prosecuted faithfully and earnestly and successfully by the various denominations. Our City Mission is doing what it can under that most terrible of all limitations—scarcity of funds. Our churches are enjoying a good measure of success, which is evidenced by the fact that about 150 persons have been received since the year began. Bro. Sawyer, of Felicity, has had a revival in his church during the last two weeks, in which many have been quickened by the Spirit. Prayer meetings and class meetings are well attended; Sunday-schools, with their mission schools, are growing in numbers and interest, and the pastors are being paid with tolerable promptness. The future is full of promise. All we need now to insure the largest success is that every one of us shall fully realize that the Great Head of the church "expects every man to do his duty."

Items from Mississippi.

We have fallen upon evil times, yet they are the best times we have ever had—times in which the bad is more conspicuous than ever before because so powerfully confronted by and contrasted with the good. The devil was never so manifest as in the personal presence of Christ. Evil is persistent, yet good combats it energetically and hopefully.

I thought a few years ago that manslaughters and murders were decreasing in our Southland, but of late they seem to be getting more frequent. Everybody has heard of many of the killings in Mississippi during the last year or two, and of others they need not be told. The pistol is still doing its devilish and deadly work in spite of the futile laws which forbid a man's carrying one concealed. If a fine of one thousand dollars and imprisonment, at least, twelve months, were the penalty for having, showing or using a pistol in any manner, then pistols would cease to do harm because they would cease to be. Let the shortest lawful firearm be three feet long. Human life would then be at least 50 per cent. safer than it now is in this country.

The people where I travel say if a man steals a pig, he will be apt to go to the penitentiary; but if he commits a great crime, his danger of punishment is slight. If he be convicted, he may have strong hope of pardon. Several lynchings have taken place of late not far away from where I write. No man approves of lynching, yet I am very sorry I could not truthfully proclaim to a lynching mob: "Be patient; you know that the guilty are almost sure to be promptly and duly punished by our laws." When, "Let the law take its course," is almost equivalent to let the accused go free, what can be said to a mob who propose to punish crime in their own way? Lynching is a horrible and abominable, yet inevitable, result of a lax and uncertain administration of law. Yet in spite of all this, and the fact that any man I meet may have a pistol in his pocket, I feel safe; not because any law in Mississippi would or could prevent him from killing me if he wished, but because Mississippi is full of kind-hearted, chivalrous people—the best kind of people—well-bred Christians. The man in Mississippi who carries a pistol does not usually intend to kill anybody, but only to be on an equal footing with any man he meets who he knows may have a pistol. Protection here, I am sorry to say, is not in the law—for you are liable to see a pistol drawn at any time suddenly on the ears or on the public highway—but in the honor and integrity, the high-souled Christian humanity of the great majority of our people. Why, Mississippi has nearly seventy thousand Methodists, besides Baptists more numerous, and Presbyterians many, and others multitudinous, who are strong for God and the right. If, as Bro. Mellen tells us, a whole 500 at a time can be found among our Methodists who do not give more than a cent apiece a year to support the widows and orphans of preachers who lived, labored, suffered and died to serve them in the gospel, yet all the Christians are good-meaning people, and intend to do better and give more, and vote better and make the government better after awhile. True, a few people talk like they would vote to repeal the Decalogue because prohibitory laws don't prohibit, yet the great body of the people believe in prohibition, from Moses' time on to the end, whether it stops the thing or not; and they are going to vote to prohibit everything that's clearly against the honor of God and the good of man—pistols, saloons, Sabbath-breaking, and the like.

Southern Mississippi *seems* to be a great deal better, viewed in the light of the civil law, than the northern part of the State. The United States grand jury, in Jackson, recently adjourned after a laborious session without finding a dozen indictments, while a similar jury, I am informed, found hundreds of indictments in the northern district of the State.

We are about to have an immigration convention at Jackson. Well, indiscriminate foreign immigration has been a great evil for the last half-century, and now threatens to overthrow our free institutions. If our Southland could induce a few good citizens from other parts of the Union to find homes among us, it might be well. The best way to draw others to our part of the country is to maintain law and order, peace and prosperity among ourselves; then good people will desire to share our section with us. Let the convention be very careful as to what sort of people they invite.

W. L. C. H.

Pencilings.

ABOUT THAT HISS.

A hiss is not a very delightful sound, whether coming from fowl or reptile or man; there is something startling and even fearful about it. But the hiss that was given by the General Conference of the Northern Methodist Church, a few days since, in response to an irreverent and sacrilegious attack made upon St. Paul by a certain delegate, was an exception. It was most musical, refreshing and grateful to hear. That hiss represented much that is gratifying and reassuring to the child of God in these Southland regions. It declared that however radical may be certain movements going on in our sister church; that however disposed they may be to part with certain church furniture and certain ecclesiastical features, that the inspired volume itself is not included in that elimination; that, in whole or part—and, indeed, the minutest part—it is God's book to them, and, as such, they propose to stand by it, and protect it alike from the ruthless hand of the open enemy as well as the more insidious and damaging blow of the adversary who stands in their midst as a lamb, but who speaks with the voice of a dragon. This is not the first attack of the kind coming from those calling themselves the defenders of the faith. Such assaults upon the Bible are quite frequent from certain pulpits itching to catch the popular ear, or craving notoriety; and from Swedenborgians, who find all their fanciful theories about the resurrection, judgment and the atonement utterly overwhelmed by the Pauline epistles. To these we must add the attacks of excited individuals clamoring for woman's rights. And, remarkable to say, the onslaught is always upon this man of God, this mouthpiece of the Almighty, this apostle honored above all other servants of Heaven: in that he not only saw Christ in his ascended glory, but was caught up into paradise and permitted to return. And, even more noteworthy, all these diverse elements agree in the use of the same descriptive terms when they allude to him. And he who was filled with the spirit of revelation—he to whom God in his infinite majesty revealed himself six or seven distinct times, and through his lips spoke to the ages and for the ages—he, they say, is a "crank" and "old fogy," and "not up with the times."

Truly, the hiss came in well. It meant belief in Paul, and unbelief in the man that assailed Paul. It meant confidence in and loyalty and devotion to the Scriptures as they have come down to us through the hands of prophets and apostles and fathers to this day. And the hiss worked well with the delegate himself. It brought him to his senses, as the writer has seen a dash of cold water bring one out of a swoon.

The hiss is suggestive. Let us incorporate it in our form of public worship; and when a teacher or preacher assails or denies the Book, let some one arise, and say: "Let us all hiss. Bro. Blank, will you lead us in hissing? Amen to the hiss. Hallelujah! Hiss again, brethren!

The Inauguration.

On last Monday the new State government of Louisiana went into operation by the inauguration of Gov. Nicholls and the State officers. The oath of office was administered to the governor and lieut-governor by Chief Justice Bermudez. The ceremony took place in the presence of a large concourse of people in front of the capitol in Baton Rouge. The governor's inaugural address referred to the contrast between his present inauguration and that of eleven years before, and congratulated the people on the changed condition of affairs in our State. The policy of his administration is thus outlined:

If I can be fortunate in impressing upon the incoming administration those views and measures which are uppermost in my mind, and those hopes which lie deepest in my heart, it shall be an administration devoted to the best interest of the people of our State. I would make it an administration upon which the people could lean with absolute trust in its integrity of purpose and with the feeling that it had for them no undue burdens or selfish purpose. I would make its conduct such as to inspire them with the belief that their contributions of revenue for its support and of service in its maintenance were for the best purpose of government. I would make its educational system such that the blessings of instruction should be the birthright of every child in the land. I would make it alive to the mighty interest of development, improvement and commerce. I would guard its peaceful abodes from the invasion of disease and pestilence by proper sanitary and quarantine regulations, and, by an efficient and enlightened system of riparian levees, I would have it shield those who live and labor upon our alluvial lands from the destruction of the floods, which annually are borne upon the bosom of our great river. I would have it mercifully provide for those upon whom the blighting hand of disease or insanity has fallen without means of self-support by fostering those public charities which have distinguished our State. I would have it characterized by an enforcement of the law and by an enlightened and progressive conduct in the public service, and thus aid in making the fertile soil of our State the continued and increasing abode of morality, comfort and industry, thereby inviting those who live in less favored land to establish homes among us for themselves and for their children. If laws are found to bear unequally or oppressively upon any industry or class, I would have them amended or repealed. By rigidly keeping our expenditures within the limits of our revenues, honestly assessed and promptly collected, I would bring our current affairs to an absolutely cash basis; and by providing promptly for our public debt I would give supremest confidence to the public creditor and would place the credit of the State upon a firm and enduring basis.

The Revised Version gives many helpful changes in the translation of the original Scriptures; but there are some changes made which have rather obscured the meaning. We note one in the fifth chapter of John's gospel. In the Revised Version part of the third and all of the fourth verse is taken out entirely, but the seventh verse is left intact. To our view the seventh verse can not be understood as the passage now stands.

Personals.

Mr. Saukey goes to England for revival work, intending also to visit Ireland and Scotland.

Seth Thomas, the famous clock manufacturer, of Thomaston, Conn., died recently.

Gov. Taylor, of Tennessee, has been nominated by the Democratic Convention for re-election.

Two lady type-writers are employed by the secretary of the Louisiana Senate at a salary of $5 per day.

Rev. Dr. J. W. Lewis, of St. Louis, has been appointed agent of the American Bible Society for the State of Missouri.

Rev. J. W. Flynn, pastor of Memorial Church (Presbyterian), this city, has been elected to the chair of moral philosophy in the South Carolina University.

The degree, "D. D.," was conferred upon Rev. J. M. Roland and Rev. F. Richardson at the late commencement of Hiwassee College. The former is an author of some note; the latter is editor of the Holston Methodist.

Rev. W. W. Pinson, of Austin, Texas, who was recently elected editor of the Texas Christian Advocate, has declined that honor and office. In his letter to the Board of Publication he says:

I accepted on condition of the concurrence of the Bishop. Subsequent advice from Bishop Duncan assures me that I am needed in the pastorate, and convinces me that I can serve the church to better purpose in that capacity. In this judgment I cheerfully acquiesce, and in doing so I am not constrained alone by loyalty to authority, though that would be sufficient, but by the feeling also that it is best for the common cause. I must, therefore, decline the position tendered me by your action, with the feeling that the wisdom of our chief pastor has saved the church from what might have proven your mistake and my folly.

The Board will meet June 2, at Georgetown, to fill the vacancy caused by Bro Pinson's declination.

Hon. Randall L. Gibson, United States Senator, has been re-elected by the Louisiana Legislature.

The Baptists in Louisiana propose to raise, by the time their convention meets in July, the sum of $12,500 for denominational work in the State. Wide awake, they are!

Dr. D. D. Moore, editor of the Standard, of Memphis, Tenn., has been sick for two months, and his friends have little hope of his being able again to take charge of the editorial work of the Standard."

The Raleigh Christian Advocate, of May 16, announces the death of Rev. Dr. N. H. D. Wilson, of the North Carolina Conference. Dr. Wilson was one of the first men in our church, and his death will be felt all through the connection.

Rev. A. G. Miller, of Jackson, La., a supernumerary of the Louisiana Conference, died May 17. He was a native of New York, has lived in East Feliciana forty years and was connected with Centenary College for twenty-five years. A good man gone to his reward.

Dr. E. E. Sheib, president of the State Normal College, at Natchitoches, La., has been elected to fill the chair of pedagogies in the South Carolina University.

President Fitzhugh, of Whitworth College, gave us a call last week. He is busy closing a most prosperous session of his school and laying plans for a larger success in the future.

Mrs. Juliana Hayes has been elected to represent our Woman's Board of Missions at the World's Missionary Conference, to be held in Loudon, June 9-19.

We call the attention of our readers in North Louisiana to the program of the closing exercises of Prof. Smith's excellent school in Arcadia. No doubt it will be a fitting close to a session of durable work.

Bishop Keener returned home last Saturday. He was suffering somewhat from a cold, but expected to be off again in a few days to meet appointments in Alabama.

Bro. Scurlock, our supply for the Lower Coast Mission, reports the outlook encouraging in that direction. He had congregations at Port Eads and Pilot Town of about seventy-five persons each.

Notice.

I am now with Bro. White at Homer in a meeting. I have arranged to stay two months in Louisiana. My time is all filled up but about two meetings. Many brethren asked me to assist them. Let them write me here, and I will give the balance of my time in the State to those who write first and can be reached easiest in the line of my work.

Yours in Jesus,

L. L. PICKETT.

Homer, Louisiana.

Our Publishing House.

The Book Committee of the Southern Methodist Publishing House met in Nashville, Tenn., May 2, 1888. The financial exhibit for the fiscal year ending April 1, 1888, was as follows:

Total merchandise sales	$114,590 66
Total amount Advocate subscriptions	33,213 88
Total amount Advocate advertising	4,893 13
Total amount S. S. periodical subscriptions	89,166 54
Total amount S. S. periodical advertising	936 72
Total amount subscriptions to Review	2,767 08
Total amount job and contract work	40,993 76
	$286,561 57
Making increase over last year	$ 4,099 56
Net results for the year	$ 53,309 20

April 1, 1887, there were of outstanding bonds $68,400. During the past year the House paid and canceled of this amount $52,700, leaving outstanding, April 1, 1888, $15,700; against which there is a sinking fund in hand (invested in interest-bearing securities) of $14,695, and $10,656 90 cash in bank. This is a good showing, at which we greatly rejoice.

Woman's Work.

The North Mississippi Conference Woman's Missionary Society convenes in Holly Springs, June 28 to July 1, inclusive. Conference sermon, Sunday, July 1, at 11 o'clock A. M., by Rev. J. B. Stone, presiding elder of Corinth district, North Mississippi Conference. Reduced fare on all railroads in North Mississippi will, doubtless, be obtained by the committee now corresponding with the officials. All delegates will please forward their names and addresses to Mrs. Nannie B. Fant, Holly Springs, Miss. Homes provided for all, whether delegates or not, who come to engage in the Master's work. Come praying, come believing, and may the Spirit of Christ guide, direct and control the Conference!

MRS. G. S. INGE,
Cor. Sec.

Notice.

The annual session of the Woman's Missionary Society, of the Mississippi Conference, will convene at Wesson, June 23. Executive meeting, Saturday afternoon. Annual sermon by the Rev. W. B. Murrah, Sunday, at 11 A. M. Address by Bishop Galloway, Monday night.

Each auxiliary is urged to send a delegate, whose name should be sent to Mrs. Wimberly, Wesson, Miss., that homes may be procured for all.

BESSIE FEARN, Rec. Sec.

District Conferences.

The District Conference for the Grenada district, North Mississippi Conference, will be held at Coffeeville, Wednesday and Thursday, June 13 and 14. Bishop R. K. Hargrove will preside. The recording stewards will bring the Quarterly Conference registers, and the pastors will please collect and bring the Bishops' Fund.

J. F. EVANS, P. E.

The District Conference for the Sardis district, North Mississippi Conference, will be held at Coldwater, Miss., June 8-10, Bishop Hargrove, presiding.

S. M. THAMES, P. E.

I see there is an error as to the time of our District Conference. I intended to write: "Thursday, July 26, to embrace the fifth Sunday."

B. F. ALEXANDER, P. E.

The Shreveport District Conference will convene at Haughton, Thursday, July 5, 1888, at nine A. M.

J. H. CASSITY, P. E.

Hall's Vegetable Sicilian Hair Renewer is unequaled for restoring gray hair to its natural color, promoting growth, and producing new hair on bald heads.

Items of Interest.

The Eleventh World's Conference of the Young Men's Christian Associations will be held in Stockholm, Sweden, the coming August.

Zion's Herald claims to be the oldest Methodist paper in the world.

The editors of religious papers in New York have formed a Religious Press Club, to promote fraternal feeling and conference on questions of common interest to the religious press.

On May 4, there was landed at Castle Garden 7,010 immigrants, which makes 121,776 for this year. This is 11,285 more than came during the same time last year.

A scheme is on foot to build a bridge across the Straits of Dover!

One hundred and forty thousand women under middle life are daily employed in the industries of New York City.

Boston has a public library of 400,000 volumes.

There are 2,000 more girls than boys in the public schools of Chicago.

It is said that Dolly Adams was the first person to prepare ice-cream. It appeared at the first inauguration of Gen. Washington as President.

Our Northern brethren report fifteen theological seminaries, fifty-four colleges and 120 academies and schools.

Our House in Nashville reports an indebtedness of $15,700; against which there is a sinking fund, invested in interest-bearing securities, of $14,695, and $10,656 cash in bank.

In 1885, Germany, with all her great universities and boasted culture, spent for the education of her people $40,000,000; England, $35,000,000; France, $15,400,000; Austria, $9,000,000; and Russia, $5,000,000. The United States that year spent $100,000,000 for education, or as much, practically, as those five nations combined.

The Brewer's Journal is authority that the output of the breweries in the United States in 1887 was 24,199,741 barrels, a net increase over 1886 of 2,287,318 barrels.

The New York Assembly has adopted a resolution, which provides for the submission of a prohibition amendment to the people.

Prince Bismarck is said to own distilleries which produce annually more than half a million gallons of whisky.

The National Educational Association meets in San Francisco, July 17 to 20. The rate of passage is one fare for the round trip, with choice of return route.

The official count of the Louisiana State election, by the Legislature, gives Gov. Nicholls 85,786 majority, and Lieut.-Gov. Jeffreys 86,224 majority.

The Times-Democrat figures up the population of New Orleans at 268,816 souls, and that of the entire State at 1,184,332.

Carefully compiled statistics show that they were 16,394 noteworthy fires in the United States during 1887, an increase of 1,172 over 1886. The value of the property burned was $119,209,380, an increase of $11,284,630 over 1886. The average loss by each fire was $7,272, against $6,760 in 1886. About 58 per cent. of the whole loss is estimated to have been returned to fire sufferers by the insurance companies. The remaining 42 per cent. was on uninsured property.

In Missouri 82 counties and 20 towns of more than 2,500 inhabitants have voted; 49 counties have voted "wet," and 33 "dry." A large increase since '86.

There are 300,000 Chinamen in the United States.

The President of France has a salary of $240,000, paid in monthly installments of $20,000.

Sir Donald Smith has given $375,000 to endow the Royal Victoria College for Women at Montreal.

Printed matter is measured by "ems," the letter "m" being the unit. The following compilation is by Prof. A. P. Lyon: The Bible contains 3,500,000 "ems;" Webster's Dictionary, 20,000,000; Chamber's Encyclopædia, 58,000,000; Johnson's Cyclopædia, 56,000,000; Appleton's Cyclopædia, 60,000,000; and Encyclopædia Britannica, 140,000,000 "ems."

The Woman's Missionary Society of the Northern Methodist Church has been in existence eighteen years and has collected and disbursed $1,650,375.

E. A. Seminary.

The closing exercises of this institution, located at Arcadia, La., will begin with the annual sermon by Rev. T. B. White, of Homer, on the first Sabbath in June, and, continuing with the public examination of classes the following week, will close with the commencement exercises Thursday morning. Concert entertainments, Monday, Tuesday, Wednesday evenings, and a grand reception on Thursday evening. To all of which the public are cordially invited.

R. A. SMITH, Principal.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
Brazil Mis.	July 18.	San Paulo, Brazil.	Granbery
Montana	July 25.	Butte City, Mon.	Galloway
Denver	Aug. 1.	Pueblo, Col.	Hendrix
Columbia	Aug. 8.	Pendleton, Or.	Galloway
Western	Aug. 28.	Wyandotte, Kan.	Hendrix
Missouri	Sept. 5.	Gallatin, Mo.	Hendrix
W. Va.	Sept. 5.	Pullippi, W. V.	McTyeire
Japan Mis.	Sept. 10.	Kobe, Japan	Wilson
Kentucky	Sept. 12.	Nicholasville, Ky.	McTyeire
St. Louis	Sept. 19.	Bonne Terre, Mo.	Hendrix
Pacific	Sept. 26.	Woodland, Cal.	Galloway
Illinois	Sept. 26.	Rushville, Ill.	McTyeire
S. W. Mis.	Oct. 3.	Nevada, Mo.	Hendrix
L. Angeles	Oct. 3.	San Diego, Cal.	Galloway
Louisville	Oct. 3.	Lebanon, Ky.	McTyeire
Holston	Oct. 3.	Asheville, N. C.	Hargrove
China Mis.	Oct. 10.	Shanghai	Wilson
Indian Mis.	Oct. 10.	White H'd Hill, I. T.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
Arkansas	Oct. 31.	Fort Smith, Ark.	Key
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
German Mis.	Nov. 7.	Houston, Tex.	Galloway
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Dennison, Tex.	Key
N. Miss.	Nov. 14.	Starkville, Miss.	Keener
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Mississippi	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keener
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
Florida	Dec. 12.	Bartow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

Nashville College for Young Ladies.

Our closing exercises, to all of which you are cordially invited, will take place in the following order:

FRIDAY AND SATURDAY, JUNE 1 AND 2.

10 A. M. to 6 P. M.—Art Exhibition. A large collection of elegant and attractive work will be displayed on the occasion. The department has been unusually successful this year. Elevator takes visitors to the studio.

SUNDAY, JUNE 3.

11 P. M.—Commencement Sermon by the President of the College, at McKendree Church.

MONDAY, JUNE 4.

8 P. M.—Graduating Exercises. Theatre Vendome. Address to the Seniors, by Rev. John Matthews, D. D., of St. Louis, Mo.

TUESDAY, JUNE 5.

Alumnæ Reunion, for graduates alone, college parlors, chapel and dining hall.

WEDNESDAY, JUNE 6.

Senior Reception, for graduating class alone.

GEO. W. F. PRICE, Pres.

Centenary College of Louisiana.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 3.

Annual sermon, by Rev. W. B. Murrah, of Mississippi.

MONDAY, JUNE 4.

8:30 A. M.—Meeting of the Board of Trustees. 8 P. M.—Exhibition of the Preparatory Department.

TUESDAY, JUNE 5.

9 A. M.—Meeting in Union Hall. 11 A. M.—Alumni Association meeting in chapel. 8 P. M.—Oratorical contest between the literary societies.

WEDNESDAY, JUNE 6.

9 A. M. Meeting in Franklin Hall. 11 A. M.—Commencement Exercises. A full attendance of the members of the Board of Trustees is earnestly requested.

G. H. WILEY,
President *pro tem.*

Port Gibson Female College.

COMMENCEMENT EXERCISES.

FRIDAY, JUNE 8.

8 P. M.—Juvenile and Calesthenic Entertainment.

SUNDAY, JUNE 10

11 A. M.—Annual Sermon, by Rev. C. G. Andrews, D. D.

MONDAY, JUNE 11.

10 A. M.—Meeting of Board of Trustees. 8 P. M.—Concert.

TUESDAY, JUNE 12.

11 A. M.—Graduating Exercises and Address by Hon. E. Barksdale.

E. H. MOUNGER, Pres.

Books and Periodicals.

BOOKS.

WOMAN: HER POWER AND PRIVILEGES. By Dr. Talmage. The series is issued quarterly, by J. S. Ogilvie & Co., New York. Price $1 per year.

A series of sermons on the duties of the maiden, wife and mother and of their influence in the home and society.

THE SEMINARY METHOD OF ORIGINAL STUDY IN THE HISTORICAL SCIENCES. By Frank H. Foster, Ph.D. Charles Scribner's Sons, New York. Wharton and Bro., 3 Carondelet street, New Orleans. Price $1.

An extract from the preface shows the purpose of this little book. "The Seminary is a new institution in this country, and the student needs an introduction to it. He needs explanations of the method in forms which he can employ as models till he has gained for himself an independent grasp of it. It is the purpose of this book to supply the want of such instruction."

THE TABERNACLE: ITS FURNITURE, PRIESTHOOD AND CEREMONIES. Illustrated with colored plates prepared specially for the purpose, with maps and other illustrations of Palestine, for Sunday-school teachers and Bible students. Published by Cranston and Stowe, Cincinnati. Price 25 cents per dozen.

MARZIO'S CRUCIFIX. By F. Marion Crawford. Issued weekly at 50 cents. Quarterly subscription, $6 50. Macmillan & Co., New York.

This is the first number of Macmillan's Summer reading Library.

FRUIT-CANNING MADE EASY. By Mrs. J. L. Wheeler. Southern Methodist Publishing House, Nashville, Tenn. Price fifteen cents.

This little book tells how to can successfully all sorts of fruits, and also how to preserve them. It has also a chapter on jellies, jams and marmalades. Can be had of the author, Fayetteville, N. C., or our House at Nashville.

PERIODICALS.

—Babyhood, for May, has a fine table of contents. The leading articles are Night Nursing, Milk-Crust, and, Is the Doll Doomed? Babyhood Publishing Company, 5 Beekman St., New York. Price $1 50 per annum.

—The American Magazine, for May, beginning the eighth volume, has a table of interesting contents. It is published by the American Magazine Company, 749 Broadway, New York. Price $3 a year.

—The Quiver, for June, is at hand, full of choice Sunday and general reading. We know of nothing better than this and nothing so cheap. Cassell and Company, New York. Price $1 50 per year.

—The Magazine of Art, for June, is on our table, and it is a superb number, both in matter and illustrations. Published by Cassell and Company, New York. Price $3 50 a year.

—The Studio is a journal devoted to the fine arts, edited by Clarence Cook, and published at $3 by the Studio Publishing Company, New York.

—Cassell's Family Magazine, for June, is a good and sprightly number containing much interesting reading for the family. Cassell & Company, New York. Price $1 50 a year.

—The Chautauquan, for June, is on our table. This is one of the best monthlies of our day. It is the official organ of the Chautauqua Literary and Scientific Circle. Price $1 50. Ten numbers.

The Treasury, for pastors and people, for June, comes laden with a rich cargo of good things. E. B. Treat, 771 Broadway, New York. Price $2 50; clergymen, $2

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Medicine can now be clinched into a man by electricity, whether he wants to take it or not. The electrodes of a battery are saturated with the medicine and applied locally to the skin, and the medicine is absorbed. What is needed next is the discovery of a way of utilizing electricity to compel a man to be honest and pay his debts.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

A small boy surprised his teacher at one of the grammar-schools by asking her how far a procession of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced: "From Washington to Cleveland."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

At a traveling agency.—To clerk: "Did you ever realize anything in the German lotterie?" "Yes, sir. I tried five times, and realized that I was an idiot."

Lady (who had a sick husband)—Don't you think, doctor, that you ought to bleed my husband? Doctor (absent-mindedly)—No, madam, not until he gets well.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

PENS REPAIRED FOR 50cts.

Send your Pens by mail or otherwise, and they will be Repaired and delivered promptly to any part of the city.

R. C. HILL, PEN MAKER,
Removed to 403 Bryades Street,
—:WITH:—
P. H. HILL (Hill's Branch),
above Kaufman & Isaacs.

Highest Price in Cash for Old Gold and Silver.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

The receipts of the American Tract Society for the past year were $159,858; expenditures, $148 580.

MISCELLANEOUS.

LOUISIANA
STEAM
SASH, BLIND AND DOOR
FACTORY,
299, 301, 303, 305, 307 Gravier Street,
NEW ORLEANS.
ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

Report of the Condition of the

New Orleans National Bank,

At New Orleans, in the State of Louisiana, at the Close of Business, Monday, April 30, 1888.

RESOURCES.

Loans and discounts		$1,485,289 66
Overdrafts		980 08
U. S. bonds to secure circulation		200,000 00
U. S. bonds to secure deposits		200,000 00
U. S. bonds on hand		9,700 00
Other stocks, bonds and mortgages		1,631,555 00
Due from approved reserve agents		245,491 01
Due from other national banks		152,196 03
Due from State banks and bankers		45,811 72
Real estate, furniture and fixtures		22,230 25
Current expenses and taxes paid		18,685 41
Premiums paid		100,977 21
Checks and other cash items	$22 67	
Exchanges for Clearing-House	134,712 28	
Bills of other banks	57,093 00	
Fractional currency, including nickels	111 71	
Specie, including gold treasury certificates	661,332 00	
Legal tender notes	182,500 00	1,016,070 99
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		9,000 00
Total		$4,611,987 66

LIABILITIES.

Capital stock paid in		$200,000 00
Surplus fund		300,000 00
Undivided profits		54,085 52
National bank notes outstanding		178,820 00
Individual deposits subject to check	$3,269,752 72	
Demand certificates of deposit	32,565 50	
Time certificates of deposit	2,000 00	
Certified checks	31,219 98	
Cashier's checks outstanding	6,697 24	
United States deposits	295,921 97	3,647,557 51
Due to other national banks		77,203 58
Due to State banks and bankers		54,320 41
Total		$4,611,987 00

STATE OF LOUISIANA, } Parish of Orleans. }

I, WILLIAM PALFREY, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this 4th day of May, 1888.

GEO. W. CHRISTY, Notary Public.

Correct—Attest:
JOHN T. MOORE, Jr.,
WM. T. BENEDICT,
R. E. PRADI, Directors.

MELODIOUS SONGS
IN WELL-MADE BOOKS.

Children's School Songs—*Just Out!* (35 cts., or $3 60 per dozen) contains easy Elements, and 130 good songs, many of them Motion Songs. A good Primary School Song Book. In addition to the new songs, there are such old favorites as "Flowers, Wild Wood Flowers," "I ever I see," "Coo, says the Mother Dove," "My Days of Youth," "O say, Busy Bee," "Out in a Beautiful Field." Send for Specimen Pages.

United Voices (50 cts., or $4 80 per dozen), is L. O. Emerson's Newest and Best School Song Book, showing his most excellent tact in choosing and arranging; with new and pleasant songs.

Children's Diadem *for Sunday-Schools.* (35 cts., $3 per dozen.) The crowning work of the useful life of A. J. Abbey, recently deceased. Very sweet hymns and tunes.

Voices of Praise for Sunday-Schools and Praise Meetings, (40 cts., or $4 20 per doz.)—Rev. C. C. Hutchins. Exactly fit the taste of those who like dignified, yet brilliant and wide-awake music.

Laudamus ($1.) A Hymn and Tune Book for Ladies' Seminaries and Colleges. Profs. Ritter and Kendrick, of Vassar.

Send for Specimen Copies (at Retail Price), or Specimen Pages, Free.

Oliver Ditson & Co., Boston.
C. H. DITSON & Co., 867 Broadway, New York.

MISCELLANEOUS.

WONDERFUL SUCCESS.

ECONOMY IS WEALTH.

All the PATTERNS you wish to use during the year for nothing (a saving of from $3.00 to $4.00) by subscribing for

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—AND—

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Our Young People.

ST. DUNSTAN AND THE FIEND.

BY WILLARD G. PARSONS.

St. Dunstan was a goodly man,
A saintly man was he.
He pommeled horse-shoes by the way
Upon his anvil-tree.

He dug a cell beneath the ground,
The cell so small was it.
That big, fat Dunstan, priestly man,
Could just fit in it sit.

Before St. Dunstan was a priest
He had a fiendish friend,
Who in his cell did visit him
The friendship now to mend.

But 'twould be best, so Dunstan thought,
The friendship now to close.
So with his pair of tongues red-hot
He held him by the nose.

He held him till he screamed with pain,
With fright and anger sore,
But Dunstan laughed, till Satan said,
"I'll tempt you never more."

* * * * * * *

When Dunstan's friend doth come to us
(For he lives yet awhile),
Let us not listen to his words,
Nor heed his crafty guile.

But gird our Christian armor on
And use our faithful shield
To quench his fiery, wicked darts,
And he to us will yield.

Letter from Aunt Loretta.

Dear Nieces and Nephews: Perhaps you think that I have forgotten you all; but here I come once more. Our good editor placed an embargo on your letters just before he went to Sour Lake; but the time is out now, and he has come back alive and well, so you can begin to write again. The editor told us so many wonderful things about Sour Lake and sour mud; but I am sure he did not get sour himself. If he had he never would have given us that cheery letter about meeting "an old friend" out there. And that "old friend" was your old friend, too. Every one of you know him like a book. Was it not real funny that a little girl floored our big editor on that easy word, "millinery?" But you know, girls understand the meaning of that word better than boys. Boys have to grow up, get married and foot the bills, before they get into the mystery of that word. Let me tell you that it is a great accomplishment to be a good speller. No sort of beautiful up strokes, or down strokes, graceful curves, grand flourishes with your pen can ever hide the deformity of a misspelt word. Cultivate the friendship of your "blue-backed-speller" (as a certain boy I know put it) if you want to reach the top rung of the ladder of fame.

Gardner Currie, your answer to the puzzle was correct. I think your promise to "be a better boy" will help you, and the promise you selected was such a sweet one. "Our Father" will never forsake his orphan children. It is a precious comfort to me to know that you and your sister "love Aunt Loretta" and "are glad when she writes." Sometimes Aunt Loretta sits up after everybody else is in bed and asleep just to write these letters to the nieces and nephews, because she loves to write and loves the children and wants to help them love Jesus. Some day you will stand on the ramparts and battle for the Lord. I hope that every one of the boys and girls of the ADVOCATE family may be valiant soldiers of the cross and "put on the whole armor of God." "The fear of the Lord is the beginning of wisdom." If you wish to become wise or great, begin right and "ask the Savior to help you." Ask him to help you in your studies. Ask him to help you to be obedient. Ask him to help you out of your troubles and into peace and joy.

Not long after Rev. Charles Wesley was converted he wrote that never-ending song, "How happy are they who their Savior obey." I call it never-ending, because I believe some one of God's children have been singing that song ever since it was written, and some will sing it as long as the world stands. Of course, you all know it, and now I want you to sing it as if you were trying to make me hear it. If you are not happy it will make you happy. Sing it heartily, and it will ring in your ears all day like a chime of bells. God bless you all, my dear nieces and nephews!

MR. EDITOR: I promised a very dear friend months ago I would write again to the dear old ADVOCATE, and, doubtless, that friend thinks I have forgotten my promise. I have been very sick. Myself and four of my brothers had malarial fever for nearly three months. We had a severe time; but the good Lord remembered us in great mercy and spared our lives, for which I am truly thankful. I am going to school now with my sister and brother. I like my teacher very much; his name is Baten. Mamma promised me a nice present if I am a smart little girl and get my lessons well. I am trying my best. We have a new preacher this year—Bro. Galloway. I like him so much; he is so pleasant and has a kind word for the children, and is a good preacher. Bro. Johns has gone far away. I hope he will find as many friends in his new home as he has left in his old one. I will say to the people at Washington, they are greatly blessed. I hope he will read my letter and remember the little girl that loved to sit by him. Bro. Blocker is not so far. I expect to have the pleasure of seeing him this year and hearing him preach one of his good sermons. I hope he will be appreciated as much as he was here. Bro. Wilkinson is our Sunday-school superintendent; he is the right man on the right place, and we all love him. I have some very dear cousins far away. I hope they will read my letter. I will ask the little cousins a question, and hope some one will answer it: Who was the first bishop? With many kind wishes for you, Mr. Editor, I will close.

Your little friend,

TIOIA J. GREENE.

MR. EDITOR: I am a little girl ten years old. I have lived with grandpa and grandma all my life. I have a good home. Pa takes the ADVOCATE, and I read all the little cousins' letters. I go to Sabbath-school nearly every Sabbath. Mrs. Rebecca Fuller is our teacher, and we all love her dearly. Bro. R. M. Blocker is our pastor, and we all love him. We have a day-school, and Mrs. Fuller is our teacher, and we move on finely. We had a Sabbath-school celebration on May 4, and it was a complete success. Bro. Blocker was with us. Our vocal music was splendid. The speeches of the little boys and girls were fine, and our dinner was abundant and good enough for President Cleveland and his Cabinet. I will close by asking a question: Where in the Bible is "blossom" found? I remain,

Your little friend,

KATIE FORD.

DOYLINE, Louisiana

MR. EDITOR: I receive the CHRISTIAN ADVOCATE through the kindness of a dear uncle. I have learned to love it dearly and could not do without it. I tried to make up a club in the winter, but did not succeed, though there were several new subscriptions sent in, and I think there are others who will yet subscribe. We have a thriving Sunday-school, devoted superintendent and excellent teachers. We love our pastor (Bro. Robertson) dearly, and wish to keep him the four years. I must mention our prayer meetings, which we find to be most spiritually profitable; and, what is so nice, our young people seem to take such an interest in them. For fear of that dreaded waste-basket, I will conclude, wishing much happiness to all the dear old CHRISTIAN ADVOCATE readers.

MATTIE TUCKER.

CAMDEN, Mississippi.

Music, in its highest and noblest form, is devotional. "All inmost things," says Carlyle, "are melodious; naturally utter themselves in song. See deep enough and you see musically." "There is something sacramental," says Charles Kingley; "in perfect metre and rhythm. They are outward and visible signs of an inward and spiritual grace."

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

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Household.

Training Children.

Good breeding, like charity, should begin at home. The days are passed when children used to rise the moment their parents entered the room where they were, and stand until they had received permission to sit. But the mistake is now made usually in the other direction, of allowing small boys and girls too much license to disturb the peace of the household. I think the best way to train children in courtesy would be to observe toward them a scrupulous politeness. I would go as far as to say that we should make it a point to listen to children without interrupting them and answer them sincerely and respectfully, as if they were grown up. And, indeed, many of their wise, quaint sayings are far better worth listening to than the stereotyped commonplaces of most morning callers. Of course, to allow uninterrupted chatter would be to surrender the repose of the household, but it is very easy if children are themselves scrupulously taught to respect the convenience of others and to know when to talk and when to be silent.

If a child is brought up in the constant exercise of courtesy toward brothers and sisters and playmates, as well as toward parents and uncles and aunts, it will have little to learn as it grows older. I know a bright and bewitching child who was well instructed in table etiquette, but who forgot her lessons sometimes, as even older people do now and then. The arrangement was made with her that, for every solecism of this sort she was to pay a fine of five cents, while for every similar carelessness she should discover in her elders she was to exact a fine of ten cents, their experience of life being longer than hers. You may be sure that Mistress Bright Eyes watched the proceedings at the table very carefully. No slightest disregard of the most conventional etiquette escaped her quick vision, and she was an inflexible creditor and faithful debtor. It was the prettiest sight to see her, when conscious of some failure on her own part, go unhesitatingly to her money-box and pay cheerfully her little tribute to the outraged proprieties.—Louise Chandler Moulton.

CURE FOR NERVOUSNESS.—There is no better preventive of nervous exhaustion than regular, unhurried, muscular exercise. If we could moderate our hurry, lessen our worry and increase our open-air exercise, a large portion of nervous diseases would be abolished. For those who can not get a sufficient holiday, the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily vocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. One of the hardest-worked women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age, owing, it is believed, to her habit of taking one day a week in bed. If we can not avoid frequent agitation, we ought, if possible, to give the nervous system time to recover itself between the shocks. Even an hour's seclusion after a good lunch will deprive a horried, anxious day of much of its injury. The nerves can often be overcome by struggling when they refuse to be controlled by strength of will.—Nineteenth Century.

Squirrel skins and other skins may be thus tanned with the fur on: Nail smoothly to a board, flesh side out; remove all loose pieces of flesh, then rub in as much chalk as you can; when the chalk begins to powder and fall off, take the skin from the board, till it with pulverized alum, roll it up and lay it away for two or three days, then unroll and shake it out, and the work is done. While tanning keep in a dry place.

DODGE & CHANDLER, of Cambria Mills, Michigan, wrote Dr. Shallenberger:

"We are selling five different kinds of Ague Pills, but yours are in the lead. After trying all other remedies our customers invariably fall back on Shallenberger's Pills. They never fail to effect a cure, and living in the midst of a Fever and Ague country, we speak from experience.

MISCELLANEOUS.

Ask For Ayer's

Sarsaparilla, and be sure you get it, when you want the best blood-purifier. With its forty years of unexampled success in the cure of Blood Diseases, you run make no mistake in preferring Ayer's

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to any other. The fore-runner of modern blood medicines, Ayer's Sarsaparilla is still the most popular, being in greater demand than all other sarsaparillas combined.

"Ayer's Sarsaparilla is selling faster than ever before. I never hesitate to recommend it."—George W. White, Druggist, Albany, Ind.

"I am safe in saying that my sales of Ayer's Sarsaparilla far exceed those of any other, and it gives thorough satisfaction."—L. H. Bush, Des Moines, Iowa.

"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. S. Rickhaus, Pharmacist, Roseland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for the past seventeen years, and always keep them in stock, as they are Staples. There is nothing so good for the youthful blood' as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it, or, as the Doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the doctors' prescriptions have been of no avail."—C. F. Calhoun, Monmouth, Kansas.

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Christian Advocate.

Marriages.

WARREN—HOUSTON.—Near Austin, Miss., April 5, 1888, by Rev. W. L. C. Hoodicott, Mr. Charles Warden and Miss Olive N. Houston.

SMITH—RUNDLE.—In the Methodist Church, at Vicksburg, Miss., May 3, 1888, by Rev. W. L. C. Hoodicott, Mr. Jasper Smith and Miss Emily H. Rundle.

PHILLIPS—STEEL.—At the residence of the bride's father, Winona, Miss., May 9, 1888, by Rev. J. M. Wyall, Mr. R. F. Phillips, of Jackson Tenn., to Miss Mollie Steel.

THOMPSON—FERGUSON.—At the residence of the bride's mother, Mrs. H. B. Ferguson, Crystal Springs, Miss., May 5, 1888, by Rev. T. B. Holloman, Mr. W. H. Thompson, of Brandon, Miss., and Miss Augusta Ferguson.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

GARNER—The subject of this obituary notice—CAPT. JAMES FULTON GARNER was the son of N. B. Garner, of Tennessee, and his wife, Ann McCarnal, of Alabama. He was born at Fort Jessop, La., November 19, 1840. When but a few months old he was taken to San Augustine, Texas, where he spent his childhood and early youth. In the year 1856, when sixteen years of age, he removed to Sabine parish, La. Here he grew up to manhood, and was happily married to Miss Sue E. Ragan. In 1879 he, with his family, removed to Rapides parish where he bought the lease and fixtures of the ferry between Alexandria and Pineville. He, with great diligence and successful enterprise, managed this ferry until his death, which occurred April 6, 1888.

Capt. Garner was a man of many most excellent qualities. There was no hypocrisy in him. He was truly honest in his dealings with his fellowmen. He was possessed of a truly kind heart, showing itself in oft-repeated acts of generosity; being ever ready to succor the needy and sympathize with the suffering. He was a true believer in an over-ruling Providence, as demonstrated in placing himself under God's especial care in all times of apparent danger. He was a man of true veracity—"His word was as good as his bond." He was always disposed to be a Christian, but, like thousands of others, he postponed this most important work to his last sickness. During his last illness I was with him a great many times, and I always found him ready to acknowledge his sins and ask forgiveness. Much of the time he was delirious; but sometimes he could connectedly talk of his business or of the interests of his soul. In the first stages of his sickness, he asked me to pray for him, and said he was praying for himself. Repeatedly I talked with him, and in every instance he expressed deep regret for his sins, and trust in God for salvation. That his repentance was sincere I can not doubt, and I trust that his faith in Christ was "unto righteousness," and his salvation the result.

The community has lost an industrious, enterprising, good citizen; the poor have lost a friend; his family, a good husband and a kind father. He leaves many friends, two sisters who reside in Texas, a wife and son, to mourn his death. May he, who is the "father of the fatherless and the husband of the widow," comfort and sustain them in this great bereavement!

May his fellow-citizens emulate his virtues, and, trusting in his salvation through Christ, may we all so live the life of faith in Christ that we may be reunited with the saints, where death and parting are unknown!

B. F. WHITE.

TATUM—MARTHA A. TATUM, formerly Martha A. McCormick, and daughter of James J. and Mildred McCormick, was born March 28, 1858; was married February 28, 1878, and died March 16, 1888. It is not surprising that she gave her heart to God in church fellowship when about seventeen years of age. She lived to establish a good character for Christian piety, and to see her children (two sons and one daughter) grown up to manhood and womanhood; then died as she had lived, a faithful and devoted member of the church. She had been sick almost constantly for four years, and suffered, oh so much! She bore her sufferings patiently and was conscious until a short time before she died; but was so low she could scarcely speak at all. Her Bible was her constant companion, and, notwithstanding every effort to be patient, her sufferings were so great that she wished for death. She saw that her life-work was done, and the little time she had to stay would only be days of suffering and detain her that much longer from her heavenly inheritance. It is not surprising that she desired to depart and be with Christ, which is far better. She is gone, and her sufferings are all over; but I reckon that the sufferings of this life are not worthy to be compared to the glory that shall be revealed in us. She is gone, and her death has cast a sense of loneliness and sadness over the heart and household of our beloved Bro. C. W. Tatum. May God bless and comfort our bereaved brother and the children!

The writer has been for many years well acquainted with the deceased—in her girlhood and womanhood, in her single and married life,—in the bloom of health and in the feebleness of declining strength; and in all these conditions of life she was the same consistent Christian character. She loved her church and labored to promote its prosperity. She loved the society of the good and the Word of God, and more especially she loved her Lord. She lived life-long in the same community, and established a character for sincere piety more durable and beautiful than any marble monument that can adorn her grave. If we could stay the hand of death or call back from the grave the good and noble of earth, such ones as Sister Martha Tatum would not be taken from us. The struggle is over. She has made the journey safe. Death has no more power over her. However our fond affections may desire her return, she is much happier than this earth can make her with its afflictions and painful agonies of death.

E. J. TAYLOR.

SWILLEY—MRS. GUINNEY O. SWILLEY, the daughter of Rev. J. J. and Sister M. M. Watts, and wife of Mr. George W. Swilley, passed from the church militant to the church triumphant on March 31, 1888. Sister Swilley was born August 11, 1868; joined the Methodist Episcopal Church, South, July, 1880; was converted at Providence Camp Ground, Copiah county, Miss., 1882; was married to Mr. George W. Swilley, September 19, 1886. Sister Swilley was brought up in the lap of piety, and was early taught and learned the necessity of consecrating her young heart and life to him who created and redeemed her; and at the age of twelve years this consecration was made and accepted by her Savior, who gave her there and then a new heart and a new life, which she retained until death.

Sister Swilley was a beautiful, amiable, intelligent and lovely woman. But these valuable qualities of mind and heart were leavened by the influx of experimental Christian life, and, thus lifted up and adorned by the beauty of holiness, Christianity is the great leveller, but always levels upward toward the character of its author. Thus, Christian character adorns the doctrines makes, brings out, and manifests the excellence of Christianity to the world. The life of Sister Swilley was brief. The volume closed with the preface. The sun set in the morning of life. But the preface was a volume, and sunset was full-orbed and cloudless. Her verbal testimony was: "I have placed myself in the hands of God, who is wise and good, and will do right, and I am satisfied with whatever may be his will, whether I live or die." The testimony of those who knew her most intimately is: "From conversion until death she lived a Christian life." She left a sweet babe, devoted husband, loving father and mother, brothers and sisters, and a large circle of relatives and friends, who have, in tearful sadness, committed her mortal remains to the silent grave at Bahala Chapel, Lawrence county, Miss. But this sadness is sweetly cheered by the well-grounded hope of seeing again their beloved "Gainnie" in the freshness and fragrance of immortal bloom, "On the beautiful shore in the sweet bye-and-bye."

WM. B. HINES.

BROGAN—MISS LILLIE BROGAN, daughter of the late Rev. J. C. Brogan, of the Mississippi Conference, and of Mrs. M. L. Brogan, was born December 8, 1869, and died of pneumonia, at Rose Hill, Miss., February 11, 1888. When the summons came she was just blooming into womanhood—beautiful, bright and cultured. She had previously enjoyed excellent health, and, therefore, had the promise of long life. But, alas! how soon the fairest flower is transformed into dust! She was converted and joined the church at the age of fourteen. She was a dutiful, kind and lovely daughter, and an agreeable, attractive and admirable companion. Trained in a godly home and piously inclined, the future was full of promise of happiness and usefulness. Why should she not have lived to the comfort of her widowed mother (who loved her so dearly), to have enjoyed life and as a blessing to the world? The ways of Providence are mysterious; but "she hath done all things well." She was fond of music and had a soft, sweet voice—how sweet to mother! Will not those musical gifts continue to be cultivated and employed in heaven? And shall not the mother, who was so fond of her melodies on earth, again enjoy the familiar strains of that voice, now hushed in death? Heaven, by the separation which we now suffer, will be more enjoyable.

R. S. RAYNER.

(This obituary was mislaid, or it would have appeared sooner.—ED.)

MARTIN—Died, on Tuesday, April 16, at Vaucleave, Miss., MRS. NANCY MARTIN (*nee* Signerall), aged forty years and eleven months. She leaves a devoted husband, eleven children and a large number of relatives and friends, who mourn her loss. Her last moments were so full of suffering (her disease being pneumonia) that she did not converse much. She never expressed any terror of death. She asked for the prayers of her pastor and family. Her life being filled with deeds of love and charity, we can not mourn as those with no hope; but hope, after the scenes of this life are over, to meet our friend in a land where parting will be no more.

HER FRIEND.

STANLY—Died, at his home, January 25, 1888, BRO. WRIGHT STANLY, who lived to a good old age. Bro. Stanly was a member of the Baptist Church for many years, but of late years was a member of the Methodist Church. His death leaves an aged and feeble wife and two children and grandchildren to mourn his loss; but they feel sure he has only gone just ahead and is waiting on the shining shore to welcome them when God shall call. May God bless and sustain the bereaved family! T. S. R.

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Scientific.

THE DELUGE OF NOAH.—Ex-President White, of Cornell University, in the Popular Science Monthly, calls attention to the fact that Dr. William Smith, in his Dictionary of the Bible, says that three different articles were prepared on the subject of the Deluge before the editor was satisfied; and that of this article Dr. Colenso said it conceded all he contended for. Now, the Quarterly Review, of London, in noticing Howorth's "Mammoth and the Flood," insists that a tremendous cataclysm certainly did occur, which destroyed prehistoric man and mammoth; that the great dome which supports portions of the earth's crust was broken up by convulsions surpassing all others in historic times, sweeping to destruction all creatures which then lived in those regions. The same opinion is held by many geologists, and Mr. Howorth supports this view by a mass of evidence, and fairly turns the laugh upon Messrs. Colenso and White. Very opportune is Mr. Howorth's book, showing the animals then destroyed, the food they ate, and their preservation when found five or six thousand years after the cataclysm, so perfect that dogs ate of their flesh. "God in Creation," published by Thomas Whittaker, 2 Bible House, New York (price 50 cents), has a chapter on Deluge Legends, giving a pretty full summary of the known evidence preserved among the ethnic descendants of Noah, which is specially interesting to Christian readers as verifying and illustrating the Bible account.—Evangelist.

MENTAL TELEGRAPHING.—It is said that the Indians on the plains have always practiced a system of mental telegraphing among themselves, by means of which they communicate with each other almost instantaneously, and without messengers or signals. This mental telegraphing is by no means peculiar to the Indians on the plains of the United States. The same thing has been done by many people on the plains and among the mountains, both of America and other countries, and is to-day, and always has been, one method of manifesting knowledge known to and practiced by many persons. The manner in which such communications are made seems to be, and is, a great mystery. Many theories about it have been suggested, all of which fall short of satisfying the minds of people as to how it is done. The fact that such communications are sent and received, and that they are often genuine and true, and that such is one mode of manifesting knowledge, is now almost universally conceded.—St. Louis Republican.

A London photographer claims to have perfected a system of photographing in colors. He takes a negative on a specially sensitized plate; from this a positive is produced on a chemically treated basis by the aid of a solar camera and a spectroscopic arrangement. The image is produced in colors on the basis without the aid of hand-work or brush. The colors are said to be all hydrocarbons, specially prepared and capable of subdivision to the 180-millionth of an inch. When the colored picture is produced by chemical action the image exists between two films not more than a hundredth part of an inch in thickness. These photographs are said to be permanent and not affected by climate.

To show the effect upon the children of inebriate parentage, I collected the following: Of 111 inebriate mothers, 33 of whom had inebriate husbands, 408 children were born. Of these 227 perished in infancy and early childhood, and of the survivors many are doomed evidently to an early death. In many cases the death of these children was indirectly due to the inebriety of the parents, as cold, deprivation, etc. Ages: Twenty-seven of the 204 women began to drink intoxicants before they were 10 years of age; 11 between the ages of 9 and 15; 74 between 14 and 21; 37 between 20 and 26; 33 between 25 and 31; 19 between 30 and 41; 3 between 40 and 41.

In General Debility, Emaciation, Consumption and Wasting in Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morganza, Pa.

How Can We Love Our Enemies?

In my early Christian life this question greatly troubled me, as I doubt not it does many conscientious young Christians today. Some think of it as a part of a "higher life" which only a few Christians are ever expected to attain. Others think it impracticable—something that no one but Christ ever did or ever will do. How can our love his enemies as he loves his friends and his God?

The difficulty is, at least, diminished by distinguishing three kinds of Christian love: first, the love of esteem, that looks up—the love which we feel toward God; second, the love of sympathy, that looks straight out—the love with which we love congenial fellow-Christians; third, the love of compassion, that looks down in tender pity, rather than contempt or hatred, on all we think to be in the wrong, including not only the corrupt, but all we dislike or count as enemies.

The last is the most distinctive "Christian love"—"the love of God shed abroad in our hearts by the Holy Spirit," making us love the unlovely, making us love others as God loved us; because every human being is a son of God, however wayward; because each human being is a brother or sister of Christ, for whom he died; because every human being is also an immortal being; because every one who wrongs another wrongs himself still more, and so is to be pitied and saved rather than despised or hated.

There is little credit in the love of esteem, in loving the altogether lovely, or in the love of sympathy—"If ye love them that love you, what reward have ye?"

The only form of love that proves us Christians, with new hearts that love like God, is the love of compassion, that loves according to needs, not according to merits.

It is this love that Paul pictures in that wonderful thirteenth chapter of First Corinthians—the love that "suffers long and is good-natured," that is greater than faith or hope. He who lacks it may have begun to be a Christian in the will, but he is not a Christian at heart. It was this love that opened heaven to Stephen. It opens to no other key. "He that loveth not, knoweth not God, for God is love."—Wilbur F. Crafts, in Christian Intelligencer.

A fair trial of Hood's Sarsaparilla for scrofula, salt rheum, or any affection caused by impure blood, or low state of the system, will be sufficient to convince any one of the superior and peculiar curative powers of this medicine. Buy it of your druggist. 100 Doses One Dollar.

AGE OF CRIMINALS.—Most criminals are young. It is seldom that a grave crime, provided it be the first, is committed after the age of thirty. A careful statistician has proved that of the entire male population of England and Wales, the largest proportion of criminals is found to be between the ages of twenty and twenty-five. Five times as many crimes are committed in the five years between these limits as in the ten years between the ages of fifty and sixty. Dividing the whole population into groups of those from ten years to fifteen, from fifteen to twenty, from twenty to twenty-five, from twenty-five to thirty, from thirty to forty, from forty to fifty, and from fifty to sixty, it is found that from the age of twenty the tendency to crime decreases at each successive term thirty-three per cent. in the case of women, and twenty-five per cent. in the case of men.—Rev. Mr. Thwing, in Atlantic.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption. If they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

This statement is, in point of fact, the prolongation of a spiritual death which has actually begun in time, a prolongation of it into eternity, just as the life of the blessed ones in heaven is a prolongation of an eternal life begun here amid the scenes of time onward, into the world beyond the grave, into their eternity. We here become what we shall be for ever, only that which in this life may be almost infinitely modified becomes beyond the grave fixed, irrevocable.—Canon Liddon.

MISCELLANEOUS.

NERVES! NERVES!!
What terrible visions this little word brings before the eyes of the nervous.
Headache, Neuralgia, Indigestion, Sleeplessness, Nervous Prostration,
All stare them in the face. Yet all these nervous troubles can be cured by using
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The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

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By REV. THEO. L. CUYLER, D. D.
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Weekly Market Review.

(For Week Ending May 22, 1888.)

COTTON.

Low ordinary	7¼	@— —
Ordinary	7¾	— —
Good ordinary	8⅛	— —
Low middling	9	— —
Middling	9⅛	— —
Good middling	9 15 16	— —
Middling fair	10 5-16	— —
Fair	11 1-16	— —
Galveston middling	9 7 16	— —
Mobile middling	9⅜	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5¼	— —
Fully fair	5¼	— —
Strictly Prime	5⅜	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4⅜	5¼
Pr. yellow	5⅜	— —
Gray White	6	— —
Off whites	6⅛	6¼
Stan. Gran.	6¾	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4¾	4⅞
Fair	4½	4⅝
Ordinary	4⅛	4¼
Common	3⅞	4
No. 2	2½	2⅝
Rough	2 50	4 00

FLOUR.

Choice	— —	4 00
Fancy	— —	4 40
Extra Fancy	4 70	4 75
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 75	4 85
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 50	— —
cream meal	3 60	— —
Grits	3 75	3 85
Hominy	3 75	— —

GRAIN, ETC.

CORN:		
White	— —	67
Yellow	— —	68
Mixed No. 2	— —	68
OATS:		
Western	— —	45
Texas rust-proof	— —	— —
BRAN:		
₰ cwt	1 05	1 07½
HAY:		
Prime	20½	21½
Choice	22 00	23 00

PROVISIONS.

PORK:		
Mess (Standard)	15½	15¾
Prime Mess	14 00	14 50
Rumps	14 00	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7¼	7½
Sides, short rib	8¾	9
Sides, long clear	8¾	8⅞
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	6½	6 60
Sides, short rib	— —	8¼
Sides, long clear	8⅛	8¼

GROCERIES.

COFFEE:		
Prime	17½	— —
Fair	16½	— —
Common	13½	— —
BUTTER:		
Western Creamery	26	28
Western Dairy	21	23
Common	— —	16
LARD:		
Refined	8	8¼
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¼	— —
Coal, cases	14	— —
Cotton seed	— —	35
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₰ crate	— —	— —
POTATOES:		
New Louisiana	2 75	3 00
Western	— —	2 75
TROUT:		
Western, ₰ bbl	— —	— —
ONIONS:		
New Louisiana	1 75	2 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	7⅜	7⅝
1¾ lb, per yd	6⅞	— —
BALING TWINE:		
₰ lb	— —	10
TIES:		
₰ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 50	3 00
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9	— —
Southern	10	— —
WOOL:		
Lake, per lb	18	— —
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₰ lb	3½	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₰ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	30 00	— —
Muriatic acid, ₰ lb	@ 2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The Democratic State Convention, in session in Norfolk, Va., May 16, passed resolutions endorsing Cleveland.

Discouraging reports regarding the outlook for crops are being received from all parts of Indiana. In many counties hay and oats have suffered severely from drought, while in the southern half of the State corn fields are being devastated by the cutworm.

In Trenton, N. J., on May 16, Vice Chancellor Bird decided the case of the Hutchings heirs against Henry George. The clause in the will leaving Henry George a bequest for the purpose of aiding him in the circulation of his peculiar ideas and theories among the people was declared void. The point made by the contestants was that it was neither a charitable, benevolent nor educational bequest.

During the debate on the tariff in the House, on May 18, Mr. Randall made the first important speech. He declared in favor of total repeal of the internal revenue tax, but proposed to retain a tax of 50 cents a gallon on whisky not used in the arts.

The plot of ground near Tarrytown, N. Y., consecrated to the spy, Andre, by Cyrus W. Field, is to be sold at auction next week.

James G. Blaine was interviewed in Paris, and adheres to the statements in his Florence letter, that he will not be a candidate for the presidency.

President Cleveland, on May 19, vetoed nine private pension bills.

The tariff bill will be laid over for a week or ten days, and the House will proceed with the consideration of appropriation bills.

The Senate committee on commerce has nearly completed its work on the River and Harbor Bill, and will report it in three or four days. It will add one or two million dollars to the bill, and will leave out, it is said, all the canal projects.

The St. Louis Sunday Law was enforced on May 20, and met with persistent resistance. There were about forty arrests for violation, and the saloons were closed at once.

On the occasion of a dinner, given to Secretary of the Treasury Fairchild, by the Brooklyn Democratic Club, he spoke on civil service reform and the service democracy has done the nation.

Two bodies were cremated at the St. Louis Crematory, May 20.

A committee of printers in New York City are making efforts to erect a monument to the memory of Horace Greeley.

Among the passengers on the "La Bretagne," which arrived in New York, May 21, were United States Minister to France E. J. McLane, and Col. Bell, United States Minister to the Netherlands.

Gen. F. T. Nicholls was inaugurated governor of Louisiana, May 21.

The Senate committee cut down the appropriations for the Mississippi river and harbors below Cairo about $320,000. A number of the minor Louisiana appropriations are stricken out. These are: Cassity bayou, $2,500; Amite river, $500; Bartholomew bayou, $5,000; bayou Courtableau, $5,000; bayou Terrebonne, $3,000; Tickfaw river, $1,000; Little river, $2,500; Calcasieu, $10,000; bayou Lafourche, $50,000.

FOREIGN.

A missionary institute has been opened at Piacenza with the object of aiding Italians to emigrate to America.

Lord Charles Beresford, in a speech in London, said that if General Boulanger got to the top of the tree, he might within a week, in order to gain popularity, order England to clear out of Egypt.

Slavery has been completely abolished in Brazil.

Cardinal Gibbons has again urged the Vatican not to condemn Henry George's writings.

It is rumored that an imperial rescript is about to be issued which is intended to prevent, as far as possible, Frenchmen from visiting Alsace-Lorraine, in reprisal for the obstacles placed in the way of Germans on the French side of the frontier.

Krupp will build a new steel factory and works near Annen, Westphalia, the works at Essen being unable to cope with the increased business.

It is reported from Rome that a party of anti-clericals came into collision with a religious procession at Bancina, near Palermo. A fight arising, the military was called out and the soldiers were compelled to fire upon the mob. Several persons were killed.

The Brazilian government has issued a decree appointing three days for festival celebration of the abolition of slavery.

Russia has accepted a French syndicate's terms for a loan. The Russian Treasury obtains an immediate advance of £15,000,000. The total loan amounts to £14,000,000, and the balance will be issued in the autumn if the time is opportune.

It is asserted that French officials purposely insult German subjects and appear to be authorized to do so by the higher French authorities.

The Queen of Spain opened the Barcelona Exhibition on May 20.

The condition of Emperor Frederick is daily improving.

At a meeting in Phœnix Park, in Dublin, May 20, at which six thousand persons assembled, Mr. O'Brien said it was heartbreaking to think that such a rescript, in the name of Rome, should be thrown into the teeth of the Irish people; that a courageous, respectful, firm protest was necessary.

Emperor Frederick signed a decree ordering reprisals in return for obstacles put in the way of Germans entering France.

East Tennessee, Virginia and Georgia.

This old favorite (so well known as Kennesaw Route) is making the fastest time made in the South. Only forty hours from New Orleans to Washington City, and forty-seven hours to New York. One day saved over other lines.

J. C. ANDREWS,
Gen'l South'n Agent, 22 Carondelet st., N. O.

Whitworth College.

We clip from the Brookhaven Leader the following, in regard to the purposes of President Fitzhugh. We are glad to know of the prosperity of this institution and its flattering outlook.

The president of this noted institution is continually taking steps that must necessarily enhance its much deserved prosperity.

After an experience of two years, he has decided that the best interests of the college and its patrons would be subserved by having the entire management in his own hands.

He has, therefore, concluded to take charge of the boarding department after this session; and then the boarders and faculty will form one large, happy household, all will be members of the president's family, and thus will they enjoy all the benefits and sweet influences of home life.

No one can fail to see the wisdom of such a course.

No college can reach that degree of prosperity to which it would otherwise attain, when it has two separate departments under an entirely different management.

In addition to the above wise move, we understand that there will be established in connection with the college a regular conservatory of music and art. The president intends to secure as director of the musical conservatory a complete master of music, who has enjoyed the very finest advantages both in Europe and in this country. The director will be assisted by four of the ablest lady teachers that liberal salaries can command. The instructor in art will possess every qualification for giving to that department the highest efficiency.

The opportunity for a thorough musical and art education will be superior to that offered by any college in the South.

In view of these progressive advancements, we predict for Whitworth a future more successful than it has ever enjoyed in the past.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

CAMP MEETINGS.

The regular annual camp meeting for 1888 on Seashore Camp Ground will commence on the second Wednesday (eleventh), July, 1888, and continue from eight to ten days.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on. The public are invited to attend.

For further information address W. J. Hearin, president, Mobile, Ala.; J. G. Grant, corresponding secretary; E. P. Mackie, financial secretary, New Orleans; or R. E. Price, keeper, Biloxi, Miss.

W. J. HEARIN, Pres.
J. G. GRANT, Cor. Sec.

The established rule for thirteen years of Hennigion Camp Meeting is to begin on Thursday before the full moon in August of each year. This year the time is the sixteenth of August, and will continue one week. The public, and especially ministers, are invited to attend.

T. P. LOCKWOOD, Pres.
J. W. M'NEIL, Sec.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Mispah	May 26, 27
Nelo	June 2, 3
Hamburg	" 4
Vicksburg	9, 10
Porter's Chapel	11, 12

W. L. C. HUNNICUTT, P. E.

BRANDON DIST.—SECOND ROUND.

Hillsboro, at Mt. Zion	May 26, 27
Trenton, at New Providence	June 2, 3
Fannin, at Union	9, 10
Marvin, at Bethel	16, 17
Shiloh	19
Westville, at Goshen	23, 24
Raleigh	" 27

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise, at West End	May 26, 27
Lauderdale, at Spring Hill	June 2, 3
Meridian station	9, 10
Sandersville, at Laurel	16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Binnsville	14, 15
Lauksville	21, 22
Marion, at Lockhart	28, 29

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence, at New Hope	May 26
Bowerton, at Brandywine	June 2, 3
McComb City, at McComb City	9, 10
Holmesville, at Sarlins	15
Poplaw, at Tilton	16
Crystal Springs	23, 24
Franklinton, at McFerrin	30, July 1
Adams, at Muddy Springs	7, 8

J. M. WEEMS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ashland	May 26, 27
Snow Creek	June 2, 3
Pine Mountain	9, 10
Myrtle	(Friday) 15
Hickory Flat	16, 17

JNO. BARCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Flora circuit, at Bentonia	May 26, 27
Silver Creek circuit, at Silver City	June 2, 3
Jackson station	9, 10
West Jackson, at Byrum	9, 10
Edwards	16, 17
Raymond	23, 24
Camden	30, July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Bayou Sara, at Tunica	May 26, 27
Jackson	June 2, 3
Centerville, at Macedonia	9, 10
North Wilkinson, at Friendship	14
Amite, at Mt. Vernon	16, 17
Livingston, at Manrepas	23, 24
New River, at Manrepas	28, 24

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Tibbee, at Kilgore	May 26, 27
West Point	June 3, 4
Starkville	15
Sturges, at Ebenezer	16, 17
Columbus circuit, at Union Chapel	23, 24
Columbus station	27
Macon	29
Hebron, at Cooksville	30, July 1
Shuqualak, at Warsaw	2
Starkville circuit, at Smyrna	6
Brooksville, at Sonle Chapel	7, 8
Crawford, at Trinity	9
Saleto, at Hashuqua	14, 15
Plattsburg, at Middleton	21, 22
Louisville, at Sulphur Springs	28, 29
Lagrange, at Ebenezer	Aug. 4, 5
Waldhall, at South Union	11, 12
Chester, at South Union	18, 19
Tampico, at Siloam	25, 26
Camp meeting, on Chester circuit, at South Union, will begin August 17.	

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Richmond, at New Chapel	June 2, 3
Verona and Tupelo, at Verona	" 9, 10
Shannon, at Bethel	16, 17
Saltillo, at Oak Grove	23, 24
Buena Vista, at Asbury	30, July 1
Okaloma station (Sund'y night)	1
Ebenezer, at Sonle Chapel	7, 8
Sparta, at Cairo	14, 15
Houston and Wesley, at Houston	21, 22
Pontotoc, at Pontotoc	28, 29
Okaloma ct., at Pine Grove (Thu.)	Aug. 2
Prairie	4, 5
Fulton and Smithville	11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

WINONA DISTRICT—THIRD ROUND.

Kosciusko station	June 16, 17
West circuit, at Emory	23, 24
Sallis, at Spring Ridge (Wed.)	" 27
Richland, at Richland	30, July 1
Black Hawk, at Sweet Water	7, 8
Newtonville, at Salem	14, 15
Winona circuit, at Lodi	21, 22
Winona station	22, 23
Sidon circuit, at Greenlaufer (Wed.)	25
Newport, at Spring Grove	28, 29
Carrollton and Green'd at C. (Thu.)	Aug. 2
Valden circuit, at Prospect	4, 5
McCool, at Prospect (Wed.)	8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Belzoni (Tues.)	21
Ethel	25, 26
Zilpha (Thu.)	30

H. P. MITCHELL, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles	May 26, 27
Opelousas	June 9, 10
LaFayette	16, 17
Grand Chenier	23, 24
Washington	30, July 1
Abbeville	July 8, 9
Rayne	14, 15
Sulphur Mine	21, 22

*District Conference will be held at LaFayette, beginning Thursday, June 14.

S. S. KEENER, P. E.

DELHI DISTRICT—SECOND ROUND.

Oak Grove, at Le Vaughn	May 26, 27
Waterproof, at Wesley Chapel	June 2, 3
Richland, at Rayville	9, 10
Oak Ridge, at Good Hope	16, 17
Lind Grove, at Bonnidee	23, 24
Bastrop, at Bastrop	30, July 1

J. B. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Haynesville, at Colquit	May 26, 27
Summerfield	30
Farmerville	June 2, 3
Arcadia, at Paine's Chapel	9, 10
Indian Village	16, 17
Sparta and Saline, at Mill Creek	23, 24
Ringgold	26

ROBERT HANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Shreveport	May 26, 27
Pleasant Hill, at Beulah	June 2, 3
Caddo, at Keachie	9, 10
Mooringsport, at Mt. Zion	16, 17
South Bossier	23, 24
Valley circuit	27
North Bossier	30, July 1

A. D. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge	May 27
Crapa Street	June 3
Carrollton	10
Plaquemine	17
Algiers	24
Louisiana Avenue	July 1

CHAS. F. EVANS, P. E.

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EDUCATIONAL.

WANTED.—A TEACHER who can teach and speak the French language. A middle-aged lady preferred. Address R. A. SMITH, Principal E. A. Seminary, Arcadia, La.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Wells, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 280 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

Christian Advocate.

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A BARREL OF WHISKY.

A drayman rolled forth from his cart to the street,
A redjacketed barrel, well bound and complete;
And on it red letters, like forked tongues of flame,
Emblazoned the grade, number, quality, fame,
Of this world-renowned whisky from somebody's still,
Who arrested the grain on the way to the mill.

There stood the barrel delivered, but I
Could see that a shadow was hovering nigh,
A sulphurous shadow that grew, as I gazed,
To the form of Mephisto. Though sorely amazed,
I ventured to question this imp of the realm,
Where Vice is the pilot, with Crime at the helm;
And asked him politely his mission to name,
And if he was licensed to retail the same
In retail barrel of whisky which he —
As fondly surveying with demoniac glee?

"Oh, I never handle the stuff," he replied,
"My partners mortal are trusty and tried;
But as, peradventure, you might wish to look
At the invoice complete—I will read from this book.
You will find that this barrel contains something more
Than forty-two gallons of whisky galore."
And ere I could slip but another word in,
He clucked it off gally, this cargo of sin:

A barrel of headaches, of heartaches, of woes;
A barrel of curses, a barrel of blows;
A barrel of tears from a world-weary wife;
A barrel of sorrow, a barrel of strife;
A barrel of all-unavailing regret;
A barrel of cares and a barrel of debt;
A barrel of crime and a barrel of pain;
A barrel of hopes ever blasted and vain;
A barrel of falsehood, a barrel of cries
That fall from the maniac's lips as he dies;
A barrel of agony, heavy and dull;
A barrel of poison—of this nearly full;
A barrel of poverty, ruin and blight;
A barrel of terrors that grow with the night;
A barrel of hunger, a barrel of groans;
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass
To the head on the liquor that glows in the glass.
"Good barrel! my treasure! I bid thee farewell;
I go by the foul seed. I will reap it in hell!"

—Wisconsin Prohibitionist.

Missouri Letter.

BY REV. M. B. CHAPMAN.

The debate in the Methodist Episcopal General Conference over the women delegates has brought the woman question again prominently before the public. Perhaps no more exciting topic of discussion has been before the body since the historic session of forty-four years ago (the last session in New York before this); and had the majority been as wise then as now, many great evils might have been averted.

A wail of indignation over the action of the Conference has come up from the woman suffragists of the country, and some of them express the hope that all the good women will withdraw from the Methodist Episcopal Church. Ah! well, it is only a question of four years, for the vote ordered is almost sure to result in admitting lay-women as well as laymen into the highest council of their church; and so another breach is made between the two great Methodisms of the country. How strange that men are not willing to leave woman where God placed her! As Matthew Henry has beautifully said: "She was not taken from his feet that he might trample upon her, nor from his head that she might top him; but from under his arm and near his heart, that he might protect her and love her."

The pendulum has swung a long ways on the other side since the days of St. Augustine, who found it necessary to employ his amazing dialectic skill to prove that Christian women, in the great day of resurrection, need not to be transformed to men to enter into heaven. I am hardly prepared to agree with the learned president of the Medical Society of Great Britain, that the sole function of woman is not to produce a Baconian philosophy, but n Francis Bacon; for I remember that Madame Galvani pointed out to her husband the phenomenn which led him to his famous battery; that Mrs. Fawcett becamie eyes to the blind, and helped her husband to his career of thinker and of statesman; that no more womanly woman ever lived than Florence Nightingale, who transformed the hospital service of vast armies, and taught us how divine a spirit may wear mortal shape, as she became a ministering angel to the heroes of the Crimea in old Scutari; and that thousands of other women have blessed the world with their words and deeds, no less than they have glorified their homes, and been like angelic presences to husbands and children. But neither have I any patience with Miss Francis E. Willard in her denunciation of St. Paul, because he would exclude the women from the pulpit, nor sympathy with any of the advanced ideas regarding woman's place in politics. Oskaloosa, Kansas, has a woman for mayor, and five women in the City Council, all of whom are the wives of prominent professional and business men of that city. It is confidently expected that the city "will be better paved and have better lighted streets, cleaner alleys, a stricter enforcement of the Sunday Law, fewer hoodlums in the streets at night, and a better city government every way"—all of which may, possibly happen, but what is to become of the households and family duties of these ladies while they are working for the "dear public?"

"THE KING'S DAUGHTERS."

In 1886 a series of drawing-room Bible readings were held by Mrs. F. Bottome in New York City, which resulted in the organization of a modest sisterhood, under the above name, which numbers in its ranks hundreds of young women in that city, taken from all grades of society. Among them are a large number of prominent society girls. There are no definite rules or regulations for their work; but they comprehend their purposes and duties in the following mottoes: "Look up and not down. Look forward and not back. Look out and not in. Lend a hand." Their watchword is, "In His Name," and, being the King's daughters, they are responsible only to the King. Ten form a circle, and each ten chooses its own work, and its way and time of doing it. One circle choose as their work the visiting of sick children in the hospitals, and detachments of the ten take turns in going to the institution regularly, carrying dolls, picture books, and toys of all sorts for the little ones. Another ten has undertaken to teach a class of poor working girls to sew or cook. Another ten aid the home and foreign missions, and still another choose the difficult duty of trying to help people to tell the truth. There is scarcely a branch of philanthropic or Christian work which these circles do not touch upon, and the good they do themselves is as great as that which they do to others. How much more beautiful and womanly is such work as this than the attempt to force woman into politics, or into the legislative councils of a great ecclesiastical body!

DIFFERENT METHODS.

The Missouri Conference, of the Methodist Episcopal Church, met in our city a few weeks ago, and, in attending their sessions, I found that many of their methods of conducting business differ materially from ours. In place of voting *viva voce*, as with us, they always vote by a showing of hands. The presiding elders sit on the platform with the Bishop, and pretty well run the business of the Conference. The rank and file have little to say or do, and several times the Bishop suggested a motion and put it before anyone formally offered it. They have but little preaching, there having been only two sermons during the entire Conference, except on Sunday, and one of those was the opening sermon preached the night before the session began. The time is wholly taken up with the numerous anniversary meetings.

Quite an innovation on the usual work of a Methodist Conference was the introduction of Bishop Tuttle, of the Protestant Episcopal Church, who was present as a visitor one morning. He made an excellent talk, full of catholicity, in the course of which he said many good things about the Methodists. He told a good story, at his own expense, on our E. J. Stanley, of Montana, which is worthy of repetition. Before being elected to the diocese of Missouri, Bishop Tuttle was Missionary Bishop of Montana. He knew Stanley quite well, and expressed a warm friendship for him. One day he was riding in an open buggy with one of his preachers, driving a slow horse, and enveloped in a cloud of dust, when he saw a buggy approaching, drawn by a pair of spanking bays, who were traveling at such a rapid gait that they kept ahead of the dust. When they met he saw that it was Stanley, and, raising his hand to stop him, the Bishop said: "Now, Stanley, I want to know how this is. Why is it that you, a Methodist preacher, drive so fine a team and outride the dust, while we Episcopal preachers have only one slow horse who can not go fast enough to keep the dust out of our eyes?" With a twinkle in his eye, Stanley answered: "I reckon it is because you are one-horse preachers." "Drive on," said the Bishop to his companion.

LOCAL OPTION.

The local option campaign in the State is about over for the season except in St. Louis, where it is just beginning. The result is very gratifying to the temperance people, and has greatly astonished the whiskyites. In all, 102 elections have been held—82 in counties and 20 in cities of 2,500, or more, population. Forty-nine of the 82 counties voted "dry;" and 13 of the counties, voting "wet," have no saloons, while two others will have none after July 1. Thirteen towns voted "dry," and one of the seven "wet" towns has become dry, making 14 "dry" towns in a total of 20 that have voted. The strongholds of the liquor traffic are the five principal cities—St. Louis, Kansas City, St. Joseph, Sedalia and Hannibal. None of these have yet voted, though St. Louis votes next month, and the local optionists have begun a vigorous campaign there. Sam Jones and Sam Small were there last week and struck some vigorous blows for temperance, as they always do. So far local option has closed 250 saloons and stopped an annual liquor revenue of $251,000.

DISTRICT CONFERENCES.

We are just getting through with the District Conference season in Missouri. These are pleasant occasions; but it does seem to me that there should be some legitimate business before these bodies other than merely the election of lay delegates to the Annual Conference. The recommendations to the Annual Conference for admission on trial and for the election of local preachers to deacon's and elder's orders should be part of the business of this Conference, as should also the examination of the characters of local preachers, who should be required to make to the District Conference reports of their work during the year. In the Methodist Episcopal Church the amenability of local preachers and exhorters is wholly to the District Conference, to which they bear the same relation that traveling preachers do to the Annual Conference. They borrowed the District Conference from us, and then improved on it.

The reports from the various districts show an advance all along the line, and a healthy growth in every department of church work. The number of conversions and accessions will average from three to four hundred on each district, making some 3,000 in the Conference up to the present time.

The Bishops have appointed our Conference a week earlier than usual this year, and Bishop Hendrix returns to us. He is always welcome, as we still consider him one of us.

HIGH WATER.

The all-absorbing topic with us now is the high water, the Mississippi having reached the highest stage since 1851. It has been rising very rapidly for three weeks, and for the past ten days has been encroaching on the entire river front of this city. The machine shops, lumber yards, factories, mills, etc., situated on low ground have all been compelled to shut down, being completely inundated; and the only railroad able to run any trains north or east is the Wabash, the other tracks being completely submerged. Many dwelling and business houses in South Hannibal and in the lower part of the city are completely flooded, and the occupants have been compelled to vacate them. Quincy, Burlington, Keokuk, Louisiana and other river towns are suffering in the same way, and business is being very greatly damaged. But the greatest sufferers are the farmers just opposite this city in the Mississippi bottoms. The levee broke yesterday morning, and a vast section of rich and valuable farming lands is completely inundated to a depth of from six to ten feet. At least 200,000 acres are under water, half of which was in wheat a foot high. The poor people whose farms are thus destroyed are left homeless and penniless, and great suffering and destitution is sure to follow. From the hills around this city a vast sea of water is to be seen on the Illinois side, extending clear to the bluffs, ten miles distant.

PERSONAL.

I am glad to see that you have so far recovered as to be able to be at your post again, although my old friend, Dr. Evans, who acted as your substitute, sat as gracefully on the tripod as though "to the manor born." But, then, he is at home wherever you put him—in a station, on a district, at the editorial desk or in the secretaryship of an Annual Conference.

HANNIBAL, Missouri.

In Memoriam.

REV. CHARLES EDWARD M'LEAN.

BY FRANK A. DANIELS.

This gifted young man passed into rest April 15, 1888, at 12:40 P. M., aged a little over twenty-six years, with a clear vision of the better land. He was conscious to the end, and in this was his prayers answered, as he desired to be fully cognizant of his approaching dissolution.

To have known Charles E. McLean was a great privilege, and the pleasure of his associations will remain green as long as memory itself sits enthroned.

The beauty of his noble character was best known to those with whom he was intimately associated. Wherever his lot was cast his character shed a lustre that was beautiful to behold. Among his own family, his classmates at school, in the family circle, in his ministerial associations, and amongst his people—all testify to his intrinsic worth, uprightness of character and sterling integrity.

As a student at school, he was classed with the highest of his fellows. He was an exemplar to both young and old.

As a minister, he was an extraordinary man, possessing, in a gifted degree, the combined graces of faith, hope and charity. He had an unwavering faith in God, an unfaltering hope and a love unbounded. He loved his people and the people of God. He wept and prayed over the erring of his flock. He agonized for souls—in this was the love of the Savior displayed.

He was a preacher, I imagine, of Elijah Steele's type. Preaching was his business, and he followed it with all of the energy of his life. Deeply spiritual, eloquent, learned, and possessing eminently what is termed "common sense," he was destined to great usefulness in the church of God. He displayed in his pulpit efforts energy, pathos and a love for souls. To hear him once was only to intensify the desire to hear him again and again. He never entered the pulpit without that preparation, which is made apparent as the service progressed, for from his eyes beamed the influence which impelled his efforts. "He had been with Jesus." He seemed constantly to dwell "under the shadow of the Almighty." His opening prayer dispelled any gloom in which his congregation might be enveloped. He loved the poor, and his delight was to minister unto them. He was a favorite among the children, and always commanded their best attention. In the social circle he was the centre of attraction, possessing personal magnetism, and sparkling with wit and repartee, but in no case departing from that dignity of character becoming to a Methodist preacher. He made himself a factor in every department of church work, and always found time to advocate and promote the various auxiliary interests of the church.

His missionary spirit was all-consuming. No cause ever had a truer champion. He was kind, gentle and affectionate and patient to the end. He suffered unmurmuringly all through the two years of his severe affliction, yet with a patience which characterized Job of old. He was firm in discipline, but kind in its administration. The weakest found in him a friend. He despised anything mean or low.

He was a graduate of Centenary College, and came out with the highest honors. He was of the type of the lamented Porter and Jackson, and of others who still remain in active service—all of whom have honored their *alma mater*, which has itself done so much honor to our Methodism.

It can truly be said of Charles E. McLean: No better man ever lived. In his last charge (Algiers) his memory is treasured above priceless gems, and hundreds will revere his name as a faithful man of God.

We loved him as a brother, and his separation from us has left a void, which is only assuaged by the hope of a future reunion.

His early demise is regretted by all who knew him; yet God's hand is guiding, and why should we murmur? He longed for rest, and the Lord took him after long suffering.

We condole with his dear, aged mother and loved ones who are left, and offer them the sympathy of the gospel.

I offer this memoir as a tribute to my old pastor and dear friend, whose hand I expect to again grasp in the eternal city.

ALGIERS, Louisiana.

Organic Union of the Two Methodisms.

Rev. C. H. Briggs, of Kansas City, writing on this subject in the St. Louis Advocate, says some pertinent things:

"I must confess surprise at the easy way in which a few of our preachers are ready to solve all difficulties by organic union. The two churches are more widely separated than they were in 1844-5.

"Slavery has disappeared, but neither church has receded from the positions taken on deep, underlying principles of vastly greater moment. The writer was raised in the North, and was always opposed to slavery, but with heart and soul believes in the principles put forth by the Southern minority in 1844, to which principles the Methodist Episcopal Church, South, stands as thoroughly committed now as then, while the Methodist Episcopal Church stands where the majority stood in 1844, with no veto power in her system, and the General Conference practically absolute in its authority. No one who neglects the history of the past is prepared to wisely project the policy of the future, and a clear recognition of differences is necessary before one can say whether union is practicable or even desirable.

"Passing by minor points of difference, such as lay delegation, the presiding eldership, and the probation system, the color question would of itself effectually bar all attempts at union.

"We are not prepared to recede from our action of 1870 in organizing the Colored Methodist Episcopal Church, nor would they set apart their colored members for the sake of union with us.

"A fundamental difference is in the form of receiving members. Of the great churches of America we are almost, if not quite, the most liberal, and they the most narrow. A comparison of the form of receiving members, as given in the Disciplines of the two churches, will bear out my statement.

"But, perhaps, the greatest of all differences is the difference in the genius of each Methodism. It is this which has produced all the differences which appear and is in itself undefined and undefinable. Men who know both Methodisms will understand what I mean, but by such comparison can it alone be understood.

"I know in many fields there seems a sad waste of forces, but for this conflict we are not responsible. In repudiating the original compact which provided against such waste they assumed all such responsibility. The only practical remedy now is the law of natural selection and the survival of the fittest."

PREACHERS AS BIBLE READERS.—Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary," day by day, on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloys. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong words, and its images and descriptions are flowers of elegance. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority, to it. And they shed light into his subject, like windows in houses.—Christian Guardian.

To stand "all the day idle" is to spend one's time in meeting the demands of selfism, in living to and for one's self, and for the present life exclusively. An activity which has not the love of Christ for its motive, and the fulfillment of one's obligations to God and man for its aim or end, is spiritual idleness. Hence Christ is ever saying, even to busy men who exclude him from their activities, "Why stand ye here all the day idle?"—Zion's Herald.

Christian Advocate.

THURSDAY, MAY 31, 1888.

GOD'S FINANCIAL SYSTEM.

One-tenth of ripened grain,
One-tenth of fruit and vine,
One-tenth of all the yield
From tens-tenths' of rain and shine.

One-tenth of lowing herds,
That browse on hill and plain;
One-tenth of bleating does,
For ten-tenths' shine and rain.

One-tenth of all increases
From counting-room and mart;
One-tenth that seldom yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine,
One-tenth of every craft
Wrought out by skill of thine.

One-tenth of glowing words,
That glow in glad or cold;
One-tenth of winged thoughts
That burn to set hearts hold.

One-tenth! And dost thou, Lord,
But ask this meagre sign,
When all the earth is thine,
And all we have Thine own?

—Exchange.

Vincent and Hallway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—June 10.

JESUS RISEN.

Matthew xxviii, 1-15.

GOLDEN TEXT.—*But now is Christ risen from the dead, and become the first-fruits of them that slept.*—1 Cor. xv. 20.

TIME.—A. D. 30. Sunday morning, April 9 (17th Nisan).

PLACE.—Joseph's tomb not far from Calvary.

INTRODUCTION.

The Certainty of the Resurrection.—The resurrection of Jesus Christ is the great miracle which puts the divine seal of approbation to the whole work of Christ. It is the immovable foundation of the Christian Church and the pledge of the future resurrection of believers. "I live, ye shall live also." Nothing but such a miracle can account for the sudden elevation of the disciples from the midnight gloom of despondency, into which the crucifixion had cast them, to the mildday height of joy and triumph with which they boldly declared the resurrection at the risk of their lives. Only this miracle can explain the conversion of Paul, and the establishment of the Christian Church. Without it the church would be a stream without a fountain, a temple without a base, an effect without a cause; without it the gospel would be an idle dream, and Christ himself a cruel deceiver. (1 Corinthians xv. 17.) But the fact is the most certain in history. It is distinctly asserted by four evangelists, whose testimony nowhere shows greater independence of each other, and in the Acts of the Apostles; it is preached directly or assumed in all the epistles; it has been so believed for eighteen centuries, and is commemorated on every Lord's day.

1. In the end of the Sabbath—Our Saturday, of which no record has come down to us.—Jesus had now lain in the guarded tomb Friday night, Saturday, and Saturday night, and the morning of the first day (our Sunday) had come. *As it began to dawn*—Literally, "at the dawning into." Mark says, "when the sun was risen;" Luke, "at early dawn;" John, "while it was yet dark." The twilight in Palestine is not of very long continuance as compared with most European countries, so that all point to about the same time, namely, day-break. The day of the Savior's sepulcher repose was the last of Jewish Sabbaths. The first day of the week has from that time to this succeeded to the honors of the Fourth Commandment. *Came Mary Magdalene*—That is, Mary of Magdala. She is described as one out of whom our Lord cast seven devils. (Mark xvi. 9.) This fact, and her presence at the crucifixion and the sepulcher, and our Lord's appearance to her and her report of his resurrection to the disciples, are all that is known of her. There is no ground whatever for identifying her with the woman that was a sinner, mentioned in Luke vii. 36-50, and none, therefore, for the popular idea that her early life was profligate. Yet that idea is all but universal. *And the other Mary*—Mark mentions Mary Magdalene, Mary mother of James, and Salome. Luke mentions Mary Magdalene, Mary mother of James, and Joanna, "and others with them." John mentions Mary Magdalene only. *To see the sepulchre*—The purpose of anointing or embalming the body is omitted by Matthew. (See accounts of Mark and Luke.) These two women did not bear the spices. Another motive was present, an unconscious hope of the resurrection, which hurried these women, who had watched by the sepulcher, in advance of the others mentioned by Luke. Joanna, wife of Chuza, Herod's steward (Luke viii. 3), may have been in the advance party, or with the larger band coming with the spices which had been prepared by all the female Galilean disciples.

2. A great earthquake—It is not necessary to understand an earthquake in the ordinary sense of that term. Probably it was a purely local and supernatural disturbance, for the purpose of opening the grave, though possibly an after-trembling, following the earthquake of the crucifixion. Such after-convulsions are not uncommon. *Angel of the Lord descended*—That there were two angels is clear from John's more minute account (John xx. 12), confirmed by Luke. (Chapter xxiv. 4.) *Rolled back the stone*—The rolling away was not done naturally, but by a shock. It must not be supposed that the resurrection of our Lord took place at this time, as sometimes imagined and represented in paintings. It had taken place before. "He is risen," etc., are the words of the angel. It was not for him, to whom (see John xx. 19-26) the stone was no hinderance, but for the women and his disciples, that it was rolled away. They had no knowledge of the watch or the sealing, but wondered who should roll away the stone. Little dreamed they that the body was embalmed with immortality, or that angel's hands had opened the door of the tomb. *Sat upon it*—As a symbol of the completeness of the victory over death.

3. His countenance was like lightning—In its exceeding brightness. These angelic appearances can not be regarded as visions. The accounts are too explicit. *Raiment white as snow*—A symbol of purity and of fellowship with God.

4. For fear of him the keepers did shake—That is, the Roman guard mentioned in the preceding verse. *Became as dead men*—They became utterly unstrung in their strength, unnerved, unmanned. They would fall prostrate and collapsed to the ground. It is very probable that the splendor of a glorified body is always sufficient to overwhelm the senses and prostrate the strength of a living mortal. Such was the effect of the transfiguration upon the disciples.

5, 6. Angel answered ... fear not ye—Let the soldiers fear, but not *ye*. This indicates that all were still outside the tomb. We do not read of any words as spoken by the women, but the words which they now heard were an answer to their unuttered questionings and fears. The bright one on whom they gazed knew their distress and amazement at the sight of the emptied sepulcher, and told them that there was no cause for fear. *Ye seek Jesus ... crucified*—Whoever is honestly and earnestly seeking Jesus the crucified need not fear, even though he has not consciously found him. Observe that to the angel he is, as to the redeemed in heaven, the Lamb as it were slain. *He is risen*—Through woman death was first introduced into the world to woman the first announcement was made of the resurrection. The resurrection of our Lord is the culminating and crowning fact of Christianity. "Blot the resurrection," says Dr. Kennedy, "out of the story of the Christ, and you may as well blot out the Christ himself. Blot out the Christ, and you may as well blot out God." *As he said* (See Luke xxiv. 6, 7.) *Come, see the place*—Charming invitation! "Come, see the spot where the Lord of glory lay: now it is an empty grave: he lies not, but he lay, there. Come, feast your eyes on it!" The place was, doubtless, a cell or niche, usually cut horizontally in the perpendicular wall, so as to insert the corpse, with the head entering first and feet toward the court. Sometimes a shelf or bench was cut along the wall, so as to allow the corpse to lie parallel to the wall and entirely visible. *Where the Lord lay*—So an angel speaks of "Jesus who hath been crucified." Not *your Lord*, in which case it might merely mean master or seignior, but *the Lord*. With the definite article this word is in the gospels equivalent to God.

7. Go quickly—Don't linger here! Carry the tidings. Tell his disciples—"and Peter." (Mark.) Peter, more than the rest, would be longing for the Lord's return to win forgiveness. *He goeth before you into Galilee*—He would be there when they arrived. This language does not imply a literal traveling by Christ. The angel refers to the Lord's last prophecy of his resurrection, which contained a promise couched in almost these very words. *There shall ye see him*—This must refer to those more public manifestations of himself to large numbers of disciples at once, which he vouchsafed only in Galilee; for individually he was seen by some of those very women almost immediately after this. The gathering of the flock in Galilee was a measure of prudence to prevent persecution and to dissociate them from the old temple. *Lo, I have told you*—To give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8. They departed quickly—Haste, joy, energy: this is the missionary way: this is the true ministerial way. We have fallen into a mean amble, we have slunk off and let every racer beat us; the gospel messenger lags somewhere in the rear; he is outrun by many a man. We want more quickness, more energy, more running powers in the church. *With fear and great joy*—A natural state of mingled feeling, in view of what they had seen and heard. Fear at what they had seen, joy at what they had heard, and both mingled because the latter seemed too good to be true. *Did run to bring his disciples word*—They thus, as Matthew Henry remarks, acted as apostles to the apostles. "And they could not help making 'haste' on such a royal 'business.'"

9. Jesus met them—No man can go upon his errands without his company. Jesus Christ always meets his messengers, or joins them, or overtakes them. *Saying, All hail*—Literally, *Rejoice*; the Greek salutation, both on meeting and on parting. Words of exulting congratulation to mourners weeping for the dead. His work was done, a new era had begun: death was conquered in his person: life and immortality were brought to light for the world. But what will be his joy when he returns in glory to utter a last "All hail!" to sea and land, to the graveyard of the world, to the dust of everyone which has been marked to his eye and precious to his heart. *Held him by the feet*—Their awe controlled their love: and hence they only ventured to touch him at his feet. Kneeling down, with beautiful oriental facility and grace, and trembling all over with agitation, they would, after grasping his feet, passionately cling to them. Their profound obeisance would be instinctively sublimed into actual adoration or divine worship. *Worshiped him*—The devoted women signified, by their beautifully significant and seemly acts, their deep appreciation of their Lord's worthship.

10. Be not afraid—What dear associations would these familiar words—now uttered in a higher style, but by the same lips—bring rushing back to their recollection! There is a mysterious awfulness about his Person which first inspires fear, and then claims adoration. *Tell my brethren*—A touching term coming from the risen One, and applied to those who had forsaken him. He previously had declared that whosoever does the will of God, the same is my brother, but he never before employed the term in direct address to his disciples. *Galilee*—Jerusalem has forfeited the honor of Christ's presence. It was a tumultuous city; therefore, he adjourns the meeting to Galilee.

11. When they were going—While the women were hastening to announce the gospel of the resurrection to the disciples, the soldiers were going to report it to the Pharisees; the one to publish it for the world's redemption, the other to conceal and counteract it. *Some of the watch came ... the chief priests*—This incident, like that of the appointment of the guard, is reported by St. Matthew only. The object of the soldiers was, of course, to escape the penalty which they were likely to incur for seeming negligence, but their statement to the priests was at first a truthful one. They told "all the things that were done" the earthquake, the opened and emptied sepulcher, perhaps also of the form in bright raiment that had filled them with speechless terror.

12, 13. Gave large money unto the soldiers—Literally, *many pieces of silver*, a largesse. More than they gave to Judas. This is the lowest depth of their malice: and a humiliating position. Here was "large money" given for the advancing of that which they knew to be a lie, yet many grudge a little money for the advancement of that which they know to be the truth, though they have a promise of being reimbursed in the resurrection of the just. Let us never starve a good cause when we see a bad one so liberally supported. *His disciples ... stole him away while we slept*—The story was, on the face of it, self-contradictory. How could they tell, if they had been asleep, who had stolen the body? All that they could know was that they had fallen asleep, and that when they awoke the sepulcher was open and empty.

14, 15. If this come to the governor's ears—Come before him officially—that is, "if a stir be made, and you be in trouble about it." *Will persuade him ... secure you*—The "we" and the "you" are emphatic here—"We shall (take care to) persuade him and keep *you* from trouble," or "save you harmless." The "persuasion" of Pilate meant, doubtless, quieting him by a bribe, which we know otherwise he was by no means above taking. *Did as they were taught*—They had a part to play, they were paid actors, they were professional liars, they had been paid to swear and work on the other side. *This saying ... commonly reported ... until this day*—That is, when this gospel was written, twenty or thirty years after the resurrection. It follows that either the Sanhedrin or the early Christians invented a lie. There is no middle ground. ... Justin Martyr, in the middle of the second century, mentions the report as common among the Jews of his time, that the Jews sent chosen men to all the world, saying: "A godless and lawless heresy has been raised by a Galilean impostor, and when we had crucified him, his disciples stole him by night from the tomb." He thus, from his own experience, attests the truth of the narrative of Matthew. The lie was repeated by the blasphemous Jewish legend, "Toledoth Jesu," and was believed by credulous infidels in modern times.

PRACTICAL THOUGHTS.

1. Our Lord's resurrection was a supernatural fact, verified at the time by angels, by the Roman soldiers, and by repeated appearances to the disciples, who had been plunged into despair by his death, and who would never have propagated his faith unless convinced that he had truly risen; verified later on by a four-fold narrative, by the establishment of the Christian Sabbath, by the wonderful development of Christianity, and by the presence and life-giving power of the risen Redeemer in the church.

2. Our Lord's resurrection was a pledge that all shall rise; for he was "the first fruits of them that slept." Death does not end all. The stone is "rolled away from the sepulcher of human hope."

3. Our Lord's resurrection confirmed all his teachings, and made available the merit of his death. For "if Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins."

4. Our Lord's resurrection is a type of our own spiritual rising to newness of life in him.

A Chat with the Advocate.

Next to "the friend that sticketh closer than a brother" has the ADVOCATE dropped in oftenest to cheer and comfort this scribe. So from the heart goes back an echo of thanks, and this rusty pen must run or break. To grope through this world without the weekly religious paper would only be tolerable at the place where no paper is found. With the Bible and a good memory one might exist without it, but they certainly would "feel like one who treads alone" some good-for-nothing region. One of the first things I can remember is sitting on my father's knee while he read the *newspaper* to my mother. He was a Christian and a patriot, and often when he was reading news that touched his heart did I feel the warm tears that trickled down his cheeks fall on my upturned face. I thought there was a wonderful power in a newspaper if it could make a strong man shed tears. When I was five years old, I could read the newspaper for myself; and the first one I remember reading was The Missionary Herald, which my mother took. From it I imbibed the missionary spirit, and would have entered that field of labor, but "the door was shut." The Lord had other work for me, and it was well. One of my daughters once remarked that "all mother wanted for her *bric-a-brac* was newspapers and books, and the *lares* and *penates* of her household were papers and books, and her fancy-work was papers and books." So no wonder if my occupation would be gone without them.

This scribe has had a grand treat in the visit a beloved brother paid me very recently. It had been many years since we two had met. Dr. B. F. Crary, editor of the California Christian Advocate, Methodist Episcopal Church, on his way to the General Conference, now sitting in New York, stopped and paid me a short visit. To me it was like a dream; I could scarcely realize that he was here before he was gone. Our paths met, and we held sweet communion for a short time, then the iron horse bore him away. When I remarked "that it would probably be the last time we would look in each other's faces on this side of the river," he said: "Perhaps not; and if so, it matters not—eternity for us is just a little way ahead, and then there will be no more partings." He preached at our church from the text: "Behold, I stand at the door and knock."

Dr. Crary was converted among the Presbyterians. The young converts of the college he was attending held a prayer meeting every week. One night while he was leading in prayer his heart "burned within him," and his Methodist blood waxed warm, and his words were not uttered in a "still small voice," but poured out in mighty wrestlings with God for blessings and power. The minister (Rev. Mr. Benton, of Cincinnati, Ohio,) came to him after the meeting closed, and, patting him on the shoulder, said: "Benjamin, you must not get too good." After he finished his studies, he practiced law two years in Indiana. The Annual Conference of the Methodist Episcopal Church was held in the town where he lived, and, attending it, his soul responded to the call of the Bishop for laborers, and he offered himself and was accepted. Forty-three years he has been a faithful minister of the church, serving it in almost every capacity in Indiana, Minnesota, Missouri, Colorado, and for the last eight years as editor of the California Advocate.

Our house, though divided against itself, has stood thus far. When all but this brother came South, we joined "the church that was in our house," and he staid in that. Lovingly we have each done what we could for the church of our choice. Two other brothers, members of the Methodist Episcopal Church, South, with myself are all that are left of our family.

"Soon shall we meet again—
Meet ne'er to sever:
Soon will peace wreathe her chain
'Round us forever."

Oh, these meetings and partings, how they pull and stretch our heart-strings till they well nigh break! But when we forget our own sorrows and go to the garden of Gethsemane and view that loving, suffering Christ "whose *soul* was exceeding sorrowful even unto death," and hear that thrice-repeated, agonizing prayer, we would be like the man that "had not on a wedding garment" were it not for the knowledge that he, though "very God," was "a man of sorrows, and acquainted with grief and touched with our infirmities." Oh, blessed comfort this!

MRS. L. CRARY SADLER.

Sabbath-Breaking and Its Punishment.

MR. EDITOR: The law of the Sabbath is universally binding upon every accountable human being. It was instituted by our Almighty Creator at the conclusion of the original creation. The Sabbath was made for man as a day of necessary rest and refreshment in every seven. It was sanctified and set apart for the temporal and spiritual well-being of the whole human race. It was embraced in that best epitome of all laws, human and divine, known as the Ten Commandments, written upon tables of stone by the finger of God, and is in the following words: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." This language is too plain not to be well understood by all who either read or hear it announced. It is frequently referred to in the Scriptures, both of the Old and New Testaments, and the penalties for Sabbath-breaking duly announced. There is a passage in Isaiah lviii, last two verses, that throws a flood of light on the manner in which the Sabbath should be kept, and the blessings that follow its observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Anyone can understand the full import of this very important law regulating Sabbath-keeping by simply reading it with care. It is too plain in every word to be misunderstood. It is not merely church members who are required to keep the Sabbath day holy, but all outsiders as well. Sabbath-breaking is Sabbath-breaking in the sight of God, whether it is done by a professing church member or by a non-professor who ignores and neglects all church obligations.

And now, before my paper is full, I will briefly allude to the manner in which Sabbath-breaking is seen all over this land of Christian civilization among both professors and non-professors. While they usually suspend their six days' work, they intentionally arrange to appropriate the Sabbath to social or secular purposes. Here is a man who lives so far from his market town that it takes his team two or three days to make the round trip, and, in order to save a working day, he purposely starts his wagon on Friday or Saturday in time to deliver his cotton and get his back load aboard by Saturday evening, so that he can have the whole of Sunday to drive his wagon home and unload and put away his goods Sunday evening. Now, sir, whoever you are, whether in or out of the church, you are a deliberate Sabbath-breaker. You require your wagoner to drive your team most of the holy Sabbath: in violation of the express law of the Sabbath you make your team work all day when they should be permitted to rest, and then half the family or more must be called out on Sunday evening to unload the wagon and put away the goods. You may try to dodge, but God knows that you are a Sabbath-breaker, and will deal with you as such. Other examples: A man has a business trip to make that will take two days, or with his family he wishes to visit relatives or see after his children off at school. The round trip requires two or three days, and he purposely starts out on Sunday, or takes Sunday to return. And the same crime is committed by hundreds of Sabbath visitors. They ignore the Sabbath for religious purposes, but they seek "their own pleasure and speak their own words" on the day that should be devoted to their spiritual interest.

I propose to finish what I have to say on this subject in another short article. J. O. JONES.

HAZLEHURST, Mississippi.

Figures and Facts.

"Facts are stern, unrelenting, and figures don't lie," it is said; yet truth may be told in such a way, and figures arranged in such order, as to make a false impression.

In the Mississippi Conference there is a poor circuit without a parsonage, with a membership of over five hundred. They are as good people, I think, as I know of, and they do more for the cause of the Master in my opinion, according to their ability, than any people I ever knew of. If the entire church were to give of their means as freely as this poor circuit for the furtherance of the gospel, it would hasten the millennial dawn. I have been acquainted with this charge over eight years. Their habit is to pay all their assessments, and the district stewards tax them in proportion to their liberality, and fully as high as they ought to, so I think. And yet *per capita* figures are decidedly against them; for Conference claimants they only reach the neighborhood of a nickel.

Now, I know another charge equally well. They report about one hundred members. I think they pay less, according to financial ability, than any work I know of. The district stewards seem to assess them somewhat according to what they hope to get from that work, and they almost always fall short of their assessments; yet *per capita* figures place them among the very first charges of the Conference for liberality. These I know are extreme cases.

I mention this to show that *per capita* estimates of the liberality of our people does not always show the true inwardness of the situation; yet I think they have their value and ought to be studied. Yours, etc.,

T. S. WEST.

HATTIESBURG, Mississippi.

From the Work.

LECOMPTE AND BAYOU BŒUFF.

MR. EDITOR: Lecompte is a new town on the Texas Pacific railroad, situated near the banks of Bayou Bœuff, a swiftly flowing stream running parallel with Red river on the west side, and east of Bayou Cocodra. It courses through the parishes of Rapides, Avoyelles and St. Landry, and upon either bank, throughout its entire length, are the finest cotton and sugar farms within this State, free from overflow. The product of these lands run up into the millions annually; yet strange to say, this genial clime and fruitful soil has never been sown effectually so as to grow permanently the gospel seed of Methodism, until about three years ago Rev. J. M. Bear erected a beautiful little church at Lecompte, which is near the source of this bayou. This church was reported at the last Annual Conference as the probable door to a permanent entering into this seemingly close vineyard of the Lord with the gospel by Methodists: and Bishop Key, to fit the lock, applies himself by sending Rev. J. E. Denson and the writer to take charge of the "Lecompte and Bayou Bœuff circuit," and though with fear and trembling, we entered this hitherto difficult field without parsonage or home for wife and little ones, we have found that the Lord is near, and as of old, whispers: "Fear not little flock, it is your Father's good pleasure to give you the kingdom." And, blessed be the name of our God, we have unfurled the banner of the Lord of life to catch the breath of our great Jehovah, who is able of the dry bones to raise unto himself "a living army." We have erected two school-houses, and have money and material subscribed to build a third one, in which we have Sunday-schools and a large congregation twice a month. We have money in hand to open a beautiful church in Bunkie. We have received by profession and baptism forty-one members, and thirty by transfer, making seventy-one to date. Thirty adults and eight children baptized this year, with many more to follow soon. Seven Sabbath-schools, two prayer-meetings, with a spirit of love for the cause of the blessed Lord prevailing.

With the able assistance of our presiding elder, Rev. B. F. Alexander, and the zeal of our junior and a local brother from the Mississippi Conference, Rev. William N. Fulton, we feel that the work will find much to encourage and strengthen all those who love the Lord and await his appearing. I feel that I am due a debt of gratitude to Whitworth College, Mississippi Conference, for the efficient assistance of one of its former pupils rendered us in the substantial form of four hundred and ninety dollars, and her own membership in our Bunkie Church. May God abundantly bless this elect lady and the dear brethren who are helping us in this work for the Master, to whom be all the glory forever. Reader, please pray for us.

S. H. W.

SATARTIA, MISS.

MR. EDITOR: The Lord has blessed us greatly at Satartia, Miss. After a special effort of preaching, prayer and song, which lasted ten days, we are rejoicing in a quickened church, several conversions, and seventeen additions to the membership.

We are indebted to Bros. Little, Huntley and Scarborough for faithful and efficient help.

S. J. COTTON, P. C.

OPELOUSAS, LA.

MR. EDITOR: We are in the midst of a gracious revival. Bros. Wimberly and Johns are assisting me with the preaching. The work being done is deep and thorough, in so far as I can judge. The grand old truths of the gospel are stressed and preached with power and vigor. Pray for us.

S. J. DAVIES.

LIND GROVE, LA.

MR. EDITOR: We observed the week of prayer and self-denial, and I report $18 as the result. We believe that the week of prayer and self-denial was the occasion of great good throughout our charge.

J. O. BENNETT.

A Fact: a Precedent.

The present membership of the Presbyterian Church in New Orleans is over 3,000, as reported at the New Orleans Presbytery, just convened and ended. A year before, according to to the General Assembly Minutes of last May, it was 2,601. Twenty years ago, according to published documents in my possession, the membership was 773, plus. a small and unmentioned membership of the (then) Thalia Street Church, surely not exceeding 25, giving a total then of, say, 800 members. Hence the actual gain, the net increase, of membership has been *three hundred and seventy-five per cent. in 20 years.* This is a fact demonstrated by official reports and published figures.

In an interview recently had with Rev. Dr. Smith, of this city, and editor of the Southwestern Presbyterian, I was informed that the Presbyterians began work here in 1820. I asked the doctor what their first step was. He said, "The first step was to get a *foothold*, and the second was to *expand*." What do you mean by expansion? How did you expand? "We established regular city mission work and—*colonized*." How was this effected? "After the mission stations had grown sufficently, members from various churches were 'set off' and organized into separate churches, ably officered for regular church work." This colonization was voluntary, of course? Certainly, but we always found Christians sufficiently interested in the work of evangelization to make the sacrifice." Were any of these men of prominence in the community and of influence in the church? "Oh! yes, this was of importance to these new efforts; otherwise they must have been retarded in their growth, or worse, may have languished and died for want of proper support."

From the paper read by Dr. Palmer, at the semi-centennial of Presbyterianism, in New Orleans, November 23, 1873, we gather the following facts pertinent to the interview just referred to. From this we learn that the session of First Church (Dr. Palmer's), in January, 1840 (there being no other Presbyterian church in New Orleans), employed "Rev. Jerome Twichell as city—missionary—with—four months of labor, viz: in the lecture-room, to the colored people; in Orleans Cotton Press, to the seamen: at the city prison, and in the district of Lafayette." This last point culminated, in a few years, in a small chapel. This was "organized September 1843, when twenty members of First Church were set off as a colony for this purpose." The membership of First Church, only seven years before that was 142, and hence 1843 could not have been very large, especially as the work was much harder then than now.) Mr. Twichell resigned his work as city missionary and became pastor of that church. Dr. Palmer is its present pastor. It reported in May last 670 members; forty more than the other church had.

In less than two months after Mr. Twichell's resignation as city missionary, First Church found another man in the field. Rev. B. L. Stanton, of Woodville, accepted an invitation to act as city missionary, and in April, 1845, twenty-two persons were set off as a nucleus to form a "Second Church." Mr. Stanton, resigning as city missionary, became its pastor, and after ten years resigned, to become president of Oakland College. This church, because of unfavorable location, was finally dissolved or removed to another point.

First Church, in the meantime, took up her work. Shortly after Mr. Stanton resigned his work as city missionary, to take charge of the newly developed church, another mission station was made. "In the fall of 1845, Rev. James Beattie took charge of the mission and opened services in his own house on Esplanade, near Burgundy. On March 7, 1846, after a sermon by Rev. Dr. J. A. Scott, the Third Church was organized with a colony of 130 members set off from the First Church." In 1848, a church building, costing $2,500 was erected, which later on was substituted by the present handsome building on Washington Square, costing $45,000.

The Prytania St. Church began in the same way—in a mission school, started by First Church, Uptown. First Church employed and brought Rev. E. R. Steadman here as city missionary, in 1846. A small frame building was erected, as in each of the three instances just noticed. By colonization from three of the other churches, First Church taking the lead in numbers set off, a church was organized by the Presbytery of Louisiana, Mr. Beadle resigned as city missionary and became its pastor and served seven years. In less than three years from its organization it had a membership of 130, and a handsome brick building, instead of the frame chapel, costing about $15,000.

I could enlarge much on the facts presented, and especially by the way of exhortation. But I refrain. Our city mission work, really just begun in New Orleans, is following in the wake of a notable precedent. The above facts are food for thought.

J. J. H.

Censorious Preaching.

A ministerial brother said, not long ago, speaking of the effect of his preaching; "When I began my ministry there they all spoke well of it, but now they do not like me so well;" and then gave the reason for the change: "At first I did not know them, and had to speak in a general way, but when I found them out and began to *take aim*, they complained at me, and some of them went elsewhere."

Inasmuch as this is not a peculiar, but a typical case, the subject ought to be seriously considered by the ministry. The laity do consider it, and the better thinking ones among them regard this mistaken course among ministers, however conscientiously pursued, as very unfortunate. There are censariously inclined laymen who, not having the opportunity themselves of scolding, are very happy to see it well done by others. There are some laymen, too, whose fondness for a sensation so far gets the better of their sober judgment, that they may incautiously encourage the scolding humor in their pastor. But the more reliable laymen of every charge, those who have the good of the cause uppermost always, never fail to regret it when the preacher takes it into his head that the gospel is mostly composed of fly-blisters. I know very well there is the other extreme, the notion that the gospel is all balm, precious ointment, a kind of soothing syrup, and that all of a preacher's wisdom is to take the direction of harmlessness. And there are some soft-hearted and softer-headed people in the congregation who will praise this as the highest type of pulpit faithfulness. But too much sweetness is always nauseating. Somehow the impression will get out that the preacher has a *weakness* for being good, and stronger and healthier minds will not submit to his leadership.

But neither extreme justifies the other. There is no virtue in scolding. No one was ever made any better by it—not even the preacher himself. It is not the wise way. It is not adapted to our human constitutions, and if the gospel is to be a constitutional treatment it certainly needs adaptation. It is not the manly way. It is a cowardly abuse of the prophetic function to make it the occasion of the venting of one's personal spleen. True courage is always best expressed in temperate tones and self-control. A scolding mood argues a wrong state of the preacher's feelings. It raises a doubt as to the efficiency of the gospel in the preacher's own case. Let us not mistake the spirit in which we are to "cry aloud and spare not," nor fail to remember that it is just as much a duty at times to speak "comfortably to Jerusalem," even if her warfare is not "accomplished." If we are to "reprove, rebuke," we are also to "exhort with all long-suffering and doctrine." Turn on the light, scolding brethren: it has been dark and stormy long enough. Let us have some fair weather in the pulpit!

J. W. M.

Care of Parsonages.

The parsonage is an important part of any well-equipped mission, circuit, station or district. A home for the preacher is absolutely indispensable to the best results of the pastor's work. This scribe has had appointments with and without them. I have enjoyed them well furnished, and had others not so well supplied. Could furnish you many interesting (to myself and family) incidents connected with our receptions, etc.; but that is not my purpose this time. The people are charged with stinginess and other kinds of meanness in regard to providing, furnishing and supplying parsonages; but I want to show by a single case which came under my notice that they have good and sufficient cause for discouragement. The case stands as follows:

A new, commodious house was purchased, and most amply furnished. The front yard was separated from the rear by a nice picket fence, and filled with rare and beautiful flowers. Fifteen fruit trees of choice kinds were planted. Quite a variety of grape vines were put out in the garden, preparatory to making a grape arbor for all time to come. The vines were doing well, and also the fruit trees, the roses, etc., having yielded well in their season, when the preacher, under whose administration these comforts had been provided, left for Conference. He was sent to another charge, and a good brother followed him. Letter No. 1, from a good sister, who loved the preacher and his family, and also had a laudable pride for their elegant parsonage, ran thus: "I have been but once to the parsonage since you left, and then I almost grew sick at what I saw. The calf was in the front yard eating the fine shrubbery cared for by Sister —— so constantly. The horse was in the young orchard and had destroyed every tree, and a man in the garden plowed up every grape vine. Now what encouragement have we to keep a nice parsonage?" Comment is unnecessary. Have we not many such cases? Furniture abused more than should be. Shade and fruit trees destroyed. The yard made into a cow pen. Gates hanging by one hinge. Palings off. Premises presenting a cheerless outlook, all for the want of a little care and work. The people are often by this condition of things very greatly discouraged, and not to be blamed.

H.

The above, from the Alabama Advocate, deserves a place in all our papers. We wot of a number of instances where similar circumstances were an almost effectual bar against securing any of much-needed improvement and furnishing. A very effectual remedy is for the parsonage aid society to take firm hold, tell such men that it just must not be. But we are glad to say there is much improvement in this matter.

J. L. FUTRELL.

SAYING THE SAME THING.—What if one does say the same things, of course, in a little different form each time, over and over? If he has anything worth saying, that is just what he ought to do. Whether he ought to or not, it is very certain that this is what all who write much or speak much necessarily must and will do. Think of the clergyman who preaches fifty or a hundred or more sermons every year for fifty years! Think of the stump speaker who shouts before a hundred audiences during the same political campaign, always using the same arguments, illustrations and catchwords! Think of the editor, as Carlyle has pictured him, threshing the same straw every morning, until we know what is coming when we see the first line, as we do when we read the large capitals at the head of a thrilling story, which ends in an advertisement of an all-cleansing soap or an all-curing remedy! The latch-key which opens into the chambers of my consciousness fits, as I have sufficient reason to believe, the private apartments of a good many other people's thoughts. The longer we live, the more we find we are like other persons.—Dr. Oliver Wendell Holmes.

He deserves disappointment who gives with the hope of return. The object of conferring a benefit should be the good of the receiver, without regard to any collateral advantage to ourselves.—Seneca.

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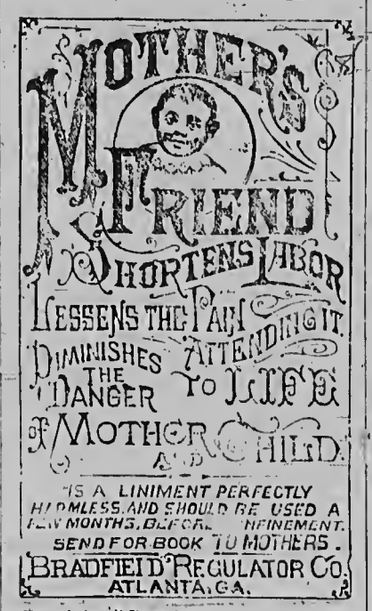

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Arr. Attalla	5:25 a. m.	1:55 p. m.
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Arr. Junction City	2:50 p. m.	2:23 a. m.
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Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:45 a. m.	5:00 p. m.
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No. 5 Coast	9:05 pm	No. 2 Cin. Ex.	8:15 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS

Rev. T. A. S. ADAMS, D. D. Rev. J. T. SAWYER.
Rev. W. L. C. HUSSICUTT, D. D.

THURSDAY, MAY 31, 1888.

Briefs.

Take care how you "borrow trouble!" The interest will be very likely to exhaust all your deposits in the bank of patience!

Dr. John Mason Good on his death-bed said, in relation to his life: "I have endeavored to live up to the doctrines and duties of Christianity, but I have lived below its privileges." Ah! how many now living will have to say the same in the last hour! The truest living is when duty is always looked upon as the highest privilege.

The African Methodist Episcopal Church, whose General Conference is in session at Indianapolis, reports a membership of 463,351, and the total of money raised for all purposes during the year 1887 as $1,064,-583. There are 3,394 churches and 660 parsonages, valued at $5,340,-889. There are 17,009 stewards, 14,190 stewardesses, and 14,778 class leaders.

The Board of Missions adopted the following resolution:

That the president of this Board be requested to issue a circular letter urging upon the treasurers of the Annual Conferences and the pastors the importance of transmitting to the Treasurer of this Board any sums of money, great or small, as they may come into their hands, without waiting for the meeting of their respective Annual Conferences.

Dr. Burrows, one of the secretaries of the Southern Baptist Convention, has published a document entitled "General Statistics," in which he gives the membership of the Baptist Church in the South as follows: White members, 1,115,276 in 14,874 churches; colored members, 1,083,282 in 9,331 churches. The total membership for the whole United States is put down at 2,917,315, and the total for the whole world is put down at 3,-506,719.

In the rules laid down for the holding of Church Conferences it is stated that one of the inquiries which the Conference shall make is this: "Is our religious literature circulated and read?" There is nothing more important to the individual or to the church than the subject which this question raises. As a rule, all over the connection our literature is *not* circulated as it deserves to be, and the consequence is, our people are not all well posted in church matters as they should be. To keep the church literature prominently before the people is one of the pastor's chief *privileges*.

The Revised Version gives some translations of Old Testament passages which are exceedingly clear. In Numbers xxxiii, where the passage runs this way, "On the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians. For the Egyptians buried all their first born," etc., the Revised Version translates thus, "On the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians, *while the Egyptians were* burying all their first born." That is clear and shows how much difference one little word makes.

The General Conference of the Northern Methodist Church elected the following men to the episcopal office: J. H. Vincent, J. N. Fitzgerald, I. W. Joyce, J. P. Newman and D. A. Goodsell. Dr. H. M. Thoburn, of Bengal, was elected Missionary Bishop for India and Maylasia

The Bishops' Fund.

The Book Agent has made the statement that the collections for this fund during the past year are about one-sixth behind the amount necessary. This means that each Bishop is short on his salary about *five hundred dollars*. The salary is a scant one when it is all paid, but when one-sixth remains unpaid, it becomes a very embarrassing matter. It seems that there ought to be no difficulty in raising the Bishops' Fund, for it is certainly a very small assessment on any congregation. In Louisiana we are assessed about 5½ cents apiece for this collection, and we don't suppose anybody else is assessed more than we are. Surely we can do that much. But we suspect the difficulty lies in the smallness of our assessment. It is so little that we take no special pains to collect it closely. A preacher imagines that if he comes within a dollar or two of getting the full amount, it is all right. *That uncollected dollar or two comes out of the Bishop's pocket*, and for this simple reason: The General Conference Committee in making the apportionments upon the Conferences for the Bishops' salaries did not apportion a larger amount than is actually necessary to meet the claim. They left no margin whatever. Whatever is lacking, then, comes out of the Bishops' pockets. The case, then, is this: Our Bishops have done a year of hard work—traveling, preaching, holding Conferences, dedicating houses of worship, and have had on their hearts the care of all the preachers and all the churches; and for this privilege they have paid out of their own pockets the neat little sum of *five hundred dollars apiece!* This is simply a shame! Let the brethren everywhere go to work in earnest to roll this reproach off the church. We ought not only to see to it that we raise this year's assessment, but we ought to raise enough over and above that to *refund our Bishops that five hundred dollars*. How can we ever expect to get to heaven if we work our Bishops as we do, and fail to pay the scant salary for them to live on?

The Northern General Conference.

This body has taken the initiative in forming a National Sabbath Committee, and have invited all other evangelical denominations to appoint representatives to serve on said committee. It appointed twenty on the committee, with J. O. Peck, chairman.

A paragraph was ordered to be put in the Discipline of the church, providing for the appointment of deaconesses, and defining their duties.

The much-disputed subject of missionary Bishops was settled by making such Bishops "coordinate in authority with the general superintendents in the field to which they are appointed," and resolving to pay them out of the episcopal fund.

The Committee on Episcopacy unanimously agreed to report in favor of extending time-limit of the pastorate to *four years*.

The Conference voted by a majority of two-thirds to ask the Annual Conferences to vote on equal ministerial and lay delegation in the General Conference.

This resolution was passed:

That no one be consecrated to the episcopacy who will not pledge himself to forever abstain from the use of tobacco.

A resolution to commemorate the centennial of the Book Concern was adopted. The centennial occurs 1889.

The Committee on Temperance recommended constitutional prohibition by the States and prohibition by Congress in the District of Columbia, but was careful not to identify the church with any political party on this question. The report was adopted.

Correction of "Gilderoy's" Mistakes about the Atonement.

First. He says I was "attempting to reconcile the differences of your correspondents." No, sir; I considered them irreconcilable.

Second. "He plants himself squarely on the moral influence theory of the atonement." No, sir; I know of no such "theory." That quotation is not from me, as the reader might suppose, nor from any other writer commonly known; so he should have given the author, and not seemingly tax me with the expression.

Third. He objects to my saying that "voluntary suffering and self-denial in relieving distress is the only thing that can cause us to believe that God is benevolent." I now add that that, exactly that, *and nothing else* can either evidence or manifest a benevolent nature in any being—God, angels or men. Deeds, not words, are the only evidence of benevolence. Simple benefaction, however great, can not do it. Will he point out some other test?

Fourth. "Without a voluntary propitiation and satisfaction God could not forgive sin." Well, what of it? What God *could* do may not be so easily ascertained as what he *did* do. I would prefer some word or words less commercial or retributive than "satisfaction."

Fifth. He quotes me correctly as saying, "Suffering means animal suffering, or it means nothing;" and adds: "So then Christ suffered and died as an animal, as a man only." Who says, "only"? I did not. And worse still: "Is there no such thing as mental suffering?" is his posing exclamation. What is he talking about? Is not mental suffering human suffering! Here is an important point on which a word must be said. We know so little about God that we must not speak of his capacity. But this we know—that any kind of suffering entirely apart from animal life is unthinkable. Was not Jesus Christ a man?

Sixth. "Dr. Abbey will not be able to construct a permanent theory of the atonement." He will never undertake it. There lies your difficulty. To construct a theory of the atonement would be about as futile as to construct a theory of the resurrection, or of Christ, of hell or heaven, of everlastingness, of God, or of eternity. Of these things we know exceedingly little, and that little but very imperfectly.

R. ABBEY.

Romish Tactics!

A vigorous writer for the Richmond Christian Advocate, who signs himself "Rudolph," writing of the late Southern Immigration Convention, at Hot Springs, N. C., gives this note of warning:

The head, body and tail of the convention are all Romish—the head in New York under Rome's surveillance, and the tail in the palace of Cardinal Gibbons, of Baltimore. And this convention, born of Romish thought and inspired by Romish intolerance and hatred to Protestantism, and set on foot by Rome's devoted subjects, for the purpose of colonizing the South with popish subjects, is what they call a "Southern Immigration Convention!" "Immigration Convention?" These zealots of Rome concocted their scheme, as they well know, to develop Romanism in the South; but, in order the better to get the pill down the throat of the South, they sugar-coat with the name of "Southern Immigration Convention"—and they were keen enough to secure the services of the governors of two or three Southern States to help put the sugar on the pill. But the cheekiest thing in that misnomered convention at Hot Springs was the adoption of a resolution offered by a Romanist, proposing to raise the money to carry out their popish scheme by requesting the governors of the Southern States, the president of every Southern railroad, the mayors of every city, and the proper authority of every town east of the Mississippi, to cooperate in raising the funds necessary to perfect a plan to Romanize the South. These prelates of Rome would have the South Romanized as New York City is to-day. They would like to see our Legislature under Romish domination, after the style of the Legislatures of New York. They would like to see the last Bible kicked and swept from our public schools by a huge Romish broom.

If the South is to be colonized by the importation of the fiery zealots of the Pope from Ireland, Spain and Italy; let not the South take any hand or pay one red cent in helping to do it. Better have the country filled up slowly, wisely and surely with a class of population who respect the institutions of Christianity, recognized by the government, and love that Bible which is its corner-stone, than to have poured down on us an avalanche of immigration under popish dictation and priestly rule. Let us beware of these "Southern Immigration (Catholic) Conventions"—with a face to the South and Rome in the heart.

Church Fairs, etc.

BY REV. J. T. SAWYER.

I am glad to see that others, like the ADVOCATE, are sounding the alarm in a matter that is threatening the destruction of spirituality in the churches. Judging by the advertisements in our secular papers of church entertainments, and the like, we take it that the following words of one of London's most successful Christian workers, Rev. Archibald Brown, published in the British Weekly, are suited to New Orleans and may be well applied in our midst:

My final letter is concerning the "new methods" on which you speak in your first article. That a great change has come over evangelistic enterprises none can deny. So great indeed is the change that some of us who have been nearly all our life engaged in the work now hardly know where we are. The preaching used to be the sole attraction. Judging from the announcements placarded on all our walls, it is now one of the least. Choirs, solos, cornets, stringed bands, organ recitals, and I know not what besides, are the baits held out. The Bible is being shelved, and simple exposition giving place to smart anecdotes and the relation of "past experience," which were better forgotten as they have been forgiven. The great aim seems to make a service "bright" and "pleasant," rather than soul-searching. "A happy evening" is about the last thing an unconverted soul needs and about the last thing he would get were Paul the preacher. There is all too little mention of the sinfulness of sin and the righteousness of God. Pleasing the people has taken the place of warning them. The result is that the taste of the masses has become vitiated. They have drunk of the wine of sensationalism until a service with no other attraction than "the Book" seems flat and insipid. Like dram-drinking, the dose has to be perpetually increased or it loses its effect. At the present time there is a dead indifference among the people which, in my judgment, the rank sensationalism of the past few years is largely accountable for. We must get back to simplicity of method, or there will be evil times ahead. *The Bible must be more honored* and reliance placed alone on the Spirit's application of the Word. The chip-trap of the day is degrading the work of Christ and demoralizing the people. It gives the infidel ground for saying—as one did to my knowledge lately—"Their Christ is played out." This remark was made as he pointed to a flaming bill outside a mission hall announcing some special attractions. That some churches and chapels are little, if any, better in no wise affects the question. It only makes the matter the more serious. Then look again at what is done on a week day, and done in the name of Christian work! What would our grandfathers have said to such an announcement as this in connection with supposed evangelistic work: "Grand pictorial comic pantomime! Lots of fun and roars of laughter for everybody. Come early!" Entertainments, concerts, tableaux, and such like, are playing havoc with the work of God. In the name of religion our children are being trained for the theatre, and under the shadow of the name of Christ young people are being introduced to the "world." The devil never did a cleverer thing than when he suggested to the church of Christ that it was part of her mission to amuse the people. The Lord come to our rescue, or we shall soon have Holy Ghost power "amused" out of our sanctuaries and halls. More Bible teaching, more prayer, more reverence, more simplicity, more Puritanism, more going outside the camp to a rejected Christ—these are the great needs of to-day. We have had enough of the rattle of claptrap. Let us wait on God until we hear the thunder of *his power*. The Lord bring again to the front apostolic methods and apostolic doctrine; then shall we have apostolic success.

And the following from the Buffalo Advocate is on the same line and to the point:

Did you ever know a revival of religion, or the spirituality of a church, promoted by a fair, or festival, or bazar, or any other catch-penny device of this modern age? Don't, then, permit any of the "active members" of the society to thwart your plans for the protracted meeting by arranging for any of the above. The church had better do without the new carpet or organ, or the Sunday-school get along with their old library, than to have the way hedged up for a thorough revival of religion in your midst. "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you."

God's way for his children to build churches, pay their pastors and other church expenses, and help in foreign missions, is just to give of their substance as he has prospered them. Rev. A. T. Pierson, D. D., in a late magazine, put the case thus:

If we have been purchased by the precious blood of Christ, all we are and all we have belongs to him. Dr. William Kincaid says: "A friend of mine, receiving some money at the hands of a bank officer the other day, noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It can not be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend for some needless luxury, notice the scarlet thread therein and reflect that it belongs to Christ. How can we trifle with the price of blood?"

God's children should always work in the matter of church finance *on the plan* that God has given.

A Gospel Wagon.

Our City Mission has furnished itself with a gospel wagon. It is a large "cotton-float" transformed into a pulpit and "choir gallery." The wagon is pulled to the place selected for the open-air services, and there is in it ample room for the preacher, organ and singers. The exercises have been largely attended during the past week at the corner of Laurel and Soniat streets. The heavy rain on Friday evening broke up the meeting, but the brethren in charge are in no wise discouraged. They are determined to carry the gospel to those who will not go to the churches. The numbers attending these first open-air services give promise of much good being done during the coming summer. The churches here can not rid themselves of responsibility in these matters until they have made every effort possible to get the gospel in contact with the people. We need funds, funds, funds! Who will help us by generous contributions?

The missionary work of the Religious Tract Society of London is carried on in one hundred and eighty-six different languages.

Notes.

At the reunion of Northern and Southern Presbyterians at the residence of Mr. Morris, Philadelphia, the other day, President Cleveland and lady were the chief attraction. The President made a neat little speech.

That great and comforting utterance of our Savior in the seventh chapter of John, which has so often been misunderstood and, consequently, misapplied, has been made sufficiently plain by the Revised Version. "If any man *willeth to* do his will, he shall know of the *teaching*, whether it be of God, or whether I speak *from* myself."

Whatever some people may say about him, and there have been many good words in his favor, the Revised Version is not very complimentary to Judas. The passage in the twelfth chapter of John is rendered thus: "Now this he said, not because he cared for the poor; but because he was a thief, and *having the bag took away what was put therein*."

A writer in the Advance points out five sorts of persons who ought not to join the church: 1. The man who thinks he is good enough to join. 2. The man who thinks he knows enough to do it. 3. The man who thinks he is doing the church a favor by joining it. 4. The man who thinks that joining the church will save him. 5. The man who intends to cease effort when he joins the church.

A private note to the publisher from our missionary in Brazil, Rev. J. E. Newman, has a good word in regard to our paper. It also contains the following: "We are just now passing through a peculiar phase of emancipation. Most of the negroes are leaving their masters, and in small parties are strolling over the country seeking employment." We regret to know that Bro. Newman's health has been poor for some time past.

A writer in one of our popular magazines says, that "mission work may be regarded as the expression of religious life." As "life" always "expresses" itself in some way, and as "religious life" expresses itself in *that* way, it becomes a serious question whether some professing Christians have any "religious life." How is it with you, reader? Does the religion of Christ work through you to the good of others? "Examine yourself whether you be in the faith."

Hugh Price Hughes, in an address at the anniversary of the London Wesleyan Methodist Mission, used these significant words: "It will be impossible for us to hold our own in this country in the twentieth century, unless we teach that the ethics of Jesus Christ are applicable, not only to prayer meetings and revival services, but also to business, to pleasure and to politics." The church universal must be brought up to that high plane.

Not all the mercy shown among men will measure up to the New Testament standard. There is a good deal of it, but too much of it is largely mixed with the spirit of gruffness. When the poet declared that "the quality of mercy is not strained, but droppeth as the gentle dew from heaven," he evidently had in mind the mercy of Heaven, and not that which is common among men. There is too little cheerful mercy; hence the necessity to keep constantly in mind the apostolic injunction: "He that sheweth mercy let him do it with cheerfulness." There is not a more beautiful trait in human character than that manifested in the exercise of mercy, with cheerfulness."

Rev. Wesley Guard, the representative of Irish Methodism to the Northern General Conference, closed his address to that body with this warning note:

I do not venture to speak further, but still I can not sit down without saying that we are one with you in the great struggle that you have to pass through. What I fear most for you is this—that you will think, because you are strong, that, therefore, there is no danger. You have in your midst, silently, subtlely, but resolutely moving, the power which we have felt and are contending with in any country. Never was there in the history of the ages, a time when the Catholic Church was so resolute in its purpose, not only to win England, if she can, but to win America. And I know, from my own investigation, the feeling in other hearts is that it has already gained a foothold in this country, such as you have not been dreaming of. Can we not read history aright? What has been the effect and influence of this Roman system upon every land she has touched? What has been the effect in fair Italy? She has shadowed with her deadly upas shade the once famous Spanish nation. Wherever she touched, she has touched to blight and wither. Look at Mexico; look at Peru; look at Chili; look at Central America; look at the West India Islands that she first touched with her blighting influence. Surely, when we remember that, we shall hasten to endeavor to unwind the folds of that great constrictor that she has tried to throw around us. And we will endeavor, by God's grace, to say while we give the utmost freedom to thought and action, of civil and religious liberty, to Roman Catholicism, on that side and on this side, let the old echo be heard there as here: "No peace with Rome."

Obituary Notices.

About a year and a half ago the Publishing Committee instructed the publisher of this paper to publish all obituaries which did not exceed thirty-five lines of space free of charge, and, at the same time, authorized him to charge for all over that number of lines at the rate of five cents a line. It was thought that two hundred words were sufficient to chronicle the death of anybody in the church. It was also thought that by adopting this rule the obituary drawer might occasionally be emptied. But, alas! for the wisdom of the committee! We have had more trouble with that drawer since the rule was adopted than we had before. Very few who write obituaries seem to have read the notice at the head of the obituary column. And some of those who have read it seem to be trying to avoid the rule by writing "tributes" to their dead friends of more than usual length, and requesting the editor to publish them on some other page than the obituary page. We have had the indiscretion to do this several times, and the consequence is, we are receiving more of the same sort. We have nearly always published biographical sketches of our ministers on the first page of the paper. There is, we think, a difference between a minister and a private member in this respect. Now, we do hope that our friends will be careful to read the note at the head of the obituary column when they are about to write an obituary, and attend literally to the instructions given. We do know that thirty-five lines are enough. When the editor wrote the obituary of his own mother—a saintly woman, known to hundreds of people in Mississippi and Louisiana—it made just *seventeen lines* in the obituary column of this paper.

Felicity Street Church.

The meeting held for fifteen nights in this church resulted in great benefit. Good congregations attended, and the interest increased from night to night. The city pastors did the preaching, which was plain, pointed and owned of the Spirit. There were about forty conversions and ten additions. Since Conference fifty-one have joined Felicity. The pastor reports everything encouraging.

Next Sunday, June 3, at half-past three P. M., the new church will be dedicated, Bishop John C. Keener, D. D., LL.D., preaching the sermon. The beautiful auditorium will, doubtless, be crowded with the friends of Felicity.

The vote for Bishops in the Northern General Conference revealed some things very curious to Southern Methodists. Take this from the correspondent of the Baltimore Sun, of May 25:

Four years ago Dr. Newman made a strong fight for a bishopric, but was defeated. This time he began early, and his plan of campaign was mapped out before the meeting of the conference. The war veterans' reception by Mrs. Grant had his candidacy in view, and Gov. Leland Stanford's influence is said to have been exerted for the same end. There was no attempt to disguise the fact that strong, zealous and active Washington influences were employed to secure his election. Congressman J. D. Taylor, of Ohio, and Judge William Lawrence, of the same State, and formerly Comptroller of the Treasury under President Hayes, Garfield and Arthur, were the active managers of his canvass.

John Wanamaker, the Philadelphia merchant, May 7, presented 272 employees each with an envelope containing a check, as a part of the past year's profits of the concern. The entire amount given to the 272 persons was $10,231 02, or an average of nearly $50 to each.

Personals.

Our delegate to the Northern General Conference, Dr. S. A. Steel, of Louisville, Ky., completely captured his great audience by his eloquence, and he gave them some knowledge in regard to some of our affairs which they much needed.

The Alabama Christian Advocate reports the death of Rev. N. P. D. Samford, of the North Alabama Conference. He was "much esteemed by his brethren," and had "the warmest affection of his people."

The St. Louis Advocate, speaking of a reception given by Lafayette Park Church to our former colaborer here, Rev. S. H. Werlein, says:

The occasion was a very pleasant one, and served the purpose of getting acquainted with each other. The church grows rapidly. Congregations are large; the membership constantly increasing. The pastor is popular, industrious, useful. The church hopeful and happy in its new life.

Dr. John Matthews, of St. Louis, delivers the address at Nashville College for Young Ladies, June 4.

The increase in the membership of our church during the past year has been 41,079. The total membership now is 1,107,456.

The ceremony of laying the cornerstone of the Confederate Monument in Jackson, Miss., came off May 25, and was a grand affair. The military, the Masons and the "Daughter of the Confederacy" participating.

Dr. Cuyler says he has averaged one article a week for the religious press for forty-one years.

A private note from Bro. Jones, of Woodville, Miss., says: "My church is doing well; members are on the upgrade in spiritual life." That is the right grade to be on surely.

We acknowledge the receipt of an invitation to attend the commencement exercises of Mansfield Female College, beginning Sunday, June 10, with a baccalaureate sermon from Dr. Scruggs, of Shreveport, La.

With a sad heart we chronicle the death of Miss Willie Austin, daughter of Dr. W. G. and Martha E. Austin, of this city. She was a woman of culture and Christian grace, and her place will not soon be filled.

We deeply sympathize with our presiding elder, Dr. C. F. Evans, in the loss of his youngest child, Eunice Foster. She was of that age to make her the sunshine of the home and the recipient of all its love. "He taketh the lambs in his arms."

Rev. B. Carradine, of this city, will preach the commencement sermon of East Mississippi Female College, Sunday, June 10.

Dr. A. B. Jones, president of Huntsville Female College, will accept our thanks for an invitation to his commencement exercises. The program is tempting, but we must decline accepting the invitation, being due at another place.

The commencement exercises of Centenary College begin next Sunday by a sermon from Bro. Murrah, of Whitworth College. As the Board of Trustees will elect a president for the college, it is desired that all be present, Tuesday, June 5.

Hon. W. B. Ralford, of Gloster, Miss., while conducting a prayer meeting last week, was stricken with apoplexy and died before morning.

Items of Interest.

Trinity Church, New York, had to pay a fine of $1,000 for importing a rector from England. Protection to home labor, you see.

Under the new license law there are 4,500 fewer saloons in Philadelphia than before the law went into effect.

Twenty-one years ago there were only 5,000 native Protestant Christians in India; now there are 500,000.

There are at least 250,000 women in Massachusetts alone who are earning a living by industrial occupations.

The German population of New York is given as 350,000.

Papal Rome has witnessed the laying the foundation of the twenty-second Protestant house of worship within her limits.

There are 4,000 theatres in the United States, and $1,000,000 a day is paid for amusements in this country, or $365,000,000 a year. For missions, less than $10,000,000.

There are 121 Young Men's Christian Association buildings in this country, valued at $5,500,000.

There are now in this country more than 10,000 florists, whose combined greenhouses occupy about 1,000 acres, requiring to cover them 50,000,000 feet of glass. These structures cost some $36,000,000, and the plants in them are valued at twice that sum. More cut flowers are used in the United States, it is said, than in any other country.

The Churchman estimates that "the amount of capital which has disappeared in New York City alone in profitless ventures of church (P. E.) journalism has exceeded one quarter of a million of dollars."

The Rev. Dr. Richard S. Storrs, pastor of the Church of the Pilgrims, has been appointed Park Commissioner by Mayor Chapin, of Brooklyn. Rev. Dr. Charles H. Hall, the rector of Holy Trinity, has the appointment as a civil service commissioner.

A Connecticut firm is said to have received an order from the Russian government for 40,000,000 empty copper cartridge cases.

An experienced breeder of swine says that often when hogs are sluggish and indifferent about eating, nothing in the world ails them but the toothache.

Dr. Washington Gladden has been appointed to represent Ohio Congregationalists at the World's Missionary Conference, in London, in June.

The number of women who sell newspapers on the streets in New York is constantly increasing. The newsboys do not hesitate to mob a man or haze a boy who invades their territory, but they never interfere with these women.

The Licensing Board of Philadelphia have granted licenses to 1,109 saloons, where in 1887 there were 5,214 saloons.

Cardinal Gibbons and thirteen archbishops meet in Baltimore early in June to decide what the attitude of the church shall be toward the Knights of Labor, the American Federation of Labor and the Anti-Poverty Society.

The Equal Rights Party nominated Belva Lockwood for President and Alfred Love, of Philadelphia, for Vice-president.

The Hebrew population of New York is estimated at 125,000. Its members are very prosperous, and they hold $150,000,000 worth of real estate. The Jews form a prominent feature of the Cotton Exchange.

Queen Victoria has now reigned over England longer than any monarch but two—Henry III. and George III. She overtook Queen Elizabeth six years ago, and has outdone Edward III., who only reigned 148 days over half a century. If she lives a few years longer, Victoria will have reigned longer than any royal personage of history.

Emperor Frederick is not alone in his misery as a dying monarch. The Emperor of Brazil is dangerously sick; the Kings of Holland, Portugal, and Wurtemberg have incurable diseases; the infant King of Spain is not likely to live to manhood, and the Crown Princes of Russia, Italy, Germany and Baden are all seriously afflicted with maladies which may at any time lead to fatal results.

East Mississippi Female College.

COMMENCEMENT-EXERCISES.

FRIDAY, JUNE 8.

Art Levee.

SUNDAY, JUNE 10.

Commencement Sermon, by Rev. B. Carradine, of New Orleans.

MONDAY, JUNE 11.

Prize Recitations of Elocution Class.

TUESDAY, JUNE 12.

Annual Concert.

WEDNESDAY, JUNE 13.

Graduating Exercises.

MONDAY, JUNE 11.

Meeting of Board of Trustees.

A. B. M'VOY, Pres.

Grenada Collegiate Institute.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 10

11 A. M.—Sermon by Rev. R. M. Standifer.

MONDAY, JUNE 11.

9 A. M.—Pupils' Examination. 8 P. M.—Entertainment by "The Little Folks."

TUESDAY, JUNE 12.

10 A. M.—Commencement Day—Literary Address, by Hon. C. B. Mitchell. 8 P. M.—Concert by "The Collegians." 9 A. M.—Meeting of Board of Trustees.

THOS. J. NEWELL, Pres.

E. A. Seminary.

The closing exercises of this institution, located at Arcadia, La., will begin with the annual sermon by Rev. T. B. White, of Homer, on the first Sabbath in June, and, continuing with the public examination of classes the following week, will close with the commencement exercises Thursday morning. Concert entertainments, Monday, Tuesday, Wednesday evenings, and a grand reception on Thursday evening. To all of which the public are cordially invited.

R. A. SMITH, Principal.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Books and Periodicals.

BOOKS.

MOTHER GOOSE IN NEW FEATHERS. By Mrs. A. K. Crichton. For sale by Wharton & Bro., Carondelet St., N. O. Price $1.

This is a new rendering of the famous old mother. There are eight hundred original verses set to the same old jingle.

BIBLE READINGS ON METHODISM. By Rev. C. G. Shutt, of the Northwest Texas Conference. It may be ordered from the author, 305 Main St., Dallas, Texas. Price 15 cents a copy.

This is a little pamphlet in which the Methodist doctrine is couched in a nutshell.

PERIODICALS.

—Popular Science, for June, has these prominent articles: The Surplus Revenue, by Edward Atkinson; A Counter-Criticism, by Herbert Spencer; The Effects of Moderate Drinking, by Dr. G. Harley; a second article on Darwinism and the Christian Faith; Education and Employment of Children, by Eliza F. Andrews; Animals as Modified by Environment, by Prof. J. B. Steere. D. Appleton & Company, New York; yearly subscription, $5.

—The Eclectic Magazine, for June, is filled with the best of foreign literature. This old monthly is as highly commended by good judges as ever. E. R. Pelton, New York. Price $5 a year.

—The Forum has eleven first-class papers on subjects of great interest to the reading public. Among them we note: The Next American University, by Pres. Andrew D. White; What Negro Supremacy Means, by Wade Hampton; Remedies for Railway Troubles, by Prof. Arthur T. Hadley; The Haste to be Rich, by Howard Crosby; A Universal Language, by F. A. March; Men, Women and Money, by Julia Ward Howe. Forum Publishing Company, New York; price $5.

—Scribner's Magazine, for June, marks the beginning of the very important series on the Building and Management of Railways, for which preparations have long been making. It is also an unusually strong number in its literary features—Henry James, Thomas Bailey Aldrich, Robert Louis Stevenson, and Augustine Birrell being among the contributors.

—St. Nicholas, for June, has seventy-five pages of as beautiful engravings and as interesting reading for young people as it is possible to pack into that amount of space. Century Company, New York. Price $3.

—Littell's Living Age, for May 26, among other articles, has Kaspar Hansar; Dickens' Characters; Hymns; and Hymnals; Reality and Romance. Published every Saturday by Littell & Co., Boston. Price, $8 a year.

—Southern Methodist Review has The Mechanical Conception of the World, by Rev. William Harrison; The Foreign Book *versus* the Tariff, by Prof. H. A. Scomp; A Study of the Book of Jonah, by Prof. W. W. Martin; The Bible in the Schoolroom, by A. S. Andrews, D. D.; The Love of Money the Bane of our Methodism, by Gilderoy; The first and Second Justification, by Rev. J. F. Goldman; Force of Character, by Rev. M. H. Moore; The True Sphere of Woman, by XXX; Education among the Romans, by Prof. O. H. P. Corprew. Editor's Table and Book Reviews. Southern Methodist Publishing House, Nashville, Tenn. Price $2 per annum.

Important.

The Mississippi Conference Missionary Society will hold their annual meeting in Wesson, beginning June 23, 1888. Each auxiliary is urged to send the name of their delegate, at once, to Mrs. L. H. Wimberly.

All ministers cordially invited to attend, and homes will be provided if they will give notice of their attendance.

MRS. L. H. WIMBERLY, Pres. Wesson Aux.

MRS. C. M. OLIVER, Cor. Sec.

District Conferences.

The Greenville District Conference will be held at Clarksdale, June 7-10. Saturday given to District Sunday-school Conference. T. Y. Ramsey, Jr., will preach the Conference sermon, Thursday, at eleven A. M.

J. W. HONNOLL, P. E.

District Conference of Seashore district, Mississippi Conference, will meet in Hattiesburg, at the Methodist Church, Friday, nine A. M., July 20.

T. S. WEST, P. E.

The Aberdeen District Conference, North Mississippi Conference, meets at Pontotoc, July 26-29.

N. G. AUGUSTUS.

Summer Tours.

Round-trip excursion tickets at low rates are now on sale via the Burlington Route, C., R. & Q. R. R., from Chicago, Peoria and St. Louis to Denver, Colorado Springs, Pueblo, Salt Lake City, Ogden, St. Paul, Minneapolis, and resorts West and Northwest. The "Burlington" is the only line running sleeping cars from Chicago to Denver without change. It is the only line by which you can go from Chicago to Denver and be but one night on the road. It is the picturesque line to St. Paul and Minneapolis. It runs daily "fast trains" to Kansas City, St. Joseph, Atchison, Council Bluffs, Omaha, Lincoln, Cheyenne and Denver. Fine Government Lands are located on its new lines in Nebraska. It is the best line by which to reach all principal land points in the West and Northwest. Tickets via the Burlington Route can be obtained of coupon ticket agents of connecting lines. Send in postage to Paul Morton, Gen'l Pass. and Ticket Agent C., B. & Q. R. R., Chicago, Ill., four cents for a copy of the Burlington Route Guide, or six cents for an illustrated book about Colorado and the Garden of the Gods.

Prohibition Prohibiting.

Rev. John A. Miller, our pastor at Arcadia, La., in a letter to the Arcadia Record, makes the following showing in regard to the results of prohibition in his town:

There has been placed in my hands a copy of a statistical report on this subject made to the Woman's Christian Temperance Union, of Arcadia, by a committee appointed for that purpose. I would state that the figures are "authentic." It compares the business of the first three months in 1887, with the first three months in 1888. On January 1, 1887, there were nine houses in Arcadia dealing in whisky.

Estimated stock on hand January 1, 1887, by each 200 gallons—Total 1,800 gallons. Received from January 1, to April 30, 1887, 1,800; making a total of 3,600. Deduct stock on hand May 1, 1887, 1,350. There was consumed in the three months 2,250 gallons. There was no stock on hand January 1, 1888, as during the month of December, 1887, the stock of whisky was exhausted, for some of the dealers had small amounts expressed to finish out the trade of 1887.

Amount received from January 1, to April 30, 1888, was 1,480 gallons. This was by three dealers instead of nine, as in 1887. Stock on hand May 1, 1888, 600 gallons; consumed in three months in 1888, 880 gallons against 2,250 gallons in 1887; making a difference of 1,370 gallons in favor of 1888. This amount at an average retail price, $3 per gallon, would be a saving to Arcadia and vicinity of $4,110 in three months, as a result of prohibition, for which the community is largely indebted to the Woman's Christian Temperance Union, and the influence and prayers of those godly women.

Again, it is said that the "voting out of license has ruined the trade of the town." This statement is also incorrect. For, after deducting the $4,110 loss (as they say) from the whisky trade, the merchants' books will show an advance in business far exceeding the mercantile trade of 1887.

Dandruff eradicated, the scalp made clean, and gray hair restored to its original youthful beauty and vigor by the use of *Hall's Vegetable Sicilian Hair Renewer.*

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR., Publisher.

Sorghum and Sugar Machinery.

We are in receipt of the catalogue of The Blymyer Iron Works Co., manufacturers of the celebrated Victor, Niles and Great Western Cane Mills, Cook Evaporators, etc. Parties in want of sorghum or sugar machinery will do well to write for a copy of the catalogue.

A Reliable Offer.

In the issue of our paper, dated May 17, may be found a large advertisement of a prominent Soap manufacturing firm of Buffalo. The offer is a peculiar one, from the fact that this firm will send one case of Soaps (groceries) and toilet, enough to last a family one year), freight charges all paid, on 30 days' trial to anyone who will send a postal card with name and shipping address on it.

They also send quite an array of presents to those who buy. For details see advertisement.

J. D. Larkin & Co. are a firm of many years' standing in Buffalo, N. Y., reliable and rank as first-class business men. They certainly show great faith in their goods—Sweet Home Soap—when they will pay all charges of delivering a case for inspection to anyone who will send for it. A liberal offer like theirs should bring them many applications, especially as no risk is incurred beyond the cost of a postal card on the part of those who send in their address to

J. D. LARKIN & CO., Buffalo, N. Y.

Episcopal Visitation, 1888 9.

Conference.	Date.	Place.	Bishop.
Brazil Mis.	July 18.	San Paulo, Brazil.	Granbery
Montana	July 25.	Butte City, Mon.	Galloway
Denver	Aug. 1.	Pueblo, Col.	Hendrix
Columbia	Aug. 8.	Pendleton, Or.	Galloway
Western	Aug 29.	Waxahachie, Tex.	Hendrix
Missouri	Sept. 5.	Gallatin, Mo.	Hendrix
W. Va.	Sept. 5.	Philippi W. Va.	McTyeire
Japan Mis.	Sept. 10.	Kobe, Japan	Wilson
Kentucky	Sept. 12.	Nicholasville, Ky.	McTyeire
St. Louis	Sept. 19.	Bonne Terre, Mo.	Hendrix
Pacific	Sept. 26.	Woodland, Cal.	Galloway
Illinois	Sept. 26.	Rushville, Ill.	McTyeire
S. W. Mis.	Oct. 3.	Nevada, Mo.	Hendrix
Los Angeles	Oct. 3.	San Diego, Cal.	Galloway
Louisville	Oct. 3.	Lebanon, Ky.	McTyeire
Holston	Oct. 3.	Asheville, N. C.	Hargrove
China Mis.	Oct. 10.	Shanghai	Wilson
Indian Mis.	Oct. 10.	White R'd Rill, I. T.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
Arkansas	Oct. 24.	Pearl Smith, Ark.	Key
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N.W. Texas	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
German Mis.	Nov. 7.	Houston, Tex.	Galloway
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Dennison, Tex.	Key
N. Miss.	Nov. 14.	Starkville, Miss.	Keener
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Mississippi	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keener
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
Florida	Dec. 12.	Bartow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

Boston University is closing a most prosperous year. The number of its students in the School of Theology, in the College of Liberal Arts, and in the University, as a whole, is greater than ever before. Its commencement will occur on Wednesday, June 6. The attention of official Conference visitors, alumni and others is called to the announcements in another column.

At least 500,000 orange-trees have been set out in California the past year, and their cultivation is constantly extending.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

A Cleveland preacher took for his text, "He giveth his beloved sleep." And then he said, as he glanced around, that the way his congregation had worked into the affections of the Lord was truly amazing.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

A stump orator wanted the wings of a bird to fly to every village and hamlet in the broad land; but he collapsed when a man in the crowd sang out, "You'd get shot for a goose before you flew a mile."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"Abigail" wants to know what is the best way to rid a room of flies. Go into the next room and try to read, Abigail; they'll follow you, every last buzzing, crawling, tickling beggar of 'em.

Mrs. Riley—Are yez on callin' turms wid our neighbor? Mrs. Murphy—Axe coorse I am. She called me a thafe, an' I called her another.

"You never saw my hands as dirty as yours," said a mother to her little girl. "No, but grandmother did," was the reply.

A boy who was kept after school for bad orthography said he was spell-bound.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

PENS REPAIRED FOR 50cts.

Send your Pens by mail or otherwise, and they will be Repaired and delivered promptly to any part of the city.

R. C. HILL, PEN MAKER,

Removed to 127 Bourbon Street.

P. M. HILL, (Hill's Branch), above Kaufman & Isaacs.

Highest Price in Cash for Old Gold and Silver.

ANDREW H. WILSON. GEORGE E. FOSTER

WILSON & FOSTER,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street,

NEW ORLEANS, LA.

Notary in Office.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

MISCELLANEOUS.

HOME ENTERPRISE ENCOURAGED!

GOODWYN'S

EUREKA YEAST POWDER

IT SPEAKS FOR ITSELF

TRADE MARK H F TRADE MARK

IT HAS NO SUPERIOR!

Pure, Healthful and Reliable. It is in the strictest sense a First-class, Standard Article

Positively free from *Alum* or any other hurtful ingredient, and is recommended by the most prominent physicians and chemists of this city as perfectly pure, wholesome and nutritious.

For sale at all our leading wholesale and retail groceries and at the factory in this city.

MANUFACTURED BY

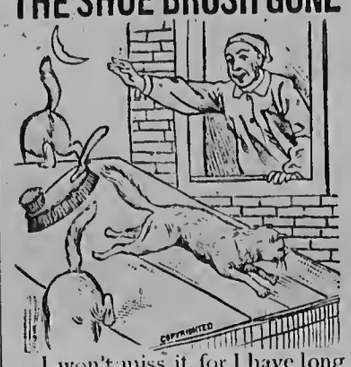
Mrs. P. M. GOODWYN,

224 *JOSEPHINE ST., near MAGAZINE*

NEW ORLEANS, LA.

MISCELLANEOUS.

THE SHOE BRUSH GONE



I won't miss it, for I have long since adopted an easier and cleanlier way. A bottle of

Wolff's ACME Blacking

and a sponge to keep my shoes washed clean, save a deal of labor and shoe leather.

Sold by Shoe Stores, Grocers, Druggists, &c.

The best Harness Dressing in the world.

RANDOLPH, PHILADELPHIA.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

PHILIP WERLEIN'S

GREAT PIANO HOUSE,

135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

NEW SUMMER CLOTHING!

LOOK AT OUR NEW ARRIVALS.

New Spring Sack Suits, $10 up. Fine Worsted Dress Suits, $15 to $25. Black Corkscrew Dress Suits, $14 to $25. Boys' Blue Serge and Cass Suits, $4 to $6. Black Gros Grain Sacks and Frocks, all prices—$3, $4 to $6. Grey Worsted Sack Suits, $10—very nice. White and Fancy Linen Vests, $1 up. Striped Seersucker Coats, $1: Coats and Vests, $1 75. Star Dress Shirts, open back, $1—best shirt made. Balbriggan Undershirt, 50c up. White Jean Drawers, 50 and 75c. New Scarfs, Gloves, Umbrellas. White Ties, 10c per dozen, and other new things. All at lowest prices at WM. H. PIERSON,

20 and 22 Camp Street. *Under City Hotel.*

N. B.—Suits for Clergymen at lowest prices.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $439,684.14.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MCGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. B. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10 $12, $20 and $25. Chamber Sets, $2 45; $3 50 and $4 50.

Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.

Blanchard Churns and Gate City Filters, Refrigerators, Ice Boxes, Bath Tubs and Summer Goods.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz.: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

J. C. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

A PURELY VEGETABLE COMPOUND

Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases. A Complete Family Medicine. Perfect Substitute for Calomel. The Greatest Remedy of the Age for Bilious Diseases.

MALARIA ERADICATOR AND LIVER REGULATOR

The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with

PERFECT SAFETY

to children or adults of any age in all cases where there is a derangement of the system.

It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family.

For a FREE TRIAL PACKAGE send a 2-cent stamp to

MEDICINE CO., LAKE CHARLES, LA.

Wonderfully Popular. The Crowning Life Work of the late BEN PERLEY POORE Memorial Edition. AGENTS Wanted

LOW Price. JUST OUT.

Apply for BIG TERMS to HUBBARD BROS., Philadelphia or Kansas City.

DR. SWETT'S "ROOT BEER" THE GREAT TEMPERANCE DRINK.

Made from Life of Man, Wintergreen, Juniper, etc. Valuable in any derangement of the Stomach, Liver and Kidneys. A beverage for health and pleasure. Packages, to make 5 gallons, 25cts., by mail 30cts.; 6 packages, $1.00, prepaid. Put up only at the N. E. BOTANIC DEPOT, 245 Washington St., Boston. GEO. W. SWETT, M. D., Prop'r.

Our Young People.

A SPRING SHOWER.

BY MISS PERCAULT.

Down the drops come, tinkle, tinkle,
With a sudden dash and sprinkle,
Though as blue as periwinkle
Was the sky.
"Some mysterious hocus-pocus,
Knocked above us and awoke us,"
Cries a little yellow crocus,
With a sigh.
There's a roaring! there's a clatter!
There's a smoky dash and spatter
Of the dust, as comes the patter
Of the drops.
Such a drencher, such a pelter,
Is it? yet when, helter-skelter,
Everything has found a shelter,
Then—it stops!

—Wide Awake.

MR. EDITOR: As I have never written to any paper, I thought it would be nice to surprise everybody with a letter from me in the ADVOCATE. I am going to school to Mrs. Landrum. She is such a nice lady and such a good teacher, too. I belong to the Methodist Church here, and try to live up to its rules. I belong to the Sunday-school here, and I always try to have my lessons perfect. I belong to the Bible class. We have reward cards, and we get them when we have good lessons. Mrs. Landrum is our Bible-class teacher, too. Jennie Faulkner has written to your paper before. She belongs to the Bible class, too. Our missionary society is getting along very well. We took up seventy cents the last Friday we met. Jennie Faulkner, president; Maggie Richardson, vice-president; Ada Sherrouse, recording secretary; Mona Rowe, corresponding secretary; I am treasurer; Mrs. Landrum is lady manager. Our dues are five cents per month, now. Bro. Godfrey is our preacher this year. He preaches splendid, too. Wishing much success to the ADVOCATE, I remain, Your niece,

SALLIE THOMASSON.

WEST MELVILLE, Louisiana.

MR. EDITOR: I am a little boy eleven years old. I have been thinking a long time I would write a letter to the little cousins, and this is my first attempt. I hope to see it in print. My papa takes your valuable paper, and we value it very highly. I have two little sisters and one little brother. Their names are Evelyn, Berrie and Earle. I would like for some of the little cousins to tell me who was the Lord's grandfather, and where in the Bible is it found? I am a Sabbath-school scholar and love to attend. My teacher's name is Mrs. Ben Lee. With much love to the cousins, and many good wishes for our kind editor, I will close,

EUGENE ALLEN.

MANSFIELD, Louisiana.

A New Use for Clothes-Pins.

"Girls, what do you think these are good for?" asked Nannie Brown of her two little Brown sisters. She held up one of the clothes-pins they were picking up from the grass, where Norah had left them after taking in the wash.

"What do we think they are good for? Why, to fasten the clothes to the line, of course," answered the other two little Browns in a breath; "everyone knows that."

"But there's another use for them," said Nannie; "Norah told me last night. She says, if we put them on our noses—so"—and she put one astride her nose as she spoke—"they will make our noses of the most beautiful shape, not at all puggy and turned up as they are now, you know. Wouldn't it be splendid to try it?"

Now, the three little Browns had noses that were decidedly turned up, and many were the times they had each sighed in secret over the fact. Here was their chance to shape their noses "illegantly," as Norah told them.

That night three clothes-pins were missing from the basket. The three little girls, after being tucked in by mamma for the night, each slyly drew one from under her pillow and put it on her nose. It took them some time to go to sleep in such a fix, but they did at last. When mamma came to take a last look at them before going to bed she found them sound asleep, each with a little red nose pinched by a clothes-pin. Although astonished at the sight, she laughed until the tears ran down her cheeks.

As she took off the pins and put them back, she said: "What won't these children do next?"—Our Little Ones.

A Poor Boy's Noble Resolution.

I know I am poor, but I am not ragged, and I will try to be honest. I can go to the Sabbath-school, and there I can get many a tract and pretty book; and my teacher says if I get the knowledge of Christ I shall be richer than many a man who owns thousands of dollars. Yes, I am poor. But I am not poor enough to steal, or to beg, or to lie. And I am not near poor enough to sell on the Sabbath or to go to drinking saloons.

What if I am poor? My teacher says the blessed Savior was poor. He says the apostles were poor. And he says God loves the poor.

I will sing a little before I work:

"He that is down need fear no fall,
He that is poor no pride:
He that is humble ever shall
Have God to be his guide!"

Thank ye for that, good John Bunyan; they say you were a poor boy yourself once; no better than a tinker. Very well, you are rich enough now, I dare say.

I don't see, after all, but that I can sing as gaily as if I had a thousand dollars. Money does not lighten people's hearts. There is Mr. Jones; he is very rich, but I never heard him sing a hymn in my life. His cheek is paler than mine, and his arm is thinner, and I am sure he can't sleep sounder than I.

No, I am not so poor either. This fine spring morning I feel quite rich. The fields and flowers are mine. The red clouds yonder, where the sun is going to rise, are mine. All these robins and thrushes and larks are mine. I never was sick in my life. I have bread and water. What could money buy for me more than this?

I thought I was poor, but I am rich.

The birds have no purse or pocket-book; neither have I. They have no pains or aches; neither have I. They have food and drink; so have I. They are cheerful; so am I. They are taken care of by the Lord; so I am.—A Poor Boy, in the Temperance Banner.

TO MAKE AN ÆOLIAN HARP.—Wax a piece of button-hole twist about two and a half feet long; tie each end strongly to a small peg, and thrust the pegs down the crevice between the two sashes of your southern or western window, stretching the silk as tight as possible. It will surprise you with the sweetness and variety of the tones the wind will bring from it.

Having done this you may be moved to go further and prepare a more elaborate Æolian harp. Take some "quarter inch" wood, and make a box the length of your window-frame, four or five inches deep and six or seven wide. Bore a few small holes in a circle near what will be the upper side of the back of the box when placed in the window with the open side of the box in front. To the upper side of the box fasten two bridges, like violin bridges, one at each end, and stretch over them several strings of fine catgut, contriving a series of screw-pins to aid in the tight stretching necessary, and allow of their being tuned to one note. Then raise your sash on the windy side of the house, and the wind passing through the holes and over the strings will, in its rising and falling, make very sweet music.

Many people know how to do this and that, but they lack the capacity for doing. They are listless, indolent, slow; or to call them by a better name, they are lazy. If this can not be overcome in them, they will make no progress.

ADVERTISEMENT.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

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Household.

MEDICAL VALUE OF LEMONS.—Many people know the value of lemon juice in allaying bilious troubles. Many know nothing of the wonderful power wrapped up in the little yellow fruit, for the good lemon juice has done is wonderful—as wonderful as it is harmless and simple. A lady who had suffered greatly with severe attacks of something akin to bilious colic keeps free from them as long as she faithfully takes lemon juice. Let her, though "feeling so well," neglect to take the juice of at least one lemon a day, and in a short time symptoms of the return of the old enemy will make her only too glad to be faithful over that little thing. For several years this lady had been subject to these attacks. No care of diet or druggist's doses averted them, and hope of relief was nearly gone, when a friend said, "You crave sour—why not try lemon juice and water? Dr. Somebody says a person need never be bilious who will take the juice of one lemon in water every night before retiring." Catching at this straw the lemons were tried, and the juice in water, without sugar, was freely drank whenever thirsty, and always the last thing at night. One slight attack of the old trouble proved that the remedy was doing a good work, and after that complete exemption for more than a year makes her an ardent advocate of lemon juice and water. Sick headaches yield in many cases to this simple treatment. Some can not bear the acid, but those who crave it are very sure to be benefited by its use.

CARE OF CHILDREN'S FEET.—Wise mothers see that the children always have dry feet. Shoes should be loose enough to be comfortable always—half an inch longer than the foot, but not loose enough to slip round. Never let a child wear a shoe that is run over on the side or heel, and constantly discourage the habit of standing on the outer edges of the shoe, turning in the toes or rubbing one foot over the other. Have the child taught from the earliest hours of understanding, that the moment his feet are wet he must change shoes and stockings. Some children's feet perspire so that woolen stockings keep the feet damp and cold; let them wear cotton hose, and buy the elastic woolen webbing which comes by the yard, and draw it over the child's limb to the ankle; this will protect the limbs, which in snow and slush should also be covered with leggins. If mothers will make it a rule that the child's hose must be hung up when taken off, and the feet warmed before going to bed, they will save themselves much trouble. Too many mothers tie up a child's throat, a most pernicious habit, and allow the child to wear thin shoes, or sit with rubbers on for hours.

THE QUEEN OF PUDDINGS.—One pint of nice bread crumbs to one quart of milk, one cup of sugar, the yolks of four eggs beaten, the grated rind of a lemon, and a piece of butter the size of an egg. Bake until done, but not watery. Whip the whites of the eggs stiff, and beat in a cup of sugar in which has been stirred the juice of the lemon. Spread over the pudding a layer of jelly, or any sweetmeat you prefer. Pour the whites of the eggs over this, replace in the oven and brown lightly. To be eaten cold with cream. This is second only to ice-cream, and for some seasons better.

TO TELL THE AGE OF EGGS.—This method is based upon the decrease in the density of eggs as they grow old: Dissolve two ounces of salt in a pint of water. When a fresh laid egg is placed in this solution it will descend to the bottom of the vessel, while one that has been laid on the day previous will not quite reach the bottom. If the eggs be three days old it will swim in the liquid, and if it is more than three days old it will float on the surface, and project above the latter more and more in proportion as it is older.

In General Debility, Emaciation, Consumption and Wasting in Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morganza, Pa.

MISCELLANEOUS.

Constipation

Demands prompt treatment. The results of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. The best remedy is Ayer's Pills. Being purely vegetable, their action is prompt and their effect always beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

"Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."—Dr. I. E. Fowler, Bridgeport, Conn.

"I can recommend Ayer's Pills above all others, having long proved their value as a cathartic for myself and family."—J. T. Hess, Leitisville, Pa.

"For several years Ayer's Pills have been used in my family. We find them an

Effective Remedy

for constipation and indigestion, and are never without them in the house."—Moses Grenier, Lowell, Mass.

"I have used Ayer's Pills, for liver troubles and indigestion, during many years, and have always found them prompt and efficient in their action."—L. N. Smith, Utica, N. Y.

"I suffered from constipation which assumed such an obstinate form that I feared it would cause a stoppage of the bowels. Two boxes of Ayer's Pills effected a complete cure."—D. Bigler, Saco, Me.

"I have used Ayer's Pills for the past thirty years and consider them an invaluable family medicine. I know of no better remedy for liver troubles, and have always found them a prompt cure for dyspepsia."—James Quinn, 6 Mibble st., Hartford, Conn.

"Having been troubled with costiveness, which seems inevitable with persons of sedentary habits, I have tried Ayer's Pills, hoping for relief. I am glad to say that they have served me better than any other medicine. I arrive at this conclusion only after a faithful trial of their merits."—Samuel T. Jones, Oak st., Boston, Mass.

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McShane Bell Foundry. Finest Grade of Bells. CHIMES AND PEALS for CHURCHES. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.

Christian Advocate.

Marriages.

KNOCK—PROVENSAL.—At Hondo City, Medina county, Texas, April 24, 1888, by Rev. H. P. Hensch, Mr. Henry Knock to Mrs. Aloha Provensal.

BAILEY—THOMPSON.—At the bride's parents, near Enterprise, Miss., May 16, 1888, by Rev. L. J. Jones, Dr. Bailey, of Sandersville, Miss., to Miss Ellen Thompson.

NICHOLS—HARRINGTON.—At Travis Park Methodist Episcopal Church, South, April 26, by Rev. E. D. Chappell, Miss Mary Alma, eldest daughter of Mrs. E. C. Nichols, to Edward Hugh Harrington.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered*

WILLIAMS—MRS. NANCY WILLIAMS, the daughter of Frederic and Rebecca Cross, was born May 4, 1831; was raised and lived most of her life near Kilmichael, Montgomery county, Miss., and died in Water Valley, Miss., March 18, 1888. She was of Methodist parentage, and hence her early training was truly and religiously in accord with the spirit of that doctrine, and the advancing years of her life continuously strengthened her in that devotion. She joined the church in 1845, and lived a true and pious Christian woman to the end of her mortal life. She was married to Mr. Edward Williams in early womanhood, with whom she happily lived until separated by the call of country for his services, as a soldier, in 1862; when he bade his fond wife and four dear little children good-bye, never to return, as the sequel showed. She remained a widow, and worked with her characteristic zeal and earnestness until her entire family reached their majority, and she then had the gratification of seeing them all settled in life and members of the church of Christ. The latter part of her life was of much bodily affliction; but she knew in whom she had trusted, and her faith remained unshaken to the end. Her only son and one daughter had but recently preceded her to the heavenly Lord, and when the summons came for her she was ready. With the request for "her loved ones and friends to meet her in heaven," she passed peacefully and quietly away to rest. J. E. FLOWERS.

SHARP—Sister M. A. SHARP's spirit took its flight from the body, February 29, 1888, and winged its hallowed flight to the world of light and glory, forever to bask in the glorious light of the face of him who redeemed and saved her. Sister Sharp was born December 30, 1847. She joined the Methodist Church in early life and always loved her church; but was never satisfied with her conversion until the fall of 1885, when God graciously pardoned her sins at the altar during a protracted meeting held by Bro. J. F. Wynn in Oak Ridge, La. From that time she lived a happy Christian. She was the preacher's friend; her door was ever open to the pastor and his family. She was a devoted wife and loving mother. Sister Sharp suffered much during the last few months of her life from a stroke of paralysis, but was always patient, and expressed herself as being ready to go and be with Jesus. She has gone, leaving her husband, seven children, mother, sister and a host of friends to mourn her death. But we feel our loss is her eternal gain, and bow with submission, knowing God is too wise to err and too good to do wrong. May her loved ones meet her in the home above! T. S. K.

HARPER—MRS. ANN H. HARPER, daughter of Col. John Smith, was born in North Carolina, April 25, 1831. She was educated at Salem. She moved to Scott county, Miss., with her father, and was married in this county to Mr. James C. Harper in 1855. They have lived in Forest since 1866. There are seven living children—three daughters and four sons. Bro Harper died in 1879, since which she has striven as best she could to educate and bring up her children for useful lives. Sister Harper joined the church when she was about twenty years old, and from that time to the close of life she was a consistent Christian. She was naturally of a quiet and unobtrusive disposition, but true to every responsibility of life. She was a consumptive; had been troubled with hemorrhage from lungs occasionally. On March 5, 1888, a hemorrhage began with such severity that she died in a few minutes. She was one of our most pious members in Forest Church. We miss her presence, but her memory will be precious. May the children follow the godly examples of their parents and all meet in heaven!

C. M'DONALD.

A medicine prepared for the general public should contain nothing hurtful in any dose. Such a medicine is Shallenberger's Antidote for Malaria: it destroys Malaria as water puts out fire, and is just as harmless. Sold by druggists.

KELLER'S LABOR-SAVING SOAPINA!

Will wash in any kind of water.

KELLER'S CARBOLIC SOAP

For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant. For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,
GRAVIER ST., NEW ORLEANS, LA.

WIMBERLY—MRS. MARY A. WIMBERLY was born in Jasper county, Ga., March 11, 1826, and died in Wesson, Miss., May 4, 1888. Her maiden name was Patterson. She was married to Capt. F. D. Wimberly in Stewart county, Ga., April 18, 1848. Soon after their marriage they united with the Methodist Church together, and walked side by side in all the commandments and ordinances of the Lord until her translation to the church triumphant. In 1853 she removed with her husband from their native State and settled in Minden, La., where she remained until after the war between the States. In 1865 they went to Shreveport, La.; in 1870 to New Orleans, and in 1873 they settled in Wesson, Miss., where she finished her course in peace.

I became acquainted with Mrs. Wimberly in the early part of the year 1879, and for three years thereafter was her pastor. During these years I was frequently entertained in her hospitable home, and had opportunity to know her well. Her home-life was very beautiful. She was a woman of capacity, judgment and self-possession. She never seemed hurried or confused, was always up with the times, and had leisure to sit and converse with her guests; and she had the art of making them feel perfectly at home in her house.

Quiet and gentle in her spirit, unobtrusive and dignified in her bearing, she cultivated a cheerful disposition, was happy in her husband's love, and made her home always bright and attractive. "Her price was far above rubies. The heart of her husband did safely trust in her. She did him good and not evil all the days of her life." Her hospitality was noteworthy. She took special delight in entertaining ministers of the gospel. That was a "preacher's home," and the messengers of Christ never found a more pleasant retreat, and the pleasure always seemed to be reciprocal. She was a lady of intelligence. She loved the literature of her church, and she found time to read and keep posted. She knew what was going on in the religious world, and she kept in sympathy with the great movements of Zion. Hence her Christian growth was steady, solid and symmetrical. Hers was a firm and well-rounded Christian character. But, like her divine Lord, she was made perfect through suffering.

They had made preparations for a quiet observance of the thirty-ninth anniversary of their marriage on April 18, 1887; but on that very morning Mrs. Wimberly was stricken with paralysis and never regained her wonted health and strength. For more than a year she suffered, sometimes hopeful and sometimes depressed, but always patient and resigned to the will of God. Early in her sickness she set her house in order, and calmly prepared for whatever the result might be. When her decline became more manifest she withdrew her thoughts from the world and its cares and placed them more fully on her home beyond the flood. And when intelligible speech had almost entirely failed her, and only an occasional word could be understood she would whisper, "Almost dead; home, home." And when the end came at last, quietly, almost without a struggle, she breathed her life out on the bosom of her Savior and entered into the rest of heaven. She was buried from the Methodist Church in Wesson, Sunday morning, May 6. The funeral services were conducted by the pastor, Rev. T. L. Mellen, assisted by Rev. William Russell of the Presbyterian Church. The Baptist and Presbyterian congregations united with the Methodist in the funeral services. The text used by the pastor on the occasion was very appropriate: "And let her own works praise her in the gates." W. B. LEWIS.

LANGLY—CHARLES WESLEY LANGLY, youngest son of Rev. W. A. and Mary E. Langly, was born in Autauga county, Ala., April 8, 1863; moved with his parents to Mississippi while but a child; professed religion at Salem Camp Ground, in Choctaw county, Miss., and joined the Methodist Episcopal Church, South, in August, 1879, and died at the home of his mother, in Louisville, Miss., April 23, 1888. Charley was always a good boy, one that seemed to be bound with a spirit of devotion to both parents and the church. He was not what many would call a great light in the church, for he made no great demonstration of his hope; yet his life was so peaceful, and in all his great suffering he was so patient and uncomplaining, that many were blessed by his life and Christian resignation. He left home, full of life and hope, in January last to seek his fortune in Texas. But, alas! how true the words of the apostle, "In the midst of life we are in death." He took pneumonia on his arrival in Texas, and for three months he lay at the gates of death far from mother, sisters and home, yet with two brothers and many of the people of God. While he was resigned to his heavenly Father's will, he had a great desire to return to his mother, sisters and home in Mississippi. And in answer to the prayers of friends and relatives the Lord gave him strength and he came back, spent one week at his home on earth, and then went to his home in heaven. "We can not bring him back to us, but we can go to him." "The Lord gave and the Lord has taken away; blessed be the name of the Lord."

HIS MOTHER'S PASTOR.

LEE—The Rev. ROBERT E. LEE was born December 2, 1866, and joined the Methodist Episcopal Church, South. We do not know the date he joined. He was licensed to exhort in 1881, and September, 1885, he was licensed to preach in Trenton circuit, Brandon district, Mississippi Conference. Bro. Lee was a good young man. He was intending to go to Centenary College. He wanted to be profitable to our church. Bro. Lee was the only one of the family that was Methodist that we know of. His mother was a member of the Baptist Church; but we think she did all she could to encourage him in the work he had commenced. He was ill eight days. At the expiration of this time he departed this life. He has left relatives to grieve after him. God give them grace to bear this loss.

H. H. RAWLES.

NUGENT—SARAH TABATHA, oldest daughter of Joshua and Martha McCann, was born in Jefferson county, Fla., in 1851, and moved to Louisiana with her parents and settled in Avoyelles parish. She was married to J. A. Nugent in 1876. We do not know at what date she connected herself with the church, but we do know that she honored and loved the church with all the affection of her warm, kind and motherly heart. It was the writer's pleasure to know her when the heaviest cloud of spiritual gloom hung threateningly over her entire neighborhood, when it seemed that, as Elijah of old, "she only was left." Yet her constant prayer and motherly advice for and to her neighbors brought forth many spiritual children. Last summer some thirty-six were added to the church, and it seemed that heavenly light did shine from her face during prayer and class meetings, when the young converts gave their testimony of the work of God's grace in them. It was not my privilege to be with her in the last hours of life; but when parting with her six months ago she said confidently, shaking my hand, "I know that if we meet no more on earth we will meet in heaven." Speaking of the assurance of God's people, I repeated Sister Nugent's words to the congregation, and soon as the service was over her physician approached me, and said: "I wish I could have told you how glorious was the death of this good woman. Her calmness and resignation and talks to her friends surpassed anything that I have ever witnessed." Truly a mother in Israel has fallen. She died April 29, 1888, leaving a husband, four children, three brothers and two sisters to follow on and meet her in the "Father's house of many mansions." May her example be an incentive to all of us!

S. H. WHATLEY.

CATO—HENRY J. CATO, son of Henry and Rebecca Cato, was born April 3, 1862. He joined the church in 1881, but did not experience a conscious, satisfactory change of heart until several years afterward. But finally the happy change was realized, and ever after he referred to that time as the birthday of his new life. And from that time he lived a consistent Christian life. During his last sickness he loved to talk of Jesus, and his power to save the believing, trusting soul, and seemed perfectly conscious that he was nearing the last river; but he believed that Jesus would meet him there, and conduct him safely over. And when the last hour came he was ready and passed from earth in blissful triumph. He left a good old mother, brothers and sisters and a weeping wife and little babe. We buried him in Union Church Cemetery, where his dust will sleep until awakened by the trumpet at the resurrection of the just.

H. D. HOWELL.

MCMILLAM—The following resolutions were adopted by the Methodist Episcopal, South, Sunday-school of Port Gibson, Miss.

Whereas, We have heard with profound regret of the death of DAVID PHARES MCMILLAM, at his home in Franklin county, on the twenty-third ultimo, and, being desirous of showing our respect for his memory and expressing our earnest and affectionate sympathy with the household deprived by this dispensation of one of its dearest members; be it, therefore,

Resolved, That by the death of Phares McMillam the Port Gibson Methodist Sunday-school has lost one of its most prompt and faithful members.

Resolved, That we tenderly sympathize with the family of our young friend in this hour of trial and affliction, and devoutly commend them to the keeping of him who looks with a pitying eye upon the distressed.

Resolved, That, while we deeply sympathize with those who were bound to him by the nearest and dearest ties, we share with them the hope of a reunion in that better world, where bliss ineffable forbids all tears.

GENIE MORRIS, for Com.

A NEW CREATION.—God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, he does new; new heavens, new earth, new body, new heart—"Behold, I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a *regime* of jails and hospitals and reform shops. We get live effects direct from God. That is the gospel. The gospel is a permanent miracle. God at first hand—that is a miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct and better because distinct; it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac, and the divine Word working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still!" —Rev. C. H. Parkhurst.

Consumption Surely Cured.

To the Editors:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

Scientific.

A Wonderful Scientific Calculation.

In the course of a lecture in connection with the London Society for the Extension of University Teaching, Sir James Paget said science would supply the natural life of man with wonders uncounted. He remembered once hearing Mlle. Janotha play a presto by Mendelssohn, and he counted the notes and the time occupied. She played 5,595 notes in 4 min. 3 sec. It seemed startling, but let them look at it in the fair amount of its wonder. Every one of those notes involved certain movements of a finger, at least two, and many of them involved an additional movement laterally as well as those up and down. They also involved repeated movements of the wrists, elbows and arms, altogether probably not less than one movement for each note. As there were twenty-four notes per second, and each of these notes involved three distinct musical movements, that amounted to seventy-two movements in each second. Moreover, each of those notes was determined by the will to a chosen place, with a certain force, at a certain time, and with a certain duration. Therefore there were four distinct qualities in each of the seventy-two movements in each second.

Such were the transmissions outward. And all those were conditional on consciousness of the position of each hand and each finger before it was moved, and, while moving it, the sound of each note and the force of each touch. Therefore there were three conscious sensations for every note. There were seventy-two transmissions per second, 144 to and fro, and those with constant change of quality. Let them imagine it in telegraph wires. And then, added to that, all the time the memory was remembering each note in its due time and place, and was exercised in the comparison of it with others that came before. So that it would be fair to say that there were not less than 200 transmissions of nerve force to and from the brain outward and inward every second, and during the whole of that time judgment was being exercised as to whether the music was being played worse or better than before, and the mind was conscious of some of the emotions which the music was intended to impress.—Pall Mall Gazette.

SLATE PENCILS.—In the northwestern part of the town of Castleton, Rutland county, Vt., is the only manufactory in the United States of slate pencils. The stone, as it comes from the quarry, is first sawed into blocks from four to seven inches wide, according to the length desired for the pencils. These are split quite easily with a chisel into slabs a little thicker than the finished pencils, say five-sixteenths of an inch. These are passed through a planing machine and over an emery belt to make them flat, smooth, and of a uniform thickness of about three-sixteenths of an inch. Next day they are pushed into the jaws of a "crocodile," which consists of a pair of steel plates, in the under one of which are six rows of curved knives, each set so as to cut a little deeper than the one that went before it. These plow out parallel grooves half way through the slab, which a man then turns and lays on a steel plate, having ridges which just fit these grooves. This slides back under the six rows of teeth of a second crocodile lying in wait alongside, which cuts the grooves on the other side, and leaves the pencils side by side. Lastly, they are broken and rolled off for an instant to point them upon an emery belt. A man can give this last touch to about 8,000 in a day.

The average daily output is about 30,000, and the mill gives employment to some twenty-five hands. The old plan was to saw out square pencils from the slab one by one. These were boxed and distributed among poor families, who whittled them round by hand, at from a quarter to half a dollar per thousand.

You don't know how much better you will feel if you take Hood's Sarsaparilla. It will overcome that tired feeling, purify your blood, give you a good appetite, and make you bright, active, and strong. Be sure to get Hood's Sarsaparilla. Sold by druggists.

What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—Bulwer Lytton.

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For The Nervous
The Debilitated
The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

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WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

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Weekly Market Review.

(For Week Ending May 29, 1888.)

COTTON.

Low ordinary	7¼ @	— —
Ordinary	7¾	— —
Good ordinary	8⅛	— —
Low middling	9	— —
Middling	9½	— —
Good middling	9⅞	— —
Middling fair	10¼	— —
Fair	11	— —
Galveston middling	9 7-16	— —
Mobile middling	9⅜	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5¼	— —
Fully fair	5¼	— —
Strictly Prime	5⅜	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4½	5½
Pr. yellow	5 15-16	6
Gray White	— —	— —
Off whites	6⅛	6¼
Stan. Gran.	6¾	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4¾	4⅞
Fair	4½	4⅝
Ordinary	4⅛	4¼
Common	3⅞	4
No. 2	2½	2⅝
Rough	2 50	4 00

FLOUR.

Choice	— —	4 00
Fancy	— —	4 40
Extra Fancy	4 60	4 70
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 75	4 85
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 50	— —
Cream meal	3 60	— —
Grits	3 75	3 85
Hominy	3 75	— —

GRAIN, ETC.

CORN:		
White	70	72
Yellow	70	68
Mixed No. 2	69	70
OATS:		
Western	44½	45½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 05	1 07½
HAY:		
Prime	20½	21½
Choice	22 00	23 00

PROVISIONS.

PORK:		
Mess (Standard)	15½	15¾
Prime Mess	14 00	14 50
Rumps	14 00	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7¼	7½
Sides, short rib	8⅞	9
Sides, long clear	8¾	8⅞
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	6½	6 60
Sides, short rib	— —	8⅛
Sides, long clear	8⅛	8¼

GROCERIES.

COFFEE:		
Prime	17½	— —
Fair	16½	— —
Common	13½	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	20	21
Common	— —	— —
LARD:		
Refined	8	8¼
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¼	— —
Coal, cases	14	— —
Cotton seed	36	36¼
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 80	2 00
Western	— —	2 75
KROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	1 60	1 75
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	7⅜	7⅝
1¾ lb, per yd	6⅞	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 00
Chickens, South'n	3 25	3 75
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	12	— —
Southern	11	— —
WOOL:		
Lake, per lb	18	— —
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	3½	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

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NEWS OF THE WEEK.

DOMESTIC.

The corner-stone of the Divinity Building of the new Catholic University, in Washington, D. C., was laid May 24:

The centennial of Presbyterianism was celebrated by an exchange of fraternal greetings between the Northern and Southern divisions, in Philadelphia, May 24.

In the Senate, on May 24, a bill was passed for the erection of a public building at Vicksburg, Miss., at an ultimate cost of $100,000.

The corner-stone of the Confederate Monument was laid in Jackson, Miss., May 25.

The President has approved the act authorizing the President to arrange a conference between the United States of America and the republics of Mexico, Central and South America, Hayti, San Domingo and the empire of Brazil.

Senator Blair has introduced a bill to the effect that every State shall establish and maintain a system of free public schools, but that no money raised by taxation shall ever be appropriated, applied or given for any school, institution, corporation or person giving instruction in any doctrine, tenets, belief, ceremonials or observations peculiar to any religious sect.

The United States Treasury has paid out $12,500,000 during the present month on account of pensions alone, notwithstanding which fact the excess of receipts over expenditures during the month is nearly $5,000,000.

In the General Assembly of Northern Presbyterians, in Philadelphia, Pa., May 26, the Committee on Conference reported in favor of an organic union.

Henry George is to be expelled from the Twenty-third Assembly District Association of the United Labor Party. He is charged with having violated the constitution of the party, which declares that no member shall at any time fuse or dicker with any other political party.

The Republicans in Congress will doubtless pursue the caucus policy of opposing every paragraph of the Mills bill by offering amendments and demanding votes upon them, so that the end of the week is not likely to show any material progress toward a final disposition of the bill.

A monster meeting of representative citizens of all parties and denominations was held in Chicago, May 27, to protest against the refusal of the City Council to prohibit saloons within 200 feet of churches and school-houses.

In the General Assembly of the Southern Presbyterian Church, in Baltimore, May 28, the committee appointed to consider the case of Dr. Woodrow decided against him, and voted to sustain the action of the Georgia Synod.

A terrific wind storm passed over Eastern Ohio and Western Pennsylvania on May 28.

The Senate Committee made their final report on the River and Harbor Bill on May 28. The committee have finally reinstated the specific amounts appropriated by the House for improvement at Columbus, Hickman, Greenville, Vicksburg, New Orleans, Lake Boliver front, and the head of the Atchafalaya and mouth of the Red river.

FOREIGN.

Prince Henry, second son of Emperor Frederick, and Princess Irene, daughter of Grand Duke Ludwig of Hesse, were married May 24.

The republicans of France denounce Boulangerism.

It is said that over one hundred persons belonging to the fishing fleet lost their lives in a recent gale off Ireland.

Several of the wealthiest merchants of Moscow have been convicted of adulterating tea. One of them was deprived of his civil rights and banished to Siberia for life.

The Times Rome correspondent has information that one of the Irish Bishops states that should Mgr. Persico return to Ireland he would be boycotted and probably insulted.

Austria threatens to blot out Montenegro if under Russian orders peace is disturbed.

The Secretary of State has been informed by the United States Consul at Port-au-Prince, Hayti, that fears are entertained of another revolutionary outbreak on that island.

The final audience with the Pope convinced Archbishop Walsh that the rescript must be obeyed, but that the Vatican would not make compliance needlessly difficult. The archbishop expressed his intention to endeavor to stop meetings and to insure submission.

A report comes from Egypt that Osman Digna's camp has been burned by incendiaries in order to compel him to retreat. Two thousand of his followers are said to have perished.

It is reported that M. Waddington, the French ambassador at London, is about to be succeeded by M. de Freycinet.

A copious rainfall in Southern Russia has saved the crops, and an abundant harvest is insured.

Four thousand Frenchmen and Italians met at Marseilles, May 27, and adopted resolutions protesting against Italy's foreign policy, particularly her alliance with Germany.

All Jews, excepting merchants of the first guild, have been ordered to quit Moscow within a fortnight. Over 200 expelled Jews have passed through Cracow *en route* to America.

The Caspian railroad in Russia is now completed.

Henry M. Stanley and party have arrived at Singatine after a twenty-days' canoe voyage.

Don Pedro, Emperor of Brazil, who has been in a very critical condition, is much stronger.

Enal Tennessee, Virginia and Georgia.

This old favorite (so well known as Kennesaw Route) is making the fastest time made in the South. Only forty hours from New Orleans to Washington City, and forty-seven hours to New York. One day saved over other lines.

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Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the Advocate, the Southern Cultivator and Dixie Farmer, combined with the Advocate, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

Make every church service a *religious sociable*. When we pray, say "*Our* Father" from the heart. When we speak, magnify the blessed oneness of Christ's flock. Many churches are like that stage-coach in Colorado. The two passengers rode together for three days without speaking to each other. On the fourth morning one of the men determined to open conversation. He said, "Stranger, this is a fine morning." And the other turned upon him like a meat axe, and answered, "Who said it wasn't?" And here ended the conversation of the fourth day. Cultivate more religious sociability in the churches in all the services.—Interior.

Fourth Week in May.

Gentle Spring has now come in good earnest radiant with sunny skies and balmy with flowers. But Gentle Spring is a treacherous beauty. She makes us believe the sun is as powerful as in midsummer. We toss away our overcoats and wraps too soon, and lay aside our heavy underclothes, because we think Summer has come. Instead of Summer there comes an army of Spring diseases. We are attacked by Biliousness, bowel disorders, and a dozen other ailments which might have been avoided.

The next question is how to get rid of these Spring ailments, and to purify the blood; and to put the system in prime order for summer.

Instead of trying to find out some new way, try an old one: a way which, by steady use for over 40 years, has been proved the very best. No unpleasant dosing with nauseous medicines, but simply taking a delightful draught of the most sparkling effervescent beverage in existence. This is Tarrant's Seltzer Aperient, the best Spring medicine in the world. It purifies the blood of all the winter accumulations. It helps the liver to do its work thoroughly. It puts new life and vigor into the languid system, and prepares you for the enjoyment of a joyful summer. Tarrant's Seltzer Aperient is for sale by all druggists.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Water Valley station	June	3, 4
Abbeville, at Friendship		16, 17
Oxford		24, 25
Charleston, at Pleasant Hill	30,	July 1
Chapel Hill, at New Hope		6
Grenada circuit, at Sparta		7, 8
Minter City, at Brooklyn		14, 15
McNutt, at McNutt		18
Coffeeville, at Long Branch		21, 22
Carrollton, at Enon		28, 29
Water Valley circuit, at Taylors	Aug.	4, 5
Tocopola, at Salem		11, 12
Banner, at Liberty		18, 19
Atlanta, at Slate Spring		25, 26
Pittsboro, at Tabernacle	Sept.	1, 2

J. F. EVANS, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June	16, 17
Senatobia		23, 24
Como		7, 8
Batesville		14, 15
Panola		21, 22
Mt. Vernon		24
Courtland		28, 29
Pleasant Grove	Aug.	4, 5
Arkabutla		11, 12
Chulahoma		18, 19
Cochrun circuit		26, 26
Horn Lake	Sept.	1, 2
Louisburg		8, 9

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June	3, 4
Starkville		15
Steiges, at Ebenezer		16, 17
Columbus circuit, at Union Chapel		23, 24
Columbus station		25
Macon		29
Hebron, at Cooksville	30,	July 1
Shubuta, at Warsaw		2
Starkville circuit, at Smyrna		6
Brooksville, at Scuba Chapel		7, 8
Crawford, at Trinity		9
Salem, at Hashuqua		14, 15
Plattsburg, at Middleton		21, 22
Louisville, at Sulphur Springs		28, 29
Lagrange, at Ebenezer	Aug.	4, 5
Walthall, at South Union		11, 12
Chester, at South Union		18, 19
Tampico, at Siloam		25, 26

Camp meeting, on Chester circuit, at South Union, will begin August 17.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Kosciusko station	June	16, 17
West circuit, at Emory		23, 24
Sallis, at Spring Ridge (Wed.)		27
Richland, at Richland	30,	July 1
Black Hawk, at Sweet Water		7, 8
Newtonville, at Salem		14, 15
Whoon circuit, at Lodi		21, 22
Winona station		22, 28
Sidon circuit, at Greenbrier (Wed.)		25
Newport, at Spring Grove		28, 29
Carrollton and Green'd at C. (Thu.)	Aug.	2
Valden circuit, at Prospect		4, 5
McCool, at Prospect (Wed.)		8
Durant and Lexington, at Durant		11, 12
Ebenezer		18, 19
Belzona (Tues.)		21
Ethel		25, 26
Zilpha (Thu.)		30

R. P. MITCHELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Richmond, at New Chapel	June	2, 3
Verona and Tupelo, at Verona		9, 10
Shannon, at Bethel		16, 17
Saltillo, at Oak Grove		23, 24
Buena Vista, at Asbury	30,	July 1
Oklahoma Station (sundy night)		1
Ebenezer, at Sonic Chapel		7, 8
Sparta, at Cairo		14, 15
Houston and Wesley, at Houston		21, 22
Pontotoc, at Pontotoc		28, 29
Okalona ct., at Pine Grove (Thu.)	Aug.	2
Prairie		4, 5
Fulton and Smithville		11, 12
Tremont		17, 18
Athens		25, 26
Aberdeen	Sept.	1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Covington, at Parkers	June	16, 17
West Pearl, at Oak Grove		23, 24
Poplarville, at Poplarville	30,	July 1
Pearlington, at Pearlington		6
Bay St. Louis, at Bay St. Louis		7, 8
Ocean Springs, at Zion		7, 8
Moss Point, at Moss Point		8, 9
Seashore Camp Ground		11-17
Seashore, at Long Beach		18
District Conference, at Hattiesburg		20, 22
Whittington, at Steep Hollow		28, 29
Vancleve, at Mt. Pleasant	Aug.	1, 5
Amerieus, at Pine Grove		11, 12
Hattiesburg, at Camp Ground		18, 19
Augusta, at Camp Ground		18, 19
Bethel		25, 26
Mt. Carmel	Sept.	1, 2
Columbia		4

T. S. WEST, P. E.

VICKSBURG DIST.—SECOND ROUND.

Nebo	June	2, 3
Hamburg		3, 4
Vicksburg		9, 10
Porter's Chapel		11, 12

W. L. C. HENNDETT, P. E.

BRANDON DIST.—SECOND ROUND.

Trenton, at New Providence	June	2, 3
Fannin, at Pisgah		9, 10
Marvin, at Bethel		16, 17
Shiloh		19
Westville, at Goshen		23, 24
Raleigh		27

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale, at Spring Hill	June	2, 3
Meridian station		9, 10
Sandersville, at Laurel		16, 17
Paulding, at Pleasant Hill		23, 24
Meridian circuit, at Chunkey	30,	July 1
DeKalb, at Mt. Pleasant		7, 8
Binnsville		14, 15
Leaksville		21, 22
Marion, at Lockhart		28, 29

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Bowerton, at Brandywine	June	2, 3
McComb City, at McComb City		9, 10
Holmesville, at Sartins		15
Topisaw, at Tilton		16
Crystal Springs		23, 24
Franklinton, at McFerrin	30,	July 1
Adams, at Muddy Springs		7, 8

J. M. WEEMS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Snow Creek	June	2, 3
Pine Mountain		9, 10
Myrtle (Friday)		15
Hickory Flat		16, 17

JNO. BARCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Silver Creek circuit, at Silver City	June	2, 3
Jackson station		9, 10
West Jackson, at Byram		9, 10
Edwards		16, 17
Raymond		23, 24
Camden	30,	July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Jackson	June	2, 3
Centerville, at Macedonia		9, 10
North Wilkinson, at Friendship		14
Amite, at Mt. Vernon		16, 17
Livingston, at Maurepas		23, 24
New River, at Maurepas		28, 24

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	June	9, 10
LaFayette*		16, 17
Grand Cheelier		23, 24
Washington	30,	July 1
Abbeville	July	8, 9
Rayne		14, 15
Sulphur Mine		21, 22

*District Conference will be held at LaFayette, beginning Thursday, June 14.

S. S. KEENER, P. E.

DELHI DISTRICT—SECOND ROUND.

Waterproof, at Wesley Chapel	June	2, 3
Richland, at Rayville		9, 10
Oak Ridge, at Good Hope		16, 17
Lind Grove, at Bonnedee		23, 24
Bastrop, at Bastrop	30,	July 1

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Farmerville	June	2, 3
Arcadia, at Paine's Chapel		9, 10
Indian Village		16, 17
Sparta and Sulline, at Mill Creek		23, 24
Ringgold		26

ROBERT DANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Pleasant Hill, at Benlah	June	2, 3
Cadio, at Keachie		9, 10
Mooringsport, at Mt. Zion		16, 17
South Bossier		23, 24
Valley circuit		27
North Bossier	30,	July 1

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Cape Street	June	3
Carrollton		10
Phoenixline		17
Algiers		24
Louisiana Avenue	July	1

CHAS. F. EVANS, P. E.

CAMP MEETINGS.

The regular annual camp meeting for 1888 on Seashore Camp Ground will commence on the second Wednesday (eleventh), July, 1888, and continue from eight to ten days.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms. Ministers will be charged seventy-five cents per day for board; lodging will be free.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on. The public are invited to attend.

For further information address W. J. Heardin, president, Mobile, Ala.; J. G. Grant, corresponding secretary; E. P. Mackie, financial secretary, New Orleans; or R. E. Price, keeper, Biloxi, Miss.

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"JESUS CHRIST HIMSELF."

BY HENRY S. WASHBURN.

ht, pastor and guide, is thy message to-day?
ough the mazes of sin I have wandered astray;
e, weary and worn, I am seeking to find
this Sabbath repose some rest for the mind.
speech, howe'er finished its logic or lore,
meet my heart's longings—I'm yearning for more;
something unsullied by contact with sin,
joy of forgiveness, the witness within.
re is an old story, yet evermore new;
y prodigal heart it distils as the dew;
of redemption for sinners undone,
ch the sacrifice made by the crucified One.
can not exhaust it, no plummet or line
unded the depths of this ocean divine;
round the world, it laves every shore,
ll, through the ages, till time is no more.
ad us, O teacher, where the infant Christ lay,
the paths that he trod let us travel to-day;
my heart will rejoice as enthroned I see
avior, Redeemer, still pleading for me.
—Congregationalist.

Fraternal Address of the Rev. S. A. Steel, A. M., D. D.

elivered before the General Conference of the Methodist Episcopal Church, in New York City, May 17, 1888.)

the General Conference of the Methodist Episcopal Church:

MR. PRESIDENT AND BRETHREN: I have been charged with e pleasant duty of conveying you the fraternal greetings of e Methodist Episcopal Church, outh. In the name of more an a million followers of the mb, I bid you hail and God-eed.

We were born of the same ine Spirit. We were nursed the same ecclesiastical mother. e are linked together by the llowed associations of an he childhood. We are mar-aled under the same banner. e are pursuing the same provi-ential mission on the earth. e are "one army of the living od, to whose command we ow." United by so many and ch sacred bonds, it is not pos-ble for us to feel other than warmest and most fraternal terest in your work.

We rejoice, brethren, in your osperity. We watch with ateful hearts your world-wide tivities, and perceive that "the rd is with you," and "has ven you the dew of heaven and e fatness of the earth." You ve blessed America with the its of your noble toil, and ade distant realms rejoice in ur light. Your ranks have the swing of conquest" in their arch, the enthusiasm of victory their hearts, and they bear the nner of our common Method-m far to the front of the ghty conflict with sin. We ank God for your great institu-ons of learning, by which you e bringing Methodism into oser sympathy with the highest ilture of the age, and putting e lever of Christian education der the masses that shall lift merican society to a higher and rer life. The ringing cry, "A illion for Missions," has been ard in our Southern camp, and s thrilled us like a bugle unding the advance on the eve battle. Above all, we thank od for the deep spiritual life on manifest, and for your fidel-y to the fundamental principles Christianity as they are taught by Methodism. We see in you a mighty army of the Lord of hosts, organized, aggressive and victorious.

Mr. President, I am glad to bring you a good report from the Methodist Episcopal Church, South, which, after you, is the largest division of Methodism. There has been steady advance along all lines, and the outlook was never more hopeful than it is now.

We are faithful to the doctrines, polity, usages, traditions, and experience of Methodism, and "are traveling home to God in the way our fathers trod." Deep and genuine revivals of religion have blessed our church from sea to sea, and the Lord has added multiplied thousands to our fold. Our institutions of learning are prosperous, and are wielding a widespread Christian influence on our people. Our Publishing House is happily free from debt, and its presses are doing excellent service for the cause of Christian literature. Our Church Extension Society is dotting the land with better churches than we ever had before, while the woman's department of this work is building parsonages in all the weaker portions of our field. Our missions are growing in Mexico, bravely holding their line in Brazil, organizing for an advance in China, and we have recently thrown a picket line into the sunrise empire of Japan.

Sir, without boasting, we may say the stanch old ship has outridden the storm, and is now putting on every pound of steam, and spreading every inch of canvas to the gale, and, breasting the billows with triumphant prow, is steering straight for the port of heaven, while "all her company, rejoicing, glory bursts from every tongue!"

The M. E. Church, South, while strongly conservative, is in profound sympathy with the progressive spirit of the age, and is striving, with a noble earnestness, to build up a Christian civilization in the fields where Providence has assigned our toil. We believe, sir, that the gospel offers the only permanent basis for human society, and that its reign in the hearts of men will solve all the social, economic, and political problems that agitate our land. It is the highest constructive force in civilization, and its success will be the harmony of the world. We believe that, as public opinion is the basis of our government and the source of our laws, a general diffusion of knowledge is essential to the stability of our free institutions, and that the peace and welfare of the whole country demand the education of all classes of our people. And, sir, New England itself would not hold more tenaciously to the system of free public instruction, with all of its admitted defects, than do the people of our Southern States.

We believe that the separation of Church and State is essential to the maintenance of both civil and religious liberty, and we look with alarm on any tendency to depart from this fundamental principle of our government; but we also believe that the church ought to educate public sentiment in favor of righteousness, that the Christian conscience of America ought to dominate its political life, and that the only hope of a free ballot, whether in the South or in the North, is for men to regard American citizenship as a gift of God, and vote as they pray.

We believe that this country is and ought to be the asylum of the oppressed in every land; but we also believe that it is, and ought forever to remain, "the land of the free and the home of the brave," and that American, and not European, ideas of civilization ought to prevail, even, if necessary, to the exclusion of the men who come, not to enjoy, but to destroy our liberties.

We are pledged, sir, to the destruction of the liquor traffic of America. We believe that this traffic is the organized, vindictive, and deadly foe of our civilization; and we are determined never to cease war upon it until it shall be as impossible to buy and sell rum as a beverage in this country as it now is to buy and sell a slave. In the language of Mr. Lincoln, we are "resolved that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

Mr. President, I would not exaggerate our progress, and am deeply sensible of our manifold shortcomings. But, beyond denial, there has been a marked advance in the public sentiment of the South along all the great lines of civilization. Without ceasing to be Southerners, we, like yourselves, are becoming more largely Americans. Our horizon sweeps the whole circle of our glorious land, and we feel equally at home amid the orange groves of Florida or the boreal solitudes of far Alaska's shores. The material development of the Southern States is phenomenal, and the steady influx of population, capital and industries, has given us a wonderful impulse. Yet, so vast and so varied are the physical resources of the South, that it is safe to say we are only on the threshold of our progress. Speaking politically, we have left the quicksand of revolution, passed safely over the bar of reconstruction, and now we feel the long swell of the open sea of national life on which we intend to sail forever under the star-spangled banner of the free!

The people of the South, brethren, are living in the present, not in the past, and have their faces firmly set toward the great future which unrolls before them. We do not undervalue the past; we are not ashamed of it. We do not forget that we can understand the present only by studying it in the past. We must understand the Athens of Solon to understand the Athens of Pericles; the Rome of Cæsar to understand the Rome of Augustus; the France of Louis XIV. to understand the France of Napoleon; the England of George III. to understand the England of Victoria. So, too, we must study the America of to-day in the broad and blood-stained pages of the past. But, sir, if history is something else than "a fable about which men are agreed," if it is rather the temple in which Time preserves Truth for posterity, and to whose shrine age succeeding age must come to learn the loftiest lessons of human life, then let us cross its shining threshold with unsandaled feet and tread its aisles with reverence.

It is one thing to study the past with a calm, unbiased mind, that we may learn its solemn lessons, and it is another thing to live in it, and to perpetuate its discords. Because I was cradled in the storm of revolution, and the tramp of hostile battalions and thunder of warring armies were heard around the home of my childhood, and I saw, in my youthful terror, the red plowshare of ruin upturn my ancestral hearthstone, shall I live forever in the lurid light of that dread day? When the angel of peace has kissed the frown from the brow of the nation, and the smile of approving Heaven makes glad the heart of a great and reunited people, shall I grope in the murky abysses of the past, and, by sheer force of undying hate, scourge into the light of the living present a gory brood of ghouls and night hags that haunt its places of horror? When the love of God is kindling in the hearts of millions, and all the hilltops are aflame with the fires of a glorious hope for humanity, and "the gospel bells are ringing over land from sea to sea," and "the grand ethereal bow" of Christian progress "shoots up immense," arching the whole heavens with the bright millennial pledge, and this weary old earth of ours is sweeping out of the dark shadow of centuries of ignorance, and wrong, and woe, into the larger and brighter and happier time, must I sullenly turn my back upon it all, hug the past in mortal bitterness, and strain my ear to catch from its fast-receding shore the sound of

"The death shot hissing from afar,
The shock, the shout, the groan of war?"

Perish the thought forever!

Mr. President, I am a confirmed optimist. I have an abiding faith in the ultimate realization of a lofty idea of the brotherhood of man. It may be that the light on the landscape of the future is a reflection from the luminous regions of my own hope, and that I am doomed to disappointment. But, sir, if we may learn any lessons from history; if we may hope that the great moral forces, which silently control the progress of nations, will continue to operate in the future as in the past; if we may take into account the higher and wider sweep of human events; if we may trust the pacific tendencies of the age, the day is not remote when the patriotic South will build monuments to Gen. Grant, and the magnanimous North hang garlands on the tomb of Lee. Who asks, to-day, whether the warrior, who fell at Senlac, crossed the channel with the Conqueror, or stood by fearless Harold's side? Who asks whether the soldier, who sleeps under the sod of Marston Moor, fought with Cromwell's Ironsides, or rode with Rupert's daring chivalry? Sir, we only know their valor made old England great, and that their fame is the heritage and inspiration to freedom in every land. Where is the man, who, standing on the Heights of Abraham, withholds from the brave Montcalm the tribute of admiring praise? Who pauses to reflect that if he had won the battle against the gallant Wolf, the destinies of America might have been changed, and the tricolor flag of France floated over half of this mighty continent? We would spurn the wretch who could insult the generous instincts of humanity by venting his spleen over "the grave where a hero lies buried." Where is the American who can ever forget that the dying warrior of Mt. M'Gregor, ere his mighty spirit took its flight, summoned both Federal and Confederate chieftains to his bier, made his very grave a perpetual pledge of peace, and linked his name forever with its nobler victories! These examples, sir, rebuke the persistence of our strife, and teach us, however unwilling we may be to learn the lesson, that a blessed oblivion awaits the animosities of the past. Sir, in the future, to which we are hastening, the patriot pilgrim to the battle shrines of this great nation will not be so much concerned as we are to know whether the heroic relics before him were the blue or the gray; but he will remember that, in the darkest hour that ever tried the spirit of a people, American manhood rose into the meridian of glory, was crowned with immortal fame, and humanity itself plucked new trophies from the fields where its valor bled.

Why, then, brethren, should we distrust each other any longer? Why should not the sunlit waves of peace roll in perpetual music above the chasm in which ancient prejudice and wrong lie buried forever? Do you distrust us because we honor our past? A brave and honorable people can not forget or renounce their past. The contempt of civilized mankind would be the just penalty of a craven race who could repudiate the memory of an honorable ancestry. Should the people of the South cease to honor their past, should they ever sink so low as to teach their children that they are the offspring of a race of traitors, should they ever so far forget themselves as to adopt the estimate put upon them by those who misunderstand and misjudge them, they would deserve to be hissed from this planet! There is no race on earth base enough to be the associates of a people who would degrade themselves. Self-respect was all that was left us by the cyclone of war; and to this invincible sentiment is due that rapid recuperation which has astonished the world. But, while we honor our past, and ever will, we do accept, in good faith and as final forever, the settlement of its controversies. Brethren, I am a Mississippian, a Hebrew of the Hebrews, a representative of the new generation that have come on the scene; and I declare to you that we have accepted the settlement of the war with no *expectation* and no *desire* of ever reopening in any way the issues which it closed.

Do you fear that the spirit of secession still lives in the Southern heart? You are mistaken. It has departed forever. It was extinguished by the storm of war. The political cult that sustained it has been swept away by the march of events, and the abolition of slavery destroyed the only conceivable occasion of its application. Instead of the spirit of secession, sir, we behold the unexampled spectacle of a brave people who staked and lost their all in a desperate struggle for their convictions, and who look without a blush upon their past, grateful for the defeat that overwhelmed their hopes!

Do you fear that we would restore the old order of things? You do not understand the South. A more preposterous dream never disturbed a patriot's sleeping or waking thoughts! As soon, sir, expect New England to sell slaves again, as she once did, or burn witches at the stake! The South could not, if it would—and I call heaven to witness that it would not, if it could—roll the chariot of its progress backward a single day.

Do you insist that we shall adopt your method of dealing with our race problem in the South? Mr. President, there is no problem before the American people more difficult to solve than this one. Sir, it is easy to theorize; to construct an ideal social State; to create a Utopia and people it with beings of our imagination. But circumstances limit the application of our theories, and in our practical dealings with men we are obliged to make large allowances for their surroundings. We do not differ so much about the theory of negro elevation, but about the policy by which it may be realized. We believe, as firmly as you do, that the negro is a man, a redeemed man, a free man; and, as such, is entitled to all that manhood confers. Perhaps we have not done all that we might have done to help our "brother in black;" but you will permit one whose father gave the best years of his life to missionary work among the negroes of the South, and who is himself the firm friend to all wise measures for their advancement, to tell you that we have done more than you give us credit for. But, sir, we believe that it is impracticable to ignore the differences between the races at the South; that the attempt to do it will retard the progress we desire to promote.

Both religion and practical statesmanship will recognize the impossibility of forcing the processes of social growth, and will seek to organize the work on the lines of least resistance, trusting to the sure and steady progress of the age to realize our largest hopes.

Let us, therefore,

"Countermand
Our sanguine heart back from the fairy land,
With nightingales in visionary woods,"

and "sprinkle cool patience" on "the heat and flame" of our enthusiasm, and God, in his own good time, will color his problem right.

Do you fear that we are not loyal to the Union? Since coming to this city I have heard that Southern mothers teach their children to hate the Union. I brand that as a lie, born in hell, and propagated only by its emissaries. If this Union were imperiled, the South would leap as one man to its defense. The survivors of a hundred fields of blood—men who held at bay the countless armies of the North, and carried the fortunes of the Confederacy on their bayonets for four mortal years—would vie with the foremost of you to defend the banner with the starry sheen! Mr. President, both the North and the South have yet to learn that the war did not merely *save* the Union. It *made* the Union. An eminent foreign publicist tells us truly that, "though there was a junction, there never was a real union, of the slave with the free States." Another, one of our own countrymen, who anticipates posterity in his broad and manly interpretation of our political history, tells us truly, that while the abolition of slavery was a great achievement, the real issue involved, in our struggle was whether the pacific principle of federalism should stand as the perpetual basis of our government. Sir, the war settled that forever. Its fierce fires welded all parts of this vast country into a vital political homogeneity. Its convulsions were the birththroes of a true national life. It sunk the foundations of the Union out of sight, and opened unlimited opportunities to the constructive genius of American civilization. Sir, we may differ on the great historic questions of the past; we may differ on the questions of social polity; we may differ on the questions of political administration; but there are two questions about which the South and the North will never differ again. One is, that this Union is one and indissoluble forever. We are

"One flag, one land, one heart, one hand,
One nation evermore!"

The other is, that the name "America" shall be the very synonym of *freemen!*

"For lo! the fullness of the time has come,
And over all the exile's Western home,
From sea to sea the flowers of freedom bloom."

Henceforth and forever, America and freedom are the same.

Mr. President, I have thought it appropriate to refer to the consensus of conservative public opinion in the South on the subjects which have affected our relations in the past, because I firmly believe that we only need to understand each other better to love each other more. I will not deny that there still exist in the South a few who hold other sentiments. There are extremists on both sides. There are irreconcilables in the North as well as in the South.

There are good and true men who seem, at times, to have forgotten that the war has long been over, and that a new generation have come upon the scene of action, to whom their vindictive words are strangely out of keeping with the peaceful spirit of the age. But, sir, we must not judge the course of the river by the swirls and eddies on its surface, but by the deep and steady sweep of its current. The men, whether they be politicians or preachers, the demagogues of the stump or the pulpit, who "nurse their wrath to keep it warm," are in a rapidly lessening minority. The spirit of the age rebukes them. I speak for the intelligence of the South; I represent its public opinion, and I know that I voice the sentiments of the great masses of its thoughtful, industrious, and progressive people, who not only control the present, but have the key to the future, when I say from the center, all around to the sea, We desire to bury forever the animosities of the past, hush the dissensions of the present, draw closer to our brethren in fraternal alliance, and to lock our shields for a united advance against the gates of hell!

Mr. President, America is before us, and our age is the opportunity of the American Church. Will we prove equal to the task? Is Methodism able to grapple with the forces of a highly complex civilization, and mold the life of a great and cultivated people to the pattern of righteousness? Can we hold the inevitable progress of this

Continued on Page 6.

Christian Advocate.

THURSDAY, JUNE 7, 1888.

For the N. O. Christian Advocate.

POURING.

BY K. T. B.

Thy way is best, my Father;
Thy will is dark and drear,
And troubled clouds do gather;
My heart bows down with fear.

Thy rod "shall" be "narrow,"
My blinded eyes can see,
But the wide seems much the fairer,
The temptor comes to me.

"Oh, help! I perish, Father!"
My soul it cries in pain,
As a little child to its mother,
The danger is the flee.

The clouds roll by in splendor,
The sun shone bright and clear,
And the Father's voice was tender,
To the soul so fraught with fear:

"I see the Light, my Father,
It comes, it comes to me,
Now strengthened my soul doth gather
Power, I come to thee."

(Vincent and Hallway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson. June 17.

THE GREAT COMMISSION.

Matthew xxviii, 16-20.

GOLDEN TEXT. *For the Lord gave the word: great was the company of those that published it.*—Psa. lxviii, 11.

TIME.—Between April 9 and May 17, A. D. 30.

PLACE.—An unknown mountain in Galilee.

INTRODUCTION.

This record of the appearance of the Lord in royal majesty to the eleven disciples on a mountain in Galilee, and probably to the five hundred brethren mentioned by Paul (1 Corinthians xv, 6), and the great commission, with the pledge of his unbroken presence to the end of the world, form a most appropriate conclusion of the Gospel of Matthew, which is a gospel of Christ, the King. It begins with the royal descent of Christ and the adoration of the wise men who represent the heathen world, and it ends with the adoration of the disciples and the command to make all nations subject to his kingdom.

16. The eleven disciples went ... Galilee—The writer passes over, for some reason which we can not now discover, all the intermediate appearances, and passes on at once to that which connected itself with the mission and work of the apostles, and through them of the universal church. *Into a mountain*—Meaning some certain mountain which he had named to them, probably the night before he suffered, when he said: "After I am risen, I will go before you into Galilee." That the interview here recorded was the same with that referred to in one place only (1 Corinthians xv, 6) when "he was seen of above five hundred brethren at once, of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history.

17. When they saw him, they worshiped—It is characteristic of St. Matthew's Gospel that this word, which indicates the homage and prostration before a king, should occur twelve times, whereas it is found twice only in each of the other synoptics. *But some doubted*—Certainly none of "the eleven," after what took place at previous interviews in Jerusalem. There was something mysterious and supernatural in the manifestation of the glorified body, outlines at first indistinct and scarcely recognized, and then the whole form seen as it had been seen in life. The more devoted and loving disciples were probably, here as before, the first to recognize their Lord. Others questioned whether it was a phantom or a reality. The language describes in general terms the state of skepticism in the early church, which could be overcome only by repeated appearances and invincible proofs.

18. Jesus came ... unto them At every step that he took the doubts of the doubting would be taking wing. *Saying*—When the familiar voice fell upon their ears, all remaining doubts would vanish entirely away, and every one's heart would be secretly exhaling, "My Lord! and my God!" ... We conceive that the evangelist only sums up, in exceedingly compressed epitome, the substance of the Savior's remarks. *All power is given unto me*—These words, in which the infallible King himself announces his eternal possession of the kingdom, St. Matthew, who is essentially the historian of the kingdom, alone records. His death had finished the old dispensation. It had brought in the new. Thereby the kingdom of God had come with power. Jesus, returning from paradise, came to the glory of his kingdom. This was the completion of his first coming, or advent. The second will be his advent to judge the world. With the resurrection and ascension Christ took full possession, as the God-man, of that glory and power which, according to his eternal divine nature, he had before the foundation of the world. *In heaven and in earth*—An expression of his glorification and victory, in startling contrast with the preceding circumstances and the mockery of his foes and the despair of his friends. The primary reference is to his authority as Mediator, extending over all, in heaven and on earth, for his church. It was given by the Father (unto the God-man Christ as the Eternal Word) and he had the glory before the foundation of the world.

19. Go ye therefore—The glorification of Christ is the ground of his sending them, and the blessed reason why in their weakness and insufficiency they can go. Indefinitely added to all the brethren, not to the apostles only, and so made good in the early church. *Teach*—The power is given me. Go, therefore, and *observe*. Not so: the purpose is declared to bring men (by the knowledge of the truth) to work on and in their hearts, and lift them up to be partakers of the divine nature; and therefore it is not "subdue," but "make disciples of," in the corresponding passage of Mark (xvi, 15) it is, "Go ye into all the world, and preach the gospel to every creature." Now, was all this meant to be done by the eleven men nearest to him of the multitude then crowding around the risen Redeemer? Impossible. Was it to be done even in their lifetime? Surely not. In that little band Jesus virtually addressed himself to all who, in every age, should take up from them the same work. Before the eyes of the church's risen Head were spread out, in those eleven men, all his servants of every age; and one and all of them received his commission at that moment. *All nations*—Observe that the command to make disciples of all nations implies: 1. That Christianity is a universal religion, not merely one of the religions of the world from which, with others, we in this later day are to select an eclectic and universal religion. 2. That it is adapted to all nations and all classes, a claim which history has abundantly justified, but which was urged by early opponents as a conclusive objection to it. 3. That not a natural development, but obedience to the principles inculcated by Christ, constitutes the secret of true civilization among all nations, and thus that Christian missions are the mother of civilization. 4. That from all nations the members of Christ's church triumphant are to be gathered to God by obedience to this commission. *Baptizing them*—The "discipling" consists of two parts: baptism, the rite of admission, and instruction. This is the ordinary process in the Christian Church. *In the name*—There is no other possible way by which finite minds can deal, in consciousness, with God, than through his *name*. Not that his name is of any real avail as detached from his nature. It is not. As thus detached it is but as an algebraic sign, or a little bit of visibility or audibility or imagination. But still, without a name of some kind or other, God to us, so far as our consciousness is concerned, is nothing. *Father ... Son ... Holy Ghost*—The use of the word *name* in the singular emphatically expresses the unity of the Godhead, as the words Father, Son, and Holy Ghost denote the tripersonality.

20. Teaching them to observe all things ... commanded you—This is the great business of apostles, evangelists, pastors, and all ministers of the gospel. The teaching is not to be, indeed, merely by words. Still less is it to be by words of rote. The whole outgoing of the manhood of the man should teach. The doctrines and precepts of Christ, nothing less and nothing more, are the proper subjects of Christian faith and practice. In these, however, are included the Old Testament, which he repeatedly confirms, and the further revelations he made to those personally "commanded" by him, including the Apostle Paul. *Lo, I am with you*—A proof of Christ's divinity—by his providence, his spirit, his life—for the idea of vital union with him had already been declared. (John xii, 26; xv, 5; xvi, 22.) "Absent in body, yet wholly and most truly present in power" (Beza and Meyer). Present as God to help, present as man to sympathize, present in my whole person, present spiritually, yet most really and truly. The simple language of the passage, as well as the facts of Christian history, forbid our limiting this promise to one set of men, claiming to be successors of the apostles. *Alway*—Literally, *all the days*, or, *at all times*; the words emphasizing continuity more than the English adverb. The "days" that were coming might seem long and dark and dreary, but he, their Lord, would be with them, in each of those days, even to the far-off end. *Even unto the end of the world*—The word here is *aion*, and not *kosmos*. The latter signifies the world as a material fabric; the former refers more to the living world. It here signifies the present human system. The Savior's mind goes no further, for, after that, evangelizing work will cease. No man, after that, will need to teach his neighbor, saying, "Know the Lord."

PRACTICAL THOUGHTS.

1. The great commission was uttered by him whom "God hath highly exalted," and hath "given a name which is above every name."

2. Its purpose is aggressive—to make disciples, to turn men "from darkness to light, and from the power of Satan unto God." Every disciple is to be a missionary.

3. Its scope is world-wide—all nations, "every creature." It teaches a universal religion—*the* universal religion.

4. It announces, as its initiatory rite, baptism into the threefold name of the Father, Son and Spirit; and offers, besides, "the washing of regeneration and the renewing of the Holy Ghost."

5. It proclaims Christ's teachings as the substance of its doctrine, and requires obedience to the same as the test and condition of discipleship.

6. It carries with it the blessed assurance of the abiding presence within his church of the risen and glorified Redeemer until the end of time.

Sabbath-Breaking and Its Penalties.

MR. EDITOR: There are some sins that God usually commences the punishment of the perpetrators for in this life, one of which is Sabbath-breaking. No Sabbath-breaker can escape the penalty of his crime except by thorough repentance and reformation.

I propose in this second paper to call attention specially to recorded instances of the punishment of Sabbath-breakers. The first case I mention is that of the man in the wilderness who was "found gathering sticks upon the Sabbath day." I suppose he was getting up his firewood on Sunday, which work was not allowable on that holy day. He was arrested and put on his trial before God, and the Lord decided that he should be put to death as a solemn warning to all others, and he was accordingly stoned to death. This matter of cutting and bringing up firewood on Sunday is too often seen in our Christian country, even among professors of religion. The Israelites were often sorely punished for their sins, the chief of which was idolatry and Sabbath-breaking. The long, dreary Babylonian captivity, with all its horrid antecedents and consequences, is mainly attributed to their almost universal desecration of their weekly and yearly Sabbaths. When Nehemiah saw that the returned captives were again relapsing into their former habits of Sabbath-breaking, he suddenly broke forth upon them by saying: "What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."

I wish we had a good supply of such executive officers in this Sabbath-breaking country as Nehemiah was. The Sabbath-breakers tried to carry on their Sabbath traffic, but this faithful officer never yielded until he ran the last one of them off. It is an alarming thought to call to mind the terrible judgments God sent on his ancient people for their desecration of the holy Sabbath.

Many years before our unhappy war, by accident I found myself floating down the Mississippi river, between Baton Rouge and New Orleans, one beautiful Sabbath morning. The river was high, and as I stood on the deck, I could see all over those large sugar plantations on that beautiful coast, and I was sensibly grieved to see the negroes hard at work everywhere, as though it was one of the six working days. I thought to myself, this state of affairs will be changed, perhaps, before many years. If the wealthy planters will not be restrained from such high-handed Sabbath-breaking by moral suasion or wholesome Sabbath laws, God will take the matter in hand and put a stop to such outrageous wickedness in a professedly Christian land. A war was soon inaugurated for other purposes that put an end to so much Sabbath-working on the large plantations of the South.

Every Sabbath-breaker is not only endangering the eternal well-being of his own soul, but he is provoking the curse of God on his family and his country. To a truly Christian family the Sabbath is a day of rest, pleasure, happiness and spiritual profit. They wind up the business of the week on Saturday. Saturday evening the Sunday vegetables are all gathered, and the Sunday poultry killed and dressed; the Sunday fruit is brought from the orchard, and the melons from the patch, so that no work of that sort will tax their time or labor on the Sabbath. The Sabbath passes away in attending to their various religious duties and privileges; and when the day of holy rest is ended, they can delightfully sing:

"How blest a Sabbath thus to spend
In hope of one that ne'er shall end."

I am most decidedly in favor of maintaining the Sabbath laws so plainly taught in the Bible, and now I believe by the laws of every State in our Union.

J. G. JONES.

HAZLEHURST, Mississippi.

Hip-Pockets and Pistols.

"The pistol is still doing its devilish and deadly work in spite of the futile laws which forbid a man's carrying one concealed. If a fine of one thousand dollars and imprisonment, at least, twelve months, were the penalty for having, showing or using a pistol in any manner, then pistols would cease to do harm because they would cease to be. Let the shortest lawful firearm be three feet long. Human life would then be at least fifty per cent. safer than it now is in this country."—"W. L. C. H.," in NEW ORLEANS CHRISTIAN ADVOCATE, May 24, 1888.

Commenting upon the above, I would suggest a different method of dealing with the pistol nuisance. Instead of fining and imprisoning the man who carries the pistol concealed, suppose the dealer in firearms and all merchants be prohibited from importing, selling or offering for sale any firearm "shorter than three feet." Let the penalty be for a violation of this prohibitory law imprisonment in the penitentiary not more than five nor less than two years. Then, if any plan can be devised for getting the present supply out of the way, we would be effectually rid of the nuisance. If the State has a right to prohibit the liquor traffic (which is generally conceded), why not prohibit the pistol traffic? The same reason that demands the abolition of the liquor traffic applies to the traffic in pistols. The safety of human life and the good of the people demand legislative intervention. The rising generation must be taught that it is dishonorable, unmanly and cowardly to carry a concealed pistol in the hip-pocket, or in any other pocket.

A radical reformation is in reach if the pulpit and the press will take hold of the question, and show up the enormous evils of the practice of carrying concealed weapons. Our legislators will give us the laws we need when public sentiment demands them, and not before. The average politician will not commit himself to measures in advance of his constituency. He has too much respect for the opinions and wishes of the "dear people;" hence the necessity of agitation in order to get the good people to align themselves on the right side of all questions affecting their interests.

D. C. W. ELLIS.

CARTHAGE, Mississippi.

Studying "At the Door."

MR. EDITOR: If the study of Rev. T. L. Mellen's communication, showing the *per capita* contributions in the Mississippi Conference for the Conference claimants, can help the cause, it ought to be done that we may have "no more such reports as have come up from so many appointments." The charges paid from nothing to seventy-four cents, with an average of *less than ten cents a member*, according to that showing, and thousands paid *nothing*. That view of the case is misleading: it places the fault where it does not really exist in many cases. The rule of "so much a member" is not the doctrine of the gospel; it is not the method for supporting the ministry. The Conference fund should be claimed upon the same principle as the support of the ministry. The greater the number of members in a charge, the smaller the contributions per member, because there are more poor people than rich in the church. Take, for example, the St. Helena circuit, Woodville district, with 675 members, paying $35—less than six cents a member, and the pastor in charge trying to get something from every member by a system which he has adopted, which seems to be fair and scriptural in its operation. Considering the case in the light of the greater number of members, Benton, in Jackson district, is worthy of commendation: 530 members paying their pastor in charge $623, and the Conference claimants $75, or 14 cents a member, and almost 12 1-5 per cent. of the pastor's salary. The real merit of this collection is in the proportion it bears to the preacher's salary, or the per cent. it is of the sum paid for the support of the ministry. The amount paid for that fund last year was less than 6¼ per cent. of what was paid the pastors. Burtonton, in the Vicksburg district, paid preacher in charge $265 95, and Conference claimants $42—almost 16 per cent., and the highest paid by any charge. Some of the weakest paid higher per cent. than the strongest charges: Springfield, in the Woodville district, preacher in charge, $94 05, and Conference claimants, $7 (published $6 in the Minutes)—not quite 7½ per cent. Flint Creek, in Seashore district, preacher in charge, $180; Conference claimants, $20—11 1-9 per cent. Mayersville, in Vicksburg district—weak numerically, strong financially—highest *per capita*, preacher in charge, $506; Conference claimants, $38—7½ per cent. Jackson station, preacher in charge, $1,200; Conference claimants, $85—7 1-12 per cent. Meridian station, preacher in charge, $1,500; Conference claimants, $80—5⅓ per cent. Vicksburg station, preacher in charge, $1,500; Conference claimants, $78—5 1-5 per cent.

We might mention others, but these are sufficient to illustrate the principle that ought to control the fund for Conference claimants. When a person occupies the relation of a Conference claimant, the claim is as just as the effective preacher's, and ought to be paid as cheerfully as the salary of the pastor is paid. Those who are in the active work ought to be willing to give that deserving class the same security for a living that they have for themselves. To do this, let the Conference make up this fund by fixing a per cent. on the salary of the pastors, and then all will share it alike. The preachers will collect it when they know they must report it *pro rata* with their salaries.

J. W. SANDELL.

PONCHATOULA, Louisiana.

From the Work.

CONEHATTA CIRCUIT.

MR. EDITOR: The second Quarterly Conference for Conehatta was held on May 19 and 20. Bro. P. A. Johnston, our presiding elder, was on hand, in his kind, unassuming way, and preached for us three powerful sermons that pierced the hearts of this people like the keen sword. Bro. Johnston not only preached good revival sermons, but has awakened many important points in this country, especially that of education and finances. We know that Brandon district has been far in the rear on the finance question, but, with the determination of our presiding elder and united efforts of the pastors, we are *coming up*.

I was assigned to this work by Bishop Keener, and came here under many disadvantages. This is a new circuit; was made up of churches from three different charges. When I arrived here I found some of the people in a spirit of disloyalty, on account of the change; others in a cold state of religion, as some of the churches had been badly neglected; others indifferent, while in other places we found the fires of true religion burning in full blast. I found other disadvantages. The days are hardly past when the Primitive Baptists wielded the mild scepter over this almost entire county. The Missionary Baptists are also very numerous, and until lately very unfriendly to Methodism; but in most places they have realized their mistake, and are becoming more friendly. There are many other Christian denominations here. I soon took in the situation, and, with the help and encouragement of the good people of this country, I went to God for strength and help to accomplish the work he had assigned me to do. At first the outlook was gloomy; no horse, no home, no money, and but little prospect of getting either. But all of this has been surmounted; at least, I have a horse and a good home. The work has paid some money. At all of my appointments, for the last two months, the houses have been crowded, and an increasing interest manifested every way. Since our District Conference I have secured twenty-four subscribers to the ADVOCATE. When I came here there was only three copies taken on the whole work. I feel satisfied that every cent of the Conference collections will be paid. Brethren, we ask your united prayers, that God may pour out the power of salvation so abundantly, that it will fill all the rivers to overflowing, and sweep over this entire country, and save unto the uttermost. "God hear our prayers, and save us, or we perish."

JAS. G. CAMMACK.

(The thanks of this office are tendered Bro. Cammack for his successful work for the ADVOCATE.—ED.)

MAYERSVILLE CIRCUIT.

MR. EDITOR: If I am in order, I will say a few things about my new circuit. Bishop Keener said, in his charge to the class to be ordained deacons at our last Conference, "Never preach until you have something to preach about." This is a good rule in writing. Some persons may not see anything in this article, but I am sure that every itinerant preacher can. I now have the work fully in hand. I find an intelligent and appreciative people here. Our Sunday-schools and prayer meetings are well attended. There are but two or three members in the county that pray in public. Many circuits and stations may excel this in praying and shouting, but none can excel this in the grace of liberality. Bro. Mellen's "Facts and Figures" show this. We have but one church in the county. We are building another at Hay's Landing, which is to be completed by the first of July. We would like for the editor of our ADVOCATE to dedicate it for us. If he will come, we will pay all of his expenses, and allow him to make a speech for the ADVOCATE. Many acts of kindness have been shown us by this kind people—such as sending meal, meat, sugar, coffee, rice, chickens, etc., to this parsonage. A good steward sent twelve or fifteen cords of wood into the parsonage yard. A good sister made the parsonage a present of an excellent [illegible]. The church has a new carpet which was furnished by the Ladies' Aid Society, and the Bible; a nice satin cushion which was presented by an excellent lady of our town. Now, Mr. Editor, if you think I have anything to write about, you can publish this. If you have ever been a *circuit preacher*, you certainly think I have.

V. H. SKIPPER.

CAMDEN, MISS.

MR. EDITOR: We had our Children's Day in Camden, last Sabbath. It was a very pleasant and, we trust, profitable occasion. We used the printed programs issued by our Publishing House. Prof. Cox, an accomplished Christian gentleman, who is the principal of the school here, and our faithful and efficient Sunday-school superintendent, Bro. Ed. Melvin, delivered very appropriate addresses, full of warning, encouraging and instructive gospel sentiment. The singing was soul-inspiring. The collection amounted to eight dollars. The spiritual condition of the church on this pastoral charge is improving, especially at Camden, as evidenced by an increased interest in the Sunday-school and weekly prayer meeting. The number who will pray in public has nearly doubled. This is noteworthy among the young men. We are praying for and expecting a revival of pure religion, and undefiled, all over this circuit during this year. Pray for us.

Your brother,

IRA B. ROBERTSON.

SALLIS CIRCUIT.

MR. EDITOR: With your permission I will give to the ADVOCATE a short account of the work at this point.

We observed the week of self-denial and prayer with good results, after enjoying a special season of grace and getting closer sympathy with our mission work. We raised $41 [illegible] which we pray God to direct to the salvation of some precious soul.

Last Sunday we observed Children's Day with good results, and collected $4 70 at Sallis. We have eight Sunday-schools in this pastoral charge, but I have not heard from the other points at this writing.

The prospect for better times is encouraging. Our people are becoming more religious, and the moral tone of the country is improving, and Christ's kingdom is ruling. The NEW ORLEANS, Nashville and other Advocates are taken and read by the people. We are encouraged.

Cordially,

W. W. WILLIAMS.

SPRING CREEK CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: I am glad to report this work as prospering. We have taken in eighteen members up to date. Our congregations are getting larger every service, and show they appreciate our labors. We feel joyful to think God will work through such an humble instrument as we are; but, Mr. Editor, there is one thing we need assistance from our brethren in, and that is help to organize a temperance society.

W. H. HILL, P. C.

SABINE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: We are moving on very well on the Sabine circuit, receiving some into the church, baptizing some children. Congregations are much larger than they have been for years, and a great deal of interest is being manifested throughout the entire circuit.

Yours in Christ,

H. J. BOLTZ.

DIVINE GUIDANCE.—If we understand by "signs" the guiding of God, then all his children are so led; but too often "signs" are understood to mean all kinds of strange incidents, and out of the way events, which God has not promised us, which we dare not seek, still less pray for.

God indicates the way to his children with his eye; he does not point it out with a hedge-stake or with the barn-door, as the proverb broadly puts it. But those who are willing to be led by God's eye must ever be looking unto him or they will see nothing. Therefore, signs are only for the children who look up to the Father! They are not gross and palpable, and have little in common with what are frequently taken for them.

Sermons—Written or Unwritten.

BY REV. S. C. LEONARD.

In order to minister the Word most helpfully, the question should be asked by those who are called to the work, each for himself, How can I bring the truth into closest and most vital contact with human hearts?—by careful study of one's own aptitudes is one of the conditions of finding the answer.

There are some who ought not to use written sermons ordinarily. They have the off-hand instinct. They take fire in presence of an audience. The "nimble servitors" are never found off duty. Thought crystallizes, for them, into richer forms in the pulpit than in the study. The mechanism of their minds is adjusted to extemporaneous work. They have the temperament in which the requisite elements are mingled with fullness of all and waste of none.

There are others who can work most effectively when their hands rip the pen. They can penetrate deeper. They can see more clearly. They can gain broader outlook. The work of clothing their thought in words worthy of being reduced to record reacts to clarify and intensify and liberalize the thought.

They can use a manuscript in the pulpit with effectiveness. They can speak more forcibly because of the aid which it gives. They can read without reading. They are not exposed to the peril of repeating themselves. They have no need to hesitate between different forms of expression; the question of preference has been carefully considered and settled. The instinctive feeling that they are not quite sure of having what they desire, and as they desire, is not interfering with the free play of their powers. They are not dependent on the presence of an audience for the enkindling of the intellectual and emotional fires of their nature. Tears drop on the sheets as they are covering them. Underneath the sentences are recorded prayers. The spaces between the lines are replete with thanksgiving and hope.

That the sermon ought to be thoroughly prepared, whether by one or the other method adopted, is a truism. A mushroom can not be transformed into a shock of corn fully ripe by any method of gathering it. Writing is as indispensable to the improvisator as to the pastor who has a manuscript back of his sermon. The pen ought to be in daily use by the pastor, whatever method he adopts of "attaching truth to the life of his people." Writing is one of the conditions of his mental health. He needs to write in order to do unwritten work. He needs to write in order to understand himself. A page of manuscript is a mirror, by looking into which many a mind has gained a view of its possibilities more useful than gratifying.

A manuscript may be legitimately used, or inexcusably missed in the pulpit. The methods of helpful and effective use of the written page in public address need to be studied as enterprisingly as the best methods of unwritten speech. The manuscript should be not so much as a film to intercept the mind's identification with the thought which it is expressing by the lips, but a conductor of the electric spark. It may be so used as to relieve the mind of other cares, and leave it the more free for the sympathetic interchange between speaker and hearer which is always involved in effective oratorical discourse; which, as Vinet claims, "a contest, a combat, a debate," as really as ... et, as it is not in form. ... both methods can be ... y used. A written and ... en sermon, the one in ... g, the other in the extem... often supplement each ... reach deeper than either ...

The condition of the body should be generously cared for ... ascends the pulpit ... manuscript, as by one ... to utter a discourse ... unwritten. Between the ... work and the pulpit-work ... the rest. When the ... laying the pen late into ... night has years behind ... difficulty of breaking it ... slight. Exceptional ... justify it; but ordinarily ... custom inflicts double injury.

The services of the ... may require that the body be at its best. The tone of the pulpit will be healthier, the atmosphere which it creates will be more invigorating, the truth which it gives to the pew will suffer less discoloration, than if the lips of the preacher were feverish with nervousness, or languid with weariness.

Written and unwritten sermons have alike demonstrated their right to be. Sometimes the one has proved the more helpful; sometimes the other. Historically, they have each wielded powerfully the character-building forces. Neither should discredit the other. The best answer to the question, Which shall be used? is, Both.—The Treasury.

The Supreme Court.

The recent death of Chief Justice Waite—a worthy successor of his predecessors in the office—calls to mind the peculiar and powerful position held in the national government by the Supreme Court of the United States. There is no other court in the world upon which is conferred so great authority as is vested in this tribunal.

It can, with a stroke of the pen, nullify any act not merely of a State Legislature, but of Congress itself, when the issue of a suit before it depends upon the validity or invalidity of that law by declaring it to be unconstitutional. In no other government than this does a court have a right to consider whether or not a law is in accordance with the Constitution. Judges are expected to administer the laws as they are, not to consider the right of the Legislature to pass those laws.

This feature of the United States government has challenged the admiration of a great many foreign observers of American institutions, not only because it places the interpretation of the fundamental law in the hands of a body wholly removed from politics, and not subject to frequent changes of membership, but because the great power has been exercised, on the whole, with so much conservatism and wisdom.

The function of the Supreme Court, like many another governmental institution, has been developed gradually. It was certainly not the intention of the convention which framed the Constitution to confer the power in question on the Supreme Court; but it followed so logically from the language of the Constitution that as early as the administration of John Adams the foundation of the Court's present authority was laid.

In the early disputes between the States and the general government the theory that the Supreme Court could be an arbiter between the conflicting governments was most stoutly resisted. Before the War of 1812 it was a part of the creed of the anti-Federalists that the Court could not pass upon the validity of a State law.

We can not give the history of the change which took place, step by step, until not only did the Court assume the final authority on all questions of the constitutional rights of the general government and of the States, but the people acquiesced in the arrangement. Nothing else contributed so much to this change as did the powerful and reasonable decisions made by Chief Justice Marshall, who held the office thirty-five years, from 1801 to 1835.

At present the propriety of submitting every question of constitutional law to this tribunal is disputed by no one. Nor does any State or State court think of resisting the decrees of the Supreme Court of the United States. There are certain matters on which the Court itself occasionally declines to express a judgment, for the reason that it could not enforce a decree against an unwilling State; but instances of this sort are rare.

The strength of the Court lies in its discretion and in its freedom from partisanship. Very rarely has a political bias been attributed to the justices, and time has proved the wisdom of most of the great decisions. The members of the Court have always been selected with great care, and seldom has a weak man been placed on that high bench.

In one respect there is room for improvement. The decisions of the Court must be obeyed; but they are entitled to deference and respect. That we may be specific, we will say that sneers at the Court on account of its telephone decision are foolish and have a bad influence. Those who find that the Court is against them have always thought the decision was wrong—just as did, probably, a vast majority of the people of the country when Marshall wrote his great opinion in the Bank cases; just as a great party did when the Reconstruction Acts were pronounced constitutional.

But the Court is as free from temptation to decide wrongly as any human tribunal can be, and every good citizen should accept its decrees not merely as something which must be obeyed, but as the authoritative judgment of men of great ability who are sworn to the faithful and impartial administration of the law.—Youth's Companion.

Unity of the Bible.

This striking paragraph is from Dr. A. T. Pierson:

"The unity of the Bible is the unity of one organic whole. The Decalogue demands the Sermon on the Mount. Isaiah's prophecy makes necessary the narrative of the Evangelists. Daniel fits into the Revelation as bone fits socket, or as those strange bones in the vertebral column mutually form the axis at the neck. Leviticus explains, and is explained by, the Epistle to the Hebrews. The Psalms express the highest morality and spirituality of the Old Testament, and anticipate the clearer beauty of the New; they link the Mosaic code with the divine ethics of the gospels and the epistles. The Passover foreshadows the Lord's Supper, and the Lord's Supper interprets and fulfills the Passover. Even the little book of Jonah makes more complete the sublime gospel according to John; and Ruth and Esther prophetically hint the Acts of the Apostles. Nay, look more closely, and after following the course of history and prophecy, gospels and epistles, when you come to the last chapters of Revelation, you will find yourself mysteriously touching the first chapters of Genesis; and lo! as you survey the whole track of your thought, you find you have been following the perimeter of a golden ring; the extremities actually bend around, touch, and so blend, that no point of contact is detected. You read in the first of Genesis of the first creation; in the last of the Revelation, of the new creation—the new heaven and the new earth; there, of the river that watered the garden; here, of the pure river of the water of life, clear as crystal; there of the Tree of Life in the first Eden; here, of the Tree of Life which is in the midst of the Paradise of God; there, of the God who came down to walk and talk with men; here, we read that the Tabernacle of God is with men; there, we read of the curse that came by sin, of the serpent whose trail is over all human joys; here, we read: 'And there shall be no more curse; nothing shall enter that defileth or maketh a lie!'"

Men pray for holiness as if it were something apart from their every-day life, something that had nothing at all to do with their domestic, social and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the up-lifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstacy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.—Morning Star.

A thousand Ingersolls in every country under the sun would not do so much to create disbelief of the truth among men, as this spectacle of a church inheriting promises, which she seems unable to believe, and receiving commandments which she seems unwilling to execute.—Thoburn.

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Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis		7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:50 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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No. 3, Express, 6:25 p.m.	No. 4, Express, 8:00 a.m.
No. 5, Bat. Rouge accidation, 10:05 a.m.	No. 6, Bat. Rouge accidation, 3:15 p.m.

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LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....3:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex...7:15 am	No. 1 Fast Line..8:05 am
No. 1 Fast Line..7:20 pm	No. 5 Coast.....3:15 pm
No. 5 Coast.....9:05 am	No. 2 Cin. Ex....8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 8:15 am
No. 3 Chic. and N. O. Lim...8:20 am	No. 4 St. Louis and Chic. Ex. 5:00 pm

TEXAS AND PACIFIC.

No. 49 California Express. 5:40 pm	No. 51 California Express. 8:35 am
B. Rouge, local, 6:30 pm	B. Rouge, local, 8:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 6:0 pm	No. 18 Local....7:20 pm
No. 17 Local....7:10 am	No. 20 Califor..10:15 am

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(New Orleans and Northeastern Railroad.)

No. 1, Lim'd...2:30 am	No. 2, Lim'd.....5:00 pm
No. 3, Fast Line..6:30 am	No. 6, Fast Line..7:00 pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
Rev. T. A. S. Adams, D. D. Rev. J. T. Sawyer,
Rev. W. L. C. Bennett, D. D.

THURSDAY, JUNE 7, 1888.

Briefs.

The question of organic union between the Northern and Southern Presbyterian Churches has been definitely settled by the vote in the Southern Assembly. The vote stood thus: For union, 40; against union, 87. So that matter is at rest for awhile.

We give our readers this week the whole of Dr. Steel's address before the General Conference. We know they will thank us for it, and read it with a relish. Our correspondents, we know, will not object to "going over a week" in order to get this magnificent speech.

Rev. Wesley Guard, in his address before the Northern General Conference, stated that Methodism is the only church in Ireland that has not decreased in membership during the last twelve years. The Romanists have *decreased* 100,000; the Protestant Episcopal, 33,000; the Presbyterians, 17,000, while the Methodists have *increased* 5,000.

According to F. N. Barrett, in a recent number of the New York Christian Advocate, the people in this country consumed during the year ending June 30, 1887: Spirits, 71,064,733 gallons; imported and domestic wines, 33,325,041 gallons; beer, 717,748,854 gallons. The total cost of this amounted to $767,686,052. It is estimated that 25 ½ per cent. of the population are consumers, which is 15,272,715 people. Each of these drinkers paid for his dram $50 26 during the year. The increase in consumption over 1886 was 84,842,074 gallons, and the increase in cost was $56,458,164. Verily, there is need of *something* to stop this fearful business!

The grand jury of this parish, in its recent report to the Criminal Court, had occasion to say that "the morals of the parish are improving under the vigorous and just administration of the criminal laws." That is a hopeful sign. How about this in the same report: "The Sunday Law is openly violated every Sabbath, but no charges with names of witnesses to prove them have been presented to the grand jury, and, therefore, having nothing before us, no action has been taken to bring offenders before the court." If the jury *knew* that the law was *openly violated*, could they not have found out the violators? Was it not the duty of the jury to find them out?

Our church has now 1,107,456 members: teachers and pupils in Sunday-schools, 731,369; 11,364 churches—valued at $15,204,883; 2,199 parsonages—worth $2,457,055; 4,530 traveling preachers. The collections last year were as follows: Church extension, an increase of $12,511 over last year; widows and orphans and superannuated preachers, $102,022; domestic missions, $92,426; foreign missions, $219,611. This is so much better than we have ever done that we are ready to break out in congratulations; but it is so far below what we *can* do that we *will* pray for growth in the grace of liberality. When every circuit and station not only supports a preacher at home, but also supports a missionary abroad, *then* we may look at our figures without a blush, and congratulate ourselves without a twinge of conscience!

Beloved.

Not long since we received a letter beginning with the above word; and it started a very pleasant train of thought. It is eminently a Scripture word, being used sixty-two times in the New Testament. It was used first at the baptism of our Lord, when the voice out of heaven proclaimed: "This is my beloved Son." It was next heard on the Mount of Transfiguration, the same voice speaking the same words. The apostles had the very best reason for adopting it and making it a part of their vocabulary. They had the sanction of the usage of the heavenly world; for it was the Father's voice which they heard first using it, and using it to declare and define a most blessed relationship. The sentence in which it was first used was a declaration of the divine sonship of Jesus, and a definition of the closeness of the relation subsisting between him and the Father. When used by the sacred writers in speaking to or of Christians, it is suggestive of the sonship of believers and of the intimacy of the relation between them. It expresses the closest relationship. The use of the word in the New Testament shows that the church is *something more* than a "congregation of faithful men among whom the Word of God is preached and the sacraments duly administered." It introduces us at once to the family relation. This is the closest of all earthly relationships. Here the interchange of sentiments is less constrained, the fellowship is freer, the attachments are stronger, and the affections are deeper and purer than in any other relation of life. In the family are heard epithets of love and terms of endearment which are too sacred to be spoken anywhere else. So in the church, which is God's family, there are words used by the members of that family to other members which it would be profanation to apply to those outside.

On the day of Pentecost, when the divine Spirit descended upon the disciples and melted their hearts into a living, loving oneness, they learned the real significance of the epithet the Father bestowed upon the Son, which epithet some of them had heard applied to the glorified Jesus on the Mount of Transfiguration. By their joyful acceptance of the great result of the Master's atoning work they were lifted out of the legal bondage of ordinary Jewish religious life into the freedom of God's saving grace, and made members of the divine household and brethren beloved—beloved of God and beloved of one another. And thus it came to pass that the impetuous Peter, and the son of thunder, and the bigoted man of Tarsus, and the practical James, and the fiery Jude agree to use the word, "beloved," when addressing the faithful followers of their Master. From that day to this the term has been a term of endearment among the members of "the household of God." John sounded the key-note, and the children of God have kept the music going ever since—"Beloved, now are we the sons of God."

The Northern General Conference.

The time limit of the pastorate of the Methodist Episcopal Church has been extended to five years.

The following officers and editors have been elected for this quadrennium: Missionary secretaries, C. C. McCabe, J. O. Peck, A. B. Leonard; J. M. Reid, honorary secretary. Church extension secretary, A. J. Kynett; Sunday-school secretary, J. L. Hurlburt. Editors: Review, J. W. Mendenhall; New York Advocate, J. M. Buckley; Western Advocate, J. H. Bayliss; Northwestern Advocate, A. Edwards; Central Advocate, B. St. J. Fry; Pittsburg Advocate, C. W. Smith; Syracuse Advocate, O. H. Warren; California Advocate, B. F. Crary; New Orleans Advocate, A. E. P. Albert; Chattanooga Advocate, T. C. Carter; Christian Apologist, W. Nast. Treasurer of the Missionary Society, J. M. Philips; treasurer of the Episcopal Fund, W. P. Stowe; secretary of Freedman's Aid Society, J. C. Hartzell. Dr. C. H. Payne was elected secretary of education.

The Conference extended the term of presiding elders to six years. The name of the Freedman's Aid Society was changed to Freedman's Aid and Southern Education Society.

Dedication of the New Church.

The new Felicity Street Church was crowded to its utmost capacity last Sunday evening with friends eager to see the handsome house and witness its consecration to the services of religion. The choir, assisted by several members of other churches, rendered some fine pieces of music. We think that the cornets added greatly to the beauty and force of the music. The Scripture lessons were read by Dr. J. B. Walker. The sermon was preached by Bishop J. C. Keener, from Haggai ii, 6-9. It was such as only Bishop Keener can preach. The pastor, Rev. J. T. Sawyer, raised a collection of $1,307 40 to finish paying for the furniture, and the Bishop pronounced the sentence of dedication, and thus the new building was started on its mission of good. The large audience went away pleased with the interesting services, and feeling that if this latter house makes history as the former one did, it has a grand future before it.

Why More Colleges for Girls Than for Boys?

Mr. Editor: In your issue, of May 17, you ask expression of opinion on this question. The fact that the Conferences patronizing this Advocate have more than four times as many colleges for females as for males, seems somewhat strange in view of the numerical and other supposed equality of the sexes. The question proposed is, Why have we more colleges for girls than for boys?

1. Colleges for girls can be more easily supported, both because of the extra charges made in them for music and for numerous other extra branches of study, and because of the lower prices at which competent female teachers can be employed. A faculty for a boys' college costs more than double that of a college for girls.

2. State universities have everywhere, by costly equipments and free tuition, entered into unequal and destructive competition with denominational colleges for boys, while the State has but recently, and not yet generally, entered the field of the higher education of woman. Hence the church, always and everywhere the leader in education, has had this field comparatively to herself.

3. Parents have recently looked more than ever to education as a means of livelihood for both their sons and daughters. But chivalrous tenderness gives the heavier end of a light purse to the girl. The boy can make his living at the plow, or at some mechanical trade not demanding much education. The girl must be kept from drudgery, must live by her wits; hence she must have education, even though the boy gets none. Education, purely for the sake of mental growth, the acquisition of wisdom and the ennoblement of our being, is seldom thought of in these days. Perhaps seven-eighths of the teaching in the Southern, if not in all the States, is now done by women. Just before this call was made I had written an article, entitled, "Women for Teachers, and the Results." If, as a result, the race shall be womanized—I will not say, effeminated, for that word got its meaning before the present style of women came into vogue—I do not know that men will have cause to regret it. The fathers have been ahead in education a long time; now put the mothers ahead a while, and who can tell what the results shall be?

4. The trend of all the ages has been toward the elevation of woman. She is no longer to be the slave or the fondled toy of man. She comes in for a share of all the rights of humanity. It seems as if every door of profit and of honor were now to be opened to her. Do we not seem to be approaching the day when in every sphere the woman shall be the preferred man?

W. L. C. H.

A Triumphant Death.

For the comfort of our readers we reprodnce from the Raleigh Christian Advocate the account of the death of the great North Carolinian, Dr. N. H. D. Wilson. It is enough to bring the shout of praise from every devout Christian. Oh, what a blessed religion we have! What a Savior is *our* Savior! The Advocate says:

From the time he was taken sick he thought he would die, and so expressed himself frequently, and from the time he was taken sick until he died he gave expression after expression of the grandest Christian triumph. After he was dying, being conscious of it, at one time he raised himself on his elbow, and repeated the hymn:

"My Savior, my almighty Friend,
When I begin thy praise."

As long as he could sing, he would break out singing:

"Savior, more than life to me,
Let me ever, ever cling to thee," etc.

And when he could no longer sing it, he would repeat it over and over again. At one time his wife asked him for some expression. He replied: "I know that my Redeemer liveth," etc., repeating the whole quotation. On Sunday night, when he was very low, all at once he raised his arms, with a bright, startled look on his face, and exclaimed: "What does it mean?" Bro. Renn said: "What do you see, Doctor?" He replied: "The people, oh, the people, the multitude of people," and then sank back on his pillow as if exhausted, or as if the vision had passed. Monday night, in the midst of a paroxysm of pain, this writer spoke of his suffering so much. He waved his hand, and said, joyously: "Though he slay me, yet will I trust him." At another time he said:

"Part of the host have crossed the flood,
And part are crossing now," etc.

Monday night we began to sing in his room. This seemed to soothe him. As the singing ceased, he turned to us, and said: "Almost home—almost home." And thus he went on, giving one expression after another, conscious to the last; and just before he died, when he could no longer speak, after his eyes were sightless, and his hearing dull, his wife spoke loudly to him, and asked him, if he could not speak, to raise his hand if he was still trusting Jesus. He made the effort, but was too weak to lift up his hand, and raised his finger. Thus in holy triumph he passed away.

Letter from Japan.

Mr. Editor: Have you been an itinerant? If so, you may be interested in the modes of circuit travel in this country.

Dr. W. R. Lambuth has his home in Hiroshima, 200 miles away; came here to go to Oita, where Rev. Waters has begun work, but, finding Mr. Mosely wanted rest, he changed his programme, and went to the school for Mr. Mosely. The journey from here to Osaka was by train, where about was to leave at 10 P. M.; but, on arrival, the boat had gone at 8 o'clock; so the next morning a jinricksha was hired, and the forty miles made in that. Wakayama being reached in safety, teaching began and continued until Friday evening, when the brother retraced his steps to Osaka, too late for the train. Supper was found at a native inn, and then another train brought him here by half-past nine o'clock P. M. Saturday was a well-filled day—business, letters, some study and a variety of errands. A five-o'clock supper gave time for the six-o'clock train, and off the itinerant went again. This is what he says:

Dear Mother: Did you ever get left? When I reached Osaka the steamer was not going until Sunday night, and doubtful if it went then. The going depended upon the weather. I thought to return to Kobe and try again next day; but having promised to be at service Sunday morning, I concluded to drive ahead. Called at Mrs. H.'s, got some beef (for we can not get good beef in Wakayama); saw Dr. T., then made for the Sakai railroad station. There, heavy rain. Arrived at Sakai at half-past nine o'clock P. M. in a fearful rain storm; rode to a jinricksha stand; engaged two men for four o'clock next morning, and then hunted for a two-story hotel. At 3:45 A. M. the men came, and by four A. M. we were off in fine style, reaching Wakayama at half-past ten o'clock, just as Mr. Usuki was beginning service. Did not get wet, nor catch cold, and did not even get hungry. I began teaching the young ideas how to shoot in half an hour. Had a first-rate turn-out of young folks on yesterday. Excuse writing with pencil. Am writing on the floor up stairs, with my back against the bedstead. Too damp for "rheumatiz" down stairs today. WALTER.

I reckon the writer would not allow me to send this if he knew it; but, never mind, it will show you how wheels move in this island empire when the love of God prevails.

His mother,

M. E. LAMBUTH.

Kobe, Japan, April 25, 1888.

Port Gibson Female College.

Port Gibson Female College holds its commencement, June 8-12. Dr. Andrews preaches the sermon on Sunday, and Hon. E. Barksdale makes the address on Tuesday. All the readers of the Advocate know or ought to know what an admirable man President Monnger is. The Misses Compton conduct the boarding and literary departments with rare administrative ability; Miss Pearce, daughter of Rev. Levi Pearce, long an honored member of the Mississippi Conference, has charge of the instruction in music, for which position she is eminently qualified; Miss Hudson excels as a brilliant teacher of calisthenics and elocution, while Miss Anstin is a veritable charmer of the little folks into studious order within the school-room and into happy play without. The commencement, judging from the program, will be very attractive and highly enjoyable.

W. L. C. H.

Rev. W. B. Hines.

Rev. B. F. Lewis, writing from Summit, Miss., under date of June 2, 1888, says:

Our Bro. W. B. Hines, who was so seriously hurt on the railroad, near Martinsville, on the twenty-first ultimo, is with us in Summit now, and is recovering. He takes this method of returning thanks to all his inquiring friends for their interest in his welfare, and also to state that for the next four or five weeks Summit, Miss., will be his postoffice address.

Rev. J. M. Weems, presiding elder of Brookhaven district, writes:

At his own request, Bishop J. C. Keener has released Rev. W. B. Hines from the pastorate for the remainder of the year, and has appointed Rev. W. L. Linfield, preacher in charge of Providence circuit.

"When I look at the congregation," said a London preacher, "I say, 'Where are the poor?' When I count the offertory in the vestry, I say, 'Where are the rich?'"

Notes.

The receipts at the treasury of our Mission Board, which came in as the result of the week of prayer and self-denial, amounted on April 30 to $20,001 46.

When we read in our exchanges that rich men of other denominations are giving thousands of dollars to further the great enterprises of Christianity, we wonder why we never read of rich Southern Methodists giving their thousands also! Are our rich men more penurious than those of other denominations? Or have we no rich men? We hear of Methodists in Louisiana worth many thousands of dollars, but we don't hear of their rich gifts to the cause of Christ!

A little box came into a missionary collection inscribed with these singular words, "'Tis But." It was from a lady who had never felt that she could do much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "'Tis but a dollar," or, "'Tis but a trifle." This year she determined, when so tempted, to put her "'tis buts" into the missionary box; and it surprised her to find that they amounted to one hundred and fifty dollars.

The National Woman Suffrage Association was in session in Boston, last week. The members, by resolution adopted, published their indignation at the action of the Methodist General Conference in rejecting the women who had been elected to that body. Judging from the former action and utterances of that body, they had a natural right to expect a different issue. So they charge the Methodists with inconsistency, and recommend the preachers to take as their text at the next quarterly meeting Paul's utterance, "In Christ Jesus there is neither male nor female."

Dr. Deems relates that one of God's stewards once said to him: "I sat down a night or two ago and calculated the increase of a dollar at compound interest, and found that in less than 240 years it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade." It is what we do and give for God's cause in the earth that will adorn the heavenly mansions and enrich the heavenly life forever; therefore, let us do and give as much and as long as we can. "The night cometh when no man can work."

The Advance gives an account of a lady who went to hear one of the modern "apostles of humanity" preach, and this is her spirited account of the sermon:

He preached just as I expected him to. We went asking for bread, and he gave us—not a stone—no, it was not "hefty" enough—but, sawdust. It was about the "same philosophy underlying all religions," and how we should labor to bring all things into "harmony"—that is, idol worship and Buddhism and Christianity. "An idol is not a god, it is merely a word to express their idea of God," etc. I could hardly sit in my seat. I just ached to get up in the pulpit when he had done, and say the First and Second Commandment.

A correspondent of Zion's Herald, writing of Dr. Steel's speech before the late General Conference, in New York, asks, "Have we a man who could equal that speech?"—and answers, "I do not know him." "I noticed that Dr. Hartzell frowned a good deal, as if not wholly agreeing. But the Conference and the mighty audience agreed and showed it, and rightly." As Dr. Hartzell belongs, ecclesiastically, to Louisiana, his frowns could hardly be appreciated by that audience in New York, but they are duly appreciated down here as very serious things. Our Bro. Steel ought to be immediately informed that his great speech furrowed the massive brow of Dr. Hartzell with frowns, and that it is but a short distance from Cincinnati, the home of the former, to Louisville, the home of the speaker. Take care, Bro. Steel. Danger ahead!

A new prohibition paper comes to us from Atlanta, Ga. It is called the Atlanta Commonwealth. The first number is a good specimen, and we trust it will have abundant success in an article, entitled "High License *versus* Prohibition," some strong figures prove that prohibition is better than high license even in Atlanta. For six months during the prohibition regime there were 430 cases of drunkenness, and for a corresponding period during high license reign there were 1,012 such cases. During the same time under prohibition there were 1,621 cases before the police courts, and under high license law there were 2,592 such cases! Which figures, says the Commonwealth, go to show that "high license neither regulates nor restricts; instead, it promotes drunkenness and crime. It increases the revenues of the city at the expense of the homes and the hearts and the lives of the citizens."

Fraternal Address of the Rev. S. A. Steel, A. M., D. D.

Continued from First Page.

mighty nation firmly to the essential truth? These, sir, are practical questions, in presence of which all other controversies should be silenced, and which should knit us together as one man. Sir, if we are true to ourselves, the golden age of the Methodist Church is in the future, and it will continue to be the greatest evangelical power on this continent.

In its origin, sir, Methodism was a grand reconditioning of truth, "as truth is in Jesus;" and it carries in its very Constitution the purpose and potency of unlimited expansion. It is not merely an organization, but a force, a power, a divine life. The strength of Methodism, sir, is not in its polity, admirable as that undoubtedly is, but in its doctrines and its spirit. Its polity changes, but its doctrines and its spirit are the same yesterday, to-day, and forever! It is in profound harmony, both with the form and genius of our free institutions, and with the scope of our progressive age.

The higher intellectual drift of the age is toward its fundamental truths, and the most advanced evangelical thought of this century can find no more appropriate expression than the symbols of Methodist belief. The platform of Methodism, sir, with its logical implications and catholic spirit, offers the most comprehensive and honorable basis for the union of Christendom; and if this unity is ever realized, it will not be on the fiction of "the historic episcopate," but upon substantially the ground occupied by Methodism for one hundred years.

Mr. President, we are told that we are in a transition period; that we must rewrite the doctrines of the church, and put them upon a scientific basis, or give them to the winds as idle tales; that we are on the eve of controversies that will shake the very foundations of Christianity; that the discussion of the "Second Probation" is only the skirmish which precedes a battle that will involve the highest dogmas of truth. Sir, it may be so. It is certain that we are living in an age of intellectual unrest, and that destructive criticism, sometimes in sacred vestments, lays ruthless hands on the most holy truth. But we have no fear of the issue. Christianity is now a triumphant fact, organized, incorporate, immanent, and indestructible in the very life of the race itself. Sir, whatever may be the fate of other systems, the cardinal doctrines of Methodism will stand fast as "the pillared firmament," and shine with unobscured light. The Christian fatalism of Augustinian theology will go down; the Calvinistic dogma of particular redemption will be exploded; the fiction of "the historic episcopate" will be given to the winds; all forms of sacramentalism will be uprooted and swept away; but the fundamental positions of Methodist Arminian theology will form the immovable rallying points around which the constructive thought of the future will gather to organize anew the belief of the world!

Sir, what America needs is not a Christianity of form, but a Christianity of power; not what men call "progressive orthodoxy," but an aggressive gospel; not "a new theology," but a baptism of the Holy Ghost. The gospel of the Son of God preached with the power of the Holy Ghost is the hope of America and of the world! This, and this only, will drive infidelity back, with its dark and threatening horde of liberalism, secularism, socialism, nihilism, and all the perversions and misbeliefs of Christian truth that league themselves against us. Sir, philosophers can not save us; science can not save us; government can not save us; political parties can not save us; social theories can not save us; secular education can not save us; but a living Christ can save us! An uplifted Christ will lift up America, and it is the supreme mission of Methodism to lift up the Christ of God.

Sir, I have said that America is before us. It is open to our advance from pole to pole.

But, sir, America is only one division of the world-wide field before us. Across the Pacific the Orient is seething from center to circumference with the ferment of the new life introduced by the gospel. The steady beat of the pulse of Christian civilization against the heart of Asia has, at last, broken down the barriers to progress, from the sunny waters of Yokohama to the deserts of Thibet, and the whole fabric of Orientalism, social, political, and religious, is tottering to its fall. Japan is, in the throes of revolution, and opens an empire to the conquest of the Cross. China is anxious and alarmed. Russia is thundering along her northern border. England is advancing along her southern line. Her coast, from Kwangtung to Corea, glemms with a girdle of foreign colonies. Commerce is pressing upon her at every point. Diplomacy, in the interest of international progress, has wrested from her concession after concession, until a crisis has come in the affairs of the East, which makes of the utmost importance that the churches, not only of America, but of Europe also, should pour into that vast country the constructive agencies and forces of Christian civilization, and take the land for Christ. Beyond China, sir, lies India; beyond India, lies Africa. These are all our neighbors; we are bound together by the laws of human solidarity and the nobler ties of brotherhood in Jesus Christ. How wide, sir, is the field before us! How wonderful our opportunity! How the fate of ages seems to hinge on our service!

Sir, I know not how others may feel, but as for myself, I feel that in the presence of such opportunities it is treason to Jesus Christ for us to antagonize each other. There should be profound harmony and co-operation between us in the prosecution of this work. No political prejudice, no partisan feeling, no sectional sentiment, no denominational jealousy, nor any other thing should be allowed to swerve in a hair's-breadth from the line of high, holy, unselfish, Christ-like endeavor to bring this lost world back to God.

Mr. President, indulge me, sir; I feel the burden of my message. I speak from my heart. Would God that I might convince the Methodist Episcopal Church that we, of the Methodist Episcopal Church, South, desire to clasp hands with you in perpetual peace, and together rise to the height of this vast opportunity. Sir, we do not want a formal fraternity, with its periodic official courtesies, and its ineffectual sentimentalism; but a practical fraternity, expressing itself in legislation and administration, in deed as well as words. We want a fraternity studious to avoid differences and to find points of agreement. We want a fraternity that honors each other's motives, recognizes each other's difficulties, has patience with each other's faults, and protects each other's character. We want a fraternity that will throttle prejudice and cultivate charity, throw passion into prison and put love upon the throne, forget the things that are behind, and "reaching forth to those that are before, press toward the mark for the prize of our high calling of God in Christ." Sir, we want a fraternity that draws its inspiration from above, that lives in the upper regions of light and peace, where God's tall angels walk with man, and that is ever busily engaged throwing back and forth the golden shuttles of Christian intercourse to weave a seamless robe for American Methodism. Sir, there is one power in the universe that can bring us into complete harmony, fuse into one the various elements of our life, and direct the concentrated force of Methodism against the gates of hell, and that is the divine power of *love*. All opposition melts away before this almightly power. It has triumphed over stupendous difficulties in the past. The imperial rescript doomed it in vain to the galleys, the prison, and the block. The Neronian beasts in the amphitheatre gnashed upon it in vain. The loaded scourge of the grim lictor could not quell its holy zeal. It made the stake the throne of power, and wreathed the very flame like a diadem of glory around the brow of the ascending martyr. It melted the spear points of the Roman legionaries, inscribed its own victorious truth upon their standards, and saw the proudest Cæsars kneel in homage at its feet. It laid its all-conquering spell on the wild and savage tribes of Germany and Gaul, until the rushing Rhine and the ensanguined Rhone became the symbol of its resistless sway! It has regenerated nation after nation, and thrills the universal heart of the world to-day. Sir, the almighty power of love can reconcile us, blend us in spiritual unity, kindle in our hearts a godlike passion for humanity, and send us, with the blazing torches of salvation, to earth's remotest bounds.

"Sink down, ye separating hills,
Let sin and death remove;
'Tis love that drives our chariot wheel,
And death must yield to love!"

Sir, three million Methodists loving each other as they ought, agreeing for Christ's sake to bury their differences, and clasping hands around his cross, would be invincible. Then, sir, America would soon be vocal with redemption's song. The deserts would blossom as the rose. The islands of the sea would shout for joy. "The people that walk in darkness would see great light." This old earth of ours would thrill to its center with the pulsations of immortal life, and the triumph of the gospel shake the trembling gates of hell. Then, sir, would be brought to pass the saying that is written: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! the Lord God omnipotent reigneth!"

"Hallelujah! hark the sound,
From the depth unto the skies,
Wakes above, beneath, around,
All creation's harmonies!

"See, Jehovah's banner furled—
Sheathed his sword—he speaks: 'tis done—
And the kingdoms of this world,
Are the kingdoms of his Son!"

Mr. President, I must not trespass further on your patience. But I can not close, sir, without at least a passing allusion to the local associations of our gathering here. Forty-four years ago the great disruption of American Methodism took place in this city. The imagination recalls that memorable time. I see again the mighty men whose giant forms towered above the opening chasm, and hear again their voices pleading for peace in the gloom of the gathering storm. There is the sturdy Bangs, the saintly Janes, the eloquent Durbin, Winans, and Green; the silver-tongued Pierce, and Bascom, of Olympian port, and, with one hand on the excited North and the other on the impassioned South, the great-souled Olin, struggling to avert the impending rupture. They struggled in vain. As in great subterranean convulsions, forces beyond human control split us asunder into independent churches.

Sir, under the limitations of our work here below, the best that we can do is to do the best we can. Deplorable as that event was in our history, it may have been the only way to build up Methodism both in the North and in the South. But, sir, however that may have been, do not the glorified spirits of our fathers, so long lifted above the region of earthly conflicts, and living in the pure atmosphere of celestial love, bend from the battlements of heaven, and gaze with rapture on this auspicious scene, when, after the storm, we gather again in fraternal concord in the name of Jesus, and under the banner of his love! Can we doubt there is a jubilee in heaven to-day? Do not the angels, who sang of peace above the Judean hills, celebrate with full-throated harmonies its victories again, and thrill all heaven with joy?

Sir, may we not rather say that these lofty spirits, with the glorious company who have since ascended to their thrones, unable to resist the attraction of this holy hour, mingle with us, though invisible, in this feast of love? If by some clairvoyant power we could lift the material veil that hides the spiritual world from mortal sense, would not gallery above gallery appear thronged with white-robed messengers from the courts above hovering in rapture over this propitious scene?

Brethren, let us send the message out to all the world that we are closer together than we ever were before, and have enthroned the love of Christ in our hearts as the sovereign arbiter of all our differences. Let it flash along all the wires, through all the cities, across all the plains, leaping over all the mountains, burning through the depths of the ocean, and girdling the globe with its thrilling news; let us send it ringing down the corridors of time to greet the coming age with its glorious truth; ay, let us send it up to ranks of waiting cherubim around the throne of God, that henceforth and forever the Northern and the Southern heart shall beat as one to the music of redemption's song. Amen!

Personals.

The long case of Dr. Woodrow *versus* the Presbyterian Church may now be considered as settled. The vote in the late General Assembly stood: 34 to sustain Dr. Woodrow, 2 to sustain him *in part*, and 109 against sustaining him. Dr. Woodrow is at this time a professor in South Carolina University.

Bro. Bennett is touching up the Arkansas Methodist in a way that pleases us, and must be delightful to his numerous readers in Arkansas and elsewhere.

The Congress, last Friday, revived the grade of General of the Army, and President Cleveland nominated Gen. Phil Sheridan for the position, and he was immediately confirmed by the Senate.

The Louisiana Legislature has elected the following circuit judges: First circuit, J. C. Moncure; second, E. C. Montgomery; third, R. S. Perry; fourth, M. A. Strickland; fifth, R. T. Beauregard. Court of Appeals, parish of Orleans, H. B. Kelly.

Rev. Lyman Abbott has been chosen permanent pastor of Mr. Beecher's Church, by a vote of 400 out of 469.

Judge E. D. White, of this city, has been elected United States Senator for Louisiana.

Gen. C. B. Fisk has been nominated by acclamation for the presidency by the prohibition party, and Jno. A. Brooks, of Indiana, for Vice-president.

A private letter from Bro. Cooper, of Edwards, Miss., represents his "work as doing well, congregations delightful and kindness to the pastor unexcelled." We know something of the kindness of that people. We ate Plymouth Rock chicken there, and thought it was turkey!

Rev. F. L. Reid, editor of the Raleigh Christian Advocate, has been appointed by Bishop Key, presiding elder of the Raleigh district, North Carolina Conference, to fill the vacancy caused by the death of Dr. Wilson.

A note from the pastor of West Monroe—Bro. Munholland—says: "We are getting along smoothly. Twenty accessions to date and $15 the result of the week of self-denial."

Rev. D. S. Stephans, president of Adrian College, has been elected editor of the Methodist Recorder. Dr. Scott, who has edited the paper fifteen years, goes into the pastorate.

Notice.

The following is the programme for the Sunday-school Conference of Corinth district, North Mississippi Conference:

1. The Duties of a Pastor to the Sunday-School—K. M. Harrison, W. E. Tumlin, L. W. Worsham.

2. What Are the Duties of Parents to the Sunday-School?—D. L. Cogdell, B. B. Sullivan, W. G. Gresham.

3. What Are the Qualifications of a Sunday-School Superintendent?—J. H. Mitchell, Joseph Wells, G. P. Hammerley.

4. How Should a Sunday-School Be Conducted?—D. W. Babb, O. N. Koon, H. C. Klyce.

5. What Relation Does the Sunday-School Sustain to the Church, and the Church to the Sunday-School?—T. L. Foster, J. A. Whitehurst, W. M. Inge.

6. What Are the Qualifications of a Sunday-School Teacher?—Joseph Johnson, George Jacobs, P. H. Perkins.

The Sunday-school Conference will convene at Corinth, Miss., on Thursday, July 5, at nine A. M.

The District Conference will convene on Friday, July 6, at nine A. M. Conference sermon by Rev. T. L. Foster.

J. B. STONE, P. E.

Notice.

To Pastors of Shreveport District, Louisiana Conference—

DEAR BRETHREN: Please send me a list of your delegates and local preachers coming to District Conference, also of those bringing their wives to Conference, that I may provide them with homes. Please don't neglect the matter. While we invite every preacher and delegate to bring his wife, we feel responsible for homes only for those reported to us as early as convenient.

R. M. BLOCKER.

HAUGHTON, Louisiana.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Notice.

The Aberdeen District and Sunday-school Conferences will be held at Pontotoc, July 26-28. Rev. J. M. Barnes will preach Wednesday night, the twenty-fifth. Sunday-school Conference will open Thursday morning, at nine o'clock, July 26, when the following programme will be observed:

1. The Most Essential Qualifications of a Sunday-School Superintendent—B. S. Rayner, M. C. Shell.

2. What Relation Do Parents Sustain to the Sunday-School—John Richey, R. L. Trice, M. R. Fountaine.

3. The Qualifications Requisite for a Successful Sunday-School Teacher—H. R. Tucker, T. B. Sykes.

4. How May We Prevent Sunday-Schools from Going into Winter-Quarters?—J. R. Robertson, J. A. Trice.

5. How May We Best Secure the Attendance of Children on Divine Services?—J. M. Barnes, John Reilees.

6. How May We Remedy the Neglect of Those Parents Who Fail to Have Their Children Baptized?—G. W. Gordon.

7. What Is the Ultimate End of Sunday-School Work—F. A. Widtson, W. D. Bass.

Rev. Eugene Johnson will preach a Sunday-school sermon at 11 o'clock.

Rev. E. L. Spraggins will preach the opening sermon of the District Conference, Thursday night, the twenty-sixth; and the Conference will open at half-past eight, Friday morning. Let pastors see that their Quarterly Conference records are on hand. Editors, representatives of our educational interests and agents are cordially invited.

AMOS KENDALL, P. E.

Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

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Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter in him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"Mamma, what's hereditary?" asked Bobby, laboriously tripping over syllables of the long word. "Why, it is—anything you get from your father or me," replied the mother, a little puzzled for a definition suited to his years. Silence of two minutes. "Then," he asked, "is spankin's hereditary?"

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A gentleman in a restaurant complains that his steak is though. The head waiter unabashed: "Garçon, give the gentleman a sharper knife."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

MISCELLANEOUS.

Boy—Mother, since I have been using *Wolff's Acme Blacking* my shoes wear longer than ever before, and I never get my feet wet, but I do not think they look as smooth as when I first used it.

Mother—Indeed, my son, I am sorry you are so careless. You forget that even a good thing is only good when properly used. You have not even looked at the directions, for they are yet around the neck of the bottle. Now you must read them, and they will get you out of your trouble. Your father and I keep our shoes in elegant order by its use. I use it about once a month and papa about once a week.

Wolff's ACME Blacking

Is wonderful; preserving and Waterproofing any leather; giving it a deep, rich black lustre which lasts a week. *Don't use others.* Do not confound ACME Blacking with any other. Sold by Shoe Stores, Grocers, Druggists, &c. Try it on your Harness.

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HUGH JAMIESON, Jr., Publisher, AGENT.

Our Young People.

ODD SEE-SAWS.

I saw a cow-hide in the grass,
A rush-light on the door.
I saw a candle-stick in mud,
And a bell-pull on the door.

I saw a horse-fly up the creek,
A cat-nip at her food;
I saw a chestnut-bur, and heard
A shell-bark in the wood.

I saw a jack-plane off a board,
A car-spring off the track;
I saw a saw-dust off the floor,
And then a carpet-tack.

I saw a monkey-wrench a hat
From a fair lady's pate;
I saw a rattle-snake a bird
And hogs-head on a plate.

I saw a brandy-smash a glass,
I saw a shooting-star;
I heard the corn-talk in the field,
A pig-iron crow-bar.

I saw a pin-wheel off a post
And a wheel-wright in a shop;
I saw a gin-sling on a bar,
I saw a ginger-pop.

I saw a house-fly o'er a field,
I saw an ox-roast, too;
I saw a shad-roe and clam-bake,
And saw a chicken-stew.

I saw a sword-fish from a bank,
I heard the water-spout;
I saw tobacco-spit, and then
I heard an eye-ball out.

I saw a fence-rail at the din,
I heard a waist-band play
A lively strain—a sweet spit-toon—
And then I went away.

—Queries.

Ida's Dime.

BY K. L. R.

"Oh, Mattie, I am so glad you have come. I've been watching for you ever so long. How did you get in without my seeing you!" said Ida Brooks, giving her friend a resounding kiss. "We're going to have lots of fun," she continued, not giving Mattie time to answer. "Mamma says we may play tea-party in the side yard under the fig tree, and Steve has taken the little table out for us, and sister loaned me two long dresses, so we can be real ladies."

"That will be splendid," answered Mattie, her eyes sparkling with anticipated pleasure.

"And just look here; ain't these nice?" And Ida held up to view a little basket filled with tiny cakes. "I can take a whole one in a bite. Mamma made them for me this morning when she was making cake."

"Oh, we will have a lovely time; come, let's go," said Mattie, jumping up.

"Oh, but wait a bit, I've something more to tell you. Uncle John gave me a dime this morning for brushing his hat and——"

"Does he give you ten cents every time you brush his hat?" interrupted Mattie.

"Why, no," answered Ida, indignantly; "do you think I do it for pay? This morning when I handed him his hat, he smiled, and said, as he turned it around and around, 'Why, chicken, you brush real nicely; here is a dime to encourage the good work;' and now, Mattie, I'm just waiting for the strawberry man; he ought to be here by this time. I am going to buy a box of strawberries for our tea party."

"Oh, that will be ever so nice. I wish the man would hurry and come," answered Mattie.

"So do I," said Ida, glancing out of the window. "Why," she exclaimed, "there goes Miss Amy." Both little girls thrust their heads out of the window, and threw kisses to a young lady passing by on the opposite side of the street, who nodded and smiled in return.

"Isn't she the sweetest teacher that ever was?" said Ida, drawing in her head.

"Yes, indeed," answered Mattie; "and didn't she talk dreadfully last Sunday about the heathens?"

"Dreadfully! No, indeed, I thought it was beautiful," said Ida, in a surprised tone.

"Oh, so did I!" quickly responded Mattie. "I mean it is dreadful to hear about those poor heathens who never saw a Bible, nor a church, not even a Sunday-school and never heard of Jesus. Why, it makes me feel so sorry. I wish I were rich. If I had lots of money," she continued eagerly, "I'd send them great boxes of Bibles and plenty of preachers to explain 'em, and ever so many nice teachers like Miss Amy to teach the little children about Jesus."

"Well, but we haven't lots of money. We've only this dime," answered practical Ida, looking down at her dime, and then glancing up to the mantelpiece at a little box labelled, "Foreign Missions." There was evidently a struggle going on in her mind.

Mattie saw the glance, and when Ida's eyes sought hers inquiringly, she nodded her head in approval. In an instant Ida was beside the box and her dime rattled against its iron sides.

"There now," she exclaimed. "I guess we won't gobble up that dime. Let the old strawberry man go by. Come, let us go play."

"Ida," said Mattie, a little later, "I am glad you didn't spend your dime, because it would not have pleased anyone but us, and I know it pleased Jesus to have it go in the box."

The Cross-Box.

It was a rainy day and all the children had to stay in the house. Ned had planned to go fishing, and Johnny wanted to set up a windmill he had made. Susie wanted to gather her flower-seeds, and Pet was anxious to hunt for her white kitten in the barns. So all were disappointed, and before the night had become cross and peevish and snappish. Mamma called all to her and talked very gravely. They were quiet for a while after it. In half an hour Ned brought a small box and showed his mother. He had cut a little hole in the top, just large enough to let a cent through and under it were the words, "Cross-box."

"Look, mamma," he said, "supposing whenever any of us speak cross we make ourselves pay a cent for a fine? Susie and Johnny and Pet are so cross, it would be a good thing. We'll try who can keep out of the box longest."

Mamma laughed, and said it might be a very good plan, if they all agreed to it; but if they did agree, they must do as they promised.

"I'll agree," said Susie; "I'm not going to be cross any more."

"And I," said Johnny.

"And I," added Pet.

"What shall we do with all the money?" asked Susie.

"We'll buy a magic lantern," replied Ned.

"No, we'll buy a whole lot of candy," said Johnny.

"No," added Susie, "we'll send it for a bed in the Children's Hospital."

"I tell you," said Ned angrily, "if you don't do as I want to, I'll pitch the box out of the window."

"Where's your penny, Ned?" asked mamma.

Ned looked very foolish, but brought the first penny, and dropped it into the box.

Mamma thought the box really did some good. The children learned to watch against getting angry, and little lips would be shut tight to keep the ugly words from coming through. When school began they were so busy that the box was forgotten. Weeks later, mamma was putting a closet in order one Saturday.

"Here's the cross-box," she said.

"I'm going to see how much money there is," cried Ned. "Seventeen cents! That's enough to buy lemons and nuts, and play peanut stand. Let's do it."

"Oh!" said Susie, "there goes poor little lame Jimmy. I think it would be nice to give it to him."

"I say"—whimpered Pet.

"I won't!" whined Johnny.

"I"—No one knows what Ned was going to say, in a very crabbed voice, for just then he clapped one hand on his mouth, and with the other held up a warning finger. "Look out," he half whispered, "or there'll be more cents in the cross-box for Jimmie."—Our Little Ones.

No one can expel Satan except by the use of proper means, nor can he be kept from the heart unless it is occupied by something better. To be "filled with the Spirit" is a great necessity.

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Household.

The Care of the Eyes.

At the sanitary convention held at Ann Arbor, Mich., not long ago, Dr. C. J. Lundy, of Detroit, read a paper on "Hygiene in Relation to the Eye," which should have the widest circulation, especially among teachers and school officers. A fruitful source of eye troubles is shown to be the excessive strain upon the muscles and nerves of the eyes due to faulty educational methods, the ill-planned and insufficient lighting of school-rooms, poor ink and fine print in school books, and other causes which education might correct.

In conclusion, Dr. Lundy lays down the following rules for the better care of the eyes:

1. Avoid reading and study by poor light.

2. Light should come from the side, and not from the back or from the front.

3. Do not read or study while suffering great bodily fatigue, or during recovery from illness.

4. Do not read while lying down.

5. Do not use the eyes too long at a time for near work, but give them occasional periods of rest.

6. Reading and study should be done systematically.

7. During study avoid the stooping position, or whatever tends to produce congestion of the head and face.

8. Select well-printed books.

9. Correct errors of refraction with proper glasses.

10. Avoid bad hygienic conditions and the use of alcohol and tobacco.

11. Take sufficient exercise in the open air.

12. Let the physical keep pace with the mental culture, for asthenopia is most usually observed in those who are lacking in physical development.—Scientific American.

MAKING FIRST-CLASS BUTTER.—It is so easily done that a boy fifteen years old can learn in a week. Milk your cows quickly and into Cooley creamer cans at blood heat (92 degrees) submerging the cans in ice water. The object is to cool it down to 45 degrees as soon as possible. With this treatment the cream will all rise in from eight to eleven hours, and the cans can be cleansed for the next milking. After skimming the cream should be set in an atmosphere of about 62 degrees. Put two skimmings together, mix thoroughly, raise the temperature to about 72 degrees. Let it stand, stirring frequently until it begins to thicken. Then reduce to 62 degrees in winter, and 58 in summer. Churn in revolving churn until the butter begins to granulate the size of shot. Draw off the milk and wash in weak brine, then stronger, until the water runs off clear. Sprinkle on the butter about one ounce salt to the pound, more or less. Set the butter to cool two or three hours, and put into firkins for market. Butter must be used in two or three weeks, or it loses its peculiar aroma; though it may be kept good, as it is called, months or years. Farmers with care can make butter as good as the best creameries. But as generally made, the delicate article costs more to the poor manager than thirty-five cents butter costs the farmer who manages well.

HOW THE EYES AFFECT THE GENERAL HEALTH.—It is occasionally the case that children's eyes are near-sighted or dissimilar in focus without it being known to their elders. This is usually the occasion of much general physical disturbance which no ordinary doctoring seems to reach. In one case a young girl was treated during three or four years for violent spells of headache. She took pounds of pills, pints of medicine, for her head, for her stomach, for her spine, for malarial disorders, for neuralgia, for bile. Her hair grew gray, and she bade fair to sink into chronic invalidism. A brilliant idea struck her, and in three months spectacles had done for her what dosing had not done for her in three years. There had been a constant strain of the nerves of eyes and brain, while the poor girl had been trying to fit together two eyes of entirely dissimilar focus. The nerves are all in sympathy, and what affects the eye will likewise affect the brain and stomach.

MISCELLANEOUS.

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"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet R. Battles, South Chelmsford, Mass.

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"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

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Mrs. Ann H. Farnsworth, a lady 70 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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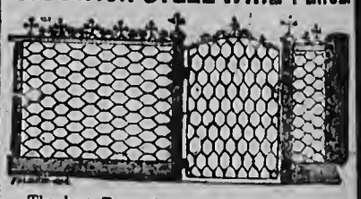

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Marriages.

LOONEY—HAMILTON.—At the residence of the bride's step-father, May 17, 1888, by Rev. T. W. Lewis, Mr. J. L. Looney to Miss Richie Hamilton, all of LeFlore county, Miss.

MASON—JOHNSON.—At the residence of the bride's father, in New Orleans, May 23, by Rev. H. D. Kimball, Mr. Harry Mason to Miss Augusta E. Johnson.

BACON—THORNHILL.—At the residence of Samuel Milton, May 24, 1888, by Rev. Ira B. Robertson, Mr. John H. Bacon, of the Illinois central railroad, to Miss Hattie Thornhill, of Madison county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum at the rate of five cents for each extra copy ordered*

ELLIS—WILLIAM FRANCIS ELLIS was born in Plymouth, N. C., November 2, 1827. Reared by pious parents, he joined the Methodist Church early in life. He was married to Miss Virginia E. Simmons, in Virginia, October 24, 1855. In 1857 he removed to Mississippi, where he lived till his death, which occurred at his residence in Wesson, September 10, 1887. Bro. Ellis was a devoted husband, a self-sacrificing and indulgent father, a conscientious member of the church and a consistent Christian. The example of industry, patience, forbearance and Christian charity he set before his children was beautiful, and is worthy their emulation. His unassuming and modest character was a beautiful exemplification of the injunction of the apostle, who said: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." He leaves a wife and ten children to mourn his loss. A true Christian and faithful servant of the church rests from his labors on earth to join loved ones above. May the loved ones left behind meet him at last in heaven! R. F. JONES.

Richmond Christian Advocate please copy.

DREHER—GODFREY DREHER was born in East Feliciana parish, La., May 14, 1840, where he lived till God called him to the skies. On June 9, 1862, he was happily united in marriage with Miss Mattie Lypscomb, of East Feliciana parish, La. To these happy parents God gave eight children—four of which are in heaven and four on earth. Bro Dreher joined the Methodist Church in 1860, in which his brethren say he lived a consistent life, and in which he died in the triumph of a living faith. On May 4 he passed out of this life, quietly and peacefully, into that better life above. The day before he died his dear little Mattie entered into the home of the blessed. She went before to welcome him at the beautiful gate. One by one the dear ones are gathering home. May the sorrowing ones seek comfort from him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and at last meet their dear ones at the beautiful gate! L. S. JONES.

HALL—WADE HAMPTON HALL was born in Columbia district, S. C., September 25, 1804. He moved to Texas, and for twenty years was a respected citizen of that State. He removed to Louisiana, and settled in Webster parish in the fall of 1882. When he came to this State he was a member of the Christian Church and was truly devoted to God and spiritual in his religious experience. He was very liberal in his church views, but strict in his views of religious duty and obligation. He believed that nothing short of experimental godliness would save any man. In the fall of 1886 he united with the Methodist Episcopal Church, South, in which he lived a consistent Christian life, still death transferred him to the church triumphant, which occurred in Webster parish, La., April 2, 1888. He was over eighty-three years of age, full of years and of faith.

JNO. A. MILLER.

SMITH—Died, at her home in Rapides parish, May 5, 1888, Sister FRANCES SMITH, wife of Leroy Smith. Deceased was about forty-two years old, and leaves a large family to mourn her death. She was willing and ready to die, saying so just before breathing her last. She was a consistent member of the Methodist Episcopal Church, South. God bless her sorrowing husband and family!

G. E. GREENE, Pastor.

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J. H. KELLER'S SOAP WORKS,
210 GRAVIER ST., NEW ORLEANS, LA.

MACKIE—MRS. CATHERINE L. M. MACKIE was born in Deventer, Holland, October 4, 1838, and died in this city, April 16, 1888. Her maiden name was Sutherland. She came to New Orleans with her family when she was sixteen years of age, and in 1858, when she was eighteen years of age, was married to Thomas G. Mackie, Esq., to whom she bore five sons, and with whom she lived most happily and affectionately until her death. Her home subsequently to her marriage was in Algiers, where for many years she continued to be a faithful witness for her Master, and where she leaves a host of friends to mourn her loss. Reared in the Lutheran Church, she had strong Protestant proclivities, and during a revival in 1860, held in the Algiers Methodist Church, she was happily converted and joined the church. This occurrence marked the beginning of a most distinct era in her life, and when she spoke of it (which was by no means seldom) it was always with elation of tone and more than usual emotion in her countenance. From that time, as might have been expected, she was bold to take up, and firm to sustain the consecrated cross."

One who knew her longer and more intimately than the writer testifies that she did not hesitate to recommend Christianity to all with whom she had any conversation or dealing, and adds, which the writer is also able to corroborate, "that she made her Bible, hymn book and Discipline the text-books of her calling." She loved the sungs of Zion and the assemblies of the Lord's people, and was a responsive hearer of the Word, even under the most unfavorable conditions. Cheerfulness was an obvious part of her calling as a Christian, and as such it must have impressed all with whom she came into contact. It is, therefore, not surprising that all the members of her immediate family became Christians, and that she wielded a steady and growing influence for good in the community where she lived. She had naturally a strong and active mind, which was balanced by rare good taste and industry, but yet her graces were ever more than her gifts; and whatever good she may have done in the world she will be longest remembered for those amiable qualities of heart that fitted her to be a servant of the Most High.

Her last illness, which was protracted, she endured with Christian resignation. Just one week before her death, at her request, all the members of her family, consisting of her husband, five sons and three daughters-in-law, and a few intimate friends were gathered at her bedside and partook with her of the emblems of her Lord's passion. At the close of these exercises her faithful husband, now past seventy years of age, witnessed a good confession and was received into the church. This occurrence, which was most obviously accompanied with the divine Witness, seemed to fill her with unspeakable joy, and, indeed, it was an occasion never to be forgotten by any who were present. To use the words of another witness: "Jesus was in the midst, and heaven seemed let down for delightful contemplation." On the last day of her life, it being the holy Sabbath, she was evidently in the Spirit and very near to translation, beholding the Savior and the forms of loved ones gone before, while she sang snatches of favorite hymns and testified that it was "the most beautiful day of her life." Thus she breathed her life out in adoration to her chief Benefactor, and so painless and undisturbed was her transit to the world of spirits that those who lingered to bid her farewell could hardly have divined whether the dying smile were less sweet than the living. Truly it may be said of this good woman in the language of inspiration: "Her children arise up and call her blessed; her husband also, and he praiseth her."

J. M. B.

MILLER—Died at Carthage, Miss., May 4, 1888, THOMAS K. MILLER, aged nearly sixty-six years. He was born in Anderson district, S. C., November 12, 1822. He had resided for a number of years at this place, and, it may be said to his credit, that those who knew him best esteemed him most highly. He was brought up in the Presbyterian faith; but unfortunately failed to attach himself to any church. He talked freely to the writer of his views, giving expression to his firm belief in the great fundamental truths of our holy religion. His reasons for not attaching himself to any branch of the Christian Church, while satisfactory to himself, are not such as would be safe for others to accept. I can not but think our friend made a great mistake in that matter; yet in that, as in other things, he was honest and sincere. During his last sickness he expressed to the writer his unshaken faith in the precious atonement and his hope of pardon and everlasting life through the merits of Christ. He was well-informed, having read up in matters of general information, so that he was an authority in questions of dispute among his acquaintances. He was greatly esteemed by the good people of the community for his integrity and honesty. He leaves a widow, sad and lonely, upon whom the writer invokes the blessing of God. D. C. W. ELLIS.

FANT—MRS. ELIZABETH S. FANT died in Wesson, Miss., April 16, 1888. She was born in Colerain, Bertie county, N. C., August 29, 1825. Her maiden name was Etheridge. She joined the Methodist Episcopal Church in her twelfth year, and was "born again" about the same time. She was first married, in 1841, to Mr. John Banning, of Selma, Ala. He died in Choctaw county, Miss., leaving two sons. In 1856 the widow married Mr. E. M. Fant, of Anderson, S. C., and with him, in 1860, moved to Goliad, Texas, where Dr. Fant died in 1867. Three sons survive of this marriage. Mrs. Fant returned to North Carolina, but afterwards came back to Mississippi, and fifteen years ago made her home in Wesson, where she dwelt until her death. As friend, wife, mother, she was faithful and true; as a church member, earnest, zealous, consecrated and not ashamed to lead in public prayer. She had a religious experience, and consequently was not "a dumb Christian." An invalid for nearly five years, she was unable to attend upon the services of the sanctuary, but always enjoyed the visits of her pastor, who was ever benefited by his visits to the calm, patient, sweet-spirited sufferer. She was "made perfect through suffering." To her death was a gracious release, devoid of grimness or terror: "As soon as I am gone," she said, "I know I shall be happy!" A few nights before her departure I was summoned to see her. To my greeting and inquiry her reply was, "I feel bad, so bad!" But when I responded, "Yes, sister, I know this poor stricken body of yours does; but how is it with you?" who that was present can forget the brightening of the eye, the glow of the face and the clearness of the voice as she answered, "Oh! I am all right! It is all right with me!" To the absent loved ones messages were sent, and as long as consciousness continued she manifested the full assurance of faith and of hope; and she who had given her child-heart to God realized the promised light "at evening time."

T. L. MELLEN.

ADAIR—MRS. MARY IRENE ADAIR (nee Simmons) was born in Jefferson county, Miss., December 16, 1849, and passed through the portal of death into a higher state of life, April 14, 1888, at her home, near Woodlawn, in same county. She joined our church in early childhood and, I suppose, was converted at or near the same time. When little more than 18 years of age, on March 19, 1868, she was happily married to Mr. Benjamin E. Adair. To him she was a faithful wife—a companion indeed, meet to help him through the toil and vicissitudes of those trying days which came upon all the cotton planters of that section. After the model of Psalm cxxviii. 3, she blessed her husband's home. Their children were carefully trained. When they had Sunday-school privileges they were helped to prepare lessons more perfect than are often heard in the best-regulated schools. It was a privilege to listen to those recitations. Those children now rise up to call her blessed.

God grant that through eternity they may all rejoice together with her who taught their young feet the way of peace. Their earthly home was brightened by the loving care of one who was everything a mother could be, and now they look forward with peculiar joy to reunion with her in the sun-bright clime.

Her last sickness was painful and distressing. But through it all she bore with meekness and fortitude whatsoever the loving father saw fit to send, saying that she was resigned to his will. May all the stricken ones look up and see light!

A FORMER PASTOR.

BEARDSLEE—MISS ANNA M. BEARDSLEE was born in Jackson county, Miss., April 11, 1828. During her early childhood her parents move I to Moss Point, further South in same county. Here her father became one of the first mill owners of the place. In a beautiful and romantic spot, looking westward through the moss-grown live oaks, over the lake and to the confluent rivers, the family established a comfortable home. In this retired bower budded and blossomed the life of such unselfish devotion as filled all the air with fragrance. Her disposition was ever modest and retiring. Hence most of her life's beauty appeared to her family and intimate friends rather than to the public. Unselfishness was her prominent trait—in this she was truly eminent. The sick of the neighborhood looked to her in their time of need, nor looked in vain. She was like an angel of mercy at such times. In 1862, at Salem Church, near the place of her birth, she gave her heart to God and her hand to our Church. She remained a faithful member till the Master said, "It is enough, come up higher." J. P. BRAKE.

BARBER—The Methodist Church at Woodville, Miss., has suffered another loss in the death of MAJ. LEONARD X. BARBER, who departed this life April 1, 1888. He was born near Utica, Herkemer county, N. Y., April 28, 1816. In 1837 he came to Woodville and entered upon the practice of law. He soon established an enviable reputation as a competent and safe counselor, which he maintained to the end of life. He loved his profession and was always attentive to his clients. For many years he was a member of the Methodist Church. He loved the polity and doctrines of his church and enjoyed the means of grace which it supplied. He was faithful in every office the church called him to fill. By reason of his prudence and Christian habits, he resisted a wasting disease and lived beyond his threescore and ten years, and, "like as a shock of corn cometh in his season," he came to his "grave in a full age," and in hope of immortal life. His work on earth is done; his weary body sleeps in the grave, and his spirit has returned to God who gave it. May God comfort the bereaved family and bring them all at last into his eternal kingdom!

R. F. JONES.

Delicate Children, Nursing Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from over-work of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hugh's Mills, S. C.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—Spurgeon.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M. C.,
181 Pearl St., New York

Scientific.

The Great Wall of China.

Of course we had to go to the great wall of China. Squeezing through the last deep gorge and a deep rift in the solid rock, cut out by ages of rolling wheels and trampling feet, we reached the great frowning, double-bastioned gate of stone and hard burned brick, one archway tumbled in. This was the object of our mission, the great wall of China, built 213 years before our era; built of great slabs of well-hewn stone, laid in regular courses some twenty feet high, and then topped out with large hard-burned bricks filled in with earth, and closely paved with more dark, tawny brick, ramparts high and thick and castellated for the use of arms. Right and left the great wall sprang far up the mountain side, now straight, now curved, to meet the mountain ridge, turreted each 300 feet, a frowning mass of masonry. No need to tell you of this wall; the books will tell you how it was built to keep the warlike Tartars out. It is twenty-five feet high by forty thick, 1,200 miles long, with room on top for six horses to be driven abreast. Nor need I tell you that, for 1,400 years it kept those hordes at bay; nor that, in the main, the material used upon it is just as good and firm and as strong as when put in place. Twelve hundred miles of this gigantic work, built on the rugged, craggy mountain tops, vaulting over gorges, spanning wide streams, netting the river archways with huge, hard bars of copper, with double gates, with swinging doors and bars set thick with iron armor, a wonder in the world to which the old-time classic seven wonders, all gone now save the great pyramid, were toys. The great pyramid has 85,000,000 cubic feet, the wall 6,350,000,000 cubic feet. An engineer in Seward's party here some years ago gave it as his opinion that the cost of this wall, figuring labor at the same rate, would more than equal that of all the 100,000 miles of railroad in the United States. The material it contains would build a wall six feet high and two feet thick right straight around the globe. Yet this was done in twenty years.—Mining World.

THE MORAL VALUE OF PHYSICAL STRENGTH.—The American scholar and thinker is by rule a dyspeptic. He is a razor-faced, lantern-jawed, thin, nervous man. This is partly the effect of climate, and partly that of diet and regimen. In the old days of bran bread and prayer before daylight in the colleges, long morning walks before breakfast, and suicidal, consumptive habits, it required a pretty tough man to live through his studies at all. We are now doing this thing better, but we have not reached the highest outcome of the change, and shall not reach it, probably, for several generations. But we have come to the recognition of the fact that it does not toughen a man to reduce his diet, to cut short his sleep, to take long walks on an empty stomach, and to indulge in cold baths when there is no well-supported vitality to respond to them. We have come to the conviction that, for a useful public life, brains are of very little account if there are no muscles to do their bidding. In short, we have learned that without physical vitality the profoundest learning, the most charming talents, and the best accomplishments are of little use to a public man, in whatever field of professional life he may be engaged.—Scribner's Monthly.

This is the best time of the whole year to purify your blood, because now you are more susceptible to benefit from medicine than at any other season. Hood's Sarsaparilla is the best medicine to take, and it is the most economical—100 Doses One Dollar.

We blame Knox for intolerance. Well, surely, it is good that each of us be as tolerant as possible. Yet at bottom, after all the talk there is and has been about it, what is tolerance? Tolerance, I say, has to tolerate the unessential; and to see well what that is. Tolerance has to be noble, measured, just in its very wrath when it can tolerate no longer. But, on the whole, we are not altogether here to tolerate. We are here to resist, to control and vanquish withal. We do not "tolerate" falsehoods, thieveries, iniquities when they fasten on us; we say to them, thou art false, thou art not tolerable. In this sense Knox was intolerable.—Carlyle.

MISCELLANEOUS.

Look Here, Friend. Are you Sick?

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is there a sort of sticky slime collects about the teeth? Is your appetite poor? Is there a feeling like a heavy load on the stomach, sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy?

Are your eyes sunken? Do your hands and feet become cold and feel clammy? Have you a dry cough? Do you expectorate greenish colored matter? Are you hawking and spitting all or part of the time? Do you feel tired all the while? Are you nervous, irritable and gloomy? Do you have evil forebodings? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Do your bowels become costive? Is your skin dry and hot at times? Is your blood thick and stagnant? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? Do you frequently spit up your food, sometimes with a sour taste and sometimes with a sweet? Is this frequently attended with palpitation of the heart? Has your vision become impaired? Are there spots before the eyes? Is there a feeling of great prostration and weakness? If you suffer from any of these symptoms, send me your name and I will send you, by mail,

One Bottle of Medicine FREE

Send your address on postal card to-day, as you may not see this notice again.
Address, naming this paper, Prof. HART, 212 E. 9th St., N. Y.

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LOOK AT OUR NEW ARRIVALS.

New Spring Sack Suits, $10 up. Fine Worsted Dress Suits, $15 to $25. Black Corkscrew Dress Suits, $14 to $25. Boys' Blue Serge and Cass Suits, $4 to $6. Black Gros Grain Sacks and Frocks, all prices—$3, $4 to $6. Grey Worsted Sack Suits, $10—very nice. White and Fancy Linen Vests, $1 up. Striped Seersucker Coats, $1; Coats and Vests, $1 75. Star Dress Shirts, open back, $1—best shirt made. Balbriggan Undershirt, 50c up. White Jean Drawers, 50 and 75c. New Scarfs, Gloves, Umbrellas. White Ties, 10c per dozen, and other new things. All at lowest prices at WM. H. PIERSON,
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N. B.—Suits for Clergymen at lowest prices.

The Southern Insurance Company
OF NEW ORLEANS.
54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $439,684.14.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods. Fair Dealing; Bottom Prices.

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A PURELY VEGETABLE COMPOUND
Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases.
A Complete Family Medicine. Perfect Substitute for Calomel.
The Greatest Remedy of the Age for Bilious Diseases.

The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with

PERFECT SAFETY

to children or adults of any age in all cases where there is a derangement of the system.

MALARIA ERADICATOR AND LIVER REGULATOR

It has been used with most wonderful effect in

Colds, Bilious Colic, Chalera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family.

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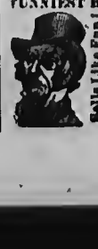

"She he, Them dumb fools believe in supernatural things. Why can't they believe sumthin' sensible."—J. ALLEN. Critics say of it: "Delicious humor."—Will Carleton. "Full of genuine wit."—O. B. Frothingham. "Keenest sarcasm."—Observer. "Exceedingly amusing."—Rose E. Cleveland. "Extraordinarily funny."—Weekly Witness. "Bitterest satire coated with exhilarating fun."—Rev. J. P. Newman, D. D. Agents Coining Money. One book AS OUTFIT by mail, $1.25. Apply to HUBBARD BROS., Publishers, Philadelphia or Kansas City.

MISCELLANEOUS.

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Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.*

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Daily Picayune—12 mos.	11 00	13 00
" " 6 "	7 00	3 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
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Hugh Jamieson, Jr.

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WITH STANDARD SELECTIONS.

BY IRA D. SANKEY, JAMES McGRANAHAN AND GEO. C. STEBBINS.

234 Hymns, A Complete Book in Itself.

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This collection contains the pieces of the same size and shape as other numbers of the series, but, while greatly increased in size, the prices are the same as for the preceding single volumes, viz:

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Music Edition, Boards . . . . . $ 50 00
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LACE CURTAINS,

WINDOW SHADES,

UPHOLSTERY GOODS.

Weekly Market Review.

For Week Ending June 5, 1888.

COTTON.

Low ordinary	7¼	@ — —
Ordinary	7¾	— —
Good ordinary	8½	— —
Low middling	9	— —
Middling	9 7-16	— —
Good middling	9 13-16	— —
Middling fair	10 3-16	— —
Fair	11	— —
Galveston middling	9 7-16	— —
Mobile middling	9⅜	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5¼	— —
Fully fair	5¼	— —
Strictly Prime	5⅝	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4½	5½
Pr. yellow	5 15-16	6
Gray White	— —	— —
Off whites	6⅛	6¼
Stan. Gran.	6¾	6 13-16

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4½	4⅝
Fair	4⅛	4⅜
Ordinary	3¾	4
Common	3	3¼
No. 2	2⅝	2¾
Rough	2 50	3 60

FLOUR.

Choice	3 90	4 00
Fancy	4 25	4 30
Extra Fancy	4 55	4 60
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 75	4 85
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 50	— —
Cream meal	3 60	— —
Grits	3 75	3 85
Hominy	3 75	— —

GRAIN, ETC.

CORN:		
White	— —	72
Yellow	69	70
Mixed No. 2	— —	68
OATS:		
Western	44	44½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	95	— —
HAY:		
Prime	19½	21 00
Choice	21½	22½

PROVISIONS.

PORK:		
Mess (Standard)	15	15¼
Prime Mess	14 00	11 50
Rumps	14 00	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7⅛	7¼
Sides, short rib	8 85	9
Sides, long clear	8¾	8⅞
HAMS:		
Sugar-cured	11½	12¼
DRY SALT MEAT:		
Shoulders	6½	6 60
Sides, short rib	8	8⅛
Sides, long clear	8	8⅛

GROCERIES.

COFFEE:		
Prime	17¼	— —
Fair	16¾	— —
Common	14	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	20	21
Common	— —	— —
LARD:		
Refined	7¾	8
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13	14
Cotton seed	36	36½
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	1 90	2 00
Western	— —	— —
KRAUT:		
Western, ₱ bbl	— —	— —
ONIONS:		
New Louisiana	1 50	1 75
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	7⅜	7⅞
1¾ lb. per yd	6⅞	— —
BALING TWINE:		
₱ lb	— —	10
TIES:		
₱ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 00
Chickens, Southern	3 25	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	11	11½
Southern	12	12½
WOOL:		
Lake, per lb	18	— —
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₱ lb	3½	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	20½	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₱ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The National Prohibition Convention, which met in Indianapolis, on May 31st nominated Gen. Clinton B. Fisk for President, and John A. Brooks Vice-president.

It is estimated that the reduction of the public debt during the month of May amounts to $4,000,000. Twelve million dollars were paid for pensions.

Lt.-Gen. Sheridan, who has been extremely ill for some time, is in a very critical condition. There is no hope for his recovery, and his death is a mere matter of time.

Lt.-Gen. Sheridan was promoted to the rank of General of the army, June 1.

It is announced that Mr. Blaine will start for home on June 25. Mr. Blaine announces that "while not a candidate, I am still a protectionist, a Republican and an American citizen, and shall do all in my power to help my party."

The grand jury of Springfield, Mo., has indicted over a hundred prominent citizens for gambling.

The bill creating the Department of Labor, to be conducted on a similar basis to the Department of Agriculture, has been adopted in conference by the Senate and House, and will become a law, as the President will doubtless sign the bill.

A furious storm swept over Washington county, Arkansas, June 2, causing much loss of life.

Jefferson Davis celebrated his eightieth birthday, at Beauvoir, Miss., on June 3.

A hotel at Rockdale, Texas, was burned on June 1. Out of thirteen people known to have been in the hotel only two escaped.

The bills relating to Louisiana that have gone to the Senate are the following: for a public building at Monroe; for constructing a road to the national cemetery at Baton Rouge; to extend the port of New Orleans; to sub-divide the western judicial district of Louisiana, and several bills relating to private claims.

The street cleaning movement was inaugurated in the city on June 5, with nearly 600 men added to the regular force of laborers.

The Democratic Convention assembled in St. Louis, June 5.

FOREIGN.

The Pope, in a speech at the close of the Vatican exhibition, announced that all precious objects will remain the property of the Holy See, with the exception of the holy vases and ornaments, which will be divided among the poor churches and the cathedrals, each cathedral receiving one.

It is confirmed that the passports of English and American travelers, and also of Frenchmen traveling through Alsace-Lorraine into Germany, will be vised without delay; but Frenchmen intending to reside or sojourn in Alsace-Lorraine must await inquiries.

The English gunboat "Mistletoe" has visited the Minquiers group of Channel Islands and warned the French to quit Mitre Island, upon which the tri-color was recently raised. It is claimed by the English.

A secret consistory was held May 31, at the Vatican. Pope Leo spoke chiefly of the indignities to which the clergy in Ireland are subjected by the penal code. The Pope was visibly fatigued and much overcome with emotion.

The queen regent unveiled the statue of Christopher Columbus in Barcelona, May 31. The ceremony was made the occasion of great rejoicing.

Emperor Frederick, after signing the quinquial bill prolonging the terms of the Prussian Parliament, has withdrawn his signature. Bismarck and the ministry, at their sitting, June 3, resolved to resign unless the bill was signed and published.

The agitation against the payment of tithes at Denbigh, Wales, is increasing. The military were called out June 3, and dispersed a crowd that had gathered. No one was injured.

Advices from Japan state that 230 houses were destroyed by a conflagration on May 8, at Tourangeka; and at Kameka, the next day 710 houses, one temple and a number of huts were burned.

A monster demonstration was held in the City of Mexico, June 3, in favor of the re-election of President Diaz. Twenty thousand workingmen marched through the principal streets and called upon the President at the national palace.

A fire broke out in the Hotel Roma, in Panama, June 3, entirely gutting ten large houses. It is estimated that $300,000 worth of property was destroyed.

Virchow, the great physician and scientist, who has critically examined the glands and throat of Emperor Frederick, has positively asserted that the glands are not only perfectly healthy, but their functions are normal, unimpaired and free from any trace of disease.

This diagnosis is equivalent to an opinion that the recovery of the Emperor is a question of time, and the crisis passed.

ONE LANGUAGE.—A Hindu and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was all. At last a happy thought occurred to the Hindu. With sudden joy, he exclaimed: "Hallelnia!" The new Zealander, in delight, cried out "Amen!" These two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."—Old Testament Anecdotes.

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After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

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HUGH JAMIESON, JR.,
Publisher.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Holly Springs circuit, at Rienzi	June	23, 24
Corinth station	July	7, 8
Corinth circuit, at Mt. Carmel		14, 15
New Albany circuit, at Jones' Chapel		21, 22
Marietta circuit, at Ozark		24
Kossuth circuit, at Pleasant Hill		28, 29
Iuka station	Aug.	4, 5
Iuka circuit, at New Salem		11, 12
Harmony circuit, at Bethel		18, 19
Guntown circuit, at Mt. Zion		25, 26
Blackland circuit, at Pleasant Grove		28
Ripley circuit	Sep.	1, 2
Ripley and New Albany		8, 9
Pleasant Ridge circuit		12
Jonesboro circuit		14, 16

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Abbeville, at Friendship	June	16, 17
Oxford		24, 25
Charleston, at Pleasant Hill	30,	July 1
Chapel Hill, at New Hope		6
Grenada circuit, at Sparta		7, 8
Minter City, at Brooklyn		14, 15
McNeil, at McNutt		18
Coffeeville, at Long Branch		21, 22
Carrollton, at Enon		28, 29
Water Valley circuit, at Taylors	Aug.	4, 5
Tocopola, at Salem		11, 12
Banner, at Liberty		18, 19
Atlanta, at State Spring		25, 26
Pittsboro, at Tabernacle	Sept.	1, 2

J. C. EVANS, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June	16, 17
Senatobia		23, 24
Como		7, 8
Batesville		14, 15
Panola		21, 22
Mt. Vernon		24
Courtland		28, 29
Pleasant Grove	Aug.	4, 5
Arkabutla		11, 12
Chulahoma		18, 19
Cockrum circuit		26, 26
Hope Lake	Sept.	1, 2
Louisburg		8, 9

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville	June	15
Sturges, at Ebenezer		16, 17
Columbus circuit, at Odeon Chapel		21, 22
Columbus station		25
Macon		29
Herron, at Cadesville	30,	July 1
Shuqualak, at Wareswood		2
Starkville circuit, at Smyrna		6
Brooksville, at Soule Chapel		7, 8
Crawford, at Trinity		9
Salem, at Hashuqua		11, 15
Plattsburg, at Middleton		21, 22
Louisville, at Sulphur Springs		28, 29
Lagrange, at Ebenezer	Aug.	4, 5
Walthall, at South Union		11, 12
Chester, at South Union		18, 19
Tampico, at Siloam		25, 26

Camp meeting, on Chester circuit, at South Union, will begin August 17.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Kosciusko station	June	16, 17
West circuit, at Emory		23, 24
Sallis, at Spring Ridge	(Wed.)	27
Richland, at Richland	30,	July 1
Black Hawk, at Sweet Water		7, 8
Newtonville, at Salem		14, 15
Winona circuit, at Lodi		21, 22
Winona station		22, 23
Salem circuit, at Greenwich	(Wed.)	25
Newport, at Spring Grove		28, 29
Carrollton and Greenwood, at C.	(Thu.)	Aug. 2
Valden circuit, at Prospect		4, 5
McCool, at Prospect	(Wed.)	8
Durant and Lexington, at Durant		19, 12
Ebenezer		18, 19
Belzoni	(Tues.,	21
Ethel		25, 26
Zilpha	(Thu.)	30

B. F. MITCHELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona and Tupelo, at Verona	June	9, 10
Shannon, at Bethel		16, 17
Saltillo, at Oak Grove		23, 24
Rienzi Vista, at Asbury	30,	July 1
Okolona Station	(Sabbath night)	
Ebenezer, at Soule Chapel		7, 8
Sparta, at Cairo		14, 15
Houston and Weskey, at Houston		21, 22
Pontotoc, at Pontotoc		28, 29
Oklahoma ct., at Pine Grove	Thu.)	Aug. 2
Prairie		4, 5
Fulton and Smithville		11, 12
Fremont		15, 18
Athens		25, 26
Aberdeen		Sept. 1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Covington, at Parkers	June	16, 17
West Pearl, at Oak Grove		23, 24
Poplarville, at Poplarville	30,	July 1
Pearlington, at Pearlington		6
Bay St. Louis, at Bay St. Louis		7, 8
Pecan Springs, at Zion		8, 9
Moss Point, at Moss Point		11
Seashore Camp Ground		11, 15
Seashore, at Long Beach		18
District Conference, at Hattiesburg		20, 22
Whitfington, at Steep Hollow		28, 29
Vaudeve, at Mt. Pleasant		Aug. 4, 5
Amerieus, at Pine Grove		11, 12
Hattiesburg, at Camp Ground		18, 19
Augusta, at Camp Ground		18, 19
Bethel		25, 26
Mt. Carmel		Sept. 1, 2
Columbia		4

T. S. WEST, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	June	9, 10
Porter's Chapel		10, 12

W. L. T. BUNNETT, P. E.

BRANDON DIST.—SECOND ROUND.

Fannin, at Union	June	9, 10
Martin, at Bethel		16, 17
Shiloh		19
Westville, at Goshen		23, 24
Raleigh		27

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian station	June	9, 10
Sneedersville, at Laurel		16, 17
Paulding, at Pleasant Hill		23, 24
Meridian circuit, at Chunkey	30,	July 1
Hickahi, at Mt. Pleasant		7, 8
Shubuta		14, 15
Leakesville		21, 22
Marion, at Lockhart		28, 29

H. H. STOKESWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City, at McComb City	June	9, 10
Hodgesville, at Sartins		15
Poplarville, at Tilton		16
Crystal Springs		23, 24
Franklinton, at McFerrin	30,	July 1
Adams, at Muddy Springs		7, 8

J. M. WEEMS, C. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Pine Mountain	June	9, 10
Myrtle	(Friday)	12
Hickory Flat		16, 17

JNO. RAINCROFT, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson station	June	9, 10
West Jackson, at Byram		9, 10
Edwards		16, 17
Raymond		23, 24
Camden	30,	July 1

The District Conference will convene at Raymond, on Thursday, June 21, 1888, at nine A. M.

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Centerville, at Macedonia	June	9, 10
North Wilkinson, at Friendship		14
Audle, at Mt. Vernon		16, 17
Livingston, at Maurepas		23, 24
New Iberi, at Maurepas		23, 24

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	June	9, 10
LaFayette		16, 17
Grand Coteau		23, 24
Washington	30,	July 1
Abbeville		July 8, 9
Rayne		14, 15
Sulphur Mine		21, 22

*District Conference will be held at LaFayette, beginning Thursday, June 14.

S. S. KEENER, P. E.

DELHI DISTRICT—SECOND ROUND.

Richland, at Rayville	June	9, 10
Oak Ridge, at Good Hope		16, 17
Mind Grove, at Bonnetdece		23, 24
Bastrop, at Bastrop	30,	July 1

J. B. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Arcadia, at Paine's Chapel	June	9, 10
Indian Village		16, 17
Sparta and Saline, at Mill Creek		23, 24
Ringgold		26

HOOD RI PANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Cad lo, at Keachie	June	9, 10
Mooringsport, at Mt. Zion		16, 17
South Bossier		23, 24
Valley circuit		27
North Bossier	30,	July 1

J. B. CASSITY, C. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carrollton	June	10
Plaquemine		17
Algiers		24
Louisiana Avenue	July	1

CHAS. E. EVANS, P. E.

CAMP MEETINGS.

The regular annual camp meeting for Bass on Seashore Camp Ground will commence on the second Wednesday (eleventh) day, July, Bass, and continue from eight to ten days.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms. Ministers will be charged seventy-five cents per day for board; lodging will be free.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on. The public are invited to attend.

For further information address W. J. Heath, president, Mobile, Ala.; J. G. Grant, corresponding secretary; E. P. Mackie, financial secretary, New Orleans; or R. L. Price, keeper, Biloxi, Miss.

W. J. HEATH, Pres.
J. G. GRANT, Cor. Sec.

The established meeting of thirteen years of Hennington Camp Meeting is to begin on Thursday before the full moon in August of each year. This year the time is the sixteenth of August, and will continue one week. The public, and especially ministers, are invited to attend.

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BAD Dinners by the Way,
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produce headaches, indigestion, and irritate the stomach, a state of affairs which calls for prompt regulation.

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Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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THE HOLY SACRAMENT.

BY E. H. BICKERSTETH.

Not worthy, Lord, to gather up the crumbs
With trembling hands, but from thy table full;
A weary, heavy-laden sinner comes
To plead thy promise and obey thy will.

I am not worthy to be thought thy child,
Nor sit the last and lowest at thy board;
Too long a wanderer, and too oft beguiled,
I only ask one reconciling word.

I hear thy voice, thou bidd'st me come and rest.
I come, I kneel, I clasp thy pierced feet;
Thou bidd'st me take my place, a welcome guest
Among thy saints, and of thy banquet eat.

My praise can only breathe itself in prayer,
My prayer can only lose itself in thee;
Dwell thou forever in my heart, and there,
Lo'd, let me sup with thee; sup thou with me.

"Turn on the Light!"—Part I.

BY REV. T. L. MELLEN.

The 32,265 church members, 170 local preachers, and 135 itinerants in the Mississippi Conference, of the Methodist Episcopal Church, South, who contributed $3,085 46 to support 10 superannuated preachers, 25 widows and 25 or 30 children, are, no doubt, entitled to some information concerning these several claimants and their necessities; and, as the demand has been made on me by a presiding elder to "turn on the light," I shall try to do so as best I can. It is a delicate duty, and one from which I shrink. I sincerely hope the claimants will not misjudge me, for I am seeking only their good. The names may be found on pages 20 and 21 of the Minutes of our last Conference. Let this fact be noted: that in speaking of the allowances made the widows, the 85 cents paid each from the "Colvin Bequest" is left out, and only the amount collected in the bounds of the Conference considered.

1. A widow, whose husband served a number of years in the Conference, and did some good work for the Master. She has no means of her own; no home, save with her sons-in-law, whose means are limited. A daughter teaches school when she can get a school to teach. Allowance, $58 40.

2. A widow beyond 70, in bad health, yet thanking God she is spared to minister to her two invalid daughters—one helpless from birth, and the other, of late years, from spinal disease. Some means of her own, but the invalid daughters are wholly dependent upon her. For forty-five years her husband was a tower of strength in our Conference. Allowance, $65 70.

3. Another widow, whose husband had been a strong, faithful preacher for many years, his labors honored of God. She is not eating the bread of idleness, but striving hard to make a living; how much family I do not recollect. Her allowance was $65 70.

4. Another widow, old and feeble, making her home with her preacher-boy; her husband for many years a preacher of power. She has a small income, not quite enough for comfort. Allowance, $29 20.

5. An orphan girl of fifteen, who, by the aid of a young brother and a devoted elder sister, is trying hard to qualify herself for teaching; her father, in his poverty and severe physical and mental disease, received a little help for one year. Allowance, $43 80.

6. The wife and *three* children of a man, comparatively young, but earnest, zealous, consecrated and laborious, who, while in the discharge of pastoral duties, was thrown from a buggy and his skull fractured. He is in the insane asylum; no property; a friend furnishes the family with a house, rent free. The wife has an aged invalid mother to care for. Allowance, $131 40. Would $300 have been too much?

7. To the wife and seven children of another superannuate an allowance of $175 20 was made. He is incapable of caring for himself, and several of his children are in like condition through no fault of their own. Possibly he ought not to have been admitted into the Conference; but he was let in long years ago, and did the very best he could, and now he is infirm in body and mind, and in abject poverty.

8. A widow, whose husband died eighteen years ago, leaving her some life insurance money, which she judiciously invested. On the interest and her own skillful labors she has maintained herself and brought up three noble boys, one already a member of the Conference, and the others soon to be. Allowance, $43 80.

9. The widow of a superannuate who went home to glory a few years ago, leaving her without a dollar in the world. Her only home is with her daughter, the wife of an itinerant, whose family is not small. Allowance, $87 60.

10. The widow of another faithful preacher, not actually in distress, but needing some help. Allowance, $29 20.

11. Another godly widow, whose husband was for many years a pillar in the temple of our God on earth, loved and honored by all, and whose death in 1860 was mourned far and wide. She owns the little old farm on which he resided, and from which she gets a very little yearly rent. Her home is with her children, one of whom is a traveling preacher. In no danger of starving, but allowed $58 40 to help buy clothing, medicines and little comforts needed in old age and feeble health.

12. Another widow; her husband did not preach many years, for God took him in the midst of his labors. She is poor, and needs all the help she can get. Allowance, $87 60.

13. Another widow, striving to make a living where board is cheap and boarders not numerous. An unmarried daughter teaches school and helps the best she can. Allowance, $58 40.

14. An old man, weak in mind as well as in body; some family; poor as a Methodist preacher ever gets to be, and needing all possible help. He got $131 40; it ought to have been $300.

15. Another widow, whose husband was a zealous and efficient preacher for many years, and whose fame is in all the churches he served. She is striving to support herself and school her boys by boarding college students. Allowance, $87 60.

16. A man 84 years old, 64 years a preacher, whose spiritual children are counted by thousands, whose labors have otherwise been abundant, has a very small income, and makes his home with his children. Allowance, $58 40. It ought to have been at least $100.

17. The widow of one who came to us from the Methodist Protestants in 1870; a good man and faithful. She is a good woman and poor. Allowance, $87 60. It ought to have been more.

18. Another widow, not so needy as some, but needing far more than the $43 80 allowed.

19. Another widow, old and feeble. Her good husband, after many years of faithful labors, went to heaven two years ago, leaving her a little home encumbered by debt, and nothing more. Allowance, $131 40. It ought to have been $300.

20. Another widow; her husband a valiant young preacher dying in the harness. She is working hard to support herself and children. Allowance, $131 40. It ought to have been doubled.

21. Another old veteran, trembling as he walks, leaning on his staff, very poor; but cheered by the hope within and the joy set before him, longing for the appearing of his Lord. Allowance, only $131 40, when $300 was needed.

22. Another widow; refined, cultured, to whom and her daughters was left a home by her husband, who was for years a leader in our Israel. *By her own hands, in the field*, has she been earning her daily bread. Old and sick, she still abounds in energy. Allowance, only $131 40, when $300 would have been little enough.

23. Another old veteran, whose long life is closing in poverty. He toils on his little farm to support his wife and the child of his old age. How many hundreds he has led to Christ eternity alone can disclose. Allowance, $131 40.

Christ's Agony in the Garden.

BY REV. J. D. CAMERON.

MR. EDITOR: For two reasons I ask another hearing on this sacred subject. And, first, I want to set myself right. I learn from several brethren that my declaration, "I will pursue the argument no further," has been understood as applying to his whole controversy. I meant it to apply only to that particular argument. "Gilderoy" had quoted our Second Article of religion as favoring the view that the divinity of Christ had suffered, and to show this had put "suffered" in italics. I took the position that the words "crucified, dead, buried," sustained the same relation to Christ as the word "suffered." So that if his argument proved that divinity "suffered," it also proved that divinity was "crucified, dead and buried." But this view was so repugnant to all my conceptions of divinity that I did not wish to pursue *the* argument any further. That was all I meant.

Secondly, I want to set Dr. Summers right. "Gilderoy" mentioned Dr. Summers' Systematic Theology as being on his side of it; but made no quotation from him. I did not have the book at that time, but have since gotten it, and make some quotations from it. On page 216, paragraph 2, on "Christ truly suffered," he says: "'One Christ, very God and very man,' truly suffered—not the Father, nor the Holy Ghost, but the Son, as he is Christ, possessing a human nature in which he could suffer. This is opposed to the patripassians and the psabellites, as it restricts the sufferings to the Son *and to his human nature*." (Italics mine.) On page 217 he says: "His suffering was both physical and mental. The physical suffering consisted in the bloody sweat in the garden, the buffeting, scourging, coronary thorns, being the cross, and being nailed to it. The mental suffering consisted in fearful apprehensions unknown sorrows, and anguish inexpressible. In his agony in the garden, when 'he sweat as it were, great drops of blood falling down to the ground,' exclaimed, 'My soul is exceeding sorrowful, even unto death.'" On page 218, under the proposition, "the higher and nobler the nature of the sufferer, the more exquisite the suffering he says: "Christ possessed a body that had never been degraded by vice, and, hence, was finely strung in its nervous organization, and liable to extreme suffering. He possessed a soul 'that was spotless, sinless, without offense.' The moral perceptions had never been obtunded by any obliquity, and every faculty was in the highest state of development, and so capable of exquisite pleasure or excruciating pain." Is there anything about 'divinity' suffering here? Does he not clearly state that the suffering was restricted to the *human nature* of the Son? that it was mental and physical suffering? I was surprised to hear Summers quoted as against my views on this subject, as a mere hint from his commentary on Matthew had constituted the germ of those views. While "Gilderoy" seems so anxious to instruct the young men, he must be careful not to mislead them.

WEST POINT, MISS., 1888.

Those Vandalized Parsonages.

BY C. P. G.

MR. EDITOR: In your paper of May 31, I read an article on the destruction of parsonage flowers, vines, fruit trees, etc. Who could suppose so sad a case of vandalism in all the families of our itinerants, or of any one of the itinerants themselves, could have been found? Who would build and beautify parsonages for a family to hack, chop, chisel, scratch and deface? And who will plant trees if a preacher takes the rude liberty to cut them down?

Somewhere, in one of our Conferences, as I am informed, the preacher actually cut down two splendid oaks that stood on the south side of the parsonage, and gave it a most grateful shade. The ladies protested, the stewards opposed, but the work went on all the same. Those trees were worth for their beauty and usefulness at least $500 each, and it has for years been a cause of regret, reproach and disappointment, that they were, against all right, fitness and propriety, destroyed. So I am informed. It ought to be understood that no person, preacher or layman, has any right to touch a tree, or fence, or vine, or any part of church or parsonage property, without a permit from the trustees after they have met in regular form and considered the application. Had a private citizen cut down such trees the law would have held him responsible. And preachers in houses rented, or belonging to the church, can not be too cautious about the marring, soiling, defacing with nails, or otherwise, such property. A minister may lose his usefulness by such carelessness, and get removed, when otherwise he might have remained.

Rome's Designs.

Dr. Lorimer, of Chicago, read a paper before the Baptist Educational Convention at Washington City, May 16, in which he sketches our perils after this fashion:

"There are two precious trusts committed to the people of America—law-abiding liberty and Bible-revering religion. The West, humanly speaking, will determine their future. They are at present exposed to two perils—Immigration and Romanism. If the existing rate of progress continues, there will be 25,000,000 of foreign element west of the Mississippi in 1900. Many of the foreigners are already there, and in the territories they outnumber the native-born population two to one, are worthy citizens; but we can not be blind to the fact that even these are rapidly naturalizing on our shores the continental Sunday, and that others, less worthy, are actively antagonizing American institutions. Multitudes of them believe in privilege without corresponding responsibility, in freedom without restraint, in property without ownership, in families without marriage, in a state without government, and in a universe without God. What the outcome will be when this army of aliens shall be at the height of its strength we can easily foresee.

"Unquestionably the time to check its desolating march is now, and that, too, before reinforcements come up. Nor have we anything to hope from Romanism; but rather everything to fear. Lafayette warned us when he said: 'If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy.' The faithful Irish have a taste of what this means in the recent papal bull condemning their policy on behalf of national autonomy. If his Holiness shall presume to interfere in their political affairs, why not authoritatively meddle with ours when he thinks he is strong enough to do so and we weak enough to let him? He would no more hesitate to dictate terms to us than to them. It is only a question of power. And yet we deceive ourselves, quote every studied word that falls from the Pope's lips that seems to favor liberty, and hail every new-made cardinal as though he were made specially as an endorsement of our institutions, instead of facing the truth and owning that he is mocking us with the first and fastening chains on us with the second. But it will probably be answered: 'Is not the Romish Church doing much for education?' Education, indeed—but let Victor Hugo answer: 'You claim the liberty of teaching. Stop! be sincere: let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? * * * Thanks to you, Italy, * * * mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the states of Europe, that where the smallest number of natives know how to read. Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from Providence, and in spite of you, a world, America: Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay; Spain has lost this secret power, which it had from the Romans; this genius of art, which it had from the Arabs; this world, which it had from God; and, in exchange for all that you have made it lose, it has received from you—the Inquisition. This is what you have done for two great nations. What do you wish to do for France? The same.' And this is just what Rome will do for America unless we rouse us from our lethargy, and take such measures as shall preserve inviolate the precious trusts which God has confided to our watchful keeping."

A Universal Peace Conference.

I take pleasure in recommending the sentiments expressed, in the following extract from a speech recently delivered in Congress by Hon. C. E. Hooker, to the consideration of all lovers of peace. The duties which grow out of our position among the nations of the earth are but beginning to be realized. Especially as the oldest and foremost of sixteen republics on the American continent, our responsibilities are great and peculiar. It will be a noble thing in us to promote their growth and greatness along with our own; but if we shall be the means of showing all the world how universal peace can be perpetually maintained, all standing armies virtually abolished, and all the horrors of war ended forever, we shall deserve the foremost place in all history for the most beneficent achievement that up to that date her annals shall record. There is no reason why five of the strongest nations should not maintain the peace of the world, as easily as five of the largest boys in a school could prevent all fighting among the scholars. Yes, let Congress authorize the President to invite the conference, and let America inaugurate and illustrate the plan of universal peace among nations, to be maintained by arbitration.

W. L. C. H.

"MR. CHAIRMAN: This proposed conference of the governments embraced in North and Central and South America has one other object, suggested by the enlarged philanthropy of the age in which we live, which is to submit the disputes that may arise between any of these American governments to arbitration before resorting to the arbitrament of the sword. The Committee on Foreign Affairs had the pleasure of listening to the views of the venerable David Dudley Field, the Nestor of the American bar, who, in a few simple, terse, strong, Anglo-Saxon sentences, presented this question forcibly to the consideration of the committee.

"It would be a beautiful exhibition of national magnanimity for the strongest and most powerful nation on the globe to come to the front and propose to the other nations of the three Americas and of the world to submit all disputes and differences between nations to the arbitration of friendly powers. The present bill under discussion refers, of course, in this regard only to American nations. It is but to apply to men in their collective and national capacity the principle and essence of the message of the divine Messiah, 'Peace on earth and good-will toward men.' It is not going too far, Mr. Chairman, to express the hope that this measure, thus sanctioned and enforced by the representatives of the strongest people on the earth, will tend at once to the reduction of the vast and unwieldy standing armies of Europe, thus insuring the peace of the world, and will hasten the time when the hoarse roar of artillery and the sharp rattle of small arms will be hushed, and the small, still voice of 'Peace' be heard to swell its paeans of victory over the nations of the earth.

"One word, Mr. Chairman, as to the time when the President of the United States, in the discretion invested in him by this bill, should invite this conference to meet. It will, no doubt, occur in the year 1889, the centennial year of the adoption of the Constitution of the United States, the parent republic of the Americas. It has been proposed to mark the lapse of the first century of our existence under our present Constitution by a grand assemblage of all the nations of America at the capital of the parent republic, to express our fealty to the great principles embodied in this Constitution and copied into the constitutions of government adopted by the Central and South American republics. Would not this be the most fitting occasion for the assemblage by the President of the United States of the conference for which this bill provides?

"All the nations of the Americas will have assembled to bow in admiration at the shrine of Liberty and Freedom, consecrated and secured by this Constitution, a constitution imitated in its essential features by all the Central and South American republics, and of which the greatest of English lawyers and England's premiers, the 'old man eloquent,' the octogenarian of the English Parliament, William E. Gladstone, said in his memorable speech:

"'The American Constitution is, so far as I can see, the most wonderful work ever struck off at a given time by the brain and purpose of man.'"

Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your thread into the great web, though the pattern shows it not yet.—George Macdonald.

Christian Advocate.

THURSDAY, JUNE 14, 1888.

For the N. O. Christian Advocate.

PRAYER.

BY K. L. D.

Let not thyself become of evil-doers,
Lest thy fretting help thy sorrow,
O, my brother.
Trust in Jesus;
He is worthy for to hold.

Fret not thyself because of evil-doers,
Lest thy fretting help thy brother?
O, my faint heart,
Trust in Jesus;
From the evil good he'll gather.

Fret not thyself in any wise,
Cease from anger, forsake wrath,
Be thou meek,
For he was lowly,
On earth he trod no tangled path.

Fret not, trust him now and ever,
Cleanse thou heart of sin and dross,
Work for Him,
Without complaining;
He will reward for earthly loss.

Fret not, rest in the Lord and wait,
Thou shalt have thine heart's desire,
God is love,
O praise his name;
Thy Rock and praise he doth require.

[Vincent and Helfer's Lesson Commentary. Phillips & Hunt; New York.]

Sunday-School Lesson.—June 24.

TEMPERANCE LESSON.

1 Corinthians viii, 1-13.

TIME.—A. D. 58.

PLACE OF WRITING.—Ephesus.

INTRODUCTION.

To eat flesh offered to idols is a thing morally indifferent for all who understand rightly what an idol is (verses 1-6). Still, for the sake of those who are more weak, we should refrain from so eating, if it is a stumbling-block to them. (Verses 7-13.)

1. Touching things offered unto idols—Those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples, or in private houses, sometimes sold in the markets by the priests, or by the poor, or by the niggardly. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews, and was forbidden by the apostles and elders assembled at Jerusalem. *We know that we all have knowledge*—I do not undertake to teach you as men destitute of knowledge. We all know that Christians, by virtue of their fellowship with Christ, possess knowledge; but it is not upon their knowledge that they are to rely. 'And yet show I you a more excellent way.'" *Knowledge puffeth up*—The sense is, "Admitting that you all have knowledge; that you know what is the nature of an idol, and of idol worship; yet mere knowledge in this case is not a safe guide; its effect may be to puff up, to fill with pride and self-sufficiency, and to lead you astray." *But charity edifieth*—While knowledge works injuriously and destructively upon the Christian life of others, love works edifyingly, building up that life either in the salvation of a brother, or in the well-being of the church.

2. If any man thinketh that he knoweth—If he is proud and conceited. *He knoweth nothing yet as he ought to know*—It is not *what* to know, but *how* to know, which includes all real knowledge.

3. If any man love God, the same is known of him—The sense seems to be this: "There is no true and real knowledge which is not connected with love to God. This will prompt a man also to love his brethren, and will lead him to promote their happiness. A man's course, therefore, is not to be regulated by mere knowledge, but the grand principle is love to God and love to man."

4. Concerning therefore—The parenthesis closes with verse three. The apostle now proceeds to the real question in debate. *We know*—Paul seems fully to admit that they had all the knowledge which they claimed. (Verse 7.) But his object was to show that even admitting that, it would not follow that it would be right to partake of that meat. *That an idol is nothing in the world*—That is, that the idols of the heathen have no existence in the world. That they who worship idols worship *devils*, the apostle himself asserts; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, etc., have absolutely no existence. *There is none other God but one*—This was a great cardinal truth of religion. To keep this great truth in mind was the grand object of the Jewish economy.

5, 6. Though there be that are called gods ... in heaven ... earth—The apostle does not say there are many gods or lords, but only that the gods of the heathen are *called* so. *To us ... one God, the Father*—The expression, "the Father," indicates that which Christians have in God. "It brings out prominently the contrast between the stand points of the heathen and the Christian; for the heathen have no father in this sense. God has become a Father to Christians only by redemption." *Of whom are all things, and we in him*—*From whom*, as a fountain and source. He is the great source of all; and all depend on him. We are formed for him, and should live to his glory. We have been made what we are, as Christians, that we may promote his honor and glory. *One Lord Jesus Christ, by whom are all things, and we by him*—God the Son, the Eternal Word or Reason of the Father, is the Agent by whom he works in the creation, preservation, redemption, regeneration of all things.

7. Howbeit there is not in every man that knowledge—Though to us who "have knowledge" all meats are indifferent, yet "this knowledge is not in all" in the same degree as we have it. There are some whose Christian faith is not yet so emancipated from the religious convictions of their old heathen state, and who are still in the bonds of their former conscience, moulded by heathen ideas. *Some with conscience of the idol unto this hour eat it*—We must understand the passage of Gentile converts, who by long habit had become so accustomed to the idea of the personality of the idol that they could not shake it off. *Their conscience being weak is defiled*—Here, then, is an ignorant, mistaken, ill-formed conscience; and yet he goes on to tell them that this conscience, so ill-formed, yet binds the possessor of it. For example: there could be no harm in eating the flesh of an animal that had been offered to an idol or false god; for a false god is nothing, and it is impossible for it to have contracted positive defilement by being offered to that which is a positive and absolute negation. And yet if any man thought it wrong to eat such flesh, to him it *was* wrong; for in that act there would be a deliberate act of transgression—a deliberate preference of that which was mere enjoyment to that which was, apparently, though it may be only apparently, sanctioned by the law of God.

8. Meat commendeth us not to God—The sense is, "Religion is of a deeper and more spiritual nature than a mere regard to circumstances like these." God looks at the heart. He regards the motives, the thoughts, the moral actions of men. The mere circumstances of eating meat, or abstaining from it, can not make a man better or worse in the sight of a holy God. *For neither, if we eat*, etc.—The meaning is: "Meat will in no way affect our relations to God; neither so that we shall lose standing with him in case we eat not, nor so that we shall be better in his sight in case we eat."

9. Take heed lest ... this liberty of yours become a stumbling block to ... weak—Under ordinary circumstances we have a right to act upon our rational convictions. But this right has its limits. We are bound to respect the scruples of the conscientious, though, perhaps, unenlightened man. The perceptions of such persons may be far from clear, but their motives are pure and worthy of respect. This is a general principle that is to regulate Christian conduct in all matters that are in themselves indifferent.

10. If any man see thee, which hast knowledge, sit at meat in the idol's temple—St. Paul would seem here to be putting an extreme case. He supposes the more enlightened believer to have carried his views of the non-existence of idols to their utmost possible limits, and to have seated himself in the idol temple, and partaken of the food which, to his eyes, is as fit for food as any other, if it be partaken of with thanksgiving. *Emboldened to eat*—The sense here is: "Before this he had a superstitious regard for idols. He had the remains of his former feelings and opinions. But he was not established in the belief that an idol was anything; and his superstitious feelings were fast giving way to the better Christian doctrine that they were nothing. But now, by your example, he will be fully confirmed in the belief that an idol is to be regarded with respect and homage. He will see you in the very temple, partaking of a feast in honor of the idol; and he will infer not only that it is right, but that it is a matter of conscience with you, and will follow your example."

11. Through thy knowledge shall the weak brother perish, for whom Christ died—The argument is, that we should not do anything that would tend to frustrate the work of Christ, that would render the shedding of his blood vain. The possibility of doing this is urged; and that bare possibility should deter us from a course of conduct that might have this tendency.

12. When ye sin so against the brethren ... wound their weak conscience, ye sin against Christ—Here is where the act culminates, and exhibits its exceeding guiltiness. In what way this is done is shown in the previous clauses. It thwarts the ends of the Savior's death. It is true that Christ, as the head of the body, suffers also in the affliction of his members; but this is not the thought here brought out.

13. Wherefore, if meat make my brother to offend—Lead him into sin; or shall be the cause of leading him into error and guilt. It does not mean, If the eating of meat should enrage or irritate another; but if it is the occasion of his being led into transgression. *I will eat no flesh while the world standeth*—In order to insure my avoiding flesh offered to idols, I would abstain from all kinds of flesh in order not to be a stumbling-block to my brother. On the supposition that the use of wine and other fermented liquors may be in themselves lawful, and that you might be safe in using them, yet others may be led by your example to an improper use of them, or contract a taste for stimulating drinks that may end in their ruin. Would it be right for you to continue the use of wine in such circumstances? Would Paul have done it? Would he not have adopted the noble principle in this chapter, that he would not touch it while the world stands, if it led a man to sin?

PRACTICAL THOUGHTS.

Knowledge without love is conceited and selfish.

Knowledge without love prides itself on liberty of action, and disregards the scruples of those who are weak.

Knowledge without love, therefore, may wound a tender conscience, lead a soul astray, and incur sin against Christ.

Knowledge without love is of small account; for "though I understand all mysteries and all knowledge, and have not love, I am nothing."

The Support of the Ministry and the Institutions of the Church.

There is no subject of more importance—nothing more essential to the success of the gospel—than the support of the ministry and the institutions of the church. I propose to consider these subjects as to their nature and effects. The support of the ministry is too often meant and understood only as relates to the temporal interests of the minister. I shall endeavor to show the necessity of a liberal support in this particular, and also to consider the necessity and effects of spiritual and moral support as well. In order that the minister of the gospel be successful in his work, he must not be engaged in secular affairs; he must have all of his time to devote to his peculiar work; be free from anxiety and care as regards his temporal wants. This being the case, how important it is that the minister be assured that provision for his temporal wants are felt and appreciated by those who are responsible for the same. Thus assured, his time and energies are used and directed to the welfare of all the interests of the church; he studies the character and dispositions of his people, and soon discovers how to instruct and comfort them, and in many ways he is enabled to get their confidence and love; has time to attend to the social meetings of the church, to visit the sick, etc. In other words, he has time for all the various duties incumbent upon him as a minister and pastor—time for self-examination; as well as time to study the Word of God. While all temporal supplies may be ample and liberal, yet without spiritual support the preacher will soon become discouraged or careless; his work will be fruitless; the church become powerless for good. It is necessary, therefore, that the minister should have the moral support of his people.

Let us consider how this can be given and to whom should the preacher look especially for this support. There is no question as to whom shall the preacher look for his temporal support, and really to them (the stewards) the people as well as the preacher look for spiritual and moral support to be given to the preacher especially. They are expected to take the lead in spiritual matters, as well as to see after the temporal affairs. How necessary, then, that stewards be chosen according to the rule laid down in the Discipline. As to the temporal support, the stewards should estimate the amount necessary to make the preacher comfortable, and then consider it a debt from which they can not become exempt only by paying—until they have done all in their power—done their whole duty. There are many methods in use for raising money, but have yet to hear of one that gives satisfaction when the support of the minister is only considered from a financial point; but when the spiritual and moral is considered and given, it is not difficult to use any method successfully.

Let us now consider the spiritual support—how given and its effects. This support should begin with the minister's arrival. There should be a cordial, hearty reception; and ask any preacher who he expects to meet him on his arrival, or who he prefers, and I dare say the answer would be in every case, "the stewards." So the stewards should be ready to meet the minister, and give him such a greeting as shall cause him to feel that he is amongst brethren, though strangers. Call him, "brother." There is inspiration in the word, "brother." I was pleased with our pastor's remarks, a few days ago at prayer meeting, in regard to the old way of saying "brother." He liked it, and so do I. The preacher should have the presence of the membership, and especially the official members, at the social meeting of the church, and their assistance as well in conducting these meetings; their prayers while he preaches; their advice and co-operation in his efforts to increase the attendance upon all the services of the church. In other words, the membership should work with their minister. That moral support is necessary is evident. There are other matters besides preaching, visiting the sick, etc., with which the minister of the gospel must and does come in contact; and his influence over men not members of the church is generally in proportion to the moral support he has from his own people. It is, therefore, very important that the world should know that the minister has the moral support of his people.

Let us now briefly consider some of the ways in which this support can be given: by speaking kindly of the minister; tell of his virtues, and be silent of his faults; be ready to explain his intentions, his words and his sermons when these are not properly understood and are receiving harsh or unkind criticisms; let the world know that you and your preacher are on the same side on all moral questions (taking it for granted that ministers of the gospel are on the right side on moral questions). The preacher thus supported is not backward in times of trouble, but comes to the front, and is successful in doing good in general and his work in particular. Happy is the minister thus supported, and happy is the people who thus support!

A few words on the institutions of the church: Never was there a time when the institutions of the church needed more hearty and liberal support, and never was there a time when the membership of the church was in greater need of instruction in regard to the importance and necessity of sustaining these institutions than at present. We believe that all of the institutions of our church are necessary to the success of the gospel; our very existance as a church depends largely, if not entirely, upon the maintenance of these institutions. And just here will say that with such support given to the ministry as has been indicated, the institutions of the church will be supported as a natural result. Experience teaches us that in proportion as we support the institutions of the church, we grow in grace and in knowledge.

May God speed the day when our people—called Methodists—shall fully realize that it is not only a duty, but a blessed privilege to support the ministry and the institutions of the church, according to their ability and the necessity of each; then shall Christians be indeed "the salt of the earth, the light of the world."

P. A. RICHARDSON.

Do All Christians Deny Themselves?

MR. EDITOR: This may appear to be a singular question to many readers of the ADVOCATE. However singular it may be, it is the terms of discipleship, made so by our Lord. He says: "Let him that will come after me, deny himself," etc. I know we have many holy, consecrated men and women in the church who do all they can to further the cause of God. I would not detract one thing from them. They are "the salt of the earth." Yet we have many that think they are taxed heavier, and do more than their part. Can this be true? I do not think anyone can do too much for the cause of Christ. "We are workers together with him." Christ gave himself. Then to hear a man complain of being taxed too heavy, or that he is doing more than his part, I am forced to the conclusion that such an one does not know what it is to practice self-denial, in comparison with God's servants, who labor for the salvation of them and their families.

Let us notice some of the self-denial practiced by the servants of God. In doing this we will leave out the expense of moving, and the separation from kindred and friends. The church is assessed for the support of himself and family, provided he has one. The assessment is as often based on the amount the stewards think they may possibly be able to collect, as it is on the actual amount demanded by the laws of nature, for the support of the preacher. We will make for a basis, and we think it not above an average, the assessment to be five hundred dollars. Out of this amount everything has to be paid for, from a load of wood to a barrel of flour. Little enough if he gets it all! Does he get it? Not one time in ten. Most generally he has to deny himself and put one hundred and twenty-five dollars out of a salary of five hundred, one-fourth of his salary not being paid to him. This is not all he denies himself. Out of his small remaining salary he gives liberally to the cause of missions and his Conference collections, equally as much as the average church member. In addition to this, he has to pay to the building of churches and parsonages. I knew a brother who is serving a good average charge in his Conference. That brother's salary was estimated by the Board of Stewards at $800, divided equally between the four appointments. At one of the appointments they had to build a church. The people at this appointment were good livers. Most any member at this appointment could have built the church and not felt it but little. The church was only to cost $450. This brother had to pay one hundred dollars toward the building of that church—seventy-five dollars more than any other member or contributor. The question might be asked, Did he pay the money? In answer to the question, He did. The stewards notifying him they could not pay him only half of his assessment, owing to the congregation having to build them a church, directly forcing the preacher to give not only half his salary at that place, but lead his congregation in giving to build a church for themselves $75. This caused a more rigid system of self-denial to be practiced in that brother's family, denying themselves some of the comforts of life that only the itinerant's wife, angels and God can understand.

I would, in conclusion, recommend to all those who think they are overtaxed, to a careful reading of the twenty-fifth chapter of our Lord's gospel as recorded by Matthew, beginning at the fourteenth verse to the end of the chapter. For in that day our Lord will certainly say to such: "Inasmuch as you did it not unto one of the least of these, ye did it not to me;" "I know ye not."

Yours truly,

UNCLE JOHN.

Children's Day in Camden, Miss.

MR. EDITOR: Had our pastor selected a more gifted pen, you certainly would have had an account of the pleasing and instructive exercises of Children's Day embellished with many beautiful flowers of rhetoric and elegance, which mine, uninspired by the muse, is unable to adequately portray. Our Sunday-school is blessed in having a working, practical, faithful superintendent, Bro. E. Melvin. We have a band of Christian teachers, and earnest and punctual pupils, and feel encouraged to persevere. Our leader in music, Miss L. Purviance, presides with skill and efficiency at our organ, and under her tuition we are learning many sweet and beautiful songs of Zion.

The orators on that occasion were our superintendent and Prof. Cox, teacher of our secular school. They delivered two very pointed and appropriate addresses, and should our children heed the kind advice of those Christian gentlemen, they certainly would become blessings and ornaments to the generation in which they live.

Bro. Robertson appointed four cheery-faced little girls to wait on the congregation, and "to smile most sweetly upon each one who contributed."

Bro. Melvin (father of our superintendent), a Baptist according to "faith and order," may not have much faith in sprinkling as an orthodox mode of baptism; nevertheless, has a wonderful amount of faith in Methodistic liberality, for he actually refused to allow anyone of those dear little girls the use of his hat, saying: "Mine is a straw hat, and I am afraid you will knock the bottom out." One cautious soul, fearing lest some evil would befall the hat passed to him, cast therein the generous sum of one cent.

We had a large, attentive congregation, which contributed the sum of $8 99, and several promised to send in more to Bro. Robertson. In due time the money will be forwarded to Rev. H. R. Singleton.

Our pastor, in his usual, genial mood, gave us a little talk; then closed the exercises with prayer and benediction.

How thankful should we feel for all the precious gospel privileges we enjoy! Then prove our gratitude by sending the Bible to those who have it not.

J. E. BENNETT.

On the Atchafalaya.

MR. EDITOR: At a point on the banks of this river, known as Bentley's Saw-Mill, there is a large settlement of people who, until this year, have only had desultory preaching and no Sabbath-school within walking distance; and as but two of the families have any other means of locomotion than "shanks' ponies," religious instruction is at a somewhat low ebb. In April I commenced preaching here regularly twice a month in a small building kindly lent by Mr. W. J. Bentley for the purpose, and now have a regular attendance of twenty-five to thirty, and a flourishing Sunday-school organized with thirty-one scholars and three teachers. As this building is wanted for other purposes, we must have one of our own, or the alternative will be that the good work of preaching the gospel of Jesus Christ and teaching the little ones God's holy Word must be suspended indefinitely.

The estimated cost of the church which it is proposed to erect will be $350. Towards this we have up to the present time received $166 75. There is about fifty dollars more promised, which will come as soon as work is commenced. From this statement you will see we want $150 more to ensure a building at all suitable. My older brethren in the ministry know the neighborhood and its need, and know that a church is urgently needed. Who will help in this good work? Subscriptions, large or small, will be thankfully received by the undersigned. Only $150 and another building for the worship of God will be erected, and more souls will be led to the foot of the cross of our Lord and Savior Jesus Christ. Help, brethren and sisters, for the call is pressing!

Your brother in Christ,

WALTER DENSTAN, P. C.

SUMMERPORT, Louisiana.

From the Work.

MARTIN, MISS.

MR. EDITOR: As there is much information going into the ADVOCATE of the several charges, I deem it a pleasure to give a short report of the Martin Church.

We are making some progress in church affairs, especially in the collections ordered by the Conference. Congregations are good at all appointments, and there seems to be a desire among the majority of the people to have a spiritual growth among us. Certainly this is needed more than anything else, for without spirituality in a church there is not much progress to be made in the ways of godliness and righteousness; and it is this one point which I try to impress upon my people. To increase this spiritual life and strength, I have appointed class leaders at two churches, and have placed the responsibility of that part of church work on them. By persistent effort I have succeeded in organizing three Sunday-schools with a membership of about ninety; but I do not say that all this number attend. I am indebted to Bro. B. M. Drake for help in organizing one of these schools at Martin. You see, it sometimes takes two preachers to organize a Sunday-school, or, at least, it did so at that place.

Protracted meetings will begin next month, and I trust that I can report the Spirit of God as having descended in great power upon us and scattering the darkness of sin from many hearts, and carrying the light of the gospel in its stead. I have four churches to fight for and nine whisky and beer-selling places to fight against, and you see, Mr. Editor, that we need such an overwhelming influence of the Spirit on this work that these things of great evil and destruction of homes and life shall be blotted from this lovely country.

I have already written too much, so must close.

Yours fraternally,

ROBT. SELBY.

LEE, Miss., June 4, 1888.

DOUGLAS CIRCUIT.

MR. EDITOR: I am endeavoring to till the soil of my new field, and while, on account of rocks, my plowshare does not leave a smooth furrow, I expect to continue the use of tried implements, and, therefore, expect a harvest. I have seven appointments—four at churches, and three at school-houses.

The week of prayer and self-denial was observed, and Children's Day was not forgotten; but, as results are not satisfactory, we expect to repeat the effort this fall.

Our Sunday-school work is moving on finely. We have four Sunday-schools, and, with one exception, they use our Nashville literature. The records show the names of something over two hundred who take part in this all-important work of feeding and being fed from God's Word.

Yours in Christ,

W. J. PORTER.

JUNE 1, 1888.

Every Christian needs to take time apart from the hurry and bustle of every-day life to consider, with his face toward God, whether or not the main line of his conduct is in harmony with the will of God and in accordance with the righteousness which is illustrated by the life of Christ. Not otherwise can we be his disciples; not otherwise can we escape the undertow of this world, which catches and draws down into the depths all who are not held by the strong hand of Christ.—Words and Weapons.

From Our Mission Rooms.

BY SECRETARY I. G. JOHN.

Will you permit me to offer your readers occasional gleanings from our mission fields? Many of them are white unto the harvest. As the reapers report their work, they haul in many a sheaf that we would gladly hold up to the church as evidence that the gospel in our day, as in the days of Paul, is the power of God unto the salvation of the heathen. Often the reapers are weary, for their labor seems in vain. They need some one to hold up their hands. Possibly an extract from a letter telling of these discouragements may awaken a prayer at home which the Head of the church will gladly answer. Fresh fields are opening and calls are coming in from every mission for more laborers to help gather in the harvest. We would echo these calls. They may inspire the prayer Christ taught his church to offer, that more laborers be sent into the open field. Possibly it may quicken the conscience of the church and make it willing to send to heathen lands the men who are ready to go.

Here is a letter from Bro. Grimes, of the Guadalajara district, Central Mexican Conference. His district embraces the State of Jalisco. He is reporting his first round, and says: "I have visited every station and circuit in the district, and also every preaching-place in the different circuits." In order to do this he "traveled four hundred and three leagues, over the mountains to San Blas on the Pacific coast. He reports progress in all departments of the work. "The spirituality of the people is shown by their attendance on the ordinances of the Lord's house, and their interest in the progress of the cause of Christ. In some places the people are beginning to realize that it is their duty to help in carrying forward the cause by contributing of their means for this purpose." The wise missionary steadily moves his people forward on the line of self-support. It is a lesson many are slow to learn. So they are at home. Many churches have had the gospel for scores of years, and their members have not all learned their duty to support the gospel that has given them and their children the hope of eternal life. Let us be patient with the church on missionary ground.

Here is an extract from a letter from a home church, which presents in practical form an open field of Christian effort in every congregation and Conference of our broad connection. Some weeks ago, Rev. Horace Bishop, of Waco, Northwest Texas, wrote to the secretary, asking the cost of support for single and married men in our foreign work. During the week of prayer and self-denial his people had moved forward to the point that they felt it their duty to support a missionary in the foreign field. The information, of course, was sent, and here is an extract from his reply: "We organized our subscribers yesterday afternoon. They want to support a single man, commencing with the first of this month. If we succeed as we expect, we will be ready to take care of his wife when he marries. Please select a young man already in the Orient, or one whom the Board designs to send, and then let us know how to proceed, so that the church and the Board will work in harmony." God bless Bro. Bishop and the church at Waco! They are moving on the apostolic line. Antioch sent out Barnabas and Saul, and every church that has the ability may have its representative in the mission field, and yet meet the demands the church makes on it for our general work. There are several charges in Texas as well able as Waco to support a missionary. There are hundreds of charges in Southern Methodism that can send out and support one or more missionaries in heathen lands, and not diminish one dollar of their offerings to the general work. Last year Kansas City raised $1,000 to send two missionaries to China and Japan. The Baltimore Conference also raised a like amount and sent out two of its best young men to Japan. Louisiana and Mississippi, in answer to an appeal in the NEW ORLEANS CHRISTIAN ADVOCATE, raised in a short time $1,000, and the man it sends is now nearing the shores of Japan.

So far from depleting, these special efforts swelled the general collections. The Board, at its recent meeting, provided for one married and three single men for China. One of the latter we expect to assign to Waco. We are hoping to re-enforce at an early day every mission field. Then our veteran missionaries deserve a kind remembrance from some Conference and church in their native land. Were the churches to lift their support from the Board, it would quickly move forward and re-enforce each field with the men for whom they so earnestly call. What church, or district, or Conference will fall into line with Waco, and say, "We will support one or more men in the mission field?" Shall Southern Methodism have but one Antioch within its bounds?

(The above items from our missionary secretary ought to be pondered prayerfully by us all. The editor would ask, Are there not congregations in Louisiana and Mississippi that are *willing* to support a missionary. We know that some are *as able* as the congregation in Waco, Texas. Are they *willing*?—Ed.)

Work for Children.

Bro. E. P. Mackie, the faithful and successful superintendent of the new Felicity Sunday-school, made the following excellent remarks, on Children's Day, which we gladly make room for in the columns of the ADVOCATE:

"The duty of teaching the young is distinctly enjoined upon the church of God in the Old Testament. Hear Moses, in his valedictory, as he utters the words of divine coinage: 'Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' The Jewish synagogues in Jerusalem, numbering over 450, furnished the model after which the services of the early church were fashioned. These places secured to the people systematic instruction in the Scriptures. The Sunday-school service of our day closely resembles that of the ancient synagogues. The faithfulness of the early Christians in teaching the young these truths and practice of religion is fully attested by the history of their times.

"On through the Middle Ages, amidst its dreadful and discouraging purpose to crush out all Christian teaching, it lived. With the open Bible of the Reformation came liberty, and in 1527 Sunday-schools were established by Luther at Wittenberg, and in 1560 by John Knox, in Scotland; in England during seventeenth century; in the United States in 1674, in Massachusetts; Wesley organized one at Savannah in 1736. The first real epoch in Sunday-school history begins with the founding of the Gloucester schools by Robert Raikes in 1780. In 1880 there were not less than 12,500,000 teachers, and 12,500,000 scholars—11,000,000.

"The leading object of Sunday-school work is to trace out and establish in the minds of scholars the boundary line between right and wrong, to assist conscience in restraining those who would go beyond that line and in reclaiming those who have gone beyond it; to bring them to the obedience of Christ. The chief instrument in the accomplishment of this work is the Bible in the hands of intelligent Christian teachers. The great question should be: How may our scholars be induced to accept Jesus? His spotless life, vividly presented, will break down all self-sufficiency and pride when brought face to face with the submissive, humble and loving Son of God, dying for sinners. We must bring the children to Jesus and interest them with scenes in his life; then win the heart to love him and pray for the Spirit to instruct them and lead them to surrender to Christ, their glorious Captain of salvation. Teach a present salvation, and do not wait for special revival occasions. Have a burning desire to lead every unsaved scholar to Christ, and every saved one to richer enjoyments of a Christian life. The benefits growing out of the Sunday-school to the young Christian are simply incalculable. Beginning from the parents' arms the child should be taught 'the way of life.' The work of the Sunday-school among the children can be immensely helped by careful home instruction. Sunday-school workers see most clearly, as they also suffer most keenly, the direct consequences of parental negligence of the children.

"The Sunday-school must substitute unchristian homes. By Christianizing the children of such homes, the parents are often led to Jesus. The songs, prayers, lessons, exhortations these children never will, never can forget. The Sunday-school has 'met a great and waiting necessity.' It is clearly the duty of the church to make the amplest provision for the spiritual efficiency of Sunday-schools. 'Will you support' this one of 'its institutions?' When a church has brought under cultivation its own field, its next duty is to carry the gospel to those children in regions beyond, and establish mission schools.

"Children's work, then, should be the especial care of the church of Jesus Christ. 'Feed my lambs,' said our risen Lord; and, clothed with the power which the Comforter bestows upon all consecrated teachers, we will become skillful in leading the children to Jesus. Teach them to be noble, truthful, kind, self-denying, consistent Christians. The children's work today is exerting a marvelous force in the mission fields of the world. Heathen children are being taught the truths of Christianity by missionaries supported with Sunday-school children's offerings. This school has for over a quarter of a century systematically raised money for educating Chinese boys for the ministry, and largely sustained a mission school, bearing its name, in China.

"Let us thank God for raising up noble workers in the Sunday-school in the years gone by, through whose consecrated talent the work of instructing the children has been so perfected and so grandly developed. Much prayer and wise planning have been, under God, the secret of the present inspiring condition of our organized work among the children. We do well to ask continually for divine guidance and seek heavenly qualifications to enter into the labors of our worthy fathers and carry successfully forward the work they so divinely inaugurated. Let us covet earnestly the best gifts for a work like this, germinal with such untold possibilities. 'Thy that be teachers shall shine as the brightest of the firmament and they that turn many to righteousness, as the stars for ever and ever.' (Daniel xiii, 3.)

THE TRUE GENTLEMAN.—The following sketch is called, "The Portrait of a True Gentleman. It was found in an old manhouse in Gloucestershire, written and framed, and hung over the mantelpiece of a tapestried sitting-room:

"The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, Study his recreation, Contentment his rest, and Happiness his reward. God is his Father, Jesus Christ his Savior, the saints his brethren, and all the need him his friends. Devotion is his chaplain, Charity his chamber-maid, Sobriety his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter to let in or out as most fit."

"Thus is his whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to heaven; but he walks through it as fast as he can, and all his business like way is to make himself and others happy. Take him in two words—a man and a Christian.—Exchange.

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Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	3:00 p. m.	8:50 a. m.
Lve. Attalla	9:06 p. m.	1:10 p. m.
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, JUNE 14, 1888.

Briefs.

The Interior has this note:

We respect that official, whatever his politics may be, who shows enough respect for religion in entering on the duties of his office to acknowledge his dependence on the Ruler of the universe for wisdom and strength to perform his sluties. A case in point is that of Governor Nicholls, of Louisiana, who in his inaugural address the other day invoked divine aid and prayed for guidance in serving the State. If this governor and all other governors would not only make a devout beginning, but would continue in a reverential frame of mind throughout their terms of office, what a rebuke their course would administer to the evil elements in the contending parties! And then what a blessing it would be if the example of the governors were to be followed by the mayors of cities. The times are ripe for the advent of mayors with moral principles and religious convictions; mayors who will administer municipal affairs in the fear of God, and not in fear of the demon of the dramshop.

This, from the same paper, contains much:

Money, money, money! That is the cry which now goes up continually from churches, Conferences, assemblies and Missionary Boards. But as the demands are in nearly every case reasonable in amount and right in purpose, there is no occasion to get irritated about them, or to tighten the grip on one's pocket-book as if in self-defense. The sober truth is: that the best measure of self-defense is an open pocket-book when the church and its various causes are under consideration. Our own peace and safety and the well-being of our offspring depend on the activity and efficiency of those agents and agencies which are concerned in spreading the gospel of Christ, and in bringing this and other peoples under its saving influence. Therefore, enlightened self-interest impels to liberal giving, while a sacred sense of duty and gratitude to God sanction and intensify the impulse.

"The Sunday Law" is now a matter of grave interest to the people of this State. The efforts being made to repeal or amend are watched very closely. The friends of repeal are working every available means. They propose to repeal the law: if that can not be done, they propose to amend, but their amendment is such that, if carried, will render the whole law unconstitutional. Let the friends of the law be specially watchful at that point. We are surprised to read, in a petition sent by the Temperance Alliance of Louisiana to the General Assembly, this unmistakable refutation of the statement that the law does no good. "We call your especial attention to the statement that the law is not being respected. Gentlemen, inquire at the United States Revenue office of this city. There you will ascertain that the first year of its enforcement saved to the poor and needy families of this State $14,000,000—a sum that would in ten years drive extreme want beyond the limits of our State." Yet in face of this evidence of good to our people there are those who seek to repeal or so modify the law as to render it inoperative. Such people are the enemies of society. Let the law be maintained and *greater good will come.*

There are two reasons why a man may not desire anyone to know how much he gives. 1. A real desire to please God, and not parade his alms before men. 2. A shame to let anybody know, because he gives so little.

The Commencement Exercises of Centenary College.

For fifty years Centenary College has been doing effective work for the church and humanity. The influences that have gone out from her halls have been felt in very many places in the Southwest. Her graduates are scattered through Alabama, Mississippi, Louisiana and Texas, and have filled, and are now filling, prominent positions in the learned professions, and in the agricultural and mechanical vocations of the land. The pulpit, the bar, the bench, the workshop and the farm have all been graced by men who received their intellectual and moral training in the class-rooms and chapel of Centenary College. Fifty years of good work, no matter how wide and beneficial its results, do not satisfy the Board of Trustees, nor the faculty, nor the friends of the college. They look upon those years as but the *beginning* of years of usefulness, and upon the work done as but the *foundation* upon which to build better and more enduring work in the future.

THE PAST SESSION.

The session just closed opened under embarrassment and discouraging circumstances. Just at its beginning President Adams suddenly vacated his position, and left the institution without a head. To meet such an emergency and counteract its influence, the president of the Board of Trustees, Bishop Keener, requested Prof. Wiley to act as president until a successor to Dr. Adams could be secured. That Prof. Wiley did his difficult work well is evinced by the fact that the Board of Trustees, after examination, passed a most complimentary resolution in his favor. The attendance of students has not been as large the past year as during some other years, but the work done has been as well done as that of *any* past year. An extract from the report of Acting President Wiley to the Board of Trustees will give our readers an idea of the general state of the case during the past session:

It is gratifying to me to state that during the *thirty-three* years of my connection with the college there has never been so large a proportion of our number whose deportment, habits of study and progress have been so satisfactory. This is mainly due to the excellent home-training that most of them received before they were sent away to college. The Young Men's Christian Association connected with the institution has enrolled among its members over 50 per cent. of our number. This association has exerted a fine influence in imparting a healthy moral tone to the body of students. We have had occasion to administer private reproof once or twice for unexcused absences from college duties. These are the only cases of discipline we have had. If there has been a single case of offense, such as is supposed to be rife among college boys, it has not reached the ears of the faculty.

This extract speaks out the fact that Centenary College is a *safe place* for a boy's morals.

THE EXERCISES.

The exercises began Sunday morning. Rev. W. B. Murrah, of Whitworth College, preached the baccalaureate sermon to a large and interested audience. At night he preached again; and both sermons are spoken of as of excellent quality and forcefully delivered.

The preparatory exhibition on Monday evening was a spirited contest between six young speakers for the gold medal offered to the best speaker. The pieces were selections, and were all well rendered, but the committee awarded the medal to Master H. N. Pharr, of Berwick, La. The faculty awarded the medal for scholarship to R. J. Putnam. Tuesday morning the annual alumni address was made by Prof. McGimsey, of Centenary, on "The Practicality of This Age." It was an address evincing a thoughtfulness abreast of the progress of the age, and delivered in a dignified and graceful manner. It gave general satisfaction. Tuesday evening was the oratorical contest between the chosen champions of the two literary societies for a gold medal. The orations were original, showing wide range of subjects, considerable depth of thought, and delivered mostly well. The gold medal was won by W. J. Roberts, of the Franklin Institute. After this contest, the Hon. T. Dabney Marshall, of Meridian, Miss., was introduced as the orator for the two societies. He spoke on the subject of "Dudes," but by no possible change of position could we come within range of his voice, and so did not hear a sentence that was spoken. We judge, however, from the laughter and applause of those who did hear him that his speech was a success.

Wednesday morning Centenary College sent forth two more graduates—W. W. Drake, of Jackson, La., and D. N. Dalton, of Bastrop, La. Mr. Drake was graduated to the degree of "B. A.," and Mr. Dalton to that of "B. S." Mr. Drake delivered a fine speech, on "Southern Literature," and also the valedictory. Mr. Dalton gave the salutatory, and an oration, on "Tyranny." Both gentlemen acquitted themselves well, and, in so doing, reflected additional honor upon their *alma mater*. The baccalaureate of Prof. Wiley was highly commended by everybody, some going to the extent of declaring that it was the best ever delivered at Centenary College. At this point Prof. Wiley announced that the gold medal for scholarship among the students of the college proper had been awarded to W. H. Wynn, son of Rev. John F. Wynn, of the Louisiana Conference.

The Board of Trustees held meetings twice a day, and examined minutely into the affairs of the college. They found out the gratifying facts that the Conference collections for this college are gradually increasing; that the buildings are in better repair than last year and better kept, and that a new interest in the college is awakening in many places. These facts have aroused the members of the Board to a determination to leave nothing undone, nothing unsaid, that can insure the future success of the college. Prof. Huffaker having resigned the chair of Natural Sciences, his place was filled by the Board by the election of Charles C. Miller. Mr. Miller is a young man—a graduate of the college, and said to be eminently fitted for the position to which he has been called. The Board conferred the honorary degree of "D. D." upon Rev. B. Carradine, of the Louisiana Conference, and upon Rev. W. B. Murrah, of the North Mississippi Conference.

THE ELECTION OF A NEW PRESIDENT.

About the opening of the last session President Adams vacated the chair of president. Since that time the members of the Board of Trustees have been praying and seeking light on the question of filling the place with a suitable man. When they met on Monday evening, the man had not made his appearance. During neither of the two sessions of the Board on Tuesday did he come to the front. By Wednesday morning we began to fear that the Lord had not heard our prayers; but at the last moment the hand of Providence led out before the Board the man who is to guide the old college to the highest success. When his name was proposed, the wonder was expressed that he had not been mentioned before, and when the vote was taken, he was elected unanimously. Rev. W. L. C. Hunnicutt, D. D., presiding elder of the Vicksburg district, Mississippi Conference, is now at the head of this college. The friends of the college have now a new inspiration of hope. The horizon has already begun to broaden and brighten. Dr. Hunnicutt will bring three most important qualifications for his work: a clear, trained intellect, a pure, humble heart, and a vigorous energy. In the use of these, and with the co-operation of his competent faculty, we expect to see President Hunnicutt bring this college to the positon where it will do better work for Mississippi and Louisiana than it has ever done.

Now, let all our preachers and laymen and lay-women take on a full stock of downright enthusiasm for Centenary College. Let us talk up our own institutions and patronize them as far as we are able, and quit building up the schools of other denominations at the expense of our own.

Gatuitous Advertisement of the Enemy.

It seems to us that there is nowadays a danger which is much overlooked. In some quarters the devil and his agents are having too much respect paid to them by Christian people. The old preacher was not very far wrong who refused to preach about the devil because he did no want to pay so much respect to him. If the devil ever can have a moment of pleasure, it is when he persuades a follower of Christ to enter a discussion with an of his retainers. No matter if he does get the worst of the combat, it has brought him into prminence. A man who is policly kicked in the streets is sne to be "the observed of all observers," and *that* is often a large compensation for the public insult. We particularly like what Dr. Parkhurst, of New York, said, the other day in his pulpit, on what we call a "gratuitous advertisement of the enemy:"

We do not care for the pleasant patronizing words of the atheist or the agnostic. He occupies distinct grounds from ourselves. He is a mutineer against the general heart of mankind, and nineteen centuries of useful history. Tenting with an infidel is reason against Christ, and, as Christians knowing the Lord, we can be about more profitable business than engaging in fencing matches with the distinguished exponents of unfaith. It advertises anti-Christ at the expense of Christ. We regret that there should exist in our city what we might call a doctrinal cockpit, where game fowls of all variety of feather, Christian, Jewish, infidel, agnostic and atheist, are let in upon the same sand, to attest their respective genius for picking out each other's eyes; and bear with me in saying that I venture to think that it is a shrewd move on the part of the infidels who maintain the pit, a good deal shrewder than on the part of the Christians who patronize it.

The Democratic Nominations.

Last week the Democratic Nominating Convention met in St. Louis for the purpose of choosing candidates for the President and Vice-Presidency of this great country. Mr. Cleveland had no opposition for the first place on the ticket, and was, therefore, unanimously chosen as the preference of the Democratic party for President of the United States. Mr. Cleveland's term of service in that office for the past four years seems to have been eminently satisfactory to the great majority of his party, and his nomination is not only a hearty endorsement of his policy, but a pledge of party support for re-election. Hon. Allen G. Thurman, of Ohio, was selected as the candidate of the party for the Vice-Presidency. The unanimity with which these nominations were made is a prophecy that these two distinguished gentlemen will command the full strength of the party at the election next November. It strikes us as something wonderful how excited men can get when assembled in a political convention. Huzzaing and screaming and stamping and waving of banners and handkerchiefs seem to have converted the audience-room into a place where all noise was holding its frantic revels.

This extract from the platform, unanimously adopted, will give our readers an idea of what it contains:

The Democratic party of the United States, in National Convention assembled, renews the pledge of its fidelity to Democratic faith, and reaffirms the platform adopted by its representatives in the convention of 1884, and indorses the views expressed by President Cleveland in his last annual message to Congress as the correct interpretation of that platform upon the issue of tariff reductions, and also indorses the efforts of our Democratic representatives in Congress to secure a reduction in taxation.

"Gilderoy" Corrects Misstatements.

First. Dr. Abbey wrote these words: "Your correspondents' views do not seem to harmonize. Suppose you let me try my hand at it." If "trying his hand at it" meant other than at "harmonizing the views of your correspondents," it does not appear anywhere in his first article.

Second. Dr. Abbey knows of no theory called "the moral influence theory of the atonement." If the young student of theology will turn to Chapter V., paragraph 6, of the first volume of Summer's Systematic Theology, he will find a discussion of the "Moral-subjective Theory," which, in its main features, is exactly the "benevolence theory" of my venerable friend, Dr. Abbey.

Third. Abelard and Dr. Abbey are in the most perfect accord on this subject, using largely the same terms. Let the young men read and see for themselves.

Fourth. "Propitiation" and "satisfaction" are terms common in our theology. That Dr. Abbey does not like the word, "satisfaction," is no argument against its use by others. How about "propitiation," Doctor?

Fifth. The Doctor says: "Any kind of suffering entirely apart from animal life is unthinkable." Just so, Doctor; but was God apart from the animal Christ in that last supreme moment of his purely animal life? This is the point at issue. I insist that the agony and death of Christ was more than the agony and death of an animal—more than the death of a man. He was God-man in the garden and on the cross. Now, split a hair and show how he was God-man, and yet died only as a man.

Sixth. Dr. Abbey will not "undertake to construct a theory of the atonement," and yet he writes two columns giving his theory, which, in substance, is the "Abelardian Theory," now more than seven hundred years old. So he merely adopts this old theory.

GILDEROY.

SENATOBIA, Mississippi.

We have information that the corner stone of the first Methodist Church in Bunkie, La., will be laid June 24. Rev. J. M. Beard, of this city, will officiate. We offer our friends in Bunkie our congratulations for the start they have made. We notice the name of a lay-*woman* on the building committee, and that raises the suspicion that the work—well, for fear the other members of the committee may think something, we forbear. At any rate, Paul spoke of a *woman* who was a "succourer of many." Let the brethren everywhere study that appellation!

The Woman's Missionary organizations in this country and Great Britain report 19,486 auxiliaries, 5,193 bands, 999 missionaries in their various fields, 2,219 Bible readers and teachers, 2,303 schools and 59,318 pupils. Their aggregate increase for 1886 was $1,221,619 57, an increase on the preceding year of $68,947 96.

Notes.

In 1861 the Wesleyans had twelve large churches in London; now they have seventy-six large churches and ninety-seven smaller ones.

The new version gives a fine turn to a familiar passage: "*Give diligence to present* thyself approved unto God, a workman that needeth not to be ashamed, *handling aright* the word of truth."

Law is an expression of life. When Moses had finished delivering the law to the Israelites he said to them: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because *it is your life.*"

The North American Review, which contained Mr. Gladstone's reply to Ingersoll, has passed to the fifty-seventh edition. The Evangelist says, *that* means 30,000 copies over and above the regular edition to subscribers. It does seem, after all, that a part of the public can find interest in a religious discussion. It shows also that people on this side of the water are still willing to read after Mr. Gladstone.

The Advance (Congregationalist), speaking of the lengthening of the pastoral term among the Methodists, has this very significant sentence: "Doubtless, among the great majority of Congregational pastors a five-year term of assured pastorate stability would be hailed with deep satisfaction." The great point in the Methodist polity is that every traveling preacher is provided with a pastorate. Whatever else may *not* be, that is bound to be.

The popular weed is catching it on all sides. The Methodist Conference passed a resolution that no one should be consecrated a Bishop who indulged its use. Various other religious bodies have fulminated against it. And now comes Mr. Martin, of St. Landry, and gives notice in the Louisiana Legislature that he will introduce a bill to "prohibit the use of tobacco, either for smoking or chewing, by children under fifteen years of age, and to punish persons furnishing them with the weed." And so the ball rolls and gathers size and momentum in its rolling.

We have read in one of our exchanges a most remarkable instance of devotion to conscience. A mayor somewhere near Boston refused to sign a license to sell liquor, granted by the aldermen of his town. The case was brought into the courts, and the Supreme Judicial Court ordered him by a mandamus to sign the license. On the reception of this order, lo! and behold! he resigned his office and withdrew from the performance of its duties! Not many office-holders would do such a thing as that! The mayor's name is Robinson, and the place, Gloucester. "The unexpected is the thing that happens" sometimes.

Two notable men of English Methodism have retired from active service: Rev. William Arthur and Rev. Richard Roberts. Both are ex-presidents of the Wesleyan Conference. Mr. Arthur has been one of the most prominent Methodists of this age. Mr. Roberts has been a preacher for forty-three years, and in all that time has missed preaching *only five* Sundays; two of those five Sundays he was in countries, the language of which he could not speak; two others were days of bereavement in his own family, and one was a day when he himself was sick. He is said to have preached on an average 300 sermons a year and to have traveled 20,000 miles a year. He said recently, "For forty-six years I have always had a new sermon on hand."

The Mayor has, it appears, issued some stringent orders concerning the regulation of the concert saloons and the closing of gambling-houses. There is nothing new in these orders, and the public will be curious to see if the present administration can accomplish any more than was done by its predecessors.

The crying evil of the present day is the enacting of severe laws and the launching forth of violent denunciations against crimes and vice, all to no purpose. Congress, State Legislatures and Municipal Councils spend a great deal of time in doing that sort of thing, but the laws are never executed and nobody appears to expect that they will be. The laws are made to satisfy a popular clamor, and that being done, the matter rests there.

A real efficient remedy for any public evil would astonish the public. It would give the people a new sensation. They have learned to expect little and they are seldom disappointed. Reform is just as good a name for it as anything else. The result is usually the same.

The above, from the Daily Picayune, is too true. The wonder is that the "popular clamor" should be "satisfied" with the mere passage of a law and never demand its execution. Among men laws do not execute themselves. Let the "popular clamor" *back up* the mayor, and the laws will be enforced.

The Sunday Law.

The following is the text of the bill introduced into the General Assembly at Baton Rouge to repeal the Sunday Law:

Whereas, It is declared under Article 1 of the State Constitution that the only legitimate end of government is to protect citizens in the enjoyment of life, liberty and property, and that when it assumes other functions it is usurpation and oppression;

Whereas, The Sunday-closing Law (Act No. 18, of 1886) operates a hardship upon the citizens of municipal corporations of this State in prohibiting the sale of malt liquors or spirituous liquors at places excepted from the provisions, thus enforcing the principle of prohibition of alcoholic, vinous or malt liquors at places allowed to be kept open on that day in the course of their business, under the cloak of a pretended closing law, an object not embraced, expressed or contemplated in the title of the law and contrary to the spirit and institutions of the municipalities of this State and the citizens thereof;

Resolved, That it is the opinion and sense of this House that said Act No. 18 of 1886 is an unwarrantable interference with the individual rights secured by the Constitution of this State and the United States, and an arbitrary and illegal exercise of the police power of this State.

Resolved, That this said Act No. 18 of 1886 is unjust, illegal and unconstitutional in its discriminations, and there is no justification in law for the prohibition of the sale of alcoholic, vinous or malt liquors therein provided for at the places of public character where the same are now allowed to be kept open on Sunday, and that the said act infringes the rights of life, liberty and happiness of the citizen, and should be repealed or modified so as to suit the wants, habits and rights and privileges of the citizen.

The idea of the "repealers" is for the Legislature to act as a court, and by vote to decide and declare the unconstitutionality of its own acts is decidedly cool for these June days. We have faith to believe that the present legislators have more common sense than such action would display.

Revival at Holly Springs, Miss.

DEAR EDITOR: In midst of a glorious revival; three weeks old; public interest unabated; over one hundred conversions to date. Rev. J. W. Hodge, of Olive Branch, has been with us for ten days and has kindled the conflagration. Bro. Hodge, full of the Holy Ghost, and fire, has been with us from the start and says he is "in for the war." Rev. L. B. Estes, a layman of great power from Memphis, was with us last Sunday; also Bro. W. H. Evans, of same city. Bro. Evans delivered a telling address to men only in the afternoon, and preached at night. God bless you all, brethren. The Young Men's Christian Association of Memphis sent us out two efficient altar workers yesterday. Glorious the fight goes bravely on. Thirty-two accessions to our church to date.

G. S. INGE.

June 9, 1888.

Notice.

The place of holding the Meridian District Conference has been changed from Lockhart to Sanderdale. Time, July 26.

R. D. NORSWORTHY.

North Female College Commencement.

SUNDAY, JUNE 17.

11 A. M.—Sermon by Bishop R. K. Hargrove, S. P. M.—Anniversary of Young Ladies' Christian Association. Address by Rev. R. G. Porter, North Mississippi Conference.

MONDAY, JUNE 18.

10 A. M.—Annual Meeting of Board of Trustees. 10 A. M.—Graduating Exercises and Delivery of Medals. 4 P. M.—Anniversary of Alumnae Association. Address by Hon. H. S. Foote. 8 P. M.—Concert.

TUESDAY, JUNE 19.

10 A. M.—Annual Address by Hon. Wm. R. Pitkin, of Louisiana. 8:30 P. M.—President's Levee and Reception.

Personals.

We call special attention to a short article, in this number, on "Those Vandalized Parsonages." The subject is well worth the attention of all the preachers *and their families* and all the Boards of Trustees. We refer all concerned to Luke xvi. 11.

The honorary degree of "D. D." has been conferred by Centenary College upon Rev. B. Carradine, pastor of Carondelet Street Church, in this city, and upon Rev. W. B. Murrah, vice-president of Whitworth College, Mississippi. These worthy honors have, in this instance, been worthily bestowed and will be worthily worn.

While we were away last week attending commencement exercises at Centenary College, the printer made us say "former" for "frowner." If he can hardly make out the editor's writing, how very careful our contributors ought to be to write in a plain, easy-to-be-read hand?

Bro. George H. Galloway, of the Columbia circuit, Mississippi Conference, writes as follows: "Parsonage nearly finished; $47 for self-denial fund and $61 for foreign missions; ten persons received into the church." That is the kind of news we love to publish abroad.

Rev. A. D. McVoy, president of East Mississippi Female College at Meridian, Miss., has been elected president of Mansfield Female College, Mansfield, La. What is Mississippi's loss is Louisiana's gain in this instance. We congratulate the Board of Managers at Mansfield on their success in securing Bro. McVoy's services for their college.

The Board of Trustees of Centenary College, La., last week, unanimously elected Dr. W. L. C. Hunnicutt, of the Mississippi Conference, to the presidency of that college. We feel that we can congratulate the friends of Centenary on this election, and predict a continuous progress for the school from this time onward!

The Central Methodist favors a reunion of the two great branches of Methodism in this country. Speaking of the departed great men on both sides, it says: "Now let their sons draw up a plan of re-union universally acceptable."—NEW ORLEANS ADVOCATE. No, the Central Methodist has not expressed itself in favor of a re-union, but the language quoted is from a regular contributor to its pages.—Central Methodist.

Our clipping was made from what we took to be an editorial note on the fourth page of the Central. It had no mark to distinguish it as a contribution from outside.—We beg the Central's pardon!

Bishop Granbery will sail from Newport News for Brazil, June 23.

One other good, unsuspecting man has been undeceived. The editor of the Florida Christian Advocate says: "This editor has thought some men too good to get mad, but, alas! sometimes he has been mistaken."

Dr. John Matthews delivered the annual address at the Nashville College for Young Ladies, last week. The Nashville Advocate speaks of the address as "the most strikingly original and brilliant address delivered in Nashville in many years." We can easily believe that.

Judge B. D. Magruder, son of our old friend, Hon. W. H. N. Magruder, of Baton Rouge, has recently been re-elected Justice of the Supreme Court of Illinois. The vote stood 9,557 to 78.

A private note from Bro. R. D. Norsworthy has this: "I visited on last Sunday the father of Miss Hughes, missionary to China. He lies low with sickness and most likely will rise no more. In behalf of the family and the absent one, we ask the prayers of the church. When asked by myself what message I should send his absent daughter, the old patriarch said: 'Tell her I am very sick, but my way is clear.'"

The dispatches announce the death of Rev. Thomas J. Hough, of Opelousas, La. He was for several years an earnest and active member of the Louisiana Conference, but was compelled by ill-health to retire from the itinerancy. For several years he has been living on his farm near Opelousas.

Rev. James Freeman Clarke, the well-known Unitarian divine and author, died at his residence, near Boston, June 8.

Dom Pedro, the Emperor of Brazil, whose life has for some time been despaired of, is convalescent and his entire recovery speedily expected.

Rev. James Campbell, of the East Texas Conference, has been elected editor of the Texas Christian Advocate.

Rev. N. H. D. Wilson, Jr., son of the late Dr. N. H. D. Wilson, of the North Carolina Conference, has secured a position on the editorial staff of the Raleigh Christian Advocate.

The largest salary paid to any of the Bishops of the Episcopal Church is $10,000. New York pays that much to Bishop Potter and provides him a house.

The editor's wife and daughters are indebted to Miss Willie Galloway, of Brookhaven, for an invitation to attend the Whitworth Commencement. The invitation is the most beautiful of any we have seen.

A correspondent of Zion's Herald says:

Dr. Buckley managed to get the floor ninety-two times inside of thirty days, and kept it—nine hours, or about one-sixteenth the time it was in session; but he always had something to say, usually helped forward the business, was a favorite with outsiders, was feared by his opponents, petted by his friends, and though struck at in a score of ways, he was elected editor, without employing electioneering arts, by the largest vote by which he ever mounted the tripod.

Ex-Gov. S. D. McEnery has been appointed Associate Justice of the Supreme Court of this State, to fill the vacancy caused by the expiration of the term of Justice Todd.

The Southwestern Christian Advocate announces that Rev. J. D. Hammond, of St. Louis, has been elected to the presidency of Central College, Fayette, Mo. The pastorate loses by that election.

A private note from Dr. T. B. White, at Homer, La., reports a protracted meeting of several weeks' duration, during which the church enjoyed "a good and profitable time."

Items of Interest.

It is said that there are in Illinois 600,000 males between the ages of sixteen and forty, and 550,000 are outside the membership of the evangelical churches.

In twenty-two States and Territories of the Northwest, the Baptists have twenty-nine institutions of learning, with endowments aggregating $2,098,078. In these schools are 2,450 students; 377 of whom are preparing for the ministry.

The Topeka Capital says: "Kansas has saved nearly $12,000,000 since she turned her back on the whisky traffic."

The General Assembly of the Northern Presbyterians resolved to raise during the next year $850,000 for home missions.

Wesleyan Methodism has 15,244 members among the soldiers of the British army. It has also 333 missionaries and 2,000 paid agents and 3,859 unpaid agents in foreign fields, with 32,325 church members and 59,388 Sunday-school scholars in those fields.

Twenty per cent. of all the population of England is found in the Sunday-schools of the churches, and in Wales thirty per cent. is found there.

If the human family are equally divided, male and female, there are 500,000,000 women and girls who have never had a chance to hear the name of Jesus. In unbroken procession, one by one, they would, in passing your door, consume thirty successive years.

The missionary fields in Japan demand more men and more money. There are now 200 churches, with 15,000 members and 100 ordained Japanese ministers. The Congregational churches number 4,000 members.

Mr. W. McArthur called attention in the English House of Commons to the evils of the liquor traffic among the native races in the British dependencies, and moved that the government should take steps to suppress it. In a verbally modified form the resolution was agreed to.

Athens, Ga., has tried high license four months. The Journal, of that city, has compiled a table from the police records showing the comparative arrests during four months of local option and four months of license. This table shows an increase in four months of high license from 272 arrests to 818.

Up to date 310,000 sets of Gen. Grant's book have been sold, and Mrs. Grant has received $111,000 as her share.

Mr. Ruskin's profits on his books are said to be now about $20,000 a year.

In 1880 the population of Brooklyn was 566,689, but now reliable estimates place the population at 774,870. The increase in 1887 was 29,762.

The English-speaking races occupy one-fourth of the dry land of the earth and own nearly two-thirds of the tonnage of the ships.

The gross income of the British and Foreign Bible Society the past year was $1,251,000 and its expenditures $1,125,000.

The American Bible Society has been in existence seventy-two years, and in that time has issued 31,829,563 volumes, an average of 632,077 volumes a year.

The circulation of the publications of the American Tract Society amount to 5,000,000 copies a year, and the receipts of the past year exceed $126,000.

In Dr. Munhall's recent evangelistic service in St. Paul, Minn., nearly fourteen hundred persons made a public confession of Christ.

Dr. Mackenzie receives $15,000 a quarter for waiting on the Emperor of Germany.

Books and Periodicals.

BOOKS.

A WOMAN'S FACE; OR, A LAKELAND MYSTERY. By Florence Warden. D. Appleton & Co., New York. For sale by Exrich, 13 Canal street, New Orleans. Price, twenty-five cents.

ABRAHAM LINCOLN. By Noah Brooks. G. P. Putnam's Sons, New York; Exrich, 130 Canal street, New Orleans. Price, $1 75.

This is a biography written expressly for young people. Noah Brooks is a very popular writer for young folks, and, no doubt, they will be much interested in this biography of Mr. Lincoln.

BERRY'S TRIUMPH: The Story of a Georgia Cracker. By George G. Smith, of the North Georgia Conference. J. W. Burke & Co., Macon, Ga.

This is a bright, beautiful story for boys. It shows in a clear style how a plucky boy of the long ago won his way over many serious obstacles. The descriptions of "old-time Methodist meetings" are very fine, and it is just the book for a Methodist boy of to-day.

PERIODICALS.

—Pearl of Days. This is a monthly edited by Rev. J. H. Knowles, and published by W. B. Keetham, New York, in the interest of the Sabbath. Price, $1.

The Homiletic Magazine, for May, has theology, exposition, homilectics and practical homiletics. E. B. Treat, New York.

—The Century, for June, has many articles from the best writers in the land. This is a universal favorite, and needs no commendation from us. Century Company, Union Square, New York. Price, $4.

—The Sidereal Messenger is conducted by William W. Payne, Northfield, Minn. Price, $2.

—The American Magazine, for June, with a well-filled table of contents, comes early in the month. This is an illustrated monthly, containing much interesting matter. It has a fine engraving of Charles Dickens, Jr. The American Publishing Company, New York. Price, $3.

—The other day we received for the first time since we have been in this office the Sunday-School Quarterlies and Monthly Magazine, published by our House in Nashville. We are glad to know the "folks at the center" have thought of us at last, and we will notice the quality of these periodicals at some future time.

—Wide Awake, for June, is full of good reading and bright pictures, and only twenty cents a number. D. Lothrop & Co., Boston.

Buckingham's Dye for the Whiskers is in one preparation, and never fails to color the beard a beautiful brown or black of a natural shade.

Notice.

The Annual Convention of the Woman's Missionary Society, Louisiana Conference, will meet in Alexandria, Friday, Saturday and Sunday, June 22-24. Every auxiliary is earnestly solicited to send at least one representative. Delegates will at once inform Mrs. B. F. White, Alexandria, that arrangements may be made for their entertainment.

MRS. C. J. FOSTER,
Cor. Sec.

Teachers during vacation, farmers' sons when work is slack on the farm, and any others not fully and profitably employed, can learn something to their advantage by applying to B. F. Johnson & Co., 1009 Main St., Richmond, Va.

Notice.

The collectors of the Jackson District Parsonage Fund will please bring or send what they have collected to the District Conference, so that the committee which was duly appointed may make their report. The District Conference convenes in Raymond, June 21.

T. W. COOPER

Now is the time to make up your mind as to where your son should attend school another year. Send him to a healthy and quiet place. Such is Hiwassee College, Tennessee. The postoffice there is "Hiwassee College."

Summer Tours.

Round-trip excursion tickets at low rates are now on sale via the Burlington Route, C., B. & Q. R. R., from Chicago, Peoria and St. Louis, to Denver, Colorado Springs, Pueblo, Salt Lake City, Ogden, St. Paul, Minneapolis, and resorts West and Northwest. The "Burlington" is the only line running sleeping cars from Chicago to Denver without change. It is the only line by which you can go from Chicago to Denver and be but one night on the road. It is the picturesque line to St. Paul and Minneapolis. It runs daily "fast trains" to Kansas City, St. Joseph, Atchison, Council Bluffs, Omaha, Lincoln, Cheyenne and Denver. The Government Lands are located on its new lines in Nebraska. It is the best line by which to reach all principal land points in the West and Northwest. Tickets via the Burlington Route are for sale at all of connecting lines. Send 2c postage to Paul Morton, Gen'l Pass. and Ticket Agent C., B. & Q. R. R., Chicago, Ill., four cents for a copy of the Burlington Route Guide, or six cents for an illustrated book about Colorado and the Garden of the Gods.

Excursions to Chicago.

One fare only for the round trip to Chicago, via Queen and Crescent route, on June 15, 16 and 17. Tickets good until June 20, in which to return.

E. DANZIGER.—We call the attention of country merchants to the advertisement of E. Danziger in this issue of the ADVOCATE. A postal-card request for a catalogue will receive prompt attention. Extra inducements are offered during this and next month.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
Brazil Mis.	July 18.	San Paulo, Brazil	Granbery
Montana	July 25.	Butte City, Mon.	Galloway
Denver	Aug. 1.	Pueblo, Col.	Hendrix
Columbia	Aug. 8.	Pendleton, Or.	Galloway
Western	Aug. 29.	Wyandotte, Kan.	Hendrix
Missouri	Sept. 5.	Gallatin, Mo.	Hendrix
W. Va.	Sept. 5.	Philippi, W. Va.	McTyeire
Japan Mis.	Sept. 19.	Kobe, Japan	Wilson
Kentucky	Sept. 12.	Nicholasville, Ky.	McTyeire
St. Louis	Sept. 19.	Bonne Terre, Mo.	Hendrix
Pacific	Sept. 26.	Woodland, Cal.	Galloway
Illinois	Sept. 26.	Rushville, Ill.	McTyeire
S. W. Mis.	Oct. 3.	Nevada, Mo.	Hendrix
Los Angeles	Oct. 3.	San Diego, Cal.	Galloway
Louisville	Oct. 3.	Lebanon, Ky.	McTyeire
Holston	Oct. 3.	Asheville, N. C.	Hargrove
China Mis.	Oct. 10.	Shanghai	Wilson
Indian Mis.	Oct. 16.	White Bird Hill, I. T.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
Arkansas	Oct. 31.	Fort Smith, Ark.	Key
M. D. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
Germany Mis.	Nov. 7.	Houston, Tex.	Galloway
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Donelson, Tex.	Key
N. Mis.	Nov. 14.	Starkville, Miss.	Keener
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Con. Mex.	Nov. 21.	San Luis Potosi	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Mississippi	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Williamsboro, S. C.	Keener
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
Florida	Dec. 12.	Bartow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

An Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

A contemporary has an article on "Wild Cat Insurance Companies." Who, for mercy's sake, wants to insure wild cats?

DANIEL PRATT COTTON GIN.—In this issue will be seen the advertisement of Messrs. J. H. Wolfe & Co., the agents of the celebrated Daniel Pratt Cotton Gin. Examine into the merits of this gin before purchasing elsewhere.

One man sees an opportunity, but doesn't seize it; while another seizes it as soon as he sees it. Pasar!

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

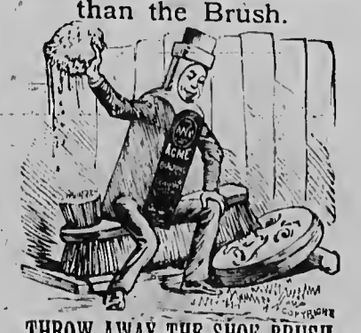
Southern Cultivator and Christian Advocate.

By a special arrangement we are enabled to offer to new subscribers for the ADVOCATE, the Southern Cultivator and Dixie Farmer, combined with the ADVOCATE, for $2 50 for the two publications for one year. The price to old subscribers will remain the same as heretofore—$2 75—with only twenty-five cents extra to either of the above amounts for "Dickson's System of Farming." These rates are postage prepaid. All orders must be accompanied by cash in full; no allowance for commission to agents, and both papers must be ordered at same time. We will, however, fill orders to subscribers who failed to take advantage of the club rate when they last renewed for $1 for the Cultivator for one year.

HUGH JAMIESON, JR.,
Publisher.

MISCELLANEOUS.

The Sponge is Mightier than the Brush.



THROW AWAY THE SHOE BRUSH

and use a Sponge and water, which will keep your SHOES BRIGHT and CLEAN if you use

Wolff's ACME Blacking

The women know a good thing and will have it, and the men ought to.

It preserves the leather and gives a brilliant polish. Water and snow slip off it as easily as off a duck's back. Men's shoes require dressing ONCE A WEEK—women's once a month, that's all. Worth trying, isn't it? It is also the best dressing for harness, on which it lasts THREE MONTHS.

WOLFF & RANDOLPH, Philadelphia

ANDREW H. WILSON. GEORGE E. FOSTER

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DESIGNERS AND DECORATORS IN

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Write for prices. Samples sent to country friends.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

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North Texas Female College

SHERMAN, TEXAS.

SESSION, 1888-89, OPENS SEPT. 11.

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The Faculty will be composed of the well and favorably known educators: Prof. E. F. Powell, Prof. C. G. P. Echardt, Mrs. Echardt, Miss Maggie Dill, Miss Mary Henry, Miss Lucy Ricketts, Mrs. S. K. Holt.

The Art Department will be presided over by Miss Maggie McEwing, a lady of superior artistic skill.

Prof. Echardt, the musical director, is a graduate of the Leipsic Conservatory of Music, and has been connected with one of the largest colleges in the South for twenty years.

Careful attention will be given the comfort of boarders. Laws of hygiene in regard to diet and sleeping apartments carefully observed.

Terms reasonable. For further information and Catalogue apply to

L. A. KIDD, President.

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CAYUGA LAKE MILITARY ACADEMY, Aurora, N. Y. Col. C. J. WRIGHT, U. S., A., M.

WANTED.—A TEACHER who can teach and speak the French language. A middle-aged lady preferred. Address R. A. SMITH, Principal E. A. Seminary, Arcadia, La.

WANTED a Gentleman as President for Western College, M. E. C.; also Teachers for Higher Mathematics, Languages, Sciences, Vocal and Instrumental Music, Art and Elocution. Send for circulars. Address National Bureau of Education, Room 14 Cole Building, Nashville, Tenn.

MISCELLANEOUS.

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CASHMERE BOUQUET
TOILET SOAP.
Cashmere Bouquet
PERFUME
FOR THE HANDKERCHIEF.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

NEW SUMMER CLOTHING!
LOOK AT OUR NEW ARRIVALS.

New Spring Sack Suits, $10 up. Fine Worsted Dress Suits, $15 to $25. Black Corkscrew Dress Suits, $14 to $25. Boys' Blue Serge and Cass Suits, $4 to $6. Black Gros Grain Sacks and Frocks, all prices—$3, $4 to $6. Grey Worsted Sack Suits, $10—very nice. White and Fancy Linen Vests, $1 up. Striped Seersucker Coats, $1; Coats and Vests, $1 75. Star Dress Shirts, open back, $1—best shirt made. Balbriggan Undershirt, 50c up. White Jean Drawers, 50 and 75c. New Scarfs, Gloves, Umbrellas. White Ties, 10c per dozen, and other new things. All at lowest prices at WM. H. PIERSON,
20 and 22 Camp Street. *Under City Hotel.*
N. B.—Suits for Clergymen at lowest prices.

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FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet Liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Crockery, China, Glassware and General House-Furnishing Goods.

Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10 $12, $20 and $25. Chamber Sets, $2 45, $3 50 and $4 50.

Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.

Blanchard Churns and Gate City Filters, Refrigerators, Ice Boxes, Bath Tubs and Summer Goods.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early.—Reliable Goods, Fair Dealing, Bottom Prices.

J. C. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

A PURELY VEGETABLE COMPOUND

Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases. A Complete Family Medicine. Perfect Substitute for Calomel. The Greatest Remedy of the Age for Bilious Diseases.

MALARIA ERADICATOR AND LIVER REGULATOR

The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It removates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. ☞ It can be given with

PERFECT SAFETY

to children or adults of any age in all cases where there is a derangement of the system.

It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family.

For a FREE TRIAL PACKAGE send a 2-cent stamp to
MEDICINE CO., LAKE CHARLES, LA.

DR. SWETT'S "ROOT BEER" THE GREAT TEMPERANCE DRINK. Made from Lifeof Man, Wintergreen, Juniper, etc. Valuable in any Derangement of the Stomach, Liver and Kidneys. A beverage for health and pleasure. Packages, to make 5 gallons, 25cts.; by mail 35cts.; 6 packages, $1 00, prepaid. Put up only at the N. E. BOTANIC DEPOT, 25 Washington St., Boston. HIRAM W. SWETT, M. D., Propr'r.

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BASKETS, DEMIJOHNS, BOTTLES,
LAMPS AND LANTERNS.
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Blacking,	Blueing,
Cages and Cheese Safes,	Corks and Clocks,
Coffee and Grain Mills,	Cutlery and Saws,
Hammocks,	Ice Cream Freezers,
Oyster Tongs,	Paper and Bags,
Scales,	Sieves,
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HARDWARE, STONEWARE,
BROOMS, WOODENWARE, BRUSHES,
TABLE GLASSWARE, STATIONERY, TINWARE,
ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods.*

J. C. MORRIS,
Nos. 40, 42 and 44 TCHOUPITOULAS STREET.
E. P. DYER, E. P. MACKIE, T. G. MACKIE.
MANAGERS.

Our Young People.

A FELLOW'S MOTHER.

BY M. E. SANGSTER.

"A fellow's mother," said Fred the wise,
With bl- rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has lugs and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care, not much, I mean,
If a fellow's knee is not always clean.
And if your trousers are torn at the knee
She can put in a patch that you'll never see.

"A fellow's mother is never mad,
But only sorry if you are bad;
And I tell you this, if you're only true,
She'll always forgive what'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day,
A fellow's a baby that don't obey."

MR. EDITOR: I am a little girl twelve years old. My ma takes your nice paper. I go to Sunday school. Pa is superintendent; sister is my teacher. Mr. M. H. Moore is our preacher this year, and we all like him very much. Mr. N. J. Roberts was our preacher last year. We hated to give him up. I will ask a few questions: Which is the middle chapter and the least in the Bible? How many times does the word "Jehovah" occur in the Bible? I hope to see my letter in print. I wrote one some time ago, but failed to see it in print. I remain,

Your little friend,
MARY KING.
NORTH WILKINSON, Mississippi.

Dick's Signature.

Little Dick Howell was a boy who often surprised people. They called him "Lazy Dick," because he loved to get into sunny corners and think, and he was not always ready for work such as little fellows can do. But one day he said: "Pa, I want lots of money."

"Yes, Dick, I known other folks who felt so. Go to work and earn it."

"How?" asked Dick, who really was in earnest, for he longed for a little express cart.

"Oh! weed the garden," said Mr. Howell, growing absent-minded, as he often became. He remembered suddenly a business letter he must write, and so when Dick said:

"Will you give me a penny for every big weed?" his father said, "Yes."

Well, that night Dick amazed his father by presenting him with four hundred big weeds, and eagerly claimed four dollars. Mr. Howell never broke his word to a child; he said he did not think what he was promising, because he knew there were too many weeds in his garden for such a bargain; but he paid the money down, and Dick had the prettiest cart in town. Not long after his father said:

"Dick, you and I ought to have made a written contract about those weeds. If we had, I should not have agreed to such terms as I made. A man *thinks* when he signs his name. If I had been dishonorable, too, I could have said I never agreed to pay you a penny a weed, and you could not have proven that I did. You must learn to write your name before I do any more business by contract with you. Then we can each sign our names." And so Dick's father went on to tell him that solemn promises not to be broken were made in writing; and men who broke such promises were men whom nobody could trust.

Dick hated to read, and could not write a letter, but after that he used to climb up on the woodshed roof with his dear little sister Nelly. She did her best to teach him, and the first word he ever wrote was Dick, the next was Howell. Such funny business contracts as Dick made that year with his father, and such a pile of nickels as he earned! First, five cents for every week that he never forgot to shut a door and never slammed it; ten cents for picking over a barrel of apples; and so up to a dollar and a half in three months. Every time he signed a written contract to do what he agreed, he tried his very best to do it. How proudly he used to sign "Dick" with a big, inky flourish!

When Dick was twelve years old he was asked to sign a temperance pledge. He took it to his father, who talked it all over with him, and proposed that they sign it together—a contract that neither would break. Dick did not know then, or until years after, that his father was taking too much wine. They signed the pledge—"Richard Howell, Senior"; "Richard Howell, Junior." And then Dick's father told him to kneel by his knee, and, laying his hand on the boy's head, he prayed God to help them both to keep the promise they had made.

"You have signed your name a great many times, my boy, but never to a paper that meant so much as this."

"Oh! I don't ever want to drink, father. It is easy to promise, and I shall never go back on my word," said Dick, gayly.

Years went by. Dick grew up, and many and many a time he was tempted to take a glass of wine or beer. He never yielded, for he had signed his name and was on his honor. A few more years, and he had seen the curse of drunkenness, and was so glad of that boyish pledge—so glad of a father who made him feel the sacredness of a promise.—Temperance Banner.

Housekeeping Boys.

There were four boys in the family whose activity was exhausting. The mother was a wise little woman who believed that much ill-directed force might be utilized by a judicious division of labor, which would spare her nerves and increase the family comfort.

So the oldest boy washed dishes when he was just tall enough to wear his mother's apron tied around his neck. He swept, dusted, and even cooked a little. If storms or sickness kept them in the house they were given needles, thread and thimbles, and taught to replace buttons, and set at other slight repairing which they learned to do quite skillfully.

When the third brother (who is the hero of this story) had grown to fill the apron, the first was honorably released. His deft-handed successor, more ambitious or more teachable, became that rarest of artists—a good plain cook who was welcome at campings-out and other festivities of a Bohemian character. He was undaunted by biscuit and triumphant over steak. This "third brother" could also mend neatly, and even made his own neckties to afford himself more variety.

A time came when this training was worth a small salary. He found himself with an invalid wife, a boy of three years, and a hand so badly injured that he was obliged to change his employment. Something suited to his altered circumstances was not easily or quickly found—but the man who had washed dishes had other resources.

He did not, as well-meaning friends advised, give up his home and waste his substance on hired nurses and boarding-houses.

Through a whole discouraging year of waiting, he nursed the sick wife, cooked for the small family, and kept the house bright and tidy with an occasional day's help. When the right position was offered at last and the housekeeping fell again into natural channels it was evident that a man could assist his own family without loss of dignity and at the same time avoid the discomfort, and perhaps debt, caused by additional cares while the real care-taker was unable to meet them.

In a partnership each member of the firm should be able to perform, or at least direct, the other's work; and there is no reason why a man should not understand some of the details of housekeeping, or a woman learn to drive a nail straight and use a saw if necessary.—Louis Hall, in Wide Awake.

Whatever you may be sure of, be sure, at least, of this, that you are dreadfully like other people. Human nature has a much greater genius for sameness than for originality.—Dr. Spring.

ADVERTISEMENT.

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE Esteem in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are the positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the CUTTER DRUG AND CHEMICAL CO., Boston, Mass.

☞ Send for "How to Cure Skin Diseases."

☞ Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP. ☜

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

An Appeal to Mothers.

America's greatest need to-day is what France's was in Napoleon's time—mothers. Mothers to form, and mold, and guide, and teach with unremitting vigilance, and while all this is being done, to watch as carefully lest thorns appear with the beautiful blossoms; lest evil thoughts, false principles, imperfect views, creep in as insiduously as the serpent approaches.

O ye mothers of our land, if everything else is neglected, if all other duties are slighted, I beseech you, in the name of all that is high and holy, do not neglect the character of your child! Consider what life means to us, what is before the young; and consider also what lack of mental and spiritual culture implies. I think that nothing in the way of culture and aspiration in after years can compensate for the loss of this during the formative period. Teach the boys and girls what life means; that this existence from the cradle to the grave is but the segment of a circle that shall encompass the eternities—that their characters here and their destinies hereafter have an infinite correlation; that their achievement must be commeasurate with their principles and purposes. Teach them that if they sow "wild oats" they must expect to reap the same, and nothing else; golden fruitage never comes from seeds of thistles.

God may sometimes work miracles in character-transformation, but he oftener works by means of fixed laws and through human agencies. And mothers are his special agents.

When we see a boy just verging into young manhood, with powers untrained, principles latent, faculties slumbering, his entire growth false, we do not reasonably expect that he will ever distinguish himself by brilliancy of intellect or deed, or marked nobility of character. Such a sequence would be a miracle; but while I do not deny that such have been and may be, I repeat that we have no right to expect it.

For the right formation of character there must be some centre of attraction around which the soul may describe its infinite circle, and this central power should be God.

Religion is a life, not a garment to be put on or off. It must be interwoven with the very fibres of the soul, and must be developed as the muscles of the body are developed by exercise. It must flow out to other lives in order to bless our own, and the child-heart should be taught the beauty of such a life. This should be the atmosphere through which all else should be viewed; all else should be subservient to its high demands.

O mothers, if you would but teach your children thus what a world of misery might be saved—what a flood of crime stayed!—Christian at Work.

HOW TO TAKE CARE OF SILVER.—To know how to take care of silver is a very important thing when one has any silver to take care of. A good deal of valuable ware is reduced to a condition where it is fit only to be melted by improper cleaning or careless handling. Silver articles, when not in use should be kept in a dry place, and if likely to remain a long time, the silver should be perfectly clean and the bags closely wrapped in stout paper. For daily care of silver it is best to use hot water, castile soap and a stiff brush and chamois leather. In using plate powder to restore the brilliancy one should always go to a reliable silversmith for a good article, as much of the powder indiscriminately sold is no better than a fine saw or a lot of quartz sand to wear off the surface of the metal. Gilding ought to be rubbed as little as possible, and silver, etched, decorated with colored alloys or oxydized, can be kept in condition by rubbing with a damp linen cloth with a very little plate powder.—Chicago Herald.

CHEAP IRRIGATION FOR A FAMILY GARDEN.—Take emptied fruit-cans, place the open end on a hot stove a short time to remove the top, punch about four small holes in the edge of the bottom, set them half their depth in the ground, and plant your seeds around them. Fill with water or liquid manure as often as need be. Cucumbers and the like will take a quart can full every day if does not rain. No baking of surface, no weed-seed, and speed in watering are some of the advantages.

MISCELLANEOUS.

Beauty

Is desired and admired by all. Among the things which may best be done to enhance personal beauty is the use of Ayer's Hair Vigor. No matter what the color of the hair, this preparation gives it a rich and glossy tint, adds greatly to its charm, restores hair that is thin, faded, dry, or turning gray. Ayer's Hair Vigor will restore the original color, bring out a new growth, render the old soft and shiny, and by keeping the scalp clean, cool, and healthy, there is no better preparation in the market.

"I am free to confess that a trial of Ayer's Hair Vigor has convinced me that it is a genuine article. Its use has not only caused the hair of my wife and daughter to lie

Abundant and Glossy

[illegible] it has given my rather stunted hair a respectable length and appearance."—R. Britton, Oakland, Ohio.

"My hair was coming out freely, and [illegible] any assistance from my wife, [illegible] I tried Ayer's Hair Vigor, using [illegible] one bottle, and I now have as good a head of hair as any one could possibly desire."—R. T. Schmitton, Dickson, Tenn.

"I have used Ayer's Hair Vigor in my family for a number of years, and regard it as the best hair preparation I know of. It keeps the scalp clean, the hair soft and lively, and preserves the original color. My wife has used it for a long time with most satisfactory results."—Benjamin M. Robinson, Thomas Hill, Mo.

"My hair was becoming harsh and dry, but after using half a bottle of Ayer's Hair Vigor it grew black and glossy. I cannot express the joy and gratitude I feel."—Mabel C. Hardy, Old Lyme, Conn.

Ayer's Hair Vigor

PREPARED BY
Dr. J. C. Ayer & Co. Lowell, Mass.
Sold by Druggists and Perfumers.

ROYAL PRAISE

The New Sunday School Song Book by Jas. R. Murray is winning golden opinions all over the country.

New and Bright Music
Good, Sensible Words

An elegant specimen of book making. 192 pages. Price, $30 a hundred by express, not prepaid; 35 cents each by mail postpaid.

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Best Steel Wire WOVEN WIRE FENCE
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[illegible] 80c. to $2 per rod.
[illegible] and widths. Sold to dealers only. Send for circulars and prices. FREIGHT PAID. Illustrated catalogue free. Mention this paper. The McMULLEN WOVEN WIRE FENCE CO., 54 N. Market & 48 Antoine Sts., [illegible]

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THE GULLETT GIN
AMITE, LA.
HIGHEST AWARD, GOLD MEDAL AND DIPLOMA
for 3 light draft, best sample and [illegible] at the Weekly's Cotton Carnival, New Orleans, over all competitors. All improvements. Double Brush Belts on [illegible] able Seed Boards, etc. Have [illegible] Gins recently TESTED with COTTON [illegible] shipment. Address for further particulars
A. BALDWIN & CO., New Orleans.

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PILE OINTM
The Great PILE REM
Why will so many suffer the torments of [illegible] when they can be speedily cured without [illegible] without cost. A permanent and immediate [illegible] guaranteed. Send 50c, postal note for sample [illegible]
C. S. GILMAN & CO., AKRON, O.

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THIS NEW
ELASTIC T
EAGLE TRUSS PAD
[illegible] has a Pad differing from all others. It is self-adjusting, and in fact [illegible] itself to all positions of the body, while the cup presses back the ball in the right direction with just the pressure the [illegible] requires, which no truss in the world does with the finger. The Hernia is held securely day and night, and a permanent cure is certain. It is easy, durable, and cheap. Send for Circulars free. EAGLE TRUSS CO., [illegible]

B. A. FAHNESTOCK'S
1827. It is now over sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has constantly increased, until at the present day it is universally acknowledged throughout nearly all parts of the world to be the Sovereign Remedy for Worms.
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BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin, for Churches, Schools, Fire Alarms, Farms, etc. Fully WARRANTED. Catalogue sent free.
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Finest Grade of Bells
CHIMES AND PEALS for CHURCHES
Send for Price and Catalogue to
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Mention this paper.

Christian Advocate.

Marriages.

[illegible]—HILLMAN.—Near Doyline, La., [illegible], by Rev. R. M. Blocker, Mr. A. Y. [illegible] and Miss Fannie Hillman.

[illegible]—PETERSON.—At the residence of the [illegible]'s mother, Mrs. H. Peterson, Algiers, La., June [illegible], by Rev. W. W. Nicholson, Mr. H. [illegible] of Gretna, and Miss D. Peterson.

[illegible]—WHITE.—In Monticello, La., June [illegible], by Rev. Judge Clipes, Mr. Walter Scobey, [illegible], Tenn., to Miss Leona E. White, [illegible] of Rev. F. A. White, of the Louisiana [illegible] Conference.

Obituaries.

Notices of less than thirty-five lines [illegible] words each, will be published free of charge. For all over thirty-five lines, [illegible] cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE, *containing the obituaries of their friends, they must send with the order the sum [illegible] cents for each extra copy ordered.*

PEARSON—WELLINGTON CARTER PEARSON, son of Simon H. and [illegible] Pearson, was born September [illegible], in St. Helena parish, La., and died May 19, 1888.

[illegible] is a sad case. He passed into [illegible] without a moment's warning: [illegible] way unknown to the friend [illegible]ing by, in an effort to stand the [illegible] friend, it fell and took off a part [illegible] heart, from which he fell dead. [illegible] was a member of the Methodist [illegible] Church, South, and had [illegible] for several years, and we trust [illegible] ready and waiting. He was a [illegible] boy, a dutiful son, a kind and [illegible]tionate husband and genial friend, [illegible] leaves a young wife and one child [illegible] mourn over what seems to us to be untimely death; but as the Bible [illegible] that "precious in the sight of the [illegible] is the death of his saints;" "therefore [illegible] it was "not without this notice," [illegible] the kind Father that feedeth the ravens which cry, comfort and [illegible] her and the little one and [illegible] a way for them in their bereavement, for some kind hand to [illegible] the widow and orphan and, with [illegible] many relatives, bring them to [illegible] together in heaven, where parting will be no more!

J. W. ELLISON, Pastor.

[illegible]NNINGTON.—On the morning [illegible] 18, 1888, we buried in the Hennington family cemetery, near Crystal Springs, Miss., the wife of our [illegible]ther, Tom. H. Hennington, now [illegible] of the empire of Brazil. Miss [illegible]rida Villa Lobo was born of [illegible] parents at Obidos, Brazil, [illegible] 1861; was married at Santarem, [illegible] July 17, 1883, to Mr. T. H. [illegible]gton, of Mississippi. Under [illegible] inherited that insidious disease consumption, she has thus fallen [illegible] life a prey to its ravages [illegible] a change necessary, for her [illegible] her husband decided upon a [illegible] the States, and a visit to his [illegible] home in Mississippi. But, alas! [illegible] worked more rapidly than he anticipated, and she died on the [illegible] at Milan, Tenn., May 17, 1888, [illegible] twenty-fourth year of her age. [illegible] reared in the Catholic faith, [illegible] access to the open Bible, which [illegible] studied carefully and prayerfully; [illegible] convinced her of the errors of her [illegible] and the truth of the claims [illegible] Protestantism. She died a firm [illegible] in the Protestant faith and at [illegible] with God. She leaves a husband and two little girls, aged two [illegible] four years, to mourn her death.

T. B. HOLLOMAN.

[illegible]RISCOE—MRS. ELEANOR BRISCOE, [illegible] daughter of John C. and Anna [illegible], was born near Pine Bluff, [illegible] county, Miss., January 24, [illegible]. Sister Briscoe was married to [illegible] Briscoe, of Claiborne county, [illegible] October 1, 1863. She was left a [illegible]w in 1878. She joined the [illegible]dist Episcopal Church, South, [illegible] in life at fifteen years of age—[illegible] Pleasant Valley, Copiah county, [illegible] and remained a member of [illegible] same until released by death, [illegible] made a member of the [illegible] triumphant. The writer visited [illegible] several times during her last [illegible] and talked with her about the [illegible], and heard from her own lips [illegible] death long since had lost all of [illegible]. She was taken with consumption in May, 1886, which [illegible] upon her system for one year three months until August 26, when she fell on sleep at the [illegible] of her father, and was interred in the Pine Bluff Cemetery, [illegible] 28. She viewed her approaching dissolution with calmness and [illegible], and passed away with the [illegible]ian's hope.

D. F. GRICE, Pastor.

MISCELLANEOUS.

[illegible]sicians are justified in denouncing [illegible] proprietary medicines which claim [illegible] cure everything. A medicine, for [illegible]ure, that will cure rheumatism [illegible] person, will not necessarily cure [illegible] another, for the condition causing [illegible] may be different; but *Malaria* is always [illegible] Malaria, and Shallenberger's [illegible] will destroy it in the system [illegible] any case. If you are suffering [illegible] Malaria *you will know it*, and this [illegible] will certainly cure you. [illegible] Druggists.

KELLER'S LABOR-SAVING SOAPINA!

Will wash in any kind of water.

KELLER'S CARBOLIC SOAP

[illegible]uption of the skin. For Cuts, Bruises, [illegible]ckly Heat, for Dandruff or for Boils [illegible] IT HAS NO EQUAL. [illegible] housekeeper should keep it as a disinfectant. [illegible] sale at all Groceries. Liberal discount to [illegible].

J. B. KELLER'S SOAP WORKS, [illegible] BAYOU ST., NEW ORLEANS, LA.

WENTWORTH—MRS. LUCRETIA WENTWORTH, of Mendville, Miss., was born in March, 1822; died May 18, 1888. She was a little past sixty-six years of age. Sister Wentworth had been married but once; and that was in 1838; thus her married life, all told, was about fifty years. She had been a consistent member of the Methodist Episcopal Church, South, here in Mendville, for thirty years. She was, therefore, well known in this place and had been for a long time. The general testimony, from relatives, friends and neighbors, was that she was a good Christian woman; not one who took prominent part in church affairs or in general matters, but one who lived a quiet, industrious life, constantly engaged in fulfilling the many duties of wife, mother, hostess, and neighbor. Sister Wentworth "kept silent in the churches and did not attempt to usurp authority over the man," but was adorned with "a meek and quiet spirit," which she carried with her at home and abroad. Many a heart and home has been brightened by the pleasant smile and kind words of our departed friend. Her kindness was not confined to "cheap and easy offices," but expressed itself in constant care and daily support of the orphan children thrown, by God's providence, under her roof. A large attendance of relatives and friends from this place and from quite a distance, expressed their sympathy and interest by following the body to the church and grave, by offerings of flowers and tears and other acts of Christian courtesy.

Her gentle voice is hushed, but not forever; her busy hands and feet are still, will never again be employed in errands of mercy and love in this world: but we firmly believe she has gone to heaven, where, if we are faithful, we shall meet again.

H. BRADFORD.

WILLIAMS—JOE F. WILLIAMS, son of Rev. J. L. and F. A. Williams, was born in Claiborne parish, La., August 11, 1872; died in Lincoln parish, La., December 25, 1887. He attached himself to the Methodist Episcopal Church, South, in his eighth year and was consistent all the time. One thing may be said of him, that can not be said of many church members of his age—he was never known to let an opportunity to partake of the sacrament pass without partaking. Being possessed of a clear, lively conscience, a naturally quick perception, and a never-failing moral courage, he was led into but few of the errors common to youth. He always shunned bad company and immoral conversation, while he delighted in the society of the good and in reading good books. He loved the Sabbath-school and was a regular attendant. He unhesitatingly chose to do right regardless of what others might say. When teased by his playmates for being so strict he always met their taunts with kindness. To his associates he was ever polite and obliging; to his teachers, obedient, respectful and helpful; to his brothers and sisters, kind and indulgent, and his devotion to his parents was something real and beautiful. During his last illness, though long and painful, he never uttered a murmur. When told that he might never get well, and was asked what he thought about death, he replied: "I would be sorry to leave pa and ma, little sister and brothers; but I am willing to die if it is the Lord's will." May his sorrowing parents take comfort from the fact that while they have one jewel less on earth they have one more in heaven!

ONE WHO LOVED HIM.

MILLER—Died, at the home of his father, on Dry Creek, Calcasieu parish, La., May 27, 1888, WILLIAM JERRIE, son of L. A. and Margaret L. Miller. He was born November 29, 1872, and was, therefore, fifteen years, five months and twenty-eight days old. Jerrie had been always a delicate, frail boy, and suffered much during his short life. Yet in this brief pilgrimage, that was so suddenly and sadly brought to an end, he endeared himself to all around by his winning ways and kindly deeds. In our Sunday-school he took a deep interest, attending regularly and saying his lessons well. He was especially fond of reading. "The Story of the Bible." Before he became unconscious he said he "was not afraid to die." And so he passed away, on a bright Sabbath morning in May, yielding up meekly his pure young spirit to that same Jesus that he had read and studied about, and who has said, "It is not the will of your Father, which is in heaven, that one of these little ones should perish."

G. E. GREENE, Pastor.

CUNYNS—JOHN N. CUNYNS was born in Perry county, Ga., September 28, 1811; died at his home near Edwards, Miss., April 18, 1888. Bro. Cunyns was a steward in the Methodist Church. He loved his church, her doctrines and polity. His was a kind, generous and affectionate nature. Integrity, industry and hospitality were elements prominent in his character. In his home he possessed the magic power of making friends and strangers feel perfectly welcome and at ease. His hospitality was not assumed; but was the development of his noble and sympathetic nature. Christ was often welcomed at the beautiful home in Bethany, and the same spirit in our brother welcomed the itinerant pastor. His home was a Bethany for God's servants. Bro. Cunyns trusted in Christ, and we have the assurance that he has entered into that rest which awaits the people of God. As a citizen, Christian, husband, father and friend he will be sadly missed. "He giveth his beloved sleep."

PASTOR.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M. C.,
181 Pearl St., New York.

Scientific.

HALF A CENTURY OF RAILWAY WORK.—Mr. Edward Woods, president of the English Institution of Civil Engineers, entered the service of the Liverpool and Manchester Railway Company more than fifty years ago. At that time the so-called "fish-bellied" rails were used, weighing thirty-five pounds to the yard, and were laid in iron chairs supported on stone blocks. Such beds proved too rigid, and were laid with heavier rails. Then wooden sleepers, being more elastic, were adopted instead of stone, and a wooden wedge, instead of an iron one, for holding the rail in the chair. The steel sleepers now coming into vogue in place of wood are so formed as to give great elasticity, and avoid the blunder of a rigid road. The essential characteristics of the locomotives, though great improvements have been made in them, have not been changed; but a wonderful economy has been effected in the consumption of coal. A larger traffic is now performed with three thousand one hundred tons of coke per annum than was then carried on with twelve thousand six hundred tons. The traction power of engines has increased tivefold, and inclines which were at one time considered too severe to be worked by locomotives are now easily surmounted. The average of speed has been increased considerably, but the maximum not greatly. In all the accessory details of railway work, such as signaling, switching, braking, etc., there has been a great and important advance.—Popular Science.

A WONDERFUL PRINTING MACHINE.—The American Bookmaker describes a machine which takes in paper at one end and turns out completely bound books at the rate of 5,000 copies an hour. There are three great iron cylinders, segmental in form and each having a diameter of 6 feet, and weighing about 3 tons each. On one of these are the forms which do the printing in quadruple series, the other two acting solely as impression cylinders. In combination with the cylinder carrying the printing forms are ink fountains, form and distributing rollers, while in combination with the impression cylinders are novel appliances for handling (automatically), revising, assembling, folding, covering and delivering the complete books. This remarkable contrivance requires 8 tons of paper, with a corresponding amount of printing ink, and this it turns into books in a single day, and it requires 12 box-cars, of 30,000 lb. capacity each, to transfer the output for a single week. This machine is built in Philadelphia by its inventor and patentee, at whose establishment the visitor may see in daily and nightly operation no less than six of these mammoth machines turning with surprising rapidity and regularity their miles of paper into printed matter ready for the perusal of the reader.—New York Proof Sheet.

SIX HUNDRED SHOTS A MINUTE.—The Maxim machine-gun has a capacity for firing six hundred rounds a minute, or at least three times greater than that of any other machine gun. It has only a single barrel, which, when the shot is fired, recoils a distance of three-quarters of an inch on the other parts of the gun. This recoil sets moving the machinery which automatically keeps up a continuous firing at the extraordinary rate of ten rounds a second. Each recoil of the barrel has, therefore, to perform the necessary functions of extracting and ejecting the empty cartridge, of bringing up the next full one and placing it in its proper position in the barrel, of cocking the hammer, and pulling the trigger. The barrel is cooled with a water-jacket, is adjustable in every direction, and has a maximum range of eighteen hundred yards. The gun weighs only one hundred and six pounds; it can be taken apart, folded up, and put together again. The latter operation being possible in ten seconds.—Popular Science.

Conformity to the will of God is the only certain condition of our best well-being. It is sometimes hard for us so to conform ourselves in the pressure of surrounding circumstances; but in the end God will cause all things to work for good to those who have fearlessly sought to do and suffer his will, even at the expense of what has seemed to be for their advantage.—Words and Weapons.

God on the Market.

There are vast accumulations of money in the financial centers of the land to-day. Capitalists East and West are seeking for safe investments, and the papers are filled with the advertisements of loan agents and investment companies. Amid this anxiety of some to place their wealth where it will be safe and yield a good percentage, and this persistency of others in commending the bonds or stocks which they represent, comes adown the ages the voice of God, saying: "Trust your gold and silver with me. I, too, am in the market. I offer you liberal dividends and ample security. Accept the drafts which the poor and needy present in my name, and I will honor them in the great day of reckoning. Give to my cause on the earth, and you will find treasure laid up in heaven." Thus the appeal of true benevolence, of almsgiving in the gospel meaning of the word, is to our own highest interest; not to the low and narrow selfishness which looks only to the things of earth and of the hour, but to that self-love which seeks our own highest good, our happiness for the present and the future.

The time has fully come to put this matter, of what we ignorantly or meanly call our charities, on its true basis. God is not a beggar. His friends are not beggars. His cause comes not with beggarly appeals to our pity. No, no. God is a great king, engaged in the grandest enterprise in the history of the ages. He is leading his sacramental host to the conquest of the world. But, like the kings of the earth, he proposes to negotiate a loan. He puts his bonds on the market. He affords us the privilege of taking as many as we can pay for. He pledges as security for these bonds his Word, which has never been forfeited, and all the riches of his material universe. The wealth of this nominally Christian nation is increasing with unprecedented rapidity. It all comes from the hand of God. He gives it to us in trust. He wants us to use it wisely—to use it for him and also for ourselves. He wants us to trust him as he trusts us. We are his stewards, and yet he will make us full owners if we take his advice in regard to our investments. The faithful servant who doubled the ten pounds that his Lord entrusted him with was made ruler over ten cities. So we may multiply our wealth an hundred-fold if we put it in the bank of faith—if we lend it to the Lord. He will pay it back again with compound interest.—Interior.

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others, and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

The young need religion to save them from false and misleading views of life. If they think that the low delights of earth can yield a full supply of joy to satisfy the soul made in God's image, they must be doomed to painful disappointment. If they imagine that yielding to the frivolous and dissipating follies of the world will do them no harm, they shall find, in due time, that all departures from the true and right way weaken the moral energy of the soul and benumb the conscience. Nothing but the joy of God's salvation can lift the young above the power of the sinful pleasures of an ungodly world. Nothing but the spiritual strength, which comes from fixed convictions of truth and duty and living communion with God, can enable the young man to cleanse his way and conquer the temptations that assail him. Nothing but the light of the truth of God received into the understanding by faith can safely guide the inexperienced feet through the dangers to which the young are exposed.—Christian Guardian.

Delicate Children, Nursing Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from over-work of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion in a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hughs Mills, S. C.

The memory should be a cabinet full of Christ: the conscience a witness for Christ; the will the servant of Christ; the affections the throne of Christ; and the whole character a mirror of Christ.

MISCELLANEOUS.

THREE WONDERFUL

SEWING MACHINES.

The New Singer Automatic (Single Thread). "It runs with a breath."

The New Singer Vibrator. More modern, light running and lighter than any other.

The New Singer Oscillator. Scientifically and mechanically perfect.

6,500,000 LADIES Are Doing Sewing on

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SINGER SEWING MACHINES HAVE BEEN SOLD.

Every successful machine ever built contains one of these three principles. Whichever you prefer you can now obtain the machine of your choice. Call and examine, or send for price list and catalogue.

The Singer Manufacturing Company,

No. 158 CANAL STREET.

S. E. BUNDLE - - - - AGENT.

MISCELLANEOUS.

NERVES! NERVES!!

What terrible visions this little word brings before the eyes of the nervous.

Headache, Neuralgia, Indigestion, Sleeplessness, Nervous Prostration, All stare them in the face. Yet all these nervous troubles can be cured by using

Paine's Celery Compound

For The Nervous The Debilitated The Aged.

THIS GREAT NERVE TONIC

A specific for the troubles for diseased conditions of the Kidneys, Liver, and Blood, which always, in a comparatively brief space of time,

BUILDS UP the Nerves, is an Alterative, a Laxative, an Aperient, and a Diuretic. Druggists sell it.

CURES WHEN OTHERS FAIL.

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Golden Thoughts on

Mother, Home and Heaven.

In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.

WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be light a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper; in elegant holiday binding, at the following low prices:

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Hugh Jamieson, Jr.

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WITH STANDARD SELECTIONS,

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224 Hymns as Complete Book in Itself.

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No. 5

Contains a greater number of new songs than any of the preceding volumes, together with the best of the old favorites and standard selections of unquestioned merit.

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No. 5 will not be bound with the consolidated book.

Biglow & Main, 76 East 9th St., N. York. Randolph St., Chicago
The John Church Co., 74 W. 4th St., Cincinnati 19 East 16th St., N. York

Weekly Market Review.

(For Week Ending June 12, 1888.)

COTTON.

Low ordinary	7	@ — —
Ordinary	7 1/2	— —
Good ordinary	8 3/4	— —
Low middling	8 15 16	— —
Middling	9 7 16	— —
Good middling	9 13 16	— —
Middling fair	10 3-16	— —
Fair	11	— —
Galveston middling	9 3/8	— —
Mobile middling	9 3/8	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5 1/4	— —
Fidly fair	5 1/4	— —
Strictly Prime	5 3/8	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4 1/2	5 1/2
Pr. yellow	5 15-16	6
Gray White	— —	— —
Off whites	6 1/8	6 1/4
Stan. Gran.	6 3/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4 1/2	4 5/8
Fair	4 1/8	4 3/8
Ordinary	3 3/4	4
Common	3	3 1/2
No. 2	2 5/8	2 3/4
Rough	2 50	3 75

FLOUR.

Choice	3 85	3 90
Fancy	4 20	4 30
Extra Fancy	4 50	4 55
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 75	4 85
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 50	— —
Cream meal	3 60	— —
Grits	3 75	3 85
Hominy	3 75	— —

GRAIN, ETC.

CORN:		
White	69	70
Yellow	67	68
Mixed No. 2	— —	66
OATS:		
Western	42	42 1/2
Texas rust-proof	— —	—
BRAN:		
₩ cwt	85	90
HAY:		
Prime	— —	20 00
Choice	22 00	21 00

PROVISIONS.

PORK:		
Mess (Standard)	15	15 1/4
Prime Mess	14 25	14 50
Rumps	13 75	— —
BACON:		
Fancy breakfasts	10 1/2	11
Shoulders	7 1/8	7 1/4
Sides, short rib	8 85	9
Sides, long clear	8 3/4	8 7/8
HAMS:		
Sugar-cured	11 3/4	12 1/2
DRY SALT MEAT:		
Shoulders	6 1/2	6 60
Sides, short rib	8	8 1/8
Sides, long clear	8	8 1/8

GROCERIES.

COFFEE:		
Prime	17	— —
Fair	16	— —
Common	13 3/4	— —
BUTTER:		
Western Creamery	21	22
Western Dairy	17	18
Common	— —	14
LARD:		
Refined	7 7/8	8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13 1/2	14
Cotton seed	36	36 1/4
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 70	2 00
Western	— —	— —
KROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	1 80	2 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	8 1/2	— —
1 3/4 lb, per yd	7 1/2	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 00
Chickens, South'n	3 25	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9	— —
Southern	10	— —
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20 1/2	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

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NEWS OF THE WEEK.

DOMESTIC.

Cleveland and Thurman were nominated for President and Vice-President by the National Democratic Convention, which met in St. Louis, last week. Both nominations were unanimous. There was no opposition to Cleveland; Thurman being selected on first ballot. The platform of 1884 was reaffirmed.

Rev. James Freeman Clarke, of Boston, Mass., the well-known Unitarian divine, died June 8.

Commencement day exercises were held at the Naval Academy at Annapolis, June 8. Gov. Knott, of Kentucky, delivered the oration filled with sound advice to the cadets, and Secretary of the Navy Whitney presented the diplomas.

The strike of the brewers' employees was declared off, June 8. It is now definitely settled that the employers may hire anybody they please.

The Annual Convention of the Woman's Christian Temperance Union of Louisiana met in Baton Rouge on the eighth instant.

Four steamships landed at Castle Garden, on the eighth instant, 2,521 emigrants.

The President has approved the act of Congress providing that pensions heretofore or hereafter granted to widows of soldiers of the war of the rebellion shall commence at the date of the death of their husbands.

Norway, Mich., was almost destroyed by fire on June 9. Thirty buildings were swept away, including the main business section.

Walt Whitman, the poet, is dangerously ill at his home in Camden.

A meeting to organize a National Convention of Colored Young Men's Christian Associations of America was held in Louisville, Ky., June 10.

The "General Terry," with 500 men of the Fifth Regiment on board, bound for Texas, sunk near Omaha, Neb., on the tenth instant. All the passengers reached the shore in safety, but all the clothes and household goods of the officers and men and their wives went down. The loss is estimated at $25,000.

The Senate, in executive session, June 11, confirmed the nomination of ex-Gov. S. D. McEnery to be associate justice of the Supreme Court of Louisiana for the term of twelve years, vice R. B. Todd, whose term has expired.

Prince Roland Napoleon Bonaparte called at the White House, on the eleventh instant, and paid his respects to the President.

The Annual Convention of the International Typographical Union assembled in Kansas City, Mo., June 11.

FOREIGN.

Destructive forest fires were raging on the south shore of Conception Bay, Newfoundland on June 7. Many families have been burned out, and several persons burned to death.

The destruction caused by a storm on June 7, at Ottawa was terrible and widespread. Enormous damage was done to the crops.

King Leopold opened the International Exhibition, at Brussels, on the seventh instant.

The London Times says Bismarck in a recent audience told Emperor Frederick the Cabinet would not resign even if his majesty decided against the quinquennial bill.

In the Chamber of Deputies M. De Lounay questioned the government regarding the recent municipal elections, which he asserted had been conducted improperly and influenced by illegal acts of local tyranny.

Mr. Parnell has invited his followers to dinner to meet their colleagues imprisoned under the coercion act.

The Chamber of Deputies, Italy, agreed to abolish capital punishment.

It is said negotiations are on foot between France and Germany to lessen as much as possible the harrassing of the German passport edict.

Herr Von Puttkamer, vice-president of the Prussian Ministerial Council and Prussian Minister of the Interior, has resigned.

The Earl of Aberdeen presided at the opening of the conference on the occasion of the centenary of Protestant missions in London, June 9. One hundred and fifty American delegates, representing fifty-one societies, and twenty-seven Canadian delegates, were present.

Russian manufacturers are to have an exposition in Bucharest. Russia will contribute $125,000 toward carrying out the project.

The Rt.-Hon. Edward Robert King-Harman, parliamentary under secretary for Ireland, and member of Parliament for the Isle of Thanet division of Kent, died at his residence in Ireland, June 10.

Emperor Frederick had a long interview with Prince Bismarck, on the tenth instant, concerning the Prussian ministerial crisis, which is still unsettled.

The Post announces that passports vized by the German embassy in London will be sufficient for Englishmen wishing to travel in Alsace-Lorraine.

At the sitting of the council general of the Seine, M. Vallant gave notice that he would introduce a resolution in favor of the organization of the people of France into a national standing army, with the object of counteracting the efforts of the monarchical coalition.

The Remarkable Cures

Which have been effected by Hood's Sarsaparilla are sufficient proof that this medicine does possess peculiar curative power. In the severest cases of scrofula or salt rheum, when other preparations had been powerless, the use of Hood's Sarsaparilla has brought about the happiest results. The case of Miss Sarah C. Whittier, of Lowell, Mass., who suffered terribly from scrofulous sores; that of Charles A. Roberts, of East Wilson, N. Y., who had thirteen abscesses on his face and neck; that of Willie Duff, of Walpole, Mass., who had hip disease and scrofula so bad that physicians said he could not recover, are a few of the many instances in which wonderful cures were effected by this medicine.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Houstonville circuit, at Rienzi	June 23, 24
Corinth station	July 7, 8
Corinth circuit, at Mt. Carmel	14, 15
New Albany circuit, at Jones' Chapel	21, 22
Marietta circuit, at Ozark	21
Ruka station	28, 29
Iuka circuit, at Pleasant Hill	Aug. 4, 5
Iuka circuit, at New Salem	11, 12
Harmony circuit, at Bethel	18, 19
Guntown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	28
Ripley circuit	Sep. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Bourbon circuit	15, 16

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Asheville, at Friendship	June 16, 17
Oxford	21, 25
Charleston, at Pleasant Hill	30, July 1
Chapel Hill, at New Hope	6
Grenada circuit, at Sparta	7, 8
Minter City, at Brooklyn	14, 15
McNatt, at McNatt	18
Coffeeville, at Long Branch	21, 22
Carrollton, at Enon	28, 29
Water Valley circuit, at Taylors	Aug. 4, 5
Tocopola, at Salem	11, 12
Banner, at Liberty	18, 19
Albania, at Slate Spring	25, 26
Pittsboro, at Tabernacle	Sept. 1, 2

J. F. EVANS, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June 16, 17
Senatobia	23, 24
Como	7, 8
Batesville	14, 15
Panola	21, 22
Mt. Vernon	24
Courtland	28, 29
Pleasant Grove	Aug. 4, 5
Arkabutla	11, 12
Chulahoma	18, 19
Coehoma circuit	26, 28
Horn Lake	Sept. 1, 2
Louisburg	8, 9

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville	June 15
Sturges, at Ebenezer	16, 17
Columbus circuit, at Union Chapel	23, 24
Columbus station	25
Macon	29
Heberon, at Conkville	30, July 1
Shiloh, at Wursaw	2
Starkville circuit, at Smyrna	6
Brooksville, at Soule Chapel	7, 8
Crawford, at Tiffilly	9
Saleno, at Hashington	14, 15
Platt-burg, at Middleton	21, 22
Louisville, at Sulphur Springs	28, 29
Lagrange, at Ebenezer	Aug. 4, 5
Walthall, at South Union	11, 12
Chester, at South Union	18, 19
Tamplico, at Sloan	25, 26

Camp meeting, on Chester circuit, at South Union, will begin August 17.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Kosciusko station	June 16, 17
West circuit, at Emory	23, 24
Sallis, at Spring Ridge (Wed.)	27
Highland, at Richland	30, July 1
Duck Hawk, at Sweet Water	7, 8
Newtonville, at Salem	14, 15
Winona circuit, at Lodi	21, 22
Winona station	22, 23
Wingfield station	25
Salem circuit, at Greenbrier, (Wed.)	28, 29
Newport, at Spring Grove	29
Carrollton and Green'd at C. (Thu.)	Aug. 2
Valden circuit, at Prospect	4, 5
McCool, at Prospect (Wed.)	8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Belzoni (Thurs.)	21
Ethel	25, 26
Zilpha (Thu.)	30

H. C. MITCHELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon, at Bethel	June 16, 17
Saltillo, at Oak Grove	23, 24
Rocky Vista, at Asbury	30, July 1
Okaloona station (Sunday night)	1
Ebenezer, at South Chapel	7, 8
Sparta, at Cairo	14, 15
Houston and Wesley, at Houston	21, 22
Pontotoc, at Pontotoc	28, 29
Okaloona ct., at Pine Grove (Mon.)	Aug. 2
Prairie	4, 5
Fulton and Smithville	11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Rossum	June 16, 17
Port Gibson	17, 18
Kingston	06, 17
Natchez—Jefferson Street	23, 24
Natchez—Wesley Chapel	30, July 1
Sunflower	7, 8
Rolling Fork	8, 9
Skipwith's	13, 14
Cayuga	14, 15
Bovina	21, 22
Bartonton	28, 29
Hickory Ridge	29, 30
Vicksburg	Aug. 1, 2
South Warren	6, 7
Beech Grove	11, 12
Meadville	12, 13
Delhi Grove	18, 19

W. L. C. BUNNICUTT, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Pearl River	July 7, 8
Canton, at Canton	14, 15
Vazoo City, at Vazoo City	11, 12
Vazoo circuit, at Short Creek	21, 22
Delta, at New Hope	28, 29
Sharon, at Forest Grove	Aug. 4, 5
Mt. Olivet, at Shiloh	11, 12
Anding, at Anding	18, 19
Silver Creek	25, 26
Flora, at Pocahontas	25, 26
Edwards	Sept. 1, 2
Raymond	8, 9
Camden	8, 9
Jackson, at Jackson	8, 9
West Jackson	8, 9

D. V. LITTLE, P. E.

SUNFLOWER DIST.—THIRD ROUND.

Covington, at Parkers	June 16, 17
West Pearl, at Oak Grove	23, 24
Poplarville, at Poplarville	30, July 1
Pearlington, at Pearlington	6
Bay St. Louis, at Bay St. Louis	7, 8
Ocean Springs, at Zion	7, 8
Moss Point, at Moss Point	8, 9
Seashore Camp Ground	11, 15
Seashore, at Long Beach	18
District Conference, at Hattiesburg	20, 22
Whittington, at Steep Hollow	28, 29
Vancleve, at Mt. Pleasant	Aug. 4, 5
Americus, at Pine Grove	11, 12
Hattiesburg, at Camp Ground	18, 19
Augusta, at Camp Ground	18, 19
Bethel	25, 26
Mt. Carmel	Sept. 1, 2
Columbia	4

T. S. WEST, P. E.

BRANDON DIST.—SECOND ROUND.

Marvin, at Bethel	June 16, 17
Shiloh	19
Westville, at Goshen	23, 24
Raleigh	27

E. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Sandersville, at Laurel	June 16, 17
Paulding, at Pleasant Hill	23, 24
Meridian circuit, at Chunkey	30, July 1
DeKalb, at Mt. Pleasant	7, 8
Illonsville	14, 15
Lenksville	21, 22
Marion, at Lockhart's	28, 29

G. D. SOUSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hohmesville, at Sartins	June 15
Topisaw, at Tilton	16
Crystal Springs	23, 24
Franklinton, at McFerrin	30, July 1
Adams, at Muddy Springs	7, 8

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

LaFayette	June 16, 17
Grand Chenier	23, 24
Washington	30, July 1
Abbeville	July 8, 9
Rayne	14, 15
Sulphur Mine	21, 22

*District Conference will be held at LaFayette, beginning Thursday, June 14.

S. S. KEENER, P. E.

DELHI DISTRICT—SECOND ROUND.

Oak Ridge, at Good Hope	June 16, 17
Lloyd Grove, at Bonnieber	23, 24
Bastrop, at Bastrop	30, July 1

J. D. HARPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Plaquemine	June 17
Algiers	21
Louisiana Avenue	July 1

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CAMP MEETINGS.

The regular annual camp meeting for 1888 on Seashore Camp Ground will commence on the second Wednesday (eleventh), July, 1888, and continue from eight to ten days.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms. Ministers will be charged seventy-five cents per day for board; lodging will be free.

The fare over the following roads—Illinois Central, Louisville and Nashville, and Mobile and Ohio—will be 1¾ cents per mile.

For further information address W. J. Hearin, president, Mobile, Ala.; J. G. Grant, corresponding secretary, New Orleans; or R. E. Price, keeper, Illoni, Miss.

W. J. HEARIN, Pres.
J. G. GRANT, Cor. Sec.

The regular annual camp meeting for 1888, on Topisaw Camp Ground, will commence on the second Friday (tenth) of August, 1888, and continue several days. The camp ground is delightfully situated on Topisaw Creek, nine miles east of Summit, Pike county, Miss. The public, and especially ministers of our denomination, are invited to attend.

H. H. FALORE, Pres.
W. H. FELORE, Sec.

The Providence Camp Meeting will begin July 26. All ministers are cordially invited to attend. Conveyance will be furnished from and to Hazlehurst every day during the meeting free of charge to ministers.

W. L. LINFIELD, P. C.

The established rule for thirteen years of Bennington Camp Meeting is to begin on Thursday before the full moon in August of each year. This year the time is the sixteenth of August and will continue one week. The public, and especially ministers, are invited to attend.

T. P. LOCKWOOD, Pres.
J. W. M'NEIL, Sec.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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Secures Healthy • Action of Bowels

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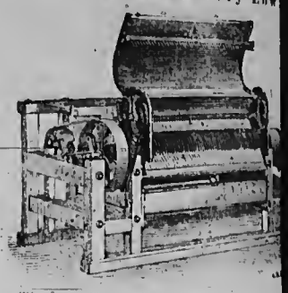

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(For the N. O. Christian Advocate.)

GO OR SEND.

BY K. L. R.

Hark! a sound of calling, calling,
From a land beyond the sea;
'Tis a cry from out the darkness
That is borne to you and me:
Come, O come, dispel the blackness,
Christ, the light, we long to see.

See, the light is breaking, breaking,
Soon will come the perfect day;
Hasten now to be a herald
Of the first, bright, royal ray;
Prove thyself a worthy subject
Of thy King, the Lord of day.

Now the time for going, sending,
Now the door is open wide.
Will you dare refuse Christ's bidding?
He will be your shield and guide.
"Go and preach," or send the tidings;
God will bless, whate'er betide.

"Turn on the Light!"—Part II.

BY REV. T. L. MELLEN.

Regretting the necessity which compels me to bring the hardships, toils, privations and sorrows of the worthy people whose names are found upon our roll of claimants, before even an interested and concerned class of readers, I proceed with the difficult task of presenting their several necessities in connection with the action of the Joint Board of Finance of the Mississippi Conference in each case. Our information may have been incorrect. If anybody detects any inaccuracies, I hope they will write to me personally, and not rush into print, and thereby jeopardize the interests of these worthy claimants. It is not a personal matter of mine, and I do not want anybody to try to make it personal. But, to continue the list:

24. A widow, thrifty, industrious, and a good manager. Aided by two daughters, she is striving to educate her two youngest sons. Her eldest son is on trial in the Conference. Her husband was one of our grandest preachers. She owns a home. Allowance, $87 60.

25. Another widow whose husband came to us from the Methodist Protestants in 1870. Although her need was great, her allowance could only be $87 60.

26. Another widow. Her husband was in the Conference only a few years. She owns a good farm and a comfortable home, and is cared for by her son-in-law. She needed a little help, and got $21 90.

27. A young widow, whose gifted husband was probably the most promising young preacher in our Conference at the time of his sudden death. Their baby girl came after his death. The widow and baby make their home with relatives of limited means. Allowance, $58 40.

28. *Five orphan children*, scattered here and there; both parents dead. Allowance, only $131 40 for all.

29. A widow, whose husband died in the harness and in poverty. A little home was bought by her with money paid by the Conference Brotherhood. I do not recollect the number of children. Allowance, $131 40.

30. A widow, needing more help than some, but not so much as others, was allowed $87 60.

31. A thrifty widow, striving to make a living for herself and children by keeping a boarding-house. Not needing much help *now*, she was allowed $43 80.

32. A widow, old and infirm: her good husband "gone on before:" her daughters and her children rise up to call her blessed: a small farm and a little home; much poverty cheerfully borne "for Christ's sake." Allowance, $131 40. Why not $300?

33. A young widow, whose young husband died with the flush of victory on his brow, leaving his wife and tender babe to the care of the church. Their home is with her father. Allowance, $43 80.

34. Another veteran, whose head has been whitened by many winters, yet so full of zeal is he that he is unconscious of the infirmities apparent to others; not caring to die except with harness on; counting the souls won to Christ by hundreds; poor and needing much help, that he may have a home in his old age. Allowance, $131 40. O, that it could have been $500!

35. A man not quite old enough to be superannuated, yet forced by circumstances to accept that relationship, after forty years' faithful labor, and leading over 3,300 souls to Christ; now poor and needy, feeling himself neglected, but striving to make a living as best he can for himself and wife. Allowance, $87 60.

36. Another old veteran, not now in need, having, by thrift and economy, laid by a little in store for the evening time of life, expecting just a little in recognition of past services, and to help him "make both ends meet." Allowance, $30.

37. Another old veteran, whose whole life has been consecrated to God, now trying to make a living for himself and loved ones by teaching a country school; unable longer to itinerate. Allowance, $87 60—not near so much as was actually needed.

38. A widow, most deserving of aid: properly a claimant on the North Mississippi Conference, but rejected by those brethren. Her claim was generously allowed by a large majority vote of our Conference, and her name ordered to be placed on our roll. For her the members of Conference voluntarily contributed $31. She will need more this year.

To this long list have been added the following names by action of the last Conference and the providence of God:

39. A widow, who has a home and is trying to make a living by doing sewing at starvation prices; health not good. A daughter is teaching school for a small salary. I do not know the number in the family.

40. An old man, for many years active and useful: then for twelve years or more supernumerary: now, unable to work or to preach because of age and mental and physical disease, he is placed among the superannuates. He has probably a home.

41. An old man, who preaches wherever he can, who has always dug more of his living out of the ground than the churches served by him have ever paid. Owns a little farm; has a son in the ministry; has always been faithful.

42. A widow, who has a son six years old; owns a home and a farm, from which she gets a little rent. For fifty-one years her husband was a faithful itinerant in Missouri and Mississippi Conferences; died at his post, committing his wife and precious boy to the care of the church.

Now, brethren, take these facts in connection with those in "Figures and Facts" and "At the Door," and see if we do not need to *double our assessments*. With one more article, "An Appeal," I shall have done with the subject, unless more shall be called for.

Letter from China.

Buffington Institute is doing well this term. Some seventy pupils have enrolled for the session. Of these, twenty are studying English, and pay board and tuition. The rest of the school are pursuing the regular course of study in Chinese. All are making very good progress. Those in the English school are studying the English language, and arithmetic in Chinese. The decision to admit mathematics, astronomy, etc., to the government examinations has led many of the young men of the country to the study of mathematics, in the hope that they can, by this means, obtain a degree easier and sooner than they could otherwise. Naturally, very few of them have a clear idea of what is included in the term *suan-hioh*—mathematics. The most of them think that arithmetic is about all there is of it. But when they are told that after arithmetic comes algebra, geometry and trigonometry, which must all be mastered before they can be said to have laid the foundation of mathematics, they become somewhat discouraged, and many of them think it useless to make a beginning. But they will, no doubt, become reconciled to the fact, ere long, that it takes hard work, and plenty of it, to get foreign learning, just as it does to get Chinese learning. It takes fifteen or twenty years for a Chinaman to get an education in his own language, and they will soon learn that while foreign learning is, in some respects, easier to get than Chinese, yet it can not all be obtained in a few months.

The pupils in the Chinese department are doing well. The most advanced class is just entering on the study of surveying. I have recently obtained an excellent theodolite for the use of the class in surveying. The second class is about through algebra, and the third is just entering upon that study. The other branches of the course are progressing proportionately. A healthy religious tone pervades the school. Two of the boys were received into the church at the last quarterly meeting, and another at the previous quarterly meeting. Several others are candidates for church membership. One of the boys, who was formerly a pupil in Buffington Institute, and is now doing fine work teaching a day-school in Suchow, has expressed his desire to obtain license to preach, having determined to give his life to the work of preaching the gospel to his fellow-countrymen. He will probably receive license at our next quarterly meeting.

Oh, that the Lord would call many of these boys to the great work of preaching the gospel! The greatest work for Buffington Institute is to *educate* and *train* men for helpers in mission work, and it will only partially accomplish the object for which it is being sustained, if a considerable number of the pupils that go forth from the institute do not become helpers in mission work in some direct way. I ask the earnest prayers of all who read these lines that the Master would call many of these young men to the direct work of preaching the gospel.

I have just finished translating the Discipline into Chinese. It will be put to press in a week or two, and I hope to have it out in time for use at our next Annual Conference. I have been about six months getting the work done—working at it as much of the time as my duties in the Institute would allow. I have found that it required more time than I at first anticipated. To find the proper words for legal terms, and the best forms of expression for much of the peculiar phraseology of the Discipline, was a rather more difficult work than one, who has not tried it, would suppose. Still, I have enjoyed the work of translating it, and, though I am conscious of not a few imperfections in the translation, yet I hope and pray that it may be of great benefit to our little church in China. I have derived considerable assistance in this work from the Methodist Episcopal Church Discipline, translated into Chinese and published in Fuchow. Dr. J. W. Lambuth had also translated a part of our Discipline into Chinese several years ago, which we have been using up to this time. I was not aware, before translating the Discipline, to what an extent the two Methodisms have drifted apart. While, of course, the great fundamental principles of doctrine and church government remain substantially the same, yet in numerous details important differences exist. If organic union were to be seriously proposed, it would be a work of no small magnitude to rearrange the two forms of government so as to produce one harmonious whole.

The breach in the Yellow river, last September, caused much suffering and loss of life by the sudden overflow of a large district of country. But the Chinese government seems to have taken hold of the matter with a strong hand. They have taken good care of the people who were sufferers from the overflow, and are working vigorously to close the breach in the bank of the river. Some apprehensions have been felt lest the spring freshets should arrive before the breach could be mended. But the last accounts from the scene of operations indicate that the work is progressing rapidly, and hopes are entertained that it will be finished before the freshets come. Thoroughly qualified civil engineers are needed to cope with such a work as this, and, no doubt, Buffington Institute will, like the many other mission schools, do an important work toward supplying the want of the country for such men.

A. P. PARKER.

SUCHOW, CHINA, May 9, 1888.

The Annual Meeting of the Woman's Christian Temperance Union of Louisiana.

The sixth Annual Convention of the Louisiana Woman's Christian Temperance Union met in Baton Rouge on June 8, and spent two days in the transaction of business. Forty delegates were in attendance from different parts of the State, and sixty-four unions reported in active operation. Seven ministers from different denominations lent their attention, sympathy and services to the good cause. The annual election for officers resulted in the unanimous reinstallation of Mrs. Caroline E. Merrick as president. Mrs. Lyons was elected recording secretary; Mrs. B. F. White, corresponding secretary, and Mrs. Hardin re-elected treasurer.

Mrs. Mary Read Goodale, so long corresponding secretary of the State, was compelled to resign the position because of her increasing labor as national organizer, and State superintendent of temperance instruction. No woman in the organization is so well known or better beloved. Her active canvass and persistent toil has rallied a legion of white-ribboned devotees to the new service of God and home and native land.

Meetings were held in the Methodist Church, which was beautifully decorated with choice pot plants, fresh flowers and emblems of the order, all enshrining the portrait of America's eloquent and best beloved apostle of peace and good-will—the Christian leader of 200,000 women—Frances E. Willard.

The best homes in the town opened hospitable doors and kind hearts to the generous entertainment of all delegates and visiting members of the order, and a delightful season of fraternal joy prevailed.

Mrs. Mary Hunt, national superintendent of temperance education, from Washington, D. C., added, by her presence, ready fluency and large experience, to the dignity and importance of the meetings.

The president's annual address, delivered by Mrs. Merrick, was forceful and fine, like all other efforts of her pen. The women of Louisiana owe very much to the conception of her large brain and the sympathy of her tender, motherly heart. Ill health can not restrain the spiritual activities that reach out to benefit her kind, although so much restricting her movements.

The reports of the superintendents of all departments of the service were very able. Bright thoughts and thrilling sentiment broidered all accounts of the work which so marches on in the approving light of God's smile.

The most considerable object of solicitude to the organization is the Education Bill, now pending before this General Assembly, which provides for the instruction in public schools of physiology and hygiene, with special reference to the effects of alcohol on the system. Mrs. Hunt came to aid the passage of this important bill, and the Joint Committee of the House and Senate on Education gave to her and other ladies most respectful audience. The series of graded text-books, prepared under the wise supervision of the order, were submitted for examination, and all questions answered by her that explains the advantageous operation of the provisions of the law in so many other States.

The convention sermon was preached on Sabbath last by Rev. B. F. Patterson, of Baton Rouge, to a very large congregation, and his text, "Now the ax is laid to the root of the tree," prefaced a splendid embodiment of reason, of religion, of statistics and rhetoric. All went away filled with the righteousness of the cause.

Night meetings were gemmed with elocution and music. The dialect recitations of Miss Prewit were remarkably rendered and tremendously enjoyed. Miss Lucy Bates exercised the magic of her pure, rare notes, that always enchant audiences.

The subscriptions to the Union Signal were largely increased at this convention, and efforts were made to afford every legislator a chance to have the paper for his family, himself, or friends. They were gracious and generous, and rolled up a long list. Men of Louisiana mean well, and need the sustained persistent efforts of their women in this cause, to which they more kindly listen every day.

Miss Mattie Cole, of New Orleans, deserves special mention for her work among the children of the Woman's Christian Temperance Union. She led a children's meeting Sabbath evening, and revealed a wonderful talent to interest and instruct them with inimitable anecdotes of dainty, moral pith and sympathetic sweetness.

Rev. T. K. Faunt LeRoy was untiring in every attention and help and courtesy to the noble sisterhood. His address of welcome established, at the opening of the convention, his claim to kinship with the order.

The appointed place for meeting next year is Alexandria, and Baton Rouge will hope to welcome, at some time not far distant, a yet larger body of home-guard Christians.

ANITA.

BATON ROUGE, Louisiana.

From Mansfield, La.

MR. EDITOR: It may not be amiss to give you a few items about these commencement exercises in advance of a regular report. Rev. Dr. Scruggs, of Shreveport, is on hand; preached two sermons yesterday, with great acceptability, to large and appreciative audiences. At four P. M. he made an appropiate address to the Juvenile Missionary Society. His sermon in the morning to the graduating class was timely and opportune. After emphasizing the great importance of intellectual development, until one might have thought it the most important thing of all others to be gained in order to elevate society to a higher plane of civilization and honor, he insisted, with great earnestness and emotion, that intellectual development, without moral reconstruction and religious culture, is absolutely unavailing, and is the means of a greater degree of corruption and degradation. He also insisted that the church school, under the control of religious teachers and a religious government, is responsible for the proper development of the moral and religious culture of the young.

Dr. F. M. Grace, with these exercises, closed a term of five years' connection with Mansfield Female College as president.

Statistics show that this college has been operated thirty-three years, and has graduated one hundred and sixty-eight pupils. Dr. H. C. Thweatt, its founder and first president, was in charge of it five years, and had, during his term, twenty-six graduates—an average of five a year. Rev. C. B. Stuart was president fourteen years, and made fifty-seven graduates—an average of four a year. Rev. Thomas Armstrong was president six years, and made twenty-eight graduates—an average of four a year. Rev. J. Lane Borden was president three years, and had fifteen graduates—an average of five a year. Dr. F. M. Grace has been president five years; has had forty-two graduates—an average of eight a year.

From the above it will appear that Mansfield Female College, now numbered with the older institutions of the country, has had a gradual growth from the beginning, and that it has accomplished a great and good work. To-day it is worthy the patronage and commendation of all our people.

Rev. A. D. McVoy, of Meridian, Miss., has been elected by the Board of Managers successor to Dr. Grace as president of the college. He comes highly recommended, and with a large experience as an educator in the first-class female colleges.

J. P.

A WORD TO THE RICH.—One of the happiest instances of ministerial skill and fidelity is recorded in the memoir of Rev. Thomas Brainard, D. D., for thirty years a pastor in Philadelphia. At a meeting of leading members of three city churches, called to raise money for an important new enterprise, there was little response in the way of subscriptions, though all applauded the object. Dr. Brainard rose, faced the rich men, and thus addressed them:

"Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in his infinite mercy, he has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity, when a sufferer came to your door. You never had to endure the humiliation of being dunned for an honest debt without knowing whether you could ever pay it. All these unspeakable advantages in developing Christian character an inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is, the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls!"

That bold appeal did the work. A smile crept over the face of one of the rich men, he drew to him the subscription paper, put down $10,000, others followed his example, and this meeting accomplished what all the preceding meetings for consultation had failed to do.—Dr. A. T. Pierson, in N. Y. Observer.

Christian Advocate.

THURSDAY, JUNE 21, 1888.

THE DEAD OLD SOULS OF HOME.

BY ELLEN M. W. WOODWARD.

[illegible]

Sunday-School Lesson. July 1.

GOD'S COVENANT WITH ISRAEL.

Exodus xxiv. 1-12.

GOLDEN TEXT: *I will be to them a God, and they shall be to me a people.* Heb. viii. 10.

TIME.—B. C. 1491, in the early summer.

PLACE.—Mt. Sinai. Has Safsafeh, with the [illegible]

INTRODUCTION.

The Old Testament lessons for last year closed with the giving of the law on Mt. Sinai. Immediately after the proclamation of the great Decalogue, Moses "drew near to the thick darkness where God was," and received from him what some have called the moral Decalogue—seven groups of the ten precepts each, expansions of seven of the "ten words," and forming the fundamental polity of the commonwealth of Israel. These "judgments" are recorded in Exodus, chapters xxi, xxii and xxiii. At the close of the interview Moses was bidden to announce to the people these supplementary regulations, which, with "ten words," were to form the basis of a national covenant, to be formally accepted and ratified on the part of the people.

1. He said unto Moses, Come up unto the Lord—That is, after thou shalt have previously gone down, and propounded to them the foregoing laws, obtained their answer, and sprinkled the blood, etc., as related from verse three to verse nine. *Thou ... Aaron ... Nadab, and Abihu, and seventy ... elders*—Moses and Aaron ascend as the prophet and priest of God; Nadab and Abihu, as the elder sons of Aaron, henceforth to be associated with him in the priesthood; the seventy elders as the representative heads of the people. *Worship ye afar off*—We may search from end to end of the legal ritual, and not find those two precious words, "draw nigh." Ah! no; such words could never be heard from the top of Sinai, nor from amid the shadows of the law. The words, "afar off," are as characteristic of the law as "draw nigh" are of the gospel. Under the law the work was never done which could entitle the sinner to draw nigh.

2. Moses alone shall come near the Lord—Not without Joshua his minister, as some conceive from verse thirteen, though even there Moses seems to ascend into the mount without Joshua. *Neither shall the people go up*—The people remained below at the base of the mountain; the elders advanced upward, perhaps half-way toward the summit; but Moses himself ascended quite to the top of the mount, and entered into the dark cloud which rested upon it. For the law was to be given "by the hand of a mediator."

3. Moses ... told the people—All the legislation, with the "seven decades of regulations," contained in the preceding four chapters and afterward written in the Book of Covenant. *All the people ... with one voice*—The unanimity with which the Israelites here pledge themselves to the divine worship partakes of the sublime, and we willingly forget for a moment how little they remained faithful to this promise, even in the time immediately following. *Said, All the words which the Lord hath said will we do*—This they so readily and rashly promise, because they were not sensible of their own weakness, and because they did not understand the comprehensiveness and spirituality and strictness of God's law, but thought it consisted only in the external performances and abstinences expressed.

4. Moses wrote all the words—It must have occupied a considerable part of the day, and, perhaps, of the night also. *Builded an altar under the hill*—This is the first altar erected in compliance with the precept in chapter xx. 24. The altar indicates the presence of God in covenant with his people. *Twelve pillars, according to the twelve tribes*—The twelve pillars, placed probably in a circle round the altar, indicate the presence of the twelve tribes in this great organization of the covenant. Accordingly we have here the first outward representation of the church. Here we have the idea of the tabernacle, afterward more fully developed in the temple, and realized spiritually in the church of Christ, the tabernacle or temple of the New Testament.

5. Sent young men—Moses was on this occasion performing the office of a priest, the family of Aaron not being yet consecrated, and he employed young men whose strength and skill qualified them to slaughter and prepare the sacrifices. The law did not regard these acts as necessarily belonging to the priests, and it is probable that they were regarded in the same way in earlier times, when the sacerdotal character belonged especially to the first-born sons. *Which offered burnt-offerings ... peace-offerings of oxen*—The burnt-offerings belonged more exclusively to the altar, while the peace-offerings were the people's. The two together represented the mutual relations of altars and pillars, of God and his people; the burnt-offerings being the surrender of the people to God, the peace-offerings symbolizing the bestowal of the divine blessing upon the people.

6. Moses took half of the blood ... in basons—To be reserved for sprinkling the people as the last act of this ritual of ratification. *Half ... he sprinkled on the altar*—As Moses here says the altar was sprinkled, but makes no mention of the book, and as Paul speaks of the book being sprinkled, but says nothing of the altar, the presumption is that the book was laid upon the altar, and thus the account of both writers is true. This sprinkling of the blood was a symbolical act, implying that the party which should violate the covenant should have his blood poured out in like manner. The altar is the meeting-place between God and his people, as is declared in the first part of the book of the covenant itself. But God and the sinner can not meet except on the ground of atonement, and so the altar must be sprinkled with the atoning blood of the sacrifice. As soon as the altar is sprinkled with the atoning blood, the people may meet with God, and receive his blessing there.

7. He took the book of the covenant, and read—He had simply reported "the judgments" before; now, that they may have a clear perception of what they are binding themselves to do, he solemnly reads the covenant. *All ... will we do, and be obedient*—This unanimous consent, after a second deliberate hearing, is the formal acceptance of the covenant.

8. Sprinkled it on the people—As the sprinklings and purifyings under the law were usually performed with water, scarlet wool, and hyssop, such also, as we learn from the apostle, was the case in the present instance. *Blood of the covenant*—The two halves of the blood are to be regarded as one blood, which was first of all sprinkled upon the altar and then upon the people. In the blood sprinkled upon the altar the natural life of the people was given up to God, as a life that has passed through death, to be pervaded by his grace; and then through the sprinkling upon the people it was restored to them again, as a life renewed by the grace of God.

9, 10. Then went up Moses, etc.—Now, when the covenant has received its solemn and final sanction, the people have access to God. Hence by their representatives they enter into the presence of God. *They saw the God of Israel*—This title is very appropriately given to Jehovah here, because he, the God of the fathers, had become in truth the God of Israel through the covenant just made. Many think that in this private scene was discovered, amid the luminous blaze, the faint, adumbrated form of the humanity of Christ. *Under his feet ... paved work of a sapphire stone*—That is, a tesselated pavement, apparently constructed of solid blocks of transparent sapphire, moulded into the shape and size of bricks. By its color and transparency, therefore, it differed from any pavement which Moses had seen in Egypt, and formed one of the most splendid objects which the imagination can conceive. There is something sublime and significant in the restrained and reverent way in which the glory of the Lord is referred to. No attempt to describe the vision itself, nothing which could supply even to the imagination the materials for the construction of any likeness of the Almighty. Simply a suggestion, chaste and yet glowing, of the glory "under his feet." *As it were the body of heaven*, etc.—Nothing less than the spotless purity and luster of the skies above is fit to be compared with the inexpressible beauty and grandeur of that which was beneath the feet of the God of Israel.

11. Upon the nobles—The *separated* or *select* ones—that is, the persons who were singled out to go up with Moses. *Laid not his hand*—Did not consume them with the fire of his holiness. No emblems of judgment were seen by them now. He who had before covered himself with clouds, and indicated his presence in tempests, is now arrayed in light. *Also they saw God*—When the heads of the people venture to draw near their God, they find his presence no more a source of disturbance and dread, but radiant in all the bright loveliness of supernal glory; a beautiful sign that the higher religion and state of conformity to law, now established, shall work onward to eternal blessedness. *And did eat and drink*—Feasted on the peace-offerings; on the remnants of the late sacrifices and libations. This feast had a prophetic bearing, intimating God's dwelling with men.

12. Come up to me into the mount—This may be understood to imply that Moses and the others had descended to partake of the sacrificial feast. But Moses was now to ascend farther. *And be there*—Continue there for a season. *I will give thee tables of stone ... law ... commandments*—Maimonides and many of the Jews understand the "tables of stone" to denote the ten commandments; "the law," the law written in the Pentateuch; and "the commandment" to denote *the commandment*, the oral or traditional law, which was in after ages put into writing in the Mishna and the Gemara. *That thou mayest teach them*—In the original we have here the same root that is contained in the word rendered "law." God's law is a doctrine, a philosophy, a theology.

PRACTICAL THOUGHTS.

1. Moses was the mediator of the old covenant; Christ of the new.

2. Under the old covenant, God was revealed in terror; under the new, in love.

3. Under the old, man was kept aloof from God; under the new, he is brought nigh.

4. Under the old, the blood of beasts "sanctified to the purifying of the flesh;" under the new, the blood of Christ purges "the conscience from dead works to serve the living God."

5. The old was but the shadow; the new the reality.

Church Amusements.

MR. EDITOR: If you have never published the enclosed article, wont you give it a place in your paper, prefaced by your own comments?

If our Christian mothers could only be persuaded to drop into the treasury of the church the dollars they intend to spend for ices, cakes and berries, and, more than all, the money spent on the fancy dresses that their young daughters may pose as beauties in a *public tableau*, how much will have been effected! Certainly, Doctor, you must see as clearly as I do that the portrait of a young girl, dressed or undressed, as the selected tableau may require, or as she stands arranged for some national dance, is as unlike the picture of the "young woman" painted by St. Paul (whose pencil, we believe, was guided by inspiration) as it is possible. Our young people can no longer go into the vineyard of their Lord and work one day for love to him, but must be coaxed to the duty by promise of amusement in the evening. Are not our weak churches and lukewarm members proof that God's blessing is not with them, and are we not lying under the threat, "God will spew us out of his mouth"?

Respectfully,

MARY BARD.

(We have given our correspondent's letter as better than any comments we can make.—ED.)

"The church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is 'an age of progress,' so called, and the church has entered the market, and is in competition with these great caterers.

"The discovery has been made that the church, in order to hold its young people to its altars, must provide for the natural craving for amusements. It used to be held that Jesus and his work furnished ample resources to meet the loftiest aspirations of a saved soul. It was sung:

"'Thou, O Christ, art all I want;
More than all in Thee I find.'

That sort of sentiment is now thought not to be up to 'the times.' Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep the people from the theatre and opera our churches must be made into semi-theatres and semi-operas.

"The holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They prepare dramas, farces (very farcical); suppers, fairs and entertainments of every sort. They are spending their wretched strength for naught. So far from preventing attendance upon a full-grown theatre and operas by these efforts, they are whetting the appetite of the people therefor.

"The church-theatre is a preparation for the world-theatre. Satan is delighted with these inventions. But this is serious business, dreadful business. It is eating out the life of the church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We counsel every follower of Jesus resolutely to discountenance these church amusements. Be kind, but firm. Loyalty to Jesus demands it. Give your money liberally for every laudable church object, but stand aloof, positively, evermore from the unholy festivals."—Guide to Holiness.

Why We Educate More Girls Than Boys.

MR. EDITOR: I am surprised that a man of your broad conception should ask contributors to give opinions: Why are there more colleges for girls than boys? Have you not learned that it is woman that forms the plastic clay and moulds it for the Master's use? Some great man spoke the truth when he said, "that one woman was equal to seven and a half men;" another, that "one woman was equal to fifteen men." We all know that it is woman that shapes the character and destiny of the world. "The one that rocks the cradle rules the world." All great and good men give to their mothers (some, their wives) the credit of making them what they are. It is woman that keeps up the churches. See her work in the Roman Catholic Church. It is true, they do not come to the front. "The power behind the throne is greater than the power on the throne." The church knows this; hence the effort to educate our girls. They are the ones that will bring up the world, the church, so that it will be "the light of the world."

Yours, etc.,

W. HOOVER.

St Joseph, Mississippi.

From the Work.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Andrew Chapel, on the Fannin circuit, is one of Bro. J. N. Tucker's seven charges, and the only organization on his work without a church. There are only seventeen members, and the schoolhouse, near the spot where Andrew Chapel formerly stood, is now used as the place of worship. Andrew Chapel was built and organized in 1857, and was the most flourishing, most largely attended country church in all this section. Rev. J. A. Godfrey was its first pastor. After an interesting history of more than twenty years, it was discontinued as an appointment, and was sold, by order of the Quarterly Conference, in January, 1880. It was reorganized in May, 1881, but was thrown out again in 1885, and during the year 1886 had no preaching.

Bro. N. M. Clark, of the Fannin circuit, hearing of the situation, voluntarily added this work to his already full hands, and gave us monthly sermons, and protracted a nine-days meeting in the summer with gracious results. "We were strangers, and he took us in," and our gratitude and prayers will always follow him, no matter where he is called to go, in the Master's vineyard!

We are still graciously blessed in the ministry of our present pastor, who has already revived the class meetings and added several names to the ADVOCATE'S subscription list.

Bro. J. F. Robinson, a local minister of this county, also preaches for us the fourth Sunday of every month. He has other work for the Master in the forenoon, and rides seven or eight miles to give us an evening sermon, and we feel that our Father's loving care is specially over our "little flock" this year. We have an interesting Sabbath-school, and use the International Series. I must tell you of our plan for keeping up the finances: We country people don't have many nickels; so everybody that attends is expected to bring an egg, and, by selling them at market price, we keep well supplied in literature.

On the fourth Sunday of last month we observed "Children's Day," using the programme, and had an interesting occasion. The nickels and eggs amounted to $1. Our orator, Bro. Robinson, was detained at home on account of extreme illness in his family; but Mr. Garver gave an earnest talk to the little ones. Next Sunday is to be a "red-letter" day in our history. We are to have our presiding elder, Bro. P. A. Johnston, Bros. Tucker and Robinson, and the sacrament of our Lord's Supper is to be administered. "Our Zion is looking up," and we thank God and take courage. S. H. P.

NEAR BRANDON.

M'COMB CITY, MISS.

MR. EDITOR: On Friday evening, June 1, our people enjoyed the blessed privilege of listening to a most impressive sermon, delivered by our esteemed brother and former pastor, Rev. J. W. McLaurin. He selected as the subject of his evening's discourse Ephesians v, 1, and therefrom drew a most interesting and important lesson. His whole sermon was fraught with eloquent expressions of divine love, and by the very earnestness which he manifested, made each of his hearers feel spiritually elevated. After service quite a number of the congregation went forward to speak to our visiting brother, showing in what high regard he is held by the people among whom he has labored so zealously and successfully. Bro. McLaurin is now engaged in a work that necessitates his being away from us; but his visits to us are like bright rays of sunshine, shedding, as he does, joyous light and happiness to all around. He may rest assured that he will always meet with a hearty welcome here. The prayers of the Christians of the community are constantly made that he may be gloriously successful in the noble work he has undertaken.

Fraternally,

WM. M'FADIN.

SHILOH CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I think we are getting along reasonably well this year. While we can not make as good a financial showing as some other works, yet I think, taking everything into consideration, we are doing very well. We have added to date about eighteen members (lost some by transfer). We are just finishing one good church, and are building two more. Will have them ready for use by August 1; both will be good houses. We also built last year a splendid parsonage—well located, with splendid water in the yard; but we owe a right smart debt on the parsonage yet. Dr. C. R. Norman, a large and liberal-hearted layman, advanced the money, and the circuit owes it to him. I hope the circuit will not betray the confidence imposed in them, but will, during this year, pay every cent of the money back.

On account of parsonage debt and church buildings we will not make as good collection as we would otherwise do, but will do the best we can under existing circumstances.

We had a drought—I believe, about eight weeks—commencing early in April and running almost through May, making crops backward, late coming up, though crop prospect now tolerably good. With late fall we will be all right. Health not first rate—some flux and fevers, and a few deaths.

Well, before closing I will say we have large congregations, and a good interest manifested. Hope and pray for a general revival throughout our bond this year.

And, now, I will avail myself of this opportunity of inviting you to our camp meeting (Shiloh), second Sunday in October. Come over, Doctor, and see us there. We have a fine camp ground, located ten miles southeast of Brandon Station (Vicksburg and Meridian railroad), and about twenty-two miles from Jackson; nearest station, Pelahatchie, six miles from camp ground. We have about forty tents, and more to go up this summer. Generally have about twenty-five hundred in attendance on Sunday, and a large attendance all the time. *Will you come, Doctor?* I also now invite ministerial brethren, both traveling and local. Brethren, please put down in your day-books: Shiloh Camp Meeting, second Sunday in October, 1888.

Success to the ADVOCATE, with its editor and publisher.

A. D. MILLER.

ANACOCO, LA.

MR. EDITOR: As I pen you these lines, my heart overflows with joy. Our church has been visited with showers of refreshing from the presence of the Lord. We came to this work by the appointment of Bishop Key at the last session of our Conference. The people of this circuit have received their preacher in the spirit of the gospel. I have made the rounds, and, after dwelling among them for four months, I can say I have never seen a more generous people. They all seem to appreciate their preacher, whoever he may be. The Board of Stewards made a very liberal assessment for their preacher. We are going to build a parsonage at Holly Grove—one of my appointments; which we expect soon to occupy.

T. R. WIMBERLY, P. C.

TOPISAW CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: It is with a feeling of real pleasure I write you that this pastoral charge is manifestly on the up-grade, and I do indeed believe that one of the prime causes of it is: the NEW ORLEANS CHRISTIAN ADVOCATE has a more extensive circulation than ever before. Twenty-five have been added to the list of subscribers on this circuit up to date, and I intend to add as many more before the year closes, if it be possible. My Sunday-school superintendents say that their Sunday-schools were never so good as now. The prayer meetings are good to "the use of edifying," and are increasing in number. Family altars are also becoming more general, but are yet too scarce by half. The collections ordered by the Conference are well up, though the preacher's salary is badly behind. God helping me, I intend to report at our next Annual Conference two new houses of worship and a parsonage, and all the collections entrusted to me paid in full.

We are now on the border of the seasons for revivals. I read the signs of the times as indicative of a glorious revival over my entire field. I know this work is on the eve of a great awakening. I feel the fire now in my heart that is soon to catch from heart to heart and raise the shout of "glory."

The Lord has strangely blessed me this year, for he has given me a large field to cultivate and no home to live at, and requires me to preach much to an intelligent people without any book for reference. I have not seen my book this year. *What a privation!* Ah, me! It shall not be so with my successor.

Our camp meeting (Topisaw) is to embrace the second Sunday in August. We expect a grand time. It would send a thrill of joy through every heart to see your genial face in our camp, Mr. Editor, come, and we will level the hills and raise the valleys to give you a happy time. The Lord be with you!

J. G. SIBLEY, P. C.

ADA CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: Our circuit has kept steadily advancing since Conference. Quite a number had joined the church before we had held any special protracted services. On the night of May 20 we commenced our first protracted meeting for this year, continuing five days, resulting in twenty-two accessions, a goodly number of conversions, the church where the meeting was held (Fellowship) greatly revived.

Not many years ago there was no church at this point. Bro. Wynn and others would preach occasionally under the shade trees to a few Sunday hunters and fishers. To-day we have a neat little church, and a live, working membership numbering 75.

The brethren who have traveled through this country when it was known as the Rapides circuit, or mission, would hardly recognize it, so changed are the people in respect to religious movements of every kind. In that part of the circuit known as Point Meager, where it was once thought unsafe for a minister to go, we now have two as fine and well-behaved congregations as one would wish to preach to. The membership at these two points number 150, with class meetings, prayer meetings, and Sunday-schools well attended.

On the night of the first instant we closed a meeting that had lasted six days, held at Gray's Creek; nine accessions, and a general forward movement in church enterprise.

We have received into the church since the month of March 54 members. In most instances we have succeeded in putting our new recruits to work at once. I am fully convinced that many valuable members are lost to the church from a failure to enlist them *immediately* in some laudable church enterprise.

Verily, Ada circuit is *building up*, and will soon have reached that point of prosperity, under the blessing of God, where it can be formed into two circuits, either one of them to be coveted by our best circuit riders.

J. L. HOFFPAUIR.

LIVINGSTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I am encouraged to say I think we are getting along pretty well. We have nine appointments, all of which we have met regularly with few exceptions; some of them sixty miles from our home in East Baton Rouge, where we lived till the middle of April, when we moved to the new parsonage, which is a comfortable house and nicely situated near the Live Oak Church, it being built by the good brethren and friends of said church. We expect to have a new church at Port Vincent soon; the committee are at work. At Manrepas we will have the new church ready to be dedicated by our beloved presiding elder at our second Quarterly Conference, at which time we expect to protract for a few days. We are praying for a grand time. We have on this charge six Sunday-schools doing good work, four prayer meetings well attended and very interesting. Upon the whole, we are moving up in Livingston. I think the spiritual and financial condition of this charge very much on the up-grade. The good people have provided well for their pastor and family. We have gotten a few new subscribers for the ADVOCATE, and hope to get some more soon.

Well, I will close by asking the brethren to pray for me and mine. Yours,

ROBT. W. TUCKER, P. C.

Athletic Games vs. Mental Culture.

BY DR. J. H. HANAFORD

It is manifest, in these modern times, that there is a growing tendency, a *furore* for the mere development of the muscles, with too little reference to the legitimate tendency of reasonable physical training in aid of mental and moral improvement. While the body, mind and soul constitute a grand whole, sustaining intimate relations, each suffering as the others are impaired, it is unquestionably true that moral obligations demand that our whole beings should receive due attention, obedience to the laws which were intended to secure the best possible condition of the whole man, health and harmonious development. The normal exercise of our powers is admirably calculated to promote strength and vitality, while indolence and *violent* activities, abuse, must produce the opposite effects.

There are various influences connected with the games which are so usual, unfortunately, among our students, in our colleges, as well as in the lower grades of schools, which forbid anything like normal physical development. In the ball games, the rowing matches, the walks, and the like, physical exercise is ignored, each being controlled by a spirit of rivalry, looking toward the "championship." It is to be feared that, in far too many instances, the mere development of brute force is sought, one not differing materially from that of the pugilists, the student sinking to the level of the Sullivans, who, in the matter of strength and agility must be regarded as second to the *Gorilla* tribe, mindless and soulless! The violent exercises of the games naturally produce rheumatism and kindred diseases, while impaired digestion is a legitimate consequence, since the vital force demanded at the stomach, that food may be naturally digested, is withdrawn to the limbs and muscles, a fact of much importance to the student, added to its withdrawal from the brain, to too great an extent. In moderate exercise, and abundance of which the student should secure, this withdrawal is not thus marked, the blood and vitality being appropriated more nearly as they are needed, while the system is not checked. Ordinary farm labor, or walking, with no incentive to violent exertion, are far more conducive to health and mental culture than the more fashionalde games, now, in many instances, proving but dissipation, a curse to mentality.

Dr. B. W. Richardson, as good an authority as I can quote, says: "There is no sign, there is no evidence that the greater culture of the physical strength has favored the longevity of an individual, or the vital tenacity of a race. The observations made by the physicians of the Greek, Roman, Arabian and Italian schools respecting physical exercise and the maladies incident to it admit of but one rigid interpretation, namely, that *such exercises ensure premature decay and early death.* The facts to be elicited in modern times from the statistics of this country as well as of France and of Prussia, lead to the inevitable conclusions that removal of excessive physical endurance tends to health and length of life."

We look in vain for physical training, that on which the best health can be based, resulting in the most harmonious development, connected with the games, at all comparable with the physical state of the agriculturalists of Scotland, the oatmeal consumers of the Highlands—robust, firm in structure, intellectual, and manly in form. The same is true of the Jews, the abstemious, pork-rejecting laborers.—Watchman.

The National Controversy.

There is something which touches the sublime in the thought of a great people, already sixty millions, strong, living under a government of the people, by the people and for the people. This is indeed a representative government, but at every election the primal sovereignty reverts to the people. Hardly more than a century ago such an experiment would have been deemed foolhardy; certain to issue in misrule and confusion, and even now there is no one who appreciates too keenly how much of intelligence and cultivated moral courage are necessary in order that the great experiment may not disappoint the great hope, the great hope for all the nations.

Last week the Prohibition and Woman's Suffrage party held its convention, agreed on its platform, nominated its candidates and flung its banner to the breezes. This week, as we go to press, the Democratic party is assembled in convention at St. Louis, and before this reaches our readers, President Cleveland will have been nominated for his own successor. Week after next, the nineteenth, the Republican Convention will meet in Chicago. We are, therefore, on the eve of exciting times. Again great popular agitation and discussion on questions deemed vital to the good of the republic begin. With whatever incidental evils, these are periods of national education, and afford opportunities of the utmost value. As Christians we can not be indifferent. The duties of Christian patriotism rest upon us all. It is not discussion, it is not agitation that is to be dreaded; it is only the unfairness and bitterness of partisan prejudice that are to be deprecated. It is a time for personal caution, and for every Christian to fix it in his heart that, for himself, whatever his earnestness of conviction or sense of the importance of party issues, he will not be uncandid, or allow himself to be the victim of a prejudice, and that he will not try to aid any cause, however good, by any immoral or unworthy means. It is a good time for prayer, to pray that the Spirit of God may rest on the minds of all the people; and that in the supreme interest of the kingdom of Christ in this and in all countries, God's gracious providence—which knows so much more than we all—may rule and overrule all parties and all popular movements throughout the great contest.

The platforms of all the several parties will enumerate some grand truths, and plead for certain issues fitted to stir patriotic emotion in every honest heart. The standard of personal and political judgment which each party sets up in judgment of the other will be edifying, or would be, if they would apply a similar test of personal honesty and consistency to themselves. The personal element will, of necessity, enter largely into the controversy over the several candidates who shall be chosen as the standard bearers of the parties which they represent. The man can not be lost in the official. To hold up before the people for their admiration and promotion to stations of chief honor and responsibility any man known to be a person of depraved life, would of course be profoundly demoralizing to the people. It would be in the highest degree fortunate for the country, if all parties should place at the forefront as candidates men of such purity and nobility of personal character as will serve to ennoble in all minds the ideals of character and civic devotion.—Advance.

Going Back.

A writer in an English journal recently gave the history of an eminently respectable merchant of London, a man noted for his morality, his dignity of demeanor and his strict observance of the smallest rules of decorum, who, on account of his health, was advised to emigrate to a tropical climate.

He bought a ranch in South Africa. After two years, spent with no other associates than the natives, he was found by a friend bare-footed, unshaven, wearing filthy clothes, and, as regarded his morals, in a state of savagery no higher than the heathen about him.

Other instances were adduced of men who, when surrounded by civilization, were civilized and enlightened, but who had lapsed into barbarism as soon as the restraint of public opinion was removed; and the theory was urged that the original savage blood is so strong in all of us that the best man, if compelled to live the remainder of his life among savages, would abandon the habits and teaching of Christianity and return to the primitive conditions of human, ity, just as the finest apple-tree, it neglected, will gradually deteriorate and bear wilder fruit.

This theory, if carried to its full extent, would put us all rather below the level of the average Indian. For those who have been taken from savage surroundings and educated at Hampton or Carlisle, do not usually return to the ways of their tribe on returning home, but retain the civilized customs they have acquired. Instead of becoming units in a band of savages they are like the nerve centres, the ganglia, in the lower animals, which communicate intelligence to the whole body.

But all speculations are fanciful and useless which generalize and base theories on single cases. There is no way of ascertaining how many men are compelled to lead decent Christian lives simply by the pressure and fear of public opinion.

Nevertheless there can be no doubt that the fear of God and of our brother man is a potent factor in the control of both individuals and of communities, and that it is one which is almost put out of sight in modern manners and teaching.

The young man who professed atheism or who led an openly immoral life, fifty years ago, was certain not to be admitted into decent society, and was taught to expect eternal punishment after death.

Now he will probably find a circle of foolish young people ready to applaud him in this world, and it is the fashion to ignore all idea of punishment in the other.

Mercy and tolerance and love have their work in the world: but so also have law and justice: and the thoughtful man knows that there is an evil spirit in his soul which God curbs and conquers by scourging and pain as well as by happiness and tender mercies.—Youths' Companion.

A STORY IN A WORD.—Sincerity is one of the most beautiful words in the English language; and, like many other words, it has a history. It comes from two Latin words *sine* and *cera*, without cement: and its origin was in this wise: In the golden days of Roman prosperity, when her merchants were very affluent, and dwelt in marble palaces on the banks of the river Tiber, there was a very natural sort of emulation in the grandeur and artistic adornment of their dwellings. Their successful wars had made many of the gems of Grecian art the possessions of the Roman people. A taste for sculpture had been awakened, and the sons of Rome set to work themselves in the school of design. Good sculptures were quickly drawn up. But dodges sometimes took place then as now. For instance, if the sculptor came upon a flaw in the marble or if his chisel missed its aim, he had a carefully constructed cement with which he filled in the chink, and so cleverly fixed it as to be imperceptible. In time, however, and after the purchase had long been completed, heat or damp or accident would affect the cement, and it would reveal its presence there. The consequence was that, when new contracts came to be signed for commissioned works of art, there was a clause put in that they were to be *sine cera*, or without cement. What a picture-story in a word! What a moral meaning in it—namely, that true characters should be sincere, or without cement!

In every community there are a number of men whose whole time is not occupied, such as teachers, ministers, farmers' sons and others. To these classes especially we would say, if you wish to make several hundred dollars during the next few months, write at once to B. F. Johnson & Co., of Richmond, Va., and they will show you how to do it.

The great interest and beauty that pertains to the book of Psalms as devotional reading, is that it comes home to common life pervaded by an intense humanity, affording comfort to the soul in all times of tribulation, and giving wisdom to all who look for divine guidance, thus making for themselves a new record in the experience of Christian men and women who have found in them expressions of the deepest penitence, and the highest notes of praise the human soul can utter.—Religious Herald.

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Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:50 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

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Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
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No. ..... 2:30 pm	No. 4..... 8:00 am
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No. 5 Cincinnati..... 9:55 am | No. 2 Cin. Ex..... 10 pm

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No. 7 Express and ..... | No. 1 of Louisville and ..... | No. 5 Express..... 5:40 pm
No. 6 Limited..... 10:00 am | No. 4 Limited Express..... 10 pm

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No. 52 Colfax..... pm | No. 1 Colfax
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B Rouge, local, 6:30 am | B Rouge, local, 4:30 pm

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THURSDAY, JUNE 21, 1888.

Briefs.

According to the New York Evening Post, the percentage of increase in the population of that city in the last five years has been 15.38. The percentage of increase of the members of Protestant churches has been only 13.03. The percentage of increase of individual denominations is thus set down: Episcopalians, 31.74; Presbyterians, 8.20; Baptists, 5.06; Methodists, 1.12. The Lutherans barely hold their own, while the minor sects "are none of them as strong as they were five years ago." A writer in the Watchman, referring to this, says: "Few preachers have a congregation of 500, and some ministers who are widely known preach to not more than fifty in the evening."

The most interesting article in the June number of Christian Thought is a paper read by Sir William Hunter before the London Society of Arts, in February last, on the subject: "The Religions of India." In this important paper the author discusses in a lucid manner the three great religions now prevalent in India, giving the distinctive characteristic of each. The three are Mohammedanism, Hinduism and Christianity. Giving the rate of increase of each, the author says: "The general population increased in nine years preceding 1881 at the rate of 10.89 per cent.; the Mohammedans at the rate of 10.96, the Hindus at some unknown rate below 13.64, the Christians of all races at the rate of 40.71, and the native Christians at the rate of 64.07 per cent." The author further says: "Islam is a great teetotal society. Among Hindus to touch liquor is the sign of low caste. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence."

The International Committee of Young Men's Christian Associations at 40 East 23rd street, New York, has just issued the association "Year Book for 1888." There are now, according to this annual report, 1,240 associations in America and 3,804 in the world. The American associations have a membership of 170,000: they own buildings valued at $5,609,265, and have a total net property of $7,261,658; last year they expended $1,181,338 in local work, and $104,949 in general work. 752 men are devoting their entire time to the local, State and international work as secretaries and assistants: there are 23 State Committees that employ one or more traveling secretaries, and the International Committee's secretarial force numbers fourteen. 77 of these associations are engaged specially in work among railroad men; 10 among German-speaking young men; 273 are in colleges; 29 are colored and 18 Indian. 226 associations report educational classes in from one to fifteen branches of study; 287 report special attention to physical culture through gymnasiums and out-door sports; 398 Bible classes, 367 Bible-training classes, and 661 weekly prayer meetings are among the services for young men only, which are reported.

The Universities of North Carolina and Missouri have conferred the degree of "LL.D."-upon Bishop E. R. Hendrix, of our church.

The Presbyterians on Giving.

Our Presbyterian brethren have proper views of the subject of giving and the courage to publish them. In the Assembly at Philadelphia the Committee on Systematic Beneficence, among other wise things, said this:

Your committee would also emphasize the fact that the giving of money for church furtherance is as much a matter of worship as prayer and praise. Sacrifice and gifts go together in the service of God. Hence, systematic giving on the Sabbath, according to ability, belongs to the sanctuary, and with its recognition other services shall have larger acceptance and richer blessing.

That is the doctrine of the Scriptures from beginning to end.

Another point which the committee emphasized needs to be brought prominently before our own denomination, inasmuch as many of our people confine their gifts to certain channels. The committee said:

We urge that the churches be enjoined to give to all the Boards. They are all the instrumentalities of the Assembly for the carrying forward of its great work, and loyalty to our church and to the Head of the church requires of us a liberal remembrance of them all. It is a reproach that so many of the churches are not contributing, and that so many of those that contributed confine their liberality to one or two objects. Upon this subject there should be repetition of rebuke and admonition till reformation recurs.

The recommendation that there be "repetition of rebuke and admonition till reformation recurs" shows that those brethren are earnest enough to speak out brave words of warning.

Two resolutions, recommended by the committee and passed by the Assembly, seem to us, if properly attended to, will be of special value in the future. They are:

That the admirable practice of some Presbyteries through their Beneficence Committees be approved, in publishing tables of the churches' gifts compared with previous years, for information and stimulus.

That sessions be advised to make frequent report before their several churches of the amount contributed in their benevolent offerings, and the disposition made of the same.

We now call attention to a resolution of paramount importance, the neglect of which is, perhaps, the great cause of the smallness of the church's gifts. It is this:

That every minister be charged to instruct his congregation in the duty and grace of liberality for Christ's sake, and in scriptural principles of giving; to keep them informed as to the work of our Boards, and the needs of each cause.

That every member is earnestly advised to adopt proportionate giving as the practice of his Christian stewardship.

That a general circulation of the periodicals and other publications of our church be strongly urged as an invaluable help to Christian giving.

The whole subject of church finance will be solved only as these last recommendations are earnestly and judiciously acted upon. It is an indication of progress and a prophecy of permanent success to see all the churches coming to a recognition of the fact which God announced ages ago—that all "the silver and gold is mine, saith the Lord;" and, at the same time, devising ways and means to bring them into his treasury, that thence through the channels which his church has opened they may pour out in perennial streams of blessing to all the races of men.

The Baptist Year Book, just issued, records a membership of 2,917,315 in the 31,891 churches. During the year 158,373 were added to the membership, and 608 new churches were established. It appears that only 697,081, or less than a third of the aggregate membership, are in what are called the Northern States.

Ingersoll's Prophecy.

The following quotations are from an oration delivered by Robert G. Ingersoll, at the City of New York, on May 30, at the ceremonies attending the decoration of the soldiers' graves:

A vision of the future arises. * * * I see a world at peace, adorned with every art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; where work and worth go hand in hand. * * * I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn. I see a race without a disease of flesh or brain—shapely and fair, the married harmony of form and function; and, as I look, life lengthens, joy deepens, love canopies the earth, and over all in the great dome shines the eternal star of human hope.

What a resplendent representation of the possibilities of human perfection! What a radiant vision! What a prophetic picture of the Christian millennium! But who is the prophet that lifts the veil of futurity, and, catching a glimpse of this glorious consummation, thus portrays the scene to his fellow-mortals with the exquisite coloring of his unequaled eloquence? What a paradox that such a panorama of the coming conquests of Christianity should be furnished by the chief champion of its professed foes!

From the high pinnacle of intellectual eminence to which he has ascended Mr. Ingersoll foresees and announces the approach of that universal reign of righteousness, peace and prosperity predicted of old by the ancient prophets of God. Beholding the gathering glory of the millennial light—the herald and harbinger of happiness that gilds the horizon of human hope—he re-echoes in polished periods of refulgent rhetoric the prophecies promulgated in the past, and points to the pleasing prospect which presages their final fulfillment. The artist has faithfully depicted the scene prefigured before him, and which is unfolding itself to view, though he fain would ascribe its coming accomplishment to the so-called "majesty of man." Mr. Ingersoll has mistaken the source of his own inspiration. Though towering like an intellectual giant amongst his fellowmen, he but radiates the light received from a more exalted sphere, reflecting its brightness without absorbing the warmth kindled by its rays. The snow-clad summit of the lofty mountain sheds no light on the level plain below until its icy pinnacles are crowned with a lustrous glow borrowed from the brilliant beams of the rising sun.

The eloquence of this ornate orator is as much a gift from God as the breath he breathes in combatting the Christian cause—that *cause* which alone has conduced to the development of an Ingersollian intellect, erratic though it be. Man is merely a mirror, and, until freed by faith from faults and imperfections, reflects but a distorted image of his Maker's majesty.

The picture presented by Mr. Ingersoll is a striking one, and it will in the future ripen into reality, notwithstanding his opposition to the cause which will effect its consummation. The failure of infidelity is confessed in the insidious, but futile attempt to appropriate to its purposes pictures purloined from the portals of Heaven's glorious gallery. Long familiar to the eye of faith, the portrait held up to view possesses charms for the Christian which the painter himself can not appreciate. What a meaningless mockery it must be to him who has no hope or expectation of participating in the pleasures of its final fruition! And what a transcendent travesty on the teachings of truth to attract man's attention to the dawning splendor of that "eternal star of human hope" if its light is to be obliterated and its lustre dimmed by the dismal darkness of an endless death!

W.

ABBEVILLE, Louisiana.

With the People.

On several occasions of late have we been with Rev. James J. Billingsley in his out-door preaching. Though the efforts made last summer were eminently successful in reaching the multitudes with the "glorious gospel of the blessed God" and in establishing mission Sunday-schools, still we think the Board of Managers of the City Mission did wisely in securing the appointment from the Louisiana Conference of a minister especially set apart unto this delightful work. Ably assisted by Bro. Westerfield, who superintended the fitting up of the gospel wagon, and by a devoted few of pious men and women as a singing and praying band, the city missionary anchors for a week or two his "church on wheels," as some one has called it, at some eligible point for securing an audience of non-church goers. Twenty to thirty Christian workers are accommodated on the spacious platform built above the wheels of the cotton-float, and with a protecting awning over them, and the organ in position occupying a part of the speaker's stand, running well to the front; the preacher, organist and all filled with the Spirit and a burning desire for the saving of precious souls; the audience of hundreds of deathless beings with upturned, inquiring faces—each soul worth as much in God's eyes as the soul of a Vanderbilt; thus, ready for action, God's workers begin the service by singing: "Rescue the perishing." Prayer follows—not a rhetorical, stilted prayer, for no man with any sense of the fitness of things could pray after that manner for the multitudes of dead souls before him—but a short, pointed, simple, trustful, pleading prayer that prevails with God and man and secures the victory at the start of the meeting. Another hymn—"Whosoever will may come." How quiet they are during the singing, and how surely does God's Spirit carry the songs and with it the gospel invitation straight into the hearts of the burdened sons and daughters of toil, and sin, and misery! Then the missionary, with Bagster Bible in hand, announces his text—"Silver and gold have I none; but such as I have, give I thee: in the name of Jesus Christ of Nazareth rise up and walk." Discoursing for twenty-five minutes, perhaps, another sweet hymn is sung, and a visiting brother prays and exhorts for a few minutes. The people have been all attention, and many resolves have been made, and brands are being plucked from the burning by just such unpretending, yet earnest reaching after the masses. The doxology sung and the benediction pronounced, the people crowd around the wagon to shake hands with and to thank the missionary for his interest in their souls, and to receive from him a tract to read, and also a surrender and consecration card to read, sign and return to him the next night. Thus does Bro. Billingsley find out where the wounded of the Spirit live, and he and the nearest pastor visit them and talk and pray with them in their homes. A number of souls were awakened at the Sonat street meeting, and we have faith to believe that God will awaken and save souls at the Louisiana avenue meeting now in progress.

Dear brethren and sisters, while we labor for souls around our church altars, we fail, criminally fail, of our whole duty if we do not, as far as we can, give our sympathies, prayers and labors to the saving of souls who are "not of our fold," but are yonder in the great "white-unto-the-harvest" field of the neglected multitudes of the city. If you have any doubts, or fears, or peculiar notions as to the propriety and profit of this work, go and take your seat on the gospel wagon, and throw yourself into this thoroughly Methodistic style of labor, and you will be *convinced that it is of God*. Let us, one and all, with prayer and labor and money *stand to the back* of our chosen missionary and his faithful handful of helpers, and *surely God will give us hundreds of souls* right out of the midst of the unsaved, unchurched masses of our people.

JOHN T. SAWYER.

ACME, La., 1888.

"Confirming the Souls of the Disciples."

MR. EDITOR: For many weeks I have been trying to establish the hearts of disciples and "confirm the churches" by the divine Word. My visits have been to Yazoo City, Canton, Brandon, Natchez, Anguilla, Shreveport, Arcadia, La., and Ruston, La., besides some side work. In these cities and towns I have preached often—some more, and some less. As to fruits and results, I leave that to be ascertained by others. Only this: We can not fail if we "preach the Word" to "confirm the souls of the disciples." To that end I constantly aim. The church needs strengthening, comforting, cheering. "The Lord confirmed the Word," as the apostles preached; and signs still follow when the Word is sown as pure, unmixed seed, for the "seed is the Word of God." I do not feel that my work has been fruitless. I found the pastors of the flocks full of earnest consideration for the health of the churches and the prosperity of Zion. Attention has been specially given to the condition of education at several places. The future must be cared for; the past has many lessons and some warnings. Railroads have revolutionized all the plans, and often ruined all the labors of many years in both church edifices and institutions of learning. What fifty years ago—yes, what thirty years ago—looked like an immovable rock has been left out of sight and often gone out of mind. New cities have sprung into existence, and country places have

> "Gone back to the dust from whence they sprung."

But the church grows, and the cause of education flourishes, and the future is full of waving harvest for our cause.

A grand classical institution will in the near future be established for young ladies at Shreveport. Dr. Scruggs has this largely at heart. At Arcadia, in North Louisiana, there are two flourishing academies, with about 300 pupils. At Ruston is an embryo college—or, better, a fine classical school, and over 200 students. This is a great center. Ruston must have a distinctive church high female academy for young women, and it must be built in the near future. We selected the grounds—that is, Bros. Harper, Parker and the writer; and the work must go on. We counted the pupils, and from Ruston to Shreveport there are in schools one thousand youths, and that in less than a reach of eighty miles. They will soon have a railroad built from Ruston to Columbia, on the Ouachita river, and then the town will win her battles.

At Canton, Miss., lots have been selected for a great male academy. This is to be a feeder, if not more, to universities and other institutions. Canton is central, and the surrounding country now vacant. I can send 300 boys and young men to the place and rob no other locality or seat of learning. Lots and grounds for academies ought to have been secured twenty and thirty and forty years ago, and held and kept sacredly for the new age. Then they could have been had for asking; now it takes a snug little pile of gold dust to obtain them. But all will go well for the future if we wake up and work diligently while the day lasts.

Yours,

C. K. MARSHALL.

Notes.

There can be no measurement of our influence if it is consecrated thoroughly to Christ. Abraham's consecration to God has been felt all along the ages. "The blessing of Abraham" long ago passed beyond the limit of Israel and is still widening. The lad turned over his five loaves and two fishes to Christ, and lo! thousands of hungry people were filled with food, and the boy had more left than he could carry.

The Northern Presbyterian Assembly, at its recent session, passed a resolution recommending the sessions of Presbyterian Churches to refuse to admit into their churches persons who are engaged in the liquor business. Thus the work of prohibition, like John Brown's spirit, "is marching on." The dikes are being built in every direction to hedge in and restrict the sphere of the operations of this hydra of modern times. After awhile the Hercules will appear on the scene, and then off will come the heads which have so long devoured the peace of modern society! May God hasten his coming!

The London Methodist Times thus summarizes the "drink bill" of old England:

England's drink bill for the year 1887 was £121,952,680. Weight of the amount in sovereigns, 978 tons. Time to count it, at the rate of one sovereign per second, 3 years, 11 months, 21 days. The height of a pillar, if the sovereigns were placed face to face, 116 miles. The length of a chain if the sovereigns were placed edge to edge, 1,725 miles.

And still there are people in the world who affect to be unable to see the benefits that would result from the abolition of the liquor traffic. "There are none so blind as those who *will not* see."

When the Revised Version renders that familiar passage in Paul after this manner, "For we must all *be made manifest* before the judgment seat of Christ," it gives a somewhat different color to the meaning of that awful revelation. There is quite a difference between, "We must all *appear*," and, "We must all *be made manifest*." Appearance and manifestation lack a good deal of being the same. Our *characters* may be hid behind *appearance*, but they come out clearly in *manifestation*. What the apostle means is, that *as we are* will be shown at the judgment seat of Christ, in order that we may be *justly rewarded*.

In his call for a State Convention of the prohibitionists of Mississippi, Bishop Galloway gives this encouraging fact: "The special importance of this convention arises out of the unexampled progress and present position of the great movement." The history of our country fails to show any movement that has grown so rapidly as the prohibition movement. Another matter for congratulation is thus stated by the Bishop: "Our cause was never so strong in the intelligent convictions of the people, and is augmenting with every morning and evening sun." This fact is the ground for the closing sentence in the call: "We need calm and patient counsel together to meet its widening opportunities and multiplying exigencies." "Calm and patient counsel" is now the need, the special need of the hour!

Louisiana and New Orleans are constantly talking about the necessities and advantages of education, yet nothing has been more inimical to this cause, nothing can possibly do it more harm than the action of the city and State in not paying the teachers a large part of their dues. It is a truly shameful record, and if education is not making the progress here it should be doing, we will not have to look far to find the cause thereof.—Times Democrat.

The showing made before the Judiciary Committee of the House, the other day, reveals the fact that the School Board of this city is indebted to the public school teachers for the years 1880, 1881, 1882, 1884 in the sum of $155,000. If that is not "a truly shameful record," we can not conceive of anything shameful! Teaching, when properly done, is the hardest kind of work and merits the very best pay. The cheapest thing a man or woman ever obtains is a good education, no matter how much money it costs. Our "record" on this subject is not only "truly shameful," but it presents our State and city as acting unjustly toward a class of meritorious and self-sacrificing public servants! Are any other public officers as far behind in their salaries?

Emperor Frederick.

One of the saddest cases in history is that of the Emperor Germany, just deceased. bout three months ago he ascended the throne. He was a man in the full maturity of his intellectual powers. He had been reared and trained for the government of one of the greatest empires of modern times. He had proved his ability to successfully handle large bodies troops in the greatest war of age. He was well equipped, every sense, to make a successful civil ruler. But he came the throne with the hand of death upon him, and after three months' heroic struggle he has gone down beneath the power of last enemy. On last Friday, in the midst of his weeping family, he passed into the great future. He is succeeded by his son, under the title of William The new Emperor is twenty-nine years of age.

Report of Visiting Committee.

The Methodist District High School, located at Black Hawk, Miss., closed its last annual session on Tuesday night, June 12, Rev. Prof. B. P. Patterson, assisted by Misses Belle Foster and Jennie Askew, have done good work during the past session. They have succeeded in enrolling forty-two names. The examinations showed that the boys and girls have made progress, some of them rapid progress. The written examination lasted two days. On Sunday, June 10, Rev. J. S. Oakley, former pastor at Black Hawk, preached a very appropriate sermon on the text—"Set thine heart toward the highway." Monday was the day for the public examination of the classes, and eye and ear witnesses seemed to be pleased. Monday night the little folks had a concert, and the verdict was, they did well. Tuesday was commencement day proper. The advanced pupils competed for the prize in declamation, and the audience was highly entertained while the boys and girls aired their eloquence. The morning exercises were made very interesting by the delivery of two eloquent speeches, which were pronounced fine specimens of oratory. The concert, Tuesday night, was enjoyed by the vast throng of people who were crowded into the hall. Two medals were given—one for the best declamation, the other for the best English report. Harry Estes, Jr., captured the first, and Walter Brewer the second.

Prof. Patterson has resigned to go into another field of labor in the church of God, and now has a splendid opportunity for the energetic professional teacher to do great good for a great people and a deserving people. This is emphatically a Christian school.

Black Hawk has maintained a moral good name through all the years of her past history, in times of war and years of peace, when prosperity smiled or adversity frowned, and God alone can tell how much this school has contributed to this result. The property, teachers, trustees, except one, most of the patrons and pupils are Methodists. This school ought to be liberally supported by the people who live near Black Hawk. It is a fine place to prepare our boys and girls for college. The Methodists of Mississippi must live up to the interests of Christian education.

J. M. WYATT,
T. W. LEWIS,
Visiting Committee.

The Catholic Directory for 1888 reports the Catholic Church in this nation as having 1 cardinal, 2 archbishops, 29 clerical seminaries, 68 bishops, 2,446 colleges, 472 charitable institutions, 388 female schools, 1,974 theological students, 2,606 parochial schools, 3,057 chapels, 6,829 churches, 6,259 priests, 511,063 in parochial schools.

Personals.

Every delegate from the Cincinnati Conference to the late General Conference received a General Conference office!

Bishop Galloway, the chairman of the Mississippi State Prohibition Executive Committee, has issued a call for a State Convention, to be held in Jackson, Miss., Wednesday, July 18.

The Wesleyan Christian Advocate, of June 13, announces the death of Mrs. W. H. Potter, wife of the editor. We extend to our afflicted brother our heartfelt sympathies.

Bro. D. C. Langford writes: "The Vossburg circuit is doing well; everything moving nicely and a good Sunday-school at every appointment."

Bro. S. J. Davies writes thus of the death of Rev. T. J. Hough, of Opelousas, La:

Bro. T. J. Hough died on Friday, the eighth instant. He was conscious to the end and died at peace with God and man. He not only manifested but testified to the fact that he was fully trusting in Christ and his power to save, even in and through the valley of shadows.

Dr. Buckley says that during his long editorship of the Methodist Quarterly Review Dr. Wheedon gave to the church thirty volumes of 300 pages each, octavo size, from his own pen. He was editor of the Review for twenty-eight years.

Bishop Galloway paid us a visit last week. Hard work and much travel has not abated his natural force."

The amendment to the Sunday Law proposed in the House of Representatives came to a vote last Friday, and was *indefinitely postponed* by a vote of thirty-one to twenty-four. So far so good.

Prof. Henry Drummond, the author of "Natural Law in the Spiritual World," has written a book called "Tropical Africa." It is said to be intensely interesting.

Dr. West, presiding elder of Seashore district, gave us a call *en route* to his appointment at Covington. Things in his district are moving on smoothly.

We have always known that our paper was a very popular one wherever it circulated in this *mundane* sphere, but had no idea of its popularity in the *celestial* sphere, until the other day, there came an order enclosing $2 from the Moon, requesting us to send the NEW ORLEANS CHRISTIAN ADVOCATE to a Starr. It was sent, and now the Moon and Starr and ADVOCATE mingle their light in peaceful complaisance.

We take pleasure in calling attention to the advertisement of the North Texas Female College in this paper. It is under the management of Mrs. L. A. Kidd, so long connected with Whitworth College and so favorably known to many of our readers.

Read this clipping from the last number of the Central Methodist.

The fact that an editor puts one article in and leaves another over does not mean, necessarily, that the one left over is inferior to the other. In the editor's judgment, but, being compelled to choose between the two, he holds over the one which will damage least by reason of delay. Correspondents sometimes complain at the delay in the publication of their articles, but an editorial experience of a week or two would open their eyes to the fact that when a newspaper is full nothing more will go in—until another week.

Items of Interest

Five hundred bales of cotton were recently shipped from Monroe, La., to the City of Mexico.

Earnest temperance workers are now called "ardent spirits."

It now turns out that the report that Mr. Spurgeon had returned to the Baptist Union was premature. He has not returned, and is not likely to do so.

The African M. E. General Conference, at Indianapolis, Ind., on Saturday, elected the following Bishops: W. J. Gaines, of Georgia; B. W. Arnett, of Ohio; E. T. Tanner, of Pennsylvania, and A. A. Grant, of Texas.

An Orphan's Home, for children of both sexes, is about to be established at San Diego, Cal., with an endowment of $2,000,000. The city has given 100 acres of land, valued at $1,000,000, lying within the city limits. An educational and technical school is to be connected with the institution.

There are in the Sunday-schools of the Christian world 16,417,990 scholars and 1,952,157 teachers, making a grand total of 18,100,157.

The best way of increasing our money is not to lay it up, but to lay it out. God governs barns as well as nations. Scattered seed increases; hoarded seed dies.

The King of Siam has given to the Baptist Mission at Bangkok the sum of £48,000 for school and hospital purposes.

There are 10,000 Indians of school age; but when every school is packed to its utmost only 12,000 can be accommodated. This includes government schools and all.

A constitutional amendment has been offered in the House to make the term of office for President six years, and he to be ineligible for a second term.

The American Tract Society held its annual meeting in New York, May 13. The report showed receipts for the year $459,858, and expenditures $448,501.

The American Sunday-school Union reports, as the result of its work the past year: Schools organized, 1,502, with 51,127 scholars; schools aided, 5,263; Bibles, distributed, 3,568; Testaments distributed, 10,302; visits to families, 31,666.

The Presbyterian Board of Foreign Missions received for the fiscal year just ended, $901,181. The receipts of the Board of Home Missions were $783,627, making a total for missions, home and foreign, of $1,684,808.

A writer in a scientific paper asserts that any one may, while holding the breath, handle with perfect safety the liveliest kind of a wasp.

Reports from Japan indicate that about four hundred people are baptized in the Protestant churches every month.

The United Labor party has put in nomination A. M. Streeter, of Illinois, for President, and Mr. Cunningham, of Arkansas, for Vice-President.

The British army is estimated at 623,950 men, while the navy has 260 vessels in commission.

Official reports say that the Chicago saloons took in during the past year $58,000,000 from the sale of beer alone.

There were 15,591 large fires in the United States in 1887, and the value of property destroyed was $119,209,380. The average loss by each fire was $7,272.

Vincent Lundberg, of Stockholm, Physician-in-Chief to the King of Sweden, recommends Hall's Vegetable Sicilian Hair Renewer for the scalp and hair.

Books and Periodicals.

STUBBLE OR WHEAT? A Story of More Lives than One. By S. Rovard Hall. Anson D. F. Randolph & Co., 48 West 23d street, New York. D. 16mo., cloth, $1 25—sent by mail, prepaid, on receipt of price.

The purpose of this book is to face the tide of pessimism that is sweeping through our literature, and ask men to listen to both sides of the question. The plan of the book is to tell a simple domestic story and show the outcome of a life modelled on the pessimistic philosophy; and how, under ordinary circumstances, an earnest nature will be led who adopts this as the guiding influence of his life; the inevitable trend of its teachings. In contrast to the story of the writer's friend, we are shown the lives of others interwoven with his, affected by the same circumstances, and each one led to look on life according to the source from which he seeks his light. The story of the young man's life, around which the main incidents of the book cluster, is carried on through school and college and after graduation. Incidentally the methods of discipline in different colleges, and the question of college athletics, are warmly debated in a way to interest college men. The exhibition of the pessimist's theory, contrasted with that of a sound Christian philosophy, suggests the answer to the question of the title: which makes of life a field of barren stubble, and which a harvest of ripened grain.

THE HEART OF THE CREEDS: Historical Religion in the Light of Modern Thought. By Arthur Wentworth Eaton. P. Pattegin's Sons, New York; Eaton, 159 Canal-street, New Orleans. Price, $1.

This book seems to have been written by an Episcopal clergyman who holds to the Nicean creed. There are nine chapters, treating of God, Man, Christ, the creeds, the Bible, the church, the sacraments, the liturgy and the future life. The author evidently belongs to that class of thinkers who would free with the Bible, interpreting it as it may suit the fancy. The confusedness with which its history is turned into myth or allegory is amazing. The author holds the same view of the doctrine of the Trinity as the late James Freeman Clarke enunciates in his book—"Ten Great Religious of the World." After a careful reading of this book, we incline to the opinion that it has pretty thoroughly taken all the heart out of the creeds.

PERIODICALS.

—Christian Thought, for June, has Some Aspects of Theistic Logic, by Prof. A. T. Ormond; Social Problems, by Prof. R. M. Smith; Religions of India, by Sir W. W. Hunter; Charles Darwin and Asa Gray in Contrast, by Joseph Cook; The Humors of Metaphysics; Religion, by James Russell Lowell; Monthly Meetings, by the secretary, and notices of books. This is a fine number of a splendid bimonthly. Edited by Dr. Deems. Published by W. B. Ketcham, at $2 a year.

—The Parendological Journal and Science of Health. This is a monthly devoted to the study of man in his mental and physical relations, and the June number is full of articles of interest. Fowler and Wells, New York. Price $2.

—The American Kindergarten Magazine is edited by Emily M. Coe, 72 Bible House, New York. Price $1.

Grand Excursions to California.

The Burlington Route is the official route for the conclave second for the National Educational Meeting, at San Francisco. Join the splendid official excursion parties from New York, Pennsylvania, Brooklyn, New England, Ohio, Michigan and Indiana, leaving Chicago July 5d, 5th, 8th, 9th and 10th. Magnificent trains, free chair cars, Pullman and tourist sleepers, etc. The public entitled to one fare for this occasion. For further information write E. J. Swords, 317 Broadway, New York City; H. D. Badgley, 306 Washington St., Boston, Mass., or address P. S. Eustis, G. P. & T. A., C., B. & Q. R. R., Chicago, Illinois.

Endowment for Centenary College.

MR. EDITOR: Please open a column in the ADVOCATE for subscribers to the Endowment Fund of Centenary College. Head the list with the name of Bishop J. C. Keener for $100; Mr. and Mrs. J. W. Taylor, $100 (jointly). The plan for the endowment of the college is a very simple one. It is this: Anyone giving their note for any amount can have four years to pay it in, without interest, and in case of death the note is not collectable. As fast as the notes fall due, they are to be paid and the money turned over to the Board of Trustees, to be safely invested as a permanent endowment fund.

Now, will not one thousand Methodists and friends of Centenary College give their notes for $100 each, to be paid in four annual installments for the endowment of the college? Come, friends, do not all speak at once, but steadily and quickly until the $100,000 is raised. Send to me at Forest, Miss., and I will send you the blank notes to be filled out.

The trustees have elected Rev. W. L. C. Humphett, D. D., president, and he has an able and well-qualified faculty at his side to help him. We trust the college has tided over its worse difficulties, and will speedily be on the highway to prosperity. Good work was done the past session in the way of education and the religion of Christ. Let every student return and bring one student with him. Let each preacher be sure and send one student; if he is not able to pay his tuition, pay it for him by raising it from his members. If the preachers of the two patronizing Conferences would do that for one year, we will bring back the college to its former power and usefulness and the agent could reclaim the college in less than five years. Come, friends, what say you?

P. A. JOHNSTON,
Agent Centenary College.
FOREST, Mississippi.

Seashore District.

The outlook on Seashore district is encouraging. Second round finished. The laborers pretty well adjusted to the work in this part of the vineyard and doing just work, and just about as much in the main as they are able to do. And I have just been a little beyond my borders. I attended the closing exercises at Norvilla Collegiate Institute, Greensburg, La. Under the guidance of that highly enlarged Christian gentleman, Prof. C. F. Emery, the institute is flourishing. It is doing a good work among the rising generation of Greensburg and surrounding country. I met a lady there that, perhaps, had passed her fiftieth birthday. She told me her father was named Thomas S. West. I told her I was willing to call her sister. At Amite I met Rev. Dr. West, from the North. We tried to trace up a kinship. I told him my very great-grandfather was named Adam. He said his was the same, so we called each other brother. He said, though a Presbyterian, he was not a Woodrowrite. The people at Amite seem much pleased with their new preacher, Bro. Keen. I took tea with him; had the pleasure of meeting his queen.

T. S. WEST.

Hiwassee College, East Tennessee, was founded in 1849. Few schools have turned out so large a per cent. of useful men. Send to the president for catalogue. His postoffice is "Hiwassee College," Tennessee.

$100.00 Reward.

C. S. Gilman & Co., Akron, O., the manufacturers of the celebrated PISO'S remedies, will pay $100.00 to the first person sending them a correct definition of the name of their preparations.

Here is a chance to make a month's salary in a few minutes.

They guarantee perfect satisfaction or money refunded.

If your druggist hasn't PISO'S remedies, send to the manufacturers and get them direct. See advertisement.

To Our Subscribers.

The very low offers found in our club list, and the special offers sent out in circular form from time to time, are far below the usual rates given by newspapers, and have been made for the benefit of *subscribers*. The agent gets no commission, and subscribers taking advantage of these offers should see that the agent is fully paid all postage fees. To all of our patrons who have received notice of expiration of subscription we would request that they immediately forward reply in the directed envelope.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit-raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

An Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

The Methodist Protestant General Conference changed one word in the eighth article of faith, as follows: "We have no power to do good works pleasant and acceptable to God without the grace of God *preventing* us." In place of the word *preventing*, the word *enabling* was substituted. That is a sensible change. What is the use to hold on to words which to-day mean the opposite of what they once meant? The word "prevent" means now just the opposite of what it did when used in formulating the articles of faith.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

The conductor exclaimed angrily: "There; don't do that. You're ringing the bell at both ends of the car." "That's all right. Behad, and I want both ends of the car to stop."

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

That settles it! I am opposed to "trusts," said the editor, when the mucilage formed a "trio" on his table.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

It is one of the blessings of a free and enlightened country like the United States that the law-abiding citizen never knows that he is governed—until he gets married.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Episcopal Visitation, 1888 9.

Conference.	Date.	Place.	Bishop.
Brazil Mis.	July 18.	San Paulo, Brazil.	Granbery
Montana	July 29.	Butte City, Mon.	Galloway
Denver	Aug. 1.	Pueblo, Col.	Hendrix
Columbia	Aug. 8.	Pendleton, Or.	Galloway
Western	Aug. 29.	Wamchatte, Kan.	Hendrix
Missouri	Sept. 5.	Gallatin, Mo.	Hendrix
W. Va.	Sept. 5.	Philippi, W. V.	McTyeire
Japan Mis.	Sept. 10.	Kobe, Japan.	Wilson
Kentucky	Sept. 12.	Nicholasville, Ky.	McTyeire
St. Louis	Sept. 19.	Boone Terre, Mo.	Hendrix
Pacific	Sept. 26.	Woodland, Cal.	Galloway
Illinois	Sept. 26.	Rushville, Ill.	McTyeire
S. W. Mis.	Oct. 3.	Nevada, Mo.	Hendrix
Los Angeles	Oct. 3.	San Diego, Cal.	Galloway
Louisville	Oct. 3.	Lebanon, Ky.	McTyeire
Holston	Oct. 3.	Asheville, N. C.	Hargrove
China Mis.	Oct. 10.	Shanghai.	Wilson
Indian Mis.	Oct. 10.	White Bird Hill, I. T.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
Arkansas	Oct. 31.	Fort Smith, Ark.	Key
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
German Mis.	Nov. 7.	Houston, Tex.	Galloway
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Brandon, Tex.	Key
N. Miss.	Nov. 14.	Starkville, Miss.	Keener
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi.	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Mississippi	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keener
White Riv.	Dec. 5.	Parsonold, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
Florida	Dec. 12.	Gurlow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

Medical students, desiring excellent clinical advantages, should address the Dean, for catalogue of the Memphis Hospital Medical College, Tennessee.

East Tennessee, Virginia and Georgia.

This old favorite (so well known as Kennesaw Route) is making the fastest time made in the South. Only forty hours from New Orleans to Washington City, and forty-seven hours to New York. One day saved over other lines.

A. C. ANDREWS,
Gen'l South'n Agent, 22 Carondelet st., N. O.

The New York World says:

Of the eight fellowships awarded by the faculty of Cornell University yesterday, six were won by Cornell students, and three of those winners are young ladies. It is a noteworthy fact that the girl graduates take the highest rank in architecture and mathematics as well as in botany.

BE WISE!
BOOTS AND SHOES DRESSED WITH
Wolff's ACME Blacking
NEVER GET HARD AND STIFF,
Always look neat. Equally good for Men's, Women's or Child's Shoes. No blacking (brush required, and the polishing is done in three minutes without labor.
WATERPROOF and warranted to preserve leather, and keeps it soft and durable.
Sold by Shoe Stores, Grocers, Druggists, &c.
Try it on your Harness.
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SHERMAN, TEXAS.
SESSION, 1888-89, OPENS SEPT. 11.
Location unsurpassed for health. Buildings thoroughly repaired and newly furnished.

The Faculty will be composed of the well and favorably known educators: Prof. E. F. Powell, Prof. C. A. P. Echardt, Mrs. Echardt, Miss Maggie Hill, Miss Mary Henry, Miss Lucy Ricketts, Mrs. S. K. Holt.

The Art Department will be presided over by Miss Maggie McEuing, a lady of superior artistic skill.

Prof. Echardt, the musical director, is a graduate of the Leipsic Conservatory of Music, and has been connected with one of the largest colleges in the South for twenty years.

Careful attention will be given the comfort of boarders. Laws of hygiene in regard to diet and sleeping apartments carefully observed.

Terms reasonable. For further information and Catalogue apply to

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Privilege of Lectures, Museum, Apparatus in Vanderbilt University. Three large buildings. Faculty of 29; pupils 240 from 18 States. Highest advantages in Music, Art, Calisthenics, Health, Accessibility. Rev. Geo. W. F. PRICE, D. D., Pres't, Nashville, Tenn.

SCHOOL OF EXPRESSION. The most thorough SCHOOL of ORATORY in the World. Training for Voice, Body and Mind. Endowment begun. Cata. free. S. S. McCLEARY, Ph.D., 50 Beacon St., Boston, Mass. *Summer Term, July 9, for clergymen, teachers, etc.*

CAYUGA LAKE MILITARY ACADEMY
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TEACHERS, PROFESSORS and TUTORS supplied to Schools, Seminaries, Colleges and Families free of charge. We have a large clerical student registration. Teachers, register early. Fee, small. Address, with stamp,
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Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

NEW SUMMER CLOTHING!
LOOK AT OUR NEW ARRIVALS.

New Spring Sack Suits, $10 up. Fine Worsted Dress Suits, $15 to $25. Black Corkscrew Dress Suits, $4 to $25. Boys' Blue Serge and Cass Suits, $4 to $6. Black Gros Grain Sacks and Frocks, all price—$3, $4 to $6. Grey Worsted Sack Suits, $10—very nice. White and Fancy Linen Vests, $1 up. Striped Seersucker Coats, $1; Coats and Vests, $1 75. Star Dress Shirts, open back, $1; best shirt made. Balbriggan Undershirt, 50c up. White Jean Drawers, 50 and 75c. New Scarfs, Gloves, Umbrellas. White Ties, 10c per dozen, and other new things. All at lowest prices at WM. H. PIERSON,
20 and 22 Camp Street. *Under City Hotel.*

N. B.—Suits for Clergymen at lowest prices.

The Southern Insurance Company
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Paid up Capital, $300,000. Assets, $439,684.14.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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W. C. SHEPARD, 49 Camp Street, *New Orleans.*
Crockery, China, Glassware and General House-Furnishing Goods.

Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10 $12, $20 and $25. Chamber Sets, $2 45, $3 50 and $4 50.

Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.

Blanchard Churns and Gate City Filters, Refrigerators, Ice Boxes, Bath Tubs and Summer Goods.

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$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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A Complete Family Medicine. Perfect Substitute for Calomel.
The Greatest Remedy of the Age for Bilious Diseases.

MALARIA ERADICATOR AND LIVER REGULATOR

The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY in all cases where there is a derangement of the system.

It has been used with most wonderful effect in *Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.*

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family.

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

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CLASSICAL PIANIST,
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each $1, contain together a hundred piano pieces of exceptional beauty.

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$1, good assortment of songs with banjo accompaniment.

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$1.25, a fine and large collection.

Emerson's Male Voice Gems, *and* Emerson's Part-Songs and Glees for Mixed Voices,
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College Songs *and* War Songs, each fifty cents; *and* Jubilee and Plantation Songs, 40 cents, are favorites everywhere.

Any book mailed for retail price.
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OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 63½ Whitehall St.

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28 and 30 Chartres and 24 and 26 Custom House Sts.,
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CASH DEALER IN DRY GOODS, NOTIONS and GENERAL STORE SUPPLIES.

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HARDWARE, STONEWARE,
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A miscellaneous and well-assorted stock of *fresh goods.*

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Write for prices. Samples sent to country free.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Our Young People.

A QUEER LITTLE WOMAN.

BY EMMA C. DOWD.

There's a queer little, dear little woman,
The smallest in all the town,
With her tiny green head, her bodice of red,
And her cream-colored, wrinkled gown.

Her household hangings are velvet,
Crimson, and blue, and gold,
And a mild perfume fills her wee, wee room
With more sweets than it can hold.

But I pity this poor little woman,
Though her home with beauty is rife,
For through cold and heat, with imprisoned feet,
She must stay there all her life.

"Who is this strange little creature?"
I'll whisper it low in your ear:
Pull the petals apart from a pansy's heart—
You will find her there, my dear.

—Youth's Companion.

MR. EDITOR: I am a little boy twelve years old; and my dear aunt, who lives in New Orleans, has sent me a beautiful watch for my birthday gift, and written me such a lovely letter, I thought I would send you a copy of it to publish for the benefit of all the little boys who read your paper. The ADVOCATE comes to our house every week, and we like it very much.

GEORGE B. AUGUSTUS.

MACON, Mississippi.

(Copy of the Letter.)

NEW ORLEANS, Louisiana.

Dearest George: You are now getting to be old enough to be reasonable, and to appreciate the value of time; and in order that you may know that I am watching your growth and rapid advance towards the period when you will be held accountable for the way you spend your time, I send you a watch as a birthday gift. Improve your time, my darling boy; be true and brave and try to perform the duties assigned you with faithfulness and pluck. Don't be a trifler that your parents can not trust. Try to make them happy, and let them have the satisfaction of seeing you endeavor to do the things they require of you with right, noble and obedient spirit. Scorn a lie, and resolve that you will be such a boy now as will be obliged to turn out a good and honorable man. God bless you.

Your affectionate aunt,

A. E. H.

MRS EDITOR: Please allow me the privilege of writing a few words. I hope your readers will not criticise this, as it is my first attempt. I feel that I have nothing to say to interest any of your readers. I never was very much interested in foreign missions until a few Sundays ago. Our preacher preached a sermon on foreign missions. I became very much interested in it. Then I have heard so many people say they did not believe in foreign missions, so I began to think it was nothing, until I heard the preacher preach about it. I hope at the end of the nineteenth century there will not be an unconverted person in the land. We have no Sunday-school or prayer meeting here. My father is dead. I am eleven years old. Our preacher's name is Bro. R. Selby. Everybody is very well pleased with him. I will ask which is the longest and shortest verses in the Bible? I will close. I hope to see my letter in print soon. Yours respectfully,

LIDA V. BARBEE.

MARTIN, Mississippi.

MR. EDITOR: This is my first attempt to write to your good paper. Mamma takes the CHRISTIAN ADVOCATE. I like to read it, especially the cousins' letters. I am going to school to my aunt, Miss Ella Herring. I like to go. I study spelling, geography, grammar, history, arithmetic and fifth reader. I am eleven years old. We have preaching the first and third Sunday, and prayer meeting Wednesday night. Our pastor is Rev. Mr. Munholland. We have Sunday-school every Sunday. Our superintendent is Mr. J. E. Morris. My teacher is Mrs. M McLain. I have three sisters and two brothers. I hope my letter will not reach the waste-basket. With good wishes to the ADVOCATE, I am,

Your little friend,

LIZZIE HUTSON.

West Monroe, Louisiana.

Pure and Manly.

Gen. Robert E. Lee was a thoughtful boy, for his mother had taught him to practice self-denial and self-control, and to be economical in expending money. His father's death, when the boy was but eleven years of age, made him a "little man." He did the marketing, managed outdoor affairs, and looked after the comfort of his invalid mother. As soon as school closed for the noon recess he rushed away from the frolicsome boys, and hurried home to arrange for his mother's daily ride. Young as he was, he carried her to the carriage, arranged the cushions, and seating himself by her side, tried to entertain her, gravely reminding her that the ride would fail to benefit her unless she was cheerful.

"Robert is both a son and a daughter to me," the mother used to say.

He was the most methodical of managers, and the neatest of housekeepers. Unlike many boys, he did not think it beneath him to attend to details, or to do little things with as much carefulness as if they were large. While studying conic sections, he drew diagrams on a slate. Though he knew the one he was drawing would be rubbed out to make room for another, he drew it with as much accuracy and neatness as if it were to be engraved.

After his return from the Mexican War, his wife on opening his trunk found every article of clothing he had taken with him, and a bottle of brandy, which had been put in for medicinal use, unopened.

He never drank brandy or whisky, and rarely a glass of wine; and he never used tobacco. To apprehend the meaning of this fact, and its powerful illustration of the lad's self control, one must recall the rollicking life and drinking customs of Virginia during Gen. Lee's boyhood and youth.

During a school vacation, he was a guest in a country house, where the host, a fascinating gentleman of culture, lived a gay, wild life. Young Robert, who had been trained to self-control and self-denial, was shocked. He made no comment on what he saw, but he refused to join in the revels.

The unspoken rebuke brought to his bedside, the night before his departure, the penitent host. The youth's abstinence had shamed him, and he, a man of the world, came to confess to his youthful guest sorrow for the wild life he was leading.

Earnestly he warned him to beware of acquiring drinking habits, and urged him to persist in his temperate course of life. On leaving him, the host promised he would try to reform.

Yet this methodical, self-controlled, affectionate, serviceable boy was no "goody." He was the son of "Light Horse Harry" of the Revolution, and inherited his father's martial spirit. He chose the army for his profession, and friends and relatives approved his choice.

He entered West Point at the age of eighteen, graduated second in his class, and during the four years of cadet life he did not receive a demerit mark for any breach of rules or neglect of duty. He avoided tobacco and intoxicating liquors, never uttered a word to which a woman might not have listened, and never did a deed which his mother could not have approved.

Lads who think it effeminate to be good, and manly to be bad, are asked to harmonize their notions with the pure, noble boyhood of Gen. Robert E. Lee.—Exchange.

To one in need it is a blessed thing to receive; yet the Bible tells us that "it is more blessed to give than to receive." There may be no virtue in simply receiving; but giving with the proper motive is always a virtue. He who helps others not only improves his own character, but also promotes his own happiness. He may be happier in affording the help than they are in receiving it.

MISCELLANEOUS.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

Household.

Nail these Reminders to the Barn Door.

If the iron wedge will not draw, build a fire of chips and heat it.

There is one part of the farm that is not benefited by drainage, the manure heap.

Politeness pays in a cow stable. A gentle man gets more milk than a harsh man.

Straw and corn fodder are best worked into manure by putting them through good animals.

The best preventive of trouble at lambing time is daily exercise for the ewes during winter.

Separate the weaker animals; they need extra feed, whereas with the stronger they get scant feed.

Profit in farming comes from the maximum crops, the products of winter thought and summer work.

Harness hung in the stable is damaged as much by the gases and dampness there as it is worn by use.

When green wood is used for fuel, part of the heat is absorbed to convert the water in the fuel into vapor.

If you do not wish cloddy and lifeless ground in the spring, keep the cattle off the field when the soil is soft.

A fire burns better in a hot than in a cold furnace; it is equally true that an animal well wintered is half summered.

If open, outdoor feed troughs are turned over at night they will not be filled with snow and ice in the morning.

If you place the axe near the stove for fifteen minutes it will cut better and not be so apt to break along the edge.

The flavor of the fuel used for smoking meat is somewhat imparted to the meat, hence the fuel should be selected carefully.

You have no right to feed a dog so long as you have not the money to provide your family with good papers and books.—American Agriculturist.

NIGHT TRANSPLANTING.—It is claimed by some that trees, if transplanted at night, will do better than if reset in the daytime. We know that the sun has an influence upon certain plants and flowers, but to what extent it affects trees is not definitely known.

A party who desired to ascertain whether or not there is any difference between daylight and night planting, transferred ten cherry trees while the same were in bloom, commencing at four o'clock in the afternoon, and planting a tree every hour until one o'clock in the morning, and the result would indicate that the dark hours are better for the work than the light. Those transplanted during the day shed their blossoms, producing little or no fruit, while those planted in the dark maintained their condition fully.

He did the same with ten dwarf trees, after the fruit was one-third grown. Those transplanted during the day shed their fruit; those transplanted during the night perfected their crop, and showed no injury from having been removed. With each of those trees he removed some earth with the roots.—American Farmer.

A WORD FOR BANANAS.—The banana has a high recommendation as an article of food because of its nutritious character. One authority announces that one pound of this fruit has more nutriment than three pounds of meat or as many pounds of potatoes, while as a food it is said to be in every sense superior to wheat bread. The natives of the West Indies and other tropical countries subsist largely upon them and find them, as chemists do, a food containing a large amount and variety of nutriment. A friend of the writer makes them a special and exclusive article of food when he has work requiring considerable and particular attention and accuracy at a time when a regular meal and other food would weaken the action of the mind. He finds that the banana in such case digests easily and makes no diminution of mental concentration, while, at the same time, the required sustenance of mind and body is obtained.—Good Housekeeping.

"It is a fact," that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood; overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

MISCELLANEOUS.

Long-Standing

Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.

This medicine is an Alterative, and causes a radical change in the system. The process, in some cases, may be quite so rapid as in others; but, by persistence, the result is certain. Read these testimonials.

"For two years I suffered from a severe pain in my right side, and other troubles caused by a torpid liver and dyspepsia. After giving various medicines a fair trial without benefit, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, Lawrence st., Lowell, Mass.

"Last May a large carbuncle broke on my arm. The usual remedies had no effect and I was confined to my bed eight weeks. A friend induced me to try Ayer's Sarsaparilla. I used two bottles, healed the sore, and, without any other medicine, I recovered my health."—Mrs. Carrie Adams, Hot Springs, Texas.

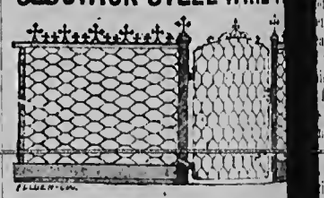
"I had a dry scaly humor for years, and suffered terribly. My mother and sister were similarly afflicted. In the spring of 1886, Dr. Tyron, of Dallas, Texas, recommended me to take Ayer's Sarsaparilla, and continued its use for five months. I took it faithfully, and not had a blemish upon me for the last three months."—F. B. Wood, 5 Chambers st., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my head, did not notice it much at first, but it gradually grew worse, until it became almost unbearable. During a part of this time, disease of the stomach and liver increased so much that I began taking Ayer's Sarsaparilla, and after faithfully continuing the use of this medicine for some months, the disease disappeared and I was entirely cured."—Mrs. Augusta A. Foss, Haverhill, Mass.

Ayer's Sarsaparilla
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

ROYAL PRAISE
The New Sunday School Song Book by Jas. R. Murray is winning golden opinions all over the country.
New and Bright Music! Good, Sensible Words!
An elegant specimen of book making. 192 pages. Price, $30 a hundred by express, not prepaid; single each by mail postpaid.
The JOHN CHURCH CO., Cincinnati, And 19 East 16th St., New York.

SEDGWICK STEEL WIRE FENCE



The best Farm, Garden, Poultry Yard, School Lot, Park and Cemetery Fences. Perfect Automatic Gate. Cheapest and best Iron Fences. Iron and wire Summer Furniture, and other wire work. Use Wire Stretcher and Plier. Ask dealers in hardware for SEDGWICK BROS., RICHMOND, IND.

CONVERTIBLE WIRE BASKET

MARVELOUS! No horse parts and yet can be converted into 100 useful and ornamental shapes. It is a Lawn Settee, Cake Stand, Card Receiver, Log Roller, Wash Bench, and a dozen other articles that are each worth $5 to $10 per day. Complete, ready to use, only $1.50 each, delivered at once to purchasers. Circular free. Address 1451 Pearl St., Cleveland, Ohio.

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THE GULLETT GIN
AMITE, LA.
HIGHEST AWARD, GOLD MEDAL AND DIPLOMA
for "light draft, best sample and cotton" at the World's Cotton Centennial Exposition, New Orleans, over all competitors. Also for improvements. Double Brush Belts on large feeder. Reliable Seed Boards, etc. have been added. Ginned actually TESTED with COTTON before shipment. Address for further particulars
A. BALDWIN & CO., New Orleans, La.

UNCOCOA CREAM
SURE CURE FOR CATARRH
No expensive Inhaler required. Any one can be permanently cured of Catarrh and Hay Fever at the small cost of 25c. It is the most wonderful preparation known for healing chapped hands, bruises and burns. Send 25c. for sample box.
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. Fully WARRANTED. Catalogue sent Free.
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McSHANE BELL FOUNDRY
Finest Grade of Bells
CHIMES AND PEALS for CHURCHES.
Send for Price and Catalogue.
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines, 5 cents each, will be published free of charge. For all over thirty-five lines, 5 cents for each additional line will be charged, and the money must invariably be sent with the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of 5 cents for each extra copy ordered.*

WALKER—CHARLES M. WALKER was born in Mecklenburg county, Va., January 18, 1817, and moved with his parents to Clarke county, Miss., in 1833, where he died of consumption, March 4, 1888. Bro. Walker was an invalid for much of the time during his early life. After being in Mississippi for several years he returned to Virginia, hoping that a change of climate would improve his health. After remaining there one year, he came back to Mississippi. While in Virginia he was converted and joined the Methodist Episcopal Church, and his conversion was clear and satisfactory. He often spoke of his conversion, referring to it with delight. On his return to Mississippi he engaged in business at Enterprise, Clarke county, and on April 8, 1872, was married to Miss Mamie Lyerly, with whom he lived happily until God called him to his reward. His wife, three children and aged mother survive him, mourning their irreparable loss. He was their stay and support. They looked upon him for many comforts. Bro. Walker was a good business man, especially so with his laborers and employees; a good master, wanting every one to be justly treated; always kind and generous to the poor. He will be missed very much in the community where he lived.

Bro. Walker was a very frail man; he had been a sufferer nearly all his life; was never free from a cough. He was taken down last October with pneumonia, and in December had a relapse a little; then in January he was confined to his bed again. His sufferings were great, but he endured them with much patience and fortitude, often expressing anxiety for the welfare of those who visited and nursed him. He expressed a willingness to meet death, or any of the future without fear, although he wanted to live for the loved and who were so dependent upon him. May the God of all comfort and sustain the devoted grief-stricken wife, uphold and bless the heart-broken mother, and may the great Shepherd "temper the wind to the shorn lambs!"

D. C. LANGFORD.

TANNER—Mr. J. B. TANNER was born in Madison county, Ala., October 26, 1836, and died at his residence, Chicot, in St. Landry parish, La., March 23, 1888, aged forty eight years. His disease was consumption. Several years his experience with it was bitter, until he was brought down into the valley and shadow of death. Death from earth has placed him beyond disease and afflictions. Death, which it is regarded as a great evil, is an angel of mercy. He was converted at his own residence, and on the second Sabbath in May, 1886, he walked seven miles to the Methodist Church, where he joined and remained a faithful member until death. The writer had the pleasure of visiting him several times during his illness. And I always came away feeling, as the wise man says, that it better to go to the house of mourning than to the house of feasting, for in death had lost its sting, but seemed to say, The righteous suffer here the sweeter rest above. He died like an infant going to sleep. With a sadness that makes the better, we meditate on this mysterious of beauty and pain, of unselfish and suffering, of love and sorrow, of suffering and resignation. Providence conspired with grace, in our loving Father's own strange and mysterious way, to fit a soul for the Interior of the saints in light. His wife and little son weep most because they will miss him most.

WILLIAM M. FULTON.

BROOK—GROVER BROOK, little son of G. and E. D. Brook, was born January 21, 1887, and died, of thrush, about three weeks' very severe suffering, June 3, 1888, being at the time of his death one year, three months and eleven days old. Little Grover was a sweet little boy, too good for earth's sorrows, so God took him to live with the angels. No effort was done for the little sufferer that kind hands and a skillful physician could do, but all to no effect. God's sustaining grace be with the dear brother and sister in this sad bereavement, is the prayer of their pastor.

A. D. MILLER.

MISCELLANEOUS.

Sick Headache and Neuralgia: Hands and feet, and a general derangement of the system, including disordered digestion, with torpor of the liver, &c., are in certain localities, largely caused by Malaria in the system. A quantity too small to produce active chills. Many persons suffer in this way and take purgatives and quinine tonics to their injury, when a few doses of Stadlenberger's Antidote for Malaria would cure them at once. For sale by druggists.

KELLER'S LABOR-SAVING SAPINA! Will wash in any kind of water.

KELLER'S CARBOLIC SOAP for irritation of the skin. For Cuts, Bruises, Sores, Ulcers, Dandruff or for Boils IT HAS NO EQUAL. Housekeeper should keep it as a disinfectant. For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS, XAVIER ST., NEW ORLEANS, LA.

WIMBERLY—J. L. WIMBERLY was born in Twigs county, Ga., September 30, 1826. He joined the Methodist Episcopal Church in 1866; died at his residence, in Bleuville parish, April 13, 1888. Bro. Wimberly was confined to his room the greater part of eleven months. His disease was of a lingering nature, yet he never murmured. He believed that these light afflictions that are but for a season will work out for us a far more and exceeding weight of glory. Bro. Wimberly loved his church. He was truly Methodistic. He was an able and willing supporter of the church. His talents and means were all consecrated to Christ. He was a wise counselor, a safe man, a disciple indeed in whom there was no guile—and, as a matter of course, died in full assurance of a glorious immortality. Surely a father in Israel has left us. But why should we weep? Will we not meet again? Yes, if we follow his example and trust in his Savior. Bro. Wimberly leaves a large family of grown sons and daughter, a widow (his second wife) and two baby boys. May the grace of God sustain them in the hour of trouble and enable them to meet him in heaven!

H. W. M.

LOFTEN—ISAAC LOFTEN, a citizen of the parish of Red River, La., was born in the State of South Carolina on March 29, 1813; passed away on April 19, 1888, being seventy-five years and ten days old. He moved from South Carolina to Georgia, from Georgia to Louisiana. He was married, April 13, 1836, to Miss E. H. Dupree. They were blessed with twelve children—eleven of whom have gone to the glory land; the only surviving daughter being Mrs. Breeder, now residing in Texas. Bro. Isaac Lofton was a man of executive energy; he was benevolent to the poor, a kind husband, and an affectionate father. He professed faith in our blessed Redeemer, and was baptized and received in the Congregational Methodist Church on March 31, 1888, and expressed a bright hope up to his death. His faithful wife, one daughter and two grandchildren are the only near relatives to mourn his departure, with many friends. May the good Lord bless those weeping, sad hearts!

JOHN G. WILLIAMS

Georgia and Texas papers please copy.

HALL.—CATHARINE HALL was born in Adams county, Miss., April 18, 1801, and died in Franklin parish, La., February 12, 1888. She was a member of the Baptist Church for forty years. For six years she had been a confirmed invalid, leaving her bed but once in that time. She was thirty years a widow. From wealth she had been reduced to extreme poverty; but in sickness and health, "in poverty's vale, or abounding in wealth," she ever exemplified the religion of Jesus by a cheerful submission to the divine will, and a ready obedience to the divine command.

F. D. VAN VALKENBURGH.

Official Railway Guide.

An article on "*Bradshaw's Railway Guide*," in the *Cornhill Magazine*, which we copy in full in another column, says: "An ordinary page of a novel contains about five and twenty lines, each line holding from eight to ten words; so each page might be set down roughly as containing say three hundred words. But a page of *Bradshaw* contains some eighty lines, each line having about forty characters; the whole therefore displays about three thousand characters, and is therefore equivalent to some ten pages of the novel. Four hundred pages of the guide would be equivalent to, say four thousand pages of a novel, and as an ordinary novel 'runs' to three volumes of three hundred pages each, this amount will be found to contain the matter of some twelve octavo volumes. There are besides sixty pages of advertisements, equivalent at least to a couple of volumes more."

The May issue of the OFFICIAL RAILWAY GUIDE contains five hundred and fifty-eight pages of maps and time-tables, of which number one hundred and two pages are filled with maps; there being eight maps of two pages, fifty-six of one page each, twenty-one of a half-page each, and the remainder in odd sizes. Four hundred and fifty-six pages are occupied by time-tables or other similar matter. Each page in the GUIDE contains a little over two and a quarter times as much matter as a page of *Bradshaw*. There being fifty-six more pages of time-tables in the OFFICIAL GUIDE than in *Bradshaw's*, our book is a little over two and a half times as large as that publication. The time-table pages of each issue are therefore equivalent to thirty of the octavo volumes of which *Bradshaw's* is equivalent to twelve.

The entire number of pages in the May issue of the OFFICIAL GUIDE is seven hundred and thirty, and these are equivalent to within a small fraction of fifty of the same octavo volumes. "*The twelve months' numbers of the Official Guide are therefore equivalent to the issue of two octavo volume novels, of three hundred pages each, for every working day throughout the entire year.*

In addition to the OFFICIAL GUIDE there is also published at this office the pocket edition of the same, called the "*Travelers' Ready-Reference Guide*," popularly known as "The Red Book," which has two hundred and seventy-four time-table pages, each page containing just fifty per cent. more type than a page of *Bradshaw's Guide*. The amount of matter in "The Red Book" is therefore a trifle greater than the contents of *Bradshaw*, disregarding the size of the type used.

A good conscience is the palace of Christ: the temple of the Holy Ghost: the paradise of delight: the standing Sabbath of the saints.—Augustine.

Delicate Children, Nursing Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from over-work of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hugh's Mills, S. C.

Scientific.

Atmospheric Strata.

The tendency of the air to form strata of different density and of different temperature is often indicated by a column of smoke rising through the still morning air to a certain height, and then spreading out as a cloud. Naturally the warmer air, being the lighter, will be above the heavier cold air; but as the atmosphere gets all its heat from the surface of the earth, the warmed air is at first beneath.

It takes more force to break up these layers of air and start currents of circulation than is popularly supposed. This will be discovered by those who have occasion to be abroad on country roads in the early morning. Driving into a thick wood, or even under the lee of woodland, they will, on a chilly August morning, suddenly come into a warm streak clearly left over from the heat of the day before. It does not rise and give place to the colder air; though it is sensibly lighter.

Some observations made on the east coast of Greenland by the German Arctic Expedition, in February of 1870, yielded most interesting results. The first report is from an elevation of nine hundred and eighteen feet. At that height the temperature was a fraction more than twenty-five degrees below zero, while, at the level of the sea close by, the thermometer indicated at the same time a temperature of about twenty-eight and one-half degrees above zero.

Here was a difference of almost fifty-four degrees within less than a thousand feet elevation, and the warmer air was beneath. In this instance there was a strong north wind blowing at the top of the mountain, no sign of which was had below.

Another observation, made on the fifteenth of the same month, is of interest when taken in connection with the one mentioned above. In this case, at a height of more than one thousand nine hundred and sixty feet, the temperature was found to be twenty-seven degrees above zero. Below it was near zero.

Here, the difference in elevation was double what it was in the former case, the difference in temperature half as great, but now the colder air is at the bottom. Nothing is said as to the wind at the time.

A comparison of the two observations, however, will show a decided stratification of the air in high latitudes. Such an arrangement over deserts is shown by mirage and other phenomena.—Youth's Companion.

PAPER BOTTLES.—Bottles for holding spirits and acids are now made of paper. The glued paper is rolled by machinery into such a tube as is required, and the tube is cut up into suitable lengths. The tops and bottoms, of wood or paper, are cemented in, and necks are added when required. The interior of the bottles are then lined with a heated fluid composition that sets hard and will resist acids and spirits. The bottles are practically unbreakable, have a minimum of weight, and require no packing material in transit. The manufacture is said to be carried on extensively in Chicago and has been introduced in England.

We have long had paper boxes, barrels, and car wheels, and more recently paper nails, wash basins, and other vessels; but now comes a further evolution of paper in the shape of paper bottles, which are already extensively used for containing such substances as ink, bluing, shoe dressing, glue, etc., and they would seem to be equally well adapted for containing a large variety of articles.

They are made by rolling glued sheets of paper into long cylinders, which are then cut into suitable lengths, tops and bottom are fitted in, the inside coated with a waterproof compound, and all this done by machinery almost as quickly as one can count. They are cheaper and lighter than glass, besides being unbreakable, and consequently very popular with consumers, while the fact that they require no packing material, and are clean, handy, and economical, commends them to manufacturers. Unlike glass, they can be manufactured and shipped at all seasons; and, being made by machinery, the supply is independent of labor troubles, which are additional advantages to manufacturers who use bottles.—Science of Health.

The Priestly Benediction.

We have two special benedictions in the Bible, the priestly and the apostolic. The first is recorded in Numbers vi, 24-26; the second in II Corinthians xiii, 14. In the first the word "Lord" is repeated three times. But though the same name, yet it is not the same. There is a little mark under it called the "accent," and this is different in each case; the first is a curve like our comma, the second is a v half inverted, the third is a diminutive s. As the old Hebrews studied that benediction, how they must have longed to pierce the mystery hidden under that change of accent! "Is the Lord who blesses and keeps, the Lord who makes his face shine and is gracious, and is he also the Lord who lifts up his countenance upon us and gives us peace?" The letters seem to teach this; and yet the accents seem to distinguish the one from the other. In the apostolic benediction the mystery is revealed: There it is the grace of Christ, the love of God and the communion of the Holy Ghost. And there is another noteworthy resemblance in those two benedictions. The priestly represents God the Father as blessing and keeping. The apostolic tells of his love. Both refer to his providential care and goodness. The priestly represents God with the second accent, or God the Son, as gracious; and the apostolic tells of the grace of the Lord Jesus Christ. Through him comes mercy to the sinner. The priestly represents God with the third accent, God the Holy Ghost, as giving peace; and the apostolic tells of the communion of the Holy Ghost, of his sweet indwelling as our Comforter. Thus in both benedictions we have the triune Jehovah blessing the penitent and trusting soul in the three-fold work of providence, redemption and sanctification. How wonderfully were the glorious doctrines of the new dispensation foreshadowed in the old!—Interior.

Keep your troubles to yourself, and do not publish them abroad. Especially avoid making them known to strangers who know nothing of you, and who, of course, feel no interest in your affairs. Whatever troubles or difficulties you have, communicating them to others will not remove them. Sometimes it is proper, in case of doubt and perplexity, when a person hesitates as to the course he should pursue, to privately and in confidence consult a true and tried friend, on whose judgment he can rely, and who will regard the confidence reposed in him as a sacred trust. This you may sometimes do prudently and profitably. But do not make a confident of everyone. A man who can not keep his own secrets, can not expect others to keep them for him. And, then, the publication of our troubles, instead of relieving them, very often makes them worse. It is a comfort to know that there is one Friend to whom we may take our most secret trouble, to whom we may make known our every sorrow, and who can comfort us in our deepest affliction, and who has promised to guide us by his counsel. Instead of pouring our complaints into the ears of men, let us go to our Heavenly Friend and cast our burden and care on him.—Methodist Recorder.

Christ came to make known to the world God's mercy and love. There are not wanting evidences of benevolent designs in nature and what men call providence; but there is nothing that teaches more than submission to the divine will therein expressed. But Christ's gospel was of God's love for men reaching down from heaven to lift them out of sin and degradation into holiness and eternal happiness. This is the distinguishing mark of Christianity. It has been too little apprehended in the past, but the Christ of the gospels is being recognized as the friend of humanity, and it is compelling a reconstruction of the old fatalistic theologies.—Northwestern Christian Advocate.

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To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

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Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

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The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

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Weekly Market Review.

(For Week Ending June 19, 1888.)

COTTON.

Low ordinary	7	(a — —
Ordinary	7 1/2	— —
Good ordinary	8 1/4	— —
Low middling	9	— —
Middling	9 1/2	— —
Good middling	9 7/8	— —
Middling fair	10 1/4	— —
Fair	11	— —
Galveston middling	9 3/8	— —
Mobile middling	9 3/8	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5 3/8	5 1/2
Fully fair	5 3/8	5 1/2
Strictly Prime	5 1/2	5 5/8
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4 1/2	5 1/2
Pr. yellow	— —	6
Gray White	— —	— —
Off whites	— —	6 1/4
Stan. Gran	6 3/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4 1/2	4 5/8
Fair	4 1/8	4 3/8
Ordinary	3 3/4	4
Common	3	3 1/2
No. 2	2 5/8	2 3/4
Rough	2 50	3 75

FLOUR.

Choice	3 75	3 90
Fancy	4 20	4 30
Extra Fancy	4 45	4 50
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 15	3 25
Cream meal	3 45	— —
Grits	3 60	3 65
Hominy	3 75	— —

GRAIN, ETC.

CORN:		
White	— —	67
Yellow	64	65
Mixed No. 2	63	64
OATS:		
Western	41	41 1/2
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	85
HAY:		
Prime	20 00	21 00
Choice	22 00	— —

PROVISIONS.

PORK:		
Mess (Standard)	15	15 1/4
Prime Mess	14 25	14 50
Rumps	13 75	— —
BACON:		
Fancy breakfast	10 1/4	11
Shoulders	7 1/8	7 1/4
Sides, short rib	8 85	9
Sides, long clear	8 3/4	8 7/8
HAMS:		
Sugar-cured	11 3/4	12 1/4
DRY SALT MEAT:		
Shoulders	6 1/2	6 60
Sides, short rib	8	8 1/8
Sides, long clear	8	8 1/8

GROCERIES.

COFFEE:		
Prime	16	— —
Fair	15	— —
Common	12 3/4	— —
BUTTER:		
Western Creamery	— —	22
Western Dairy	17	18
Common	— —	15
LARD:		
Refined	7 7/8	8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13 1/2	14
Cotton seed	36	36 1/4
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 50	1 60
Western	— —	— —
SPROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	2 00	2 25
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	8 1/2	— —
1 3/4 lb. per yd	7 1/2	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 25	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	8	— —
Southern	9	9 1/2
WOOL:		
Lake, per lb	—	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20 1/2	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/8	— —
Sulphuric acid	2	— —

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NEWS OF THE WEEK.

DOMESTIC.

Senator Chandler has stated that he would not call up the resolution to investigate the Louisiana election for two or three weeks to come, and that he would give notice to the Democrats

Indianapolis had a $100,000 fire on June 13.

At Chancellorsville, Va., the monument that marks the spot where Stonewall Jackson received the wound from which he died was dedicated, June 14, with imposing ceremonies.

Mr. Matsu, envoy extraordinary and minister plenipotentiary to the United States from Japan, is in Chicago, *en route* from San Francisco to Washington.

The south-bound Missouri, Kansas and Texas express was robbed, June 15, in Indian Territory. Seven robbers boarded the cars, shot and robbed the mail agent, killed a passenger and escaped.

The International Typographical Union, which was in session in Kansas City, Mo., adjourned June 16.

Mr. Randall, chairman of the Appropriations Committee, reported the sundry civil appropriation bill to the House, June 16. The total estimates submitted for the bill amounted to over $31,000,000, but the bill appropriates $22,700,000 against $22,555,000 in round numbers for the current fiscal year.

The Denver excursion party, composed of eighty representative merchants of this city, reached Fort Worth, June 17.

On June 18 two monuments commemorative of the late war were dedicated near Richmond, Va.—one at Emmanuel Church cemetery over the remains of seventy-six Confederate dead, and the other on the spot where the Confederate cavalry leader, Gen J. E. B. Stuart, fell.

The town of Dubuis, in the northern lumber regions of Pennsylvania, was almost wiped out of existence, on the eighteenth instant, by a conflagration. Nearly 300 houses are in ruins and 5,000 people are homeless.

The members of the Naval Committee have had urged upon them the importance of having a navy yard and dock established on the government property on the right bank of the Mississippi just below New Orleans, and the naval appropriations bill which is nearly ready to be reported to the House will contain an item of $50,000 for the expenses of a commission to be appointed by the President to make investigations as to the most suitable location on the gulf for the establishment of such government work.

The Republican National Convention assembled at Chicago, June 19.

FOREIGN.

Several members of the Irish National League have been arrested in Ireland. The arrests were the result of secret inquiries.

The Russian government refuses to take part in the exhibition to take place in Paris, next year.

Mr. Parnell gave a dinner in London, June 13, in honor of his colleagues lately in prison in Ireland. Mr. O'Brien was the chief absentee.

At San Diego, in the state of Nuevo Leon, Mexico, June 13, a railroad train plunged through a bridge and two Americans were killed.

Lord Roseberry, in a speech at Inverness, on June 14, said he thought that a local government measure ought to precede home rule for Scotland, but it was unwise to associate that question with Irish home rule.

United Ireland threatens to circulate for signatures a petition to the church Bishop O'Dwyer of Limerick for his course in connection with the papal authorities asking them to remove rescript.

Emperor Frederick of Germany died on June 15. All Europe tendered consolation and sympathy. The son of the dead Emperor succeeds him, under the title of William II.

Emperor William has issued an address to the army, appealing to memory, tradition and patriotism. Most of the Paris papers regard Emperor William's order to the army as having a warlike tone, contrasting singularly with the rescripts of Emperor Frederick.

The Novoe Vremya, of St. Petersburg, predicts a cessation of the uncertainty which has prevailed during the last six months and a decisive settlement of the pending questions, notably that of the continuance of the peace league.

The Neue Freie Presse publishes a letter from Prof. Virchow, dated Berlin, March 25, dealing with the attacks upon Dr. Mackenzie, wherein he declares that he (Dr. Mackenzie) with his great experience certainly agreed with the diagnosis of his German colleagues, and in concealing the nature of the malady from the Emperor acted in such a case. Deception in such circumstances, he adds, is a moral act.

The second mortuary service of the remains of the Emperor of Germany was called at the Friedrichskron castle June 17; Dr. Koegel, court chaplain, officiated. Emperor William, the Empress, the dowager Empresses Augusta and Victoria, all the members of the German imperial and royal families and the entire household were present.

The Pope will soon issue an important encyclical, dealing with the true and false liberty.

M. Floquet, president of the ministerial council, addressed the members of the municipality of Marseilles on June 16. He said it was the ambition of the government to effect internal progressive reform and maintain a peaceful policy abroad.

No foreign officers will be allowed to attend the Russian military maneuvers this year, and Russian officers have been forbidden to attend similar maneuvers abroad.

The "Felt Tooth Brush," manufactured by the Horsey Manufacturing Company, of Utica, N. Y., is meeting with an extensive sale. It is a thorough cleanser, and far superior to the bristle brush.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Boonesville circuit, at Rienzi	June 23, 24
Corinth station	July 7, 8
Corinth circuit, at Mt. Carmel	14, 15
New Albany circuit, at Jones' Chapel	21, 22
Marietta circuit, at Ozark	21
Ko-sath circuit, at Pleasant Hill	28, 29
Iuka station	Aug. 1, 5
Iuka circuit, at New Salem	11, 12
Harmony circuit, at Bethel	18, 19
Guntown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	28
Ripley circuit	Sept. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Jonesboro circuit	15, 16

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Oxford	June 24, 25
Charleston, at Pleasant Hill	30, July 1
Chapel Hill, at New Hope	6
Grenada circuit, at Sparta	7, 8
Minter City, at Brooklyn	14, 15
McNutt, at McNutt	18
Colleeville, at Long Branch	21, 22
Carrollton, at Elton	28, 29
Water Valley circuit, at Taylors	Aug. 4, 5
Tocopola, at Salem	11, 12
Banner, at Liberty	18, 19
Atlanta, at State Spring	25, 26
Pittsboro, at Tabernacle	Sept. 1, 2

J. L. EVANS, P. E.

SARDIS DIST.—THIRD ROUND.

Senatobia	June 23, 24
Como	7, 8
Batesville	14, 15
Panola	21, 22
Mt. Vernon	24
Courtland	28, 29
Pleasant Grove	Aug. 4, 5
Arkabutla	11, 12
Chulahoma	18, 19
Cockrum circuit	26, 26
Horn Lake	Sept. 1, 2
Louisburg	8, 9

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit, at Union Chapel	June 23, 24
Columbus station	25
Macon	29
Hebron, at Cooksville	30, July 1
Shuqualak, at Warsaw	2
Starkville circuit at Smyrna	6
Brooksville, at Sonle Chapel	7, 8
Crawford, at Trinity	9
Salem, at Hashuqua	14, 15
Plantsburg, at Middleton	21, 22
Louisville, at Sulphur Springs	28, 29
Lagrange, at Ebenezer	Aug. 4, 5
Walthall, at South Union	11, 12
Chester, at South Union	18, 19
Tanpico, at Siloam	25, 26

Camp meeting, on Chester circuit, at South Union, will begin August 17.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

West circuit, at Emory	June 23, 24
Sallis, at Spring Ridge	(Wed.) 27
Richland, at Richland	30, July 1
Black Hawk, at Sweet Water	7, 8
Newtonville, at Salem	14, 15
Winona circuit, at Lodi	21, 22
Winona station	22, 23
Shiloh circuit, at Greenbrier	(Wed.) 25
Newport, at Spring Grove	28, 29
Carrollton and Green'd at C.	(Thu.) Aug. 2
Valden circuit, at Prospect	4, 5
McCool, at Prospect	(Wed.) 8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Belzoni	(Tues.) 21
Ethel	25, 26
Zilpha	(Thu.) 30

H. P. MITCHELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Sahillo, at Oak Grove	June 23, 24
Buena Vista, at Asbury	30, July 1
Okalona Station	(Sund'y night) 1
Ebenezer, at Soule Chapel	7, 8
Sparta, at Cairo	14, 15
Houston and Wesley, at Houston	21, 22
Pontotoc, at Pontotoc	28, 29
Okalona ct., at Pine Grove	(Thu.) Aug. 2
Prairie	4, 5
Fulton and Smithville	11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs	June 23, 24
Holly Springs circuit	30, July 1
Early Grove	7, 8
Emory	14, 15
Corinthville	21, 22
Olive Branch	28, 29
Byhalia and Victoria	(Mon.) 30
Marshall	Aug. 4, 5
Snow Creek	(Sat.) 11
Ashland	12, 13
Hickory Flat	(Sat.) 18
Myrtle	19, 20
Pine Mountain	(Tues.) 20

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and B. R.R., beginning Thursday morning, August 23, 1888.

JNO. HARGROVE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Brandon, at Brandon	July 1, 2
Morton and Forest, at Mt. Zion	7, 8
Lake, at High Hill	11
Newton, at Decatur	14, 15
Hillsboro, at Conterell	Aug. 2
Carthage, at Liberty	4, 5
Canelatta, at Mt. Hebron	
Neshoba, at Cooks' Chapel	11, 12
Fannin, at Liberty	18, 19
Lake Camp Meeting	21
Trenton, at Gaza Chapel	30
Trenton Camp Meeting	31
Reech Springs Camp Meeting	Sept. 7
Walnut Grove, at Mt. Zion	8, 9
Shiloh	15, 16
Westville	18
Raleigh	22, 2
Marvin	29, 30
Shiloh Camp Meeting	Oct. 12

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Natchez—Jefferson Street	June 23, 24
Natchez—Wesley Chapel	30, July 1
Sunflower	7, 8
Rolling Fork	8, 9
Skipwith's	13, 16
Cayuga	13, 15
Bovina	21, 22
Hurtonton	28, 29
Hickory Ridge	29, 30
Vicksburg	Aug. 1, 5
South Warren	6, 7
Beech Grove	11, 12
Mesaville	12, 13
Belle Grove	18, 19

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Pearl River	July 7
Caldon, at Canton	8
Yazoo City, at Yazoo City	14, 15
Yazoo circuit, at Short Creek	11, 15
Benton, at New Hope	21, 22
Sharon, at Forest Grove	28, 29
Mt. Olivet, at Shiloh	Aug. 4, 5
Anding, at Anding	4, 5
Silver Creek	11, 12
Flora, at Pocahontas	18, 19
Edwards	25, 26
Raymond	25, 26
Camden	Sept. 1, 2
Jackson, at Jackson	8, 9
West Jackson	8, 9

D. A. LITTLE, P. E.

SEASHORE DIST.—THIRD ROUND.

West Pearl, at Oak Grove	June 23, 24
Poplarville, at Poplarville	30, July 1
Pearlington, at Pearlington	6
Bay St. Louis, at Bay St. Louis	7, 8
Ocean Springs, at Zion	7, 8
Moss Point, at Moss Point	8, 9
Seashore Camp Ground	11-15
Seashore, at Long Beach	18
District Conference, at Bellefontaine	20, 22
Whittington, at Sleepy Hollow	28, 29
Vancleve, at Mt. Pleasant	Aug. 4, 5
Americus, at Pine Grove	11, 12
Hattiesburg, at Camp Ground	18, 19
Augusta, at Camp Ground	18, 19
Bethel	25, 26
Mt. Carmel	Sept. 1, 2
Columbia	4

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Ruston, at Douglas	30, July 1
Downsville, at camp ground	7, 8
Douglas, at Saline	14, 15
Minden, at Pine Grove	21, 22
District Conference, at Minden	25-29
Tulip, at Mt. Moriah	Aug. 4, 5
Brushwood, at Dubberly	11, 12
Farmersville, at Tennessee	16
Summerfield, at Summerfield	18, 19
Haynesville, at Mt. Zion	25, 26
Homer, at Lisbon	Sept. 1, 2
Arcadia, at Shumsboro	8, 9
Vernon, at Oak Ridge	15, 16
Indian Village	19
Sparta and Saline	22, 23
Ringgold	29, 30

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Trinity, at Bennett's	July 7, 8
Alexandria, at Lamothe's	14, 15
Bayou Beouff, at Chicot	21, 22
District Conference, at Evergreen	26-29
Evergreen, at Bayou Boque	Aug. 1
Simmsport, at Simmsport	4, 5
Centreville, at Trout Creek	11, 12
Cheator, at Shrills	18, 19
Columbia, at Columbia	26, 27
Ada, at Liberty	Sept. 1, 2
Montgomery, at Montgomery	8, 9
Sterling creek, at Hipseston	15, 16
Sugar Town, at Pine Grove	22, 23

R. P. ALEXANDER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Grand Chenier	June 23, 24
Washington	30, July 1
Abbeville	July 8, 9
Jayne	14, 15
Sulphur Mine	21, 22

S. S. KEENER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	June 24
Louisiana Avenue	July 1

CHAS. F. EVANS, P. E.

CAMP MEETINGS.

The regular annual camp meeting for 1888 on Seashore Camp Ground will commence on the second Wednesday (eleventh), July, 1888, and continue from eight to ten days.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms. Ministers will be charged seventy-five cents per day for board; lodging will be free.

The fare over the following roads—Illinois Central, Louisville and Nashville, and Mobile and Ohio—will be 1¾ cents per mile.

For further information address W. J. Hearin, president, Mobile, Ala.; J. G. Grant, corresponding secretary; E. P. Mackie, financial secretary, New Orleans; or R. E. Price, keeper, Biloxi, Miss.

W. J. HEARIN, Pres.
J. G. GRANT, Cor. Sec.

The Sam Jones Camp Meeting begins August 17, and will continue about ten days. With two restaurants and additional dormitories commodious for the crowds, it is expected that perfect satisfaction will be given.

J. F. CASSELLS, Pres. Association.

The regular annual camp meeting for 1888, on Topisaw Camp Ground, will commence on the second Friday (tenth) of August, 1888, and continue several days. The camp ground is delightfully situated on Topisaw Creek, nine miles east of Summit, Pike county, Miss. The public, and especially ministers of our denomination, are invited to attend.

R. H. PALOKE, Pres.
W. H. FLOWE, Sec.

The Providence Camp Meeting will begin July 26. All ministers are cordially invited to attend. Conveyance will be furnished from and to Hazlehurst every day during the meeting free of charge to ministers.

W. L. DANFIELD, P. C.

The established rule for thirteen years of Huntington Camp Meeting is to begin on Thursday before the full moon in August of each year. This year the time is the sixteenth of August, and will continue one week. The public, and especially ministers, are invited to attend.

E. P. LOCKWOOD, Pres.
J. W. M'NEIL, Sec.

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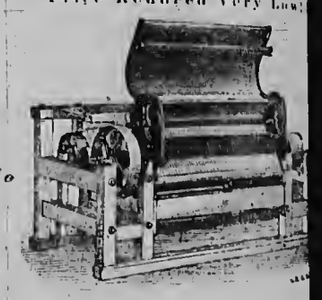

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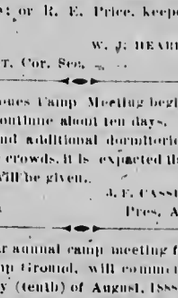

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Christian Advocate.

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(For the N. O. Christian Advocate.)

IN MEMORY OF WILLIE AUGUSTUS ODOM.

(Born July 12, 1881; Died July 27, 1885.)

BY E. M. O.

Dearest Willie, God hath claimed thee—
Claimed our sweetest blooming flower;
Plucked thee from the hearts that loved thee,
Placed thee in his heavenly bower;
There to bloom more sweet than ever,
Wafting perfume to our hearts,
Offering sweetest consolation,
Saying, Death no sting imparts.

Darling Willie, heaven seems brighter
Since a starry crown you wear;
And the golden gate seems wider
Since thy form hath entered there.
Still we'll show thee, darling Willie,
How we loved our precious one,
And we'll meet thee up in heaven
When this troubled life is done.

Dearest Willie, mother loved thee—
Loved to press her lips to thine—
Loved to draw thee to her bosom,
That round her neck thy arms might twine.
Be with us, Angel Willie;
Let thy spirit hover near,
Breathe sweet words of consolation,
Let us feel that He is dear.

Farewell, Willie, till we meet thee
In the realms of heavenly bliss
Where we tune the golden harp-strings
For the angel that we miss.
Now I feel the music wafting,
Now I hear his precious voice;
Savior, keep our souls securely
Till we join his heavenly joys.

To the Rev. Dr. Abbey, of the Mississippi Conference.

Foreknowledge having always been the chief difficulty in the way of a theodicy that shall satisfy the human mind, the following thoughts are respectfully submitted to your theological criticism:

1. The foreknowledge of an event depends upon controlling its cause. This is the law of the human mind, which was made like the divine, and it is reasonable to suppose it to be universal.

2. Arminian theology relies upon the sophism that "the foreknowledge of an event does not cause it," when, so far as we can see, the foreknowledge of an event depends upon causing it or controlling its cause. If the fall of Adam was known at the creation, and the Creator, having such knowledge, did, nevertheless, make the man, it is impossible for the human mind not to attribute the evil in the world to the Great Cause, instead of the minor cause. It is useless to try to escape this conclusion; escape is impossible.

3. In making man like himself, God made it impossible for him to know how the delegated power would be exercised. Adam could not anticipate the divine will. Is it saying too much to assert that neither could God anticipate his will? God has nowhere said he knew Adam would fall, and why should theology attribute to him more than he has ever claimed? We are compelled to believe that God was perfectly sincere when he gave his law to Adam, and pronounced death as the penalty for disobedience, and that he confidently expected obedience. We can not for a moment entertain the belief that he gave the law and pronounced such sentence when he knew that Adam would violate it, and incur the dread sentence. We are compelled to resort to something more satisfactory than that "the foreknowledge of an event does not cause it." We can not believe that when God saw to what an awful degradation men fell, he affected to be sorry he had made man, if he knew all the time that man would do that very thing. The repentance of the divine Being in such case is preposterous. No. God truly repented having made man, and we are necessarily forced to conclude that had he known how man would act, he would not have made him. This is the common-sense view, from which there is no escape.

4. It is said by good authority that Adam was the most wonderful being whom God had made; for, while beings of every grade of excellence and power had been made, man alone was made in the divine image. It is impossible for us to form any correct notion of the wonderful beauty, power, excellence and glory of the man from whom the human race has descended; and we can estimate the extent of the fall only by the sacrifice which has been made for man's redemption. Man was certainly a free originating cause or creator, whose acts had their origin in him alone, and for which he is absolutely responsible. His fall was his act exclusively, which being *non est* at the creation, and not in the divine plan, could not have then been known except as a contingency against which it was necessary to provide. At the creation all future events possible; from any cause, whether man should fall or not, were clearly contemplated; but this does not prove that God knew Adam would fall. It is highly probable that since the fall God exercises more extensive interposition in human affairs than he would have done had man remained obedient. He raises up men and nations, and brings them to nought, to suit his own wise purposes. He has purposed the redemption of the world, and all his acts here are in furtherance of that grand consummation. We should not argue foreknowledge of the fall from his constant interference with men now. No doubt he is all the time abetting or thwarting human schemes, and arousing or restraining human wills, to effect his all-wise designs. Man could have remained free and governed himself; now he needs to be governed.

5. The prophecies of the Bible, which have been regarded as fatal to this scheme, may be classified as follows: Events which were divinely decreed are unconditionally foretold. All other predictions are conditional. We can predict the ruin of a man whom we see indulging grossly in evil habits. God can predict the event precisely to the very hour. We predict from our knowledge of the effects of sin. The divine prediction is based upon a perfect knowledge of the man's strength, and of the effects of sin. The Supreme Governor knows exactly when it will be right to arrest and punish the offender. Both predictions might be made, and yet fail of fulfillment; for who knows that the sinner will not accept the offered mercy, and turn and be saved? The Bible sustains this view of the prophecies. The fact that some conditional prophecies are complicated with unconditional, need not deter the theologian from attempting "to skillfully divide the word of truth." Better to be puzzled in unraveling the apparent mystery of a prophecy than to cut the Gordian knot, fall headlong into the sea of absolute foreknowledge, and charge our God with foolishness, in humbly and eloquently appealing, year and year, to his "stiff necked people" to turn and repent, when he knew, all the while, they would not.

6. To avoid the difficulty of foreknowledge some have resorted to the absurd theory that there is no past or future with God, but an eternal now. If this were true, the difficulty remains the same, and we are forced, by such theory, to regard time as a fiction, and that birth and death occur simultaneously. The planets do not revolve on their axis or in their orbits, and summer and winter are here at the same time. The fall of man and his creation were not separate, but occurred at the same moment. This would settle the Arminian doctrine quickly; would it not? Everything might be regarded as a fraud; for "*falsum in uno, falsum in omne.*" Our very senses would be deceptions, all reasoning from the objective to subjective a baseless fabric, and we mistaken in our consciousness of any existence at all. A theory, indeed!

7. To those who shall read this with interest I beg to say: Remember that we are generally safe in reasoning *a fortiori*, and that such a course or method inevitably leads the mind to the conclusions herein made. The anti-foreknowledge doctrine leads to a full and correct understanding of man's responsibility, to a better understanding of the Scriptures, and to a correct appreciation of the sacrifice made for us by the Son of God. This doctrine does not limit the divine Being, for it is no limitation of him to say he can not do what he himself hath made impossible. I invite your closest attention to the proposition, "The foreknowledge of an event depends upon controlling the cause of it," to the view of the writer in regard to prophecy, and to the argument from the following statement:

Admitting Adam to have been a free, original cause, if the Great First Cause knew how this minor cause would operate, and yet caused it, who is responsible for the consequences? Does not such view reduce the universe to a mere drama, and man to the condition of a helpless actor, whose part was written down before he rehearsed it?

THE SCHOOLMASTER.

Vossburg, Mississippi.

In Memoriam.

REV. T. J. HOGUE.

BY REV. S. J. DAVIES.

"When a good man dies earth is poorer and heaven is richer." The former more lonely and desolate, because the precepts and example of an upright life is no longer before it; the latter richer, because the light of that life beams there. So as we stand here in the visible presence of death, with his "mark upon each brow, his shadow in each heart," we glance backward along the track of this man's life now lying so still and silent before us and think upon his life. I realize that no eulogy on my part can add anything thereto, for out of the eternal silence that wraps him, he to-day speaks more eloquently to us than I am able to do.

I think, first, of the lessons he taught us—lessons of hopefulness, of courage, of energy, of patience and long-suffering. How faithfully he performed his duty in the various positions where he was placed, and in the different vocations which engaged his time and talents, let those who knew him best testify. If ever recreant to any trust, I never heard of it; if ever a failure anywhere, it was never known. To know him was to revere, to honor him, or—if I may use a truer, tenderer expression—to love him. A faithful, efficient minister of the gospel wherever sent, he was a living expression of this "power of God unto salvation." Consequently an impression was always made and a good report filed at the end of the Conference year. He was pre-eminently a useful man.

I think, again, of him as a father and husband; and here I pause, realizing how sacred is this circle. Like the prophet, when he saw the bush aflame with God, with bared head and unsandaled feet, I know I am upon holy ground. Let the faithful wife and daughter bear testimony, if any be desired, of how true and loyal he was there.

God called upon him to suffer. Through weary months and slowly moving weeks, through days of care and nights of pain, he fought disease and death. He fought, manfully he fought, bravely to repel their insidious assaults. He struggled with an unquenchable light beaming in his eyes, with an indomitable will and unconquerable purpose. It was, indeed, a Thermopolean conflict, for every physical energy died at its post. He fought until there was little left to fight for. It was a poor victory death won after all—a poor trophy of the physical man he bore away to his shadowy realm.

Thos. J. Hough to-day preaches to us his last sermon. Not in the resonant tones of a living voice, not with the culminating force of a logician's power, not with the well-chosen similes and choice diction of the rhetorician, nor with the pathos and mighty force of oratory; but from the everlasting silence, that shall wrap him until Christ shall call him from it, he speaks even more forcefully, more eloquently. He reaches hearts to-day and convinces men in their inner consciousness how potent for good is a well-spent life, how divine a thing it is to suffer and be strong. For the God who sent him has called him home, and he must needs bend over heaven's parapets to-day when he pronounces the benediction.

The poet's vision dawns upon me. He sees a great highway, broad, rough and stony. On either side the cliffs rear themselves upward, sheer and steep. Countless numbers are upon the way, all pressing toward the barrier gate over which is written, "The Way of Death." A pilgrim passes through—all must pass—and looking backward reads on the further side of the portal, "The Way of Life." So death to us is life to our dead if they, like us, be in Christ. "Write, Blessed are the dead who die in the Lord."

"Because they rest, because their toil is o'er,
The voice of weeping shall be heard no more,
In the eternal city, neither sickness nor death nor dying,
For God shall wipe away all tears.
Rest—rest."

From Our Mission Rooms.

BY SECRETARY J. W. JOHN.

Bro. D. L. Anderson, presiding elder of Suchow district, China, writes: "The people are beginning to understand why we are here, and the door before us is constantly opening." "We very greatly need a building in Suchow, on our lot on Palace avenue. It would add greatly to our working facilities. But our great need is men. May a good number come out this fall!" The Board provided for the building. May its altar witness the conversion of multitudes! By October 10 one brother, who has been waiting for years, and, we trust, three others as deeply imbued with the missionary spirit as himself, will answer roll call at the China Mission Conference at Shanghai.

Rev. C. B. Mosely, of the Japan Mission, has been sick, and was compelled to take a sea voyage. He went over to Shanghai. Dr. Lambuth writes that he is improving, and will soon return to his post. He adds: "Bro. Waters is doing picket duty at the extreme west end of the Inland Sea."

Our China mail brings the "Statistics of Protestant Missions in China, December, 1887," from which we gather the following items: Societies at work in that field, 38. They report 489 men; 320 wives of missionaries; single women, 231, making a total force of 1,040—an increase over 1886 of 121. Native ordained ministers, 175; unordained native helpers, 1,316; communicants, 32,260—an increase of communicants, over 1886, of 4,260. Pupils in schools, 13,777. Methodism is well represented by six branches of the family, viz: Methodist Episcopal Church, Methodist Episcopal Church, South, Wesleyan Methodist New Connexion, United Methodist Free Church, and Bible Christians. The Methodist Episcopal Church was first in the field, opening work in 1847. The Methodist Episcopal Church, South, followed in 1848, and the Wesleyans in 1852. The aggregate report from these societies gives us the following: Missionaries, 71; wives, 50; single women, 33—total, 154. Native ordained ministers, 51; unordained native helpers, 201; communicants, 5,724. The China Inland Mission reports the largest force: Men, 123; wives, 52; single women, 90—total, 265. The American Presbyterian ranks next as to force, having 45 men, 34 wives; single women, 19—total, 98; but reports the largest membership, viz: 3,786.

Temperance in Mississippi.

BY W. C. BLACK, D. D.

MR. EDITOR: The temperance workers of Mississippi have long felt the need of more compact and thorough organization. We have been too much like an army fighting by regiments. This want of close organization lost us several counties during the local option contests of 1886. Realizing our lack at this point, the State Prohibition Executive Committee some months ago took initiatory steps toward supplying this desideratum. The sub-committee, having the matter in hand, have perfected a plan of organization. A State Prohibition Bureau has been organized, with headquarters in this city. The affairs of the Bureau are to be managed by a Board of Control, consisting of nine members, three from each of the chief temperance organizations of the State, viz: the State Prohibition Convention, the Good Templars, and the Woman's Christian Temperance Union. The *personnel* of the Board, as at present constituted, is as follows: Dr. E. A. Rowan, Wesson; W. H. Patton, Shubuta; John A. Lewis, Meridian; W. C. Black, Meridian; J. B. Gambrell, Meridian; D. S. Harmon, Meridian; Mrs. M. M. Snell, Columbus; Mrs. W. T. Hurlbutt, Meridian; Mrs. H. B. Kells, Meridian. The officers of the Board are: W. C. Black, president; John A. Lewis, secretary and treasurer; and J. B. Gambrell, corresponding secretary. The revenues of the Bureau are to be derived chiefly from annual memberships at five dollars each. We hope to get, at least, a thousand annual memberships within the next three months. This will give us five thousand dollars. In addition to this we hope to receive donations in larger sums. With such a fund in hand we can secure speakers, procure literature, and do various other kinds of work that is much needed. We hope our friends throughout the State will at once rally to our support. Don't wait for a personal solicitation to contribute. Send your contribution at once to the treasurer, John A. Lewis, Meridian, and you will receive by return mail a certificate of membership in the Bureau. Friends of the temperance cause, it is important that you give us your hearty co-operation, and that promptly. Local option contests will be brought on in several counties during the summer. The enemy are wide awake and thoroughly organized; and if we play the part of the sluggard, we may expect reverses. There is no ground, however, for discouragement. Our greatest danger is not in the enemy, but in ourselves. What we have most to fear is sloth, indifference and over-confidence in our own ranks. While we are asleep the foe is secretly working among that element of our population which is always the source of danger in a crisis like this. Those of us who occupy a vantage ground for overlooking the whole field have indubitable evidences that the friends of the liquor traffic are seeking to build up a whisky party in the State through the agency of the ignorant and vicious colored vote. I say the *ignorant* and *vicious* colored vote, for the better class of the colored people are with us almost to a man. I have not the space to give, and it would hardly be best for me to give just now, the facts upon which I base this assertion as to the intentions of the liquorites. Suffice it to say, however, that there is no doubt about the matter. If the good people of the State are not willing to see corrupt men, who are tools of the liquor traffic, ride into office on the back of ignorance and vice, then it is high time for them to bestir themselves. Facts may be given in the near future that will be startling to many of our people. Papers friendly to the cause are requested to copy this.

Below is the Constitution of the Bureau.

CONSTITUTION OF MISSISSIPPI PROHIBITION BUREAU.

1. The location of the Mississippi Prohibition Bureau shall be Meridian, Miss.

2. The objects of the Bureau are to gather in and disseminate information concerning prohibition; to publish a paper devoted to the cause of prohibition; to effect a more perfect organization of the prohibition forces of the State, and especially to aid in prohibition contests throughout the State.

3. Any person may become an annual member of this Bureau by paying five dollars to the treasurer, and no discrimination shall be made against anyone on account of religion, sex, or politics.

4. There shall be a Board of Control, consisting of nine, elected annually, who shall have full power to manage all matters connected with the Bureau, and they shall serve until their successors are chosen. And they shall, from the members, select a president, a vice-president, a recording secretary and treasurer, and a corresponding secretary.

5. The Bureau shall publish annually a full report of all its transactions.

6. The Board of Control shall have power to adopt, from time to time, by-laws for their guidance, not inconsistent with this constitution.

W. C. Black, J. B. Gambrell, J. A. Lewis, W. H. Patton, Mrs. Hurlbutt, Mrs. H. B. Kells, Dr. E. A. Rowan, Mrs. M. M. Snell, D. S. Harmon.

Workmanship and Authorship Harmonize.

DR. BARBEE: From the earliest times precious treasures have been encased in beautiful and becoming caskets. You have not departed from the venerable custom in bringing out "The Problem of Methodism," by Rev. J. M. Boland, D. D. As a book, it will do to look at. It demonstrates what your workmen are capable of doing. Nothing superior in paper, typography, correctness and finish, have I seen. The workmanship and the authorship harmonize.

"The Problem of Methodism!" This is a momentous discussion, and it has been handled in a bold, frank, incisive way, with a temper as gentle as Fletcher's, and with a blade as keen. My only regret is that it had not been given to the church fifty years ago. I have had no other belief on the problem for forty years.

With care, and a prayerful frame, I have read every line, and indorse it as a whole. It must be read. It is a remarkable production. Read it will be. When I had reached the end of the second chapter I felt that if that one chapter could be issued as a *tract*, and sent over the church like leaves of autumn, it would not, could not, fail to produce blessed fruits. As I read on, I said and felt the same at the end of every chapter. The book will prove a great blessing to thousands of misled, tried, perplexed, yet faithful followers of Christ.

I especially entreat all our young ministers to read it, and to do so at once, and then spread it as far as practicable.—C. K. Marshall, in Nashville Advocate.

Christian Advocate.

THURSDAY, JUNE 28, 1888.

MOTTO.

BY MARGARET BOURNE.

Our years are crown'd with silver gray,
And on his gentle face
The golden lines of many a year
I reverently trace.

I gaze half sorrowful, half glad,
On each daily duty;
I learn looks with wistful questionings
Where sunset glory burns.

My other wears a crown of gold,
And with her eager eyes
She sees the future, bright and clear,
In radiant beauty rise.

While one looks back with longing gaze,
One forward looks in hope;
Life lies behind, before, beyond,
How limitless its scope!

The Independent.

(Vincent and Helway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—July 8.

THE GOLDEN CALF.

Exodus xxxii. 15-26.

GOLDEN TEXT.—*Little children, keep yourselves from idols.*—1 John v. 21.

TIME.—B. C. 1491, or B. C. 1300, according to Bunsen, in the month of July.

PLACE.—Mt. Sinai.

INTRODUCTION.

Without attempting the foolish and wrongful task of palliating the sin of making the golden calf, it is right that the matter should be placed in its true light. The prolonged absence of Moses had awakened peculiar fears in the people. They had seen him pass more than a month ago into the luminous cloud that covered the mount. "And the sight of the glory of Jehovah was like a devouring fire on the top of the mount in the eyes of the children of Israel." What more natural than for those who waited, week after week, in unexplained solitude, within sight of this fire, to imagine Moses had been devoured by it? Their leader was gone, and the visible symbol of Jehovah was high up on the mountain-top, like "a devouring fire." They must have another leader.

15, 16. Moses turned ... went down from the mount—With Joshua, who had tarried patiently for him outside "the cloud of thick darkness." *Two tables of the testimony ... in his hand*—These tables were of stone, by which we are doubtless to understand a substance similar to that of the precious stones; beautiful and splendid in the highest degree, as well as durable, that it might correspond with the remaining articles of the tabernacle furniture. *Written on both their sides*—The two tables were probably designed to close together like the lids of a book, and by their being written on both sides is meant that their right and left-hand leaf or side were each of them to be occupied with letters. *Tables were the work of God*—That is, the preparation of the materials, the stony tablets, by which they were brought into a state suitable for receiving the purposed inscription, was as purely the work of Jehovah himself as the engraving of the characters which appeared upon them.

17. When Joshua heard the noise ... as they shouted—Often in descending this "the so-called "Hill of the Golden Calf," close by the spot whence the law was given), while the precipitous side of the ravine hid the tents from my gaze, have I heard the sound of voices from below, and thought how Joshua had said unto Moses as he came down from the mount: "There is a noise of war in the camp." *A noise of war in the camp*—The sounds that struck his ear were so different from those with which the camp had thus far been familiar, that he seems at once to have concluded that an attack had been made upon the host by some of the wandering tribes of the desert, and that what he heard was the cry or shout of onset, such as was usually made by an eager soldiery rushing into combat.

18. Not the voice ... that shout for mastery—The victor's shout. *Neither ... the voice of them ... overcome*—The cry of the vanquished. *The noise of them that sing*—That sing in alternate or responsive strains, one choir answering another, as the original properly implies. Moses does not tell Joshua of the divine communication that had been made to him respecting the apostasy of the people, but only corrects his impression by calling his attention to the kind of noise which they are making.

19. Saw the calf—This idol seems to have been the god Apis, the chief deity of the Egyptians, worshiped at Memphis under the form of a live ox, three years old. It was distinguished by a triangular white spot on its forehead and other peculiar marks. Images of it in the form of a whole ox or of a calf's head on the end of a pole were very common; and it makes a great figure on the monuments, where it is represented in the van of all processions, as borne aloft on men's shoulders. *And the dancing*—Dances and music were usual at the religious festivals of the Jews. Dancing, as a religious act, dates indeed from the earliest ages, and prevail in some countries even at this day. Very possibly the idea is not unfounded which traces such rites to an imitation of the heavenly bodies. *Anger waxed hot*—It is recorded as a high characteristic of Moses that he was pre-eminent in meekness. With all his gentleness and patience he could tolerate nothing that reflected or cast a stain upon the divine glory. His own insults and injuries, the ingratitude and disrespect shown to himself during his absence, he could easily pass by. But not so the offense committed against God. *Cast the tables out of his hands ... brake them*—Giving at once a terrible significance for all future time to the phrase, *a broken law*, and a sign of man's inability to keep the law given on Sinai. For both Moses and the people, though in different ways, were showing by their acts that the first use to which man puts God's law is to break it. *Both* tables were broken, for idolatry had been followed by licentiousness.

20. Took the calf ... burnt it ... ground it to powder—The stock of the idol, being probably of wood, was burned, and, with the gold, reduced to a powder. It is not likely that the gold was calcined by a chemical process. As to the precise manner in which the effect was produced in the present instance, we are not informed. The powder of malleable metals can be ground so fine as to resemble dust from the wings of a moth or butterfly; and these dust particles will float in water for hours, and in a running stream for days. *Strewed it upon the water*—Upon the brook which came out of the rock Horeb. *Made the children of Israel drink*—It is not certain that anything more was intended than to express in this manner his contempt of the idol, together with his abhorrence of the crime, and to remind them that "the backslider in heart shall be filled with his own ways;" or, in other words, that they had rendered themselves liable to feel in their own persons the bitter consequences of their rebellion. He shames them by making clear to them the nothingness of their god, and humbles them by such a treatment of it; they are obliged even to devour their own god—a severe punishment for the idolaters.

21. Moses said unto Aaron—Who had been left in charge, and was responsible for this behavior of the people. *What did this people unto thee*—What force had they put upon him? What was the necessity under which he had acted? The sin of the people is charged upon Aaron, both because he did not resist and suppress their wicked suggestion by his counsel and by the authority which Moses had left in his hand which he should have done even with the hazard of his life. *That thou hast brought so great a sin upon them*—Moses, in grave irony, asks Aaron whether the people had offended him in any way to induce him to inflict such an injury on them as to yield to their request. In its results the apostasy of the golden calf affected the whole future history of Israel. It was an open and flagrant breach of the covenant so recently made with God, and for the time canceled it.

22. Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief—An emphatic mode of expression, indicating that they are, as it were, settled, sunk, immersed in evil or in sin. Yet how obvious, even to a child, that the perverseness of the people was no apology for the pusillanimity of their leader. Were they given to evil? So much the more needful was it for him to stem the torrent, and by inflexible firmness withstand the workings of their corruptions.

23. They said ... Make us gods which shall go before us—As the pillar of cloud had gone. They must away to that land of promise which presented in their imagination so bright a contrast to the bleak and barren wilderness in which they lay encamped. *As for this Moses ... we wot not what is become of him*—Whether he be not consumed by the fire in the cloud, or taken up to heaven, or conveyed away by God to some other place.

24. Whosoever hath any gold ... break it off—It was fitting to make it of such materials, for many of these ornaments, engraved with magic characters and consecrated to some idol, were worn as amulets. Thin plates of gold formed from these sufficed to coat over a wooden figure of Moloch, Apis, or possibly of the calf Mnevis. *They gave it me*—Whereby they showed both their madness upon their idols and their base ingratitude to their God, who had transferred these jewels from the Egyptians to them (Exodus xii. 35, 36), which, therefore, God upbraids them with. (Exodus xvi, 11, etc.) *Cast it into the fire ... came out this calf*—Not that he meant or thought to persuade Moses that the melted gold came out of the fire in the form of a calf by accident, without any art or industry of his, which was a ridiculous conceit and easily confuted; but only he conceals his own sin in the forming and graving of it, and lays the whole blame upon the people.

25. When Moses saw that the people were naked—There stood before him a number of men, fresh from their orgies, in a state of licentious attire, whom even his appearance and words had not yet sobered into quietness, shame, and repentance. *Aaron had made them naked*, etc.—They were stripped of their defense—to wit, of the favor and protection of God; by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies toward whom they were about to march; and that, being thus disarmed and helpless, they would be a prey to every enemy.

26. Moses stood in the gate of the camp—The camp is supposed to have been protected by a rampart after the attack of the Amalekites. *Who is on the Lord's side, let him come unto me*—The Hebrew is finely impressive. The verb is omitted in the impassioned summons of the speaker: "Whosoever is for Jehovah—to me!" Though tender and loving as a woman, willing, indeed, to be blotted out of the book of God, if only the sin of his people might be forgiven, Moses had, on occasion, all the sterner attributes of a strong ruler of men. *All the sons of Levi ... unto him*—This can hardly be understood literally, as it is clearly implied Deut. xxxiii. 9 that some of the Levites were slain, and consequently that some of them were involved in the guilt of this transaction. By "all," therefore, we are to understand, perhaps, that all who did assemble were sons of Levi, and that of them there was a very large number. In a moment of widespread treason against the Supreme Governor, to whom allegiance has been sworn, it behooves the few bold and loyal men to strike promptly and resolutely for the cause of truth and order. Such faithfulness in the day of treachery wins the blessing from that Sovereign whom there is no possibility of either deceiving or resisting.

PRACTICAL THOUGHTS.

We can not imagine Moses coming out of God's presence-chamber, bearing his very autograph in the sentences of his eternal will, without a thrill at such precious freightage; but it should thrill us more deeply to remember him who left "the bosom of the Father" and entered human life not merely to convey God's will, but to do it; and not merely to do it, but to die for those who could not do it.

We are very apt to interpret unusual sounds in the light of our predominant feeling: Joshua's ears translate every shout into a war-cry; Moses' ears into singing.

Our idolatry is whatever, or whomsoever, in our hearts we prefer to God.

The law says, "Thou shalt not kill;" Moses said, "Kill!" Human life is so precious as to be guarded by divine commandment; but truth and righteousness are more precious still, and innumerable lives have gone down in their vindication.

North Mississippi Conference Correspondence.

MR. EDITOR: After an absence of six weeks I am again at home, and will, with your permission, give to the readers of the ADVOCATE some jottings of travel and observation.

My labors during this time have been mostly in the Greenville district, which lies in the region known as the "Mississippi Valley," or "Great Delta." This whole country is rapidly developing from the wilderness state and is getting on a high plane of improvement, materially, morally and socially. It is traversed with railroads and other facilities for travel and transportation. Townsare building and farms are developing in every direction. The solitary places are blooming with signs of intelligence and industry.

Greenville is the chief town of the Delta. It has already attained the proportions and assumed the features of a city, having a population of about 7,000, which increases daily by new-comers from various quarters. The Methodist Church here, under the pastorate of that consecrated man of God, Rev. J. A. Bowen, is in a prosperous state. The membership is 230; seventy having been added this year—one-half of them on profession of faith. Church work is well organized. The Sunday-school, Woman's Missionary Society, Juvenile Missionary Society and Temperance Sunday-school are doing good service in their several spheres. Four weekly prayer meetings are held. The poor are cared for and strangers are looked after and welcomed to the church services by the pastor and others. The church is doing well financially. Liberal provision is made for the pastor's support, and his salary paid up weekly. There has been raised for missions this year $325, including $100 for self-denial, and all of the collections are fully provided for. The church papers are pretty well taken, and I disposed of a goodly number of books during my visitation. With such a faithful pastor and loyal membership the Lord's work will prosper.

The second and third Sundays in May I spent at Arcola and Indianola with the pastor, Rev. J. H. Shumaker, and his people, where I hope that much good was done, especially for the Sunday-school cause and in the circulation of seventy-five dollars' worth of religious literature.

I spent a night and a day at Faisonia, where I found Bro. C. H. Owen, P. C., cheerful in his work and hopeful of success.

The fourth Sunday and a few days following I gave to Friar's Point, where Bro. F. P. Spencer, is pastor. His heart yearns for a revival in his charge, which is evidently much needed. May it soon come with sweeping power!

Two nights and a day at Jonestown, and the first Sunday in June at Eula were spent pleasantly and, I trust, profitably. Bro. J. W. Dorman is preacher in charge, and has his work well in hand.

Two nights and a day at Tunica, with Rev. T. J. Taylor, P. C., in a protracted meeting, closed a month of colportage and Sunday-school work in the Greenville district, which I have reason to know was not in vain. In my visitations I, of course, gave particular attention to the Sunday-school cause and to the publishing interests of the church, which resulted in the sale of $220 worth of books, and $35 of church papers, and $11 90 collected for Sunday-school work. Wherever practicable, special services were held for the children, which were much appreciated by old as well as young people.

The presiding elder, Rev. J. W. Hoppoll, is serving his fourth year on the district. During his administration, church work has been greatly developed in this part of the Conference. He and his noble corps of preachers are all at the post of duty, and will make full proof of their ministry this year.

Time and space fail me to write of the Sardis and Grenada District Conferences and commencement exercises of Grenada Collegiate Institute—all of which I attended with pleasure and profit. Others will write them up. Thanks to the brethren everywhere that I have gone for their co-operation and friendly aid.

G. W. BACHMAN.

Kosciusco, Mississippi.

Sardis District Conference.

The eighteenth session of the Sardis District Conference, North Mississippi Annual Conference, was held at Coldwater, Miss., June 8-10, Bishop R. K. Hargrove presiding. That choice layman, Bro. F. C. Sims, was chosen secretary. Previous to the Conference the Bishop furnished the preachers, through the presiding elder, printed slips containing sixty questions on the general state of the church—finance, Sunday-schools, missionary territory, attendance upon the ordinances, and things of like character. Their reports were handed in, and referred to appropriate committees the first day, so as to give time for well-digested reports. This method of collecting the facts is far better than a wrangling, running, oral report by the preacher. It gives everything in condensed and concentrated form. These reports showed a high state of prosperity in all the material interests of the church. The total claim on the district for the support of the ministry lacked only a few dollars of being half paid. The conscience of the church has been greatly quickened on this subject in this part of the country. There is a fair prospect for paying every dollar of the assessments for general collections. Nothing short of this will leave the honor of the church unstained.

The reports indicated a marked degree of prosperity in the Sunday-school department. This arm of the church has been greatly strengthened of late years. The one great need now is a baptism of the Holy Ghost on teachers and pupils.

These reports indicated a lack of family prayer, of attendance on prayer and class meetings, and on love-feasts. This subject demands prayerful, penitential and profound thought. It should stir the hearts of pastors and people. In many places the meeting in full of all financial obligations to the church seems to be the sole aim of the church. The purely spiritual and social means of grace seem to be falling into disuse. We need a great revival along this line.

The preaching during the Conference was eminently practical and spiritual, particularly the two sermons by Bishop Hargrove, and one by Rev. W. B. Murrah. The Bishop by his gentleness, suavity, sociability and high Christian deportment, both in the chair and social circle, greatly endeared himself to our people, both clerical and lay. Rev. G. W. Bachman, Conference colporteur, was present selling books, looking after the interests of our church papers, and taking a hand in the business of the Conference. Rev. T. J. Newell, A. M., president of Grenada Collegiate Institute, represented the claims of that school. Rev. W. B. Murrah, A. M., of Whitworth Female College, presented the claims of the institution of which he is the co-president. The attendance on the District Conference was unusually large, and the interest good throughout.

The following are the delegates to the Annual Conference: Lieut.-Gov. G. D. Shands, Rev. W. H. Eckles, F. C. Sims and W. C. Sturdivent; P. C. Calicut and Dr. J. W. Sharp, alternates. Next District Conference at Sardis.

By request of the presiding elder. GILDEROY.

Grenada District Conference.

The nineteenth session of the Grenada District Conference was held at Coffeeville, Miss., June 13 and 14, Bishop R. K. Hargrove presiding. All the traveling preachers of the district were present except one, and there was an average attendance of lay delegates. The report of the Committee on Religious Literature was ordered printed in the ADVOCATE. A resolution was adopted, asking Bishop Keener to change the time of holding the North Mississippi Conference from November 14 to December 12.

The following were elected delegates to the Annual Conference: H. H. Estes, R. P. Lake, J. T. Turner and R. Thayer; B. F. Saunders and M. G. Dubard, alternates. Next District Conference at Duck Hill.

The following report on religious literature was adopted by the Conference, June 14:

Your committee, to whom was referred the subject of religious literature, beg leave to submit the following: We believe there is no subject of so much importance and as much neglected as church literature. As an evidence of this fact, sixteen pastoral charges in Grenada district, with a membership of 4,596, take 215 church papers, evidencing the startling fact that there is only one paper to every 21½ members. If other literature was equal in sparseness of circulation, there would be some relief; but this is not the case. Trashy, fictitious papers, purporting to be fashionable and literary, have found their way into the homes of our people, and are poisoning the minds and corrupting the lives of the rising generation. We are also of the opinion that the books are in the same proportion. On entering a home it is rare indeed to find a bright new book from our own Publishing House, while the news-stands and newsboys on trains are scattering all over our fair land yellow and blue-back dime novels to go on their errands of mischief and destruction. We are sure of the fact that the only way to arouse the conscience and quicken the zeal of our people is to educate, and this can only be successfully done by inducing our people to read our books and papers. In view of the above facts we offer the following resolutions:

Resolved, That we will encourage our colporteur by hearty co-operation.

Resolved, That we, as preachers and laymen, will preach and talk on this subject, faithfully warning our people of the danger on the one hand and their duty on the other, and will seek by earnest diligence to put a copy of one of our Advocates in every Methodist home.

Resolved, That in our opinion the Nashville and NEW ORLEANS Advocates are second to no religious papers published.

JOSEPH S. OAKLEY,
Secretary.

Greenville District Conference.

MR. EDITOR: The Greenville District Conference met at Clarksdale, Miss., June 7, 1888, Rev. J. W. Honnoll, P. E., in the chair. Every pastor in the district was present, and quite a number of laymen. The reports were gratifying, showing a rapid advance on all the lines of church work. This district at last Annual Conference reported every claim paid in full, and will do the same this year with increased assessments.

The District Conference was a spiritual one. The blessed Spirit was present at every session, and baptized the pulpit at every preaching service. Rev. T. Y. Ramsey, of Lexington and Durant charge, was with us, occupying the chair a portion of the time, and preached with the same unction that has characterized his long ministerial life. This is the last year of our beloved presiding elder, and the Conference passed resolutions expressing their affection for him, and appreciation of his valuable labors on the district. To his piety and marked efficiency is in a large measure due the great progress made in the delta during the last four years.

Clarksdale is a pretty town on the Louisville, New Orleans and Texas railroad, eighty miles south of Memphis. It is growing rapidly, and, except Greenville, the largest town between Memphis and Vicksburg. We were most hospitably entertained, and will gladly go there again.

The Committee on Books and Periodicals made an elaborate report, in which mention was made of the NEW ORLEANS CHRISTIAN ADVOCATE. We resolved that we would do more than ever before for its circulation among our people. We looked for you, and were sorry that you did not come. Cleveland was chosen as next place of meeting. Yours truly,

T. Y. RAMSEY, JR.,
Secretary.

From the Work.

FAISONIA AND NEW SALEM, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I am constrained, amidst the notes of joy and triumph from the field, to join the refrain, and will give some idea how we are getting along on the Sunflower.

This is my first year in what has been odiously called the *swamp*, but now more popularly called the *valley*, or the *delta*. Like all persons who have been associated with the highland regions, I had, before coming to this magnificent territory, evil forebodings and gloomy fears as to the consequences.

1. *As to health.* We have never had better health anywhere than at the Faisonia parsonage, and, in proportion to population, the health of the community has been as fine as in any section of the hills we have ever seen. There have been very few deaths in the bounds of the county, comparatively speaking, and none that I know of malarial diseases. This is a good country to imbibe malarial troubles, if one is not careful of the laws of health. So are the hills.

2. *Hospitality.* I have been a Methodist preacher for seven years, and have been from one side of this Conference to the other; have seen all sorts of people, and can say that I have never seen the kindness and generosity of my people excelled. I came here in the gloomiest part of the winter, which is apt to beget prejudice in the mind of a new-comer; but patience reveals a wealth of life and beauty which can not be surpassed. I came here a stranger, but was soon made to feel at home. My people know how to treat a preacher's family. Many tokens of love and friendship have been received, which will not be forgotten.

3. *Piety.* We have many examples of godliness and evidences of strivings after holier life, which are encouraging evidences. We have some religious journal in nearly every family in my charge. Religious intelligence is spreading, and our people are becoming eminently connectional. On the great enterprises of our church, concerning which many of our people in older sections of country are criminally ignorant, the people on this charge are like the Bereans—they search to see whether those things be so. The means of grace and ordinances of the church are well attended. We have, in the main, a people who pant for righteousness, peace and joy in the Holy Ghost. We will have a revival, and souls will be added to the church before this year comes to a close.

4. *Liberality.* This is a grace almost universal throughout this delta. Our people are well endowed with it. They have provided liberally for their pastor. We have only two churches. A collection was taken at one of the churches, and they gave in cash and subscription nearly the whole amount apportioned to the charge, and I will get it all at that point; and we expect the other appointment to do as well. Our people do not give by assessment. They give by the measure of religion and prosperity—the Bible rule.

Mr. Editor, we are on the Lord's side, and are trying to obey the Captain of our salvation. We are trying to exemplify the golden rule. We are trying to catch the spirit of the apostolic commission. We are trying to get to the reward of the pure and the good. God bless the people of Faisonia and New Salem!

C. H. OWEN.

HOLLY SPRINGS CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have been moving on smoothly and harmoniously on the Holly Springs circuit, North Mississippi Conference, and since spring came or the winter left us, we have formed five Sunday-schools—all using our own literature. Bro. Bachman helped us to start off at Waterford early in the year, and the brethren say we are having the best school here we have ever had; and all our schools are doing good work.

We have only five appointments and five Sunday-schools. Our Missionary Societies and committees are at work, and we expect to bring up our collections ordered by the Conference. Our stewards are looking after the wants of this pastor; and, besides, a brother, not a member of our church, at Waterford, by the assistance of a good sister or two, secured of the Waterford people and supplied the parsonage a few days ago with good things—such as bacon middling, ham, sugar, tableware, etc. The brother said: "Bro. Adams, this is not quarterage, but a present to you." Therefore, you see these good people not only know how to receive their pastor kindly, but how to continue their kindness.

We feel very grateful to God and to these, our brethren, sisters and friends. We are praying and working for a powerful revival of religion, and we believe it is coming. Fraternally,

W. M. ADAMS.

Grenada Collegiate Institute.

The undersigned were appointed at the last session of the North Mississippi Conference as a committee to visit Grenada Collegiate Institute, located at Grenada, Miss. In obedience to this trust, it was the privilege and pleasure of the committee to be present at the commencement exercises of this most excellent institution, over which the Rev. Thos. J. Newell, A. M., presides. The commencement sermon was preached on Sunday, June 10, to a large audience in the Methodist Church, by the Rev. R. M. Standefer, of Oxford.

Before the arrival of the committee the final (written) examination for the scholastic year just ending had been completed; but these papers were put in our hands by the president, with the request that we give them a rigid and impartial examination. With patience and care the work done by the pupils of each department was closely inspected by the committee, with results highly satisfactory. The character of these papers demonstrated to our minds that thorough and accurate scholarship is being acquired by the students in the several departments. But, in addition to this, the school was examined orally in our presence, and we have rarely seen students display greater efficiency in German, *belles-lettres*, mathematics and other branches that were brought before our attention. But this is nothing more, however, than we had a right to expect from Prof. Newell and such assistants as Misses Tate and Blackwell in the collegiate, and Miss Jones and Mrs. Ed. Payne in the academic and primary departments.

The school of art, presided over by Miss Annie Barksdale, deserves special notice. From the amount and quality of the work on exhibition, we judge this department to be a favorite with the students, and that it is guided by the hand of an artist born. Were we to discriminate among so much excellent work, we would, perhaps, do the unmentioned an injustice; but we were so impressed with the almost perfect attitude and expression of a crayon portrait of a child—the work of Miss Buckner, of Greenville—that we can not forbear mentioning it as a work of rare excellence for a school-girl.

To say that Miss Lou. A. Payne and Miss Kilpatrick have the music in charge is a sufficient assurance that this department is doing a work of no ordinary character.

After the reading of their interesting and excellent essays, President Newell, in behalf of the Faculty and the Board of Trustees, presented diplomas to Misses Minnie Barksdale and Julia Sage, conferring upon them the degree of Mistress of English Literature. The graduating class was smaller this year than last; but this was owing in part to the inability of several of the seniors to continue in school during the last part of the session, and also attributable in part to the higher standard of scholarship required. The curriculum has been steadily raised year by year until this institution grades with any school of like character in the country, and the committee takes great pleasure in being able to unhesitatingly say to the patronizing public that the appliances, faculty and work done by this institution is of no ordinary character, and that it is in every way worthy of their patronage.

The annual address was delivered by Hon. C. B. Mitchell, of Pontotoc. It was clear, forcible and appropriate.

Bishop Hargrove, by a fortunate arrangement of the president, was present on commencement day, and entertained and delighted everybody with a few remarks, made as he only can make them. After having stated that he spent fourteen of the best years of his life in the schoolroom, and without compunction of conscience, he tendered his sympathy and hearty endorsement to President Newell and his faculty in their grand work.

The past year has been the most prosperous in the history of the school. The new catalogue will show an enrollment of 184 pupils, with an average attendance of 136, of which 56 were in the bourding department, with twelve others bourding in the city in private families. Over and above the salaries paid to the faculty and the necessary incidental expenses of the school, the trustees are gradually reducing the indebtedness on the property, and have expended about $250 on much needed improvements. During the year there has also been given $420 in the way of tuition fees to the daughters of ministers. This of itself ought to be sufficient to enlist every minister in our bounds for this institution.

Rev. R. M. Standefer was elected to fill the place in the Board of Trustees made vacant by the resignation of Rev. W. B. Murrah. Other vacancies in the Board will be filled with suitable men. For the past year the Board has had sufficient funds to secure teachers in every way first class, and while several of these will retire with this term, their places will be filled with others equally qualified. Indeed, the school is to be congratulated on having secured for the collegiate department Mrs. Walton, late of Charlotte, Va., now of Oxford, Miss. Having spent ten or twelve years teaching in some of the best schools in Virginia, she comes highly recommended and will be a valuable acquisition to the faculty. Miss Mary V. Duval, of Sardis, Miss., who is to take charge of the academic department, is just from a special course in Parker's Normal School in Chicago. She has had several years' experience in the school-room, and is the author of the "History of Mississippi," which has recently been adopted as a text-book in the public schools of the State by the State school commissioner.

The discipline and religious training of Grenada Collegiate Institute we find also to be most excellent. President Newell has everything well in hand and receives, as he justly deserves, the confidence of pupils and patrons.

Address him at Grenada, Miss., for catalogue.

J. W. MALONE,
R. M. STANDEFER,
Committee.

A Disturbed Mind Quieted.

MR. EDITOR: Soon after the Mississippi Conference had closed its last session I received the ADVOCATE, and, of course, was anxious about the appointments. I began to read over the assignments to the different circuits, and when I came to the name of Bro. N. J. Roberts, to East Feliciana circuit, it was not more than natural for me to begin to revolve in my mind these questions, viz: Who is he? what is his ability? has he experience? whether he was a married man, what the number of his family, and last, yet not least of all, this—was he a devoted Christian, full of religion and the Holy Ghost; had he been called by God, the great Head of the Church, to take part in the grand work of preaching the gospel of the Son of God; would he be able to carry on the noble work began by Bro. P. A. Johnston, who had been with us, laboring for our spiritual welfare, for two years. While my mind was anxiously asking the above questions, I met Bro. L. S. Jones, of Clinton, La. I asked him what he knew of Bro. Roberts. He gave direct answers to nearly all the above questions. That encouraged me to hope for good results from his labors. Since then I have become acquainted with Bro. Roberts and have learned to love him. He is carrying on a "good work," preaching and visiting his flock. I am grateful that the Conference, in wisdom, sent Bro. Roberts to serve as our pastor.

Now, my dear Doctor, I ask a special interest in your prayers for Bro. Roberts and family; also for dear old East Feliciana circuit. In conclusion, let me thank you for your letter in the ADVOCATE, referring to your "school days." Then we called you "Charlie." It aroused in my mind visions of long departed forms and faces, and I lived "once again," in imagination, those happy boyhood days. We loved you then; we love you still. I close, hoping for your present and future prosperity and happiness. Good-bye until we meet again; here on earth or in the "*sweet by-and-by*."

Yours fraternally,

L. M. HIGGINBOTHAM.

East Mississippi Female College.

MR. EDITOR: The East Mississippi Female College, on Wednesday night last, closed its seventeenth year. Diplomas were delivered by the president to a class of five young ladies, who will reflect no discredit upon the institution. Among them is the eldest daughter of the beloved pastor of the First Methodist Church, Dr. Black. The address of President McVoy was chaste, classic and elegant, and greatly enjoyed by the audience.

A thorough investigation by the Board of Trustees into all departments of the college disclosed a good condition and a decided improvement. The local patronage, as well as the patronage from abroad, was better than for several years past. Though the college is a church institution, our citizens generally manifest great interest and pride in its success.

Announcement was made by the president, Rev. A. D. McVoy, of his election to and acceptance of the presidency of Mansfield Female College. This announcement was sad news to hundreds of our people, and to none more than the pupils of the school in all departments. Mansfield is fortunate in securing the services and citizenship of so high-toned, scholarly and useful a minister and Christian gentleman and educator as Bro. McVoy. May success attend his labors in his new field! In behalf of the trustees and patrons of the college, of which he has been five years president, and of the good citizens of our city, I most heartily commend him to our friends and brethren of Louisiana.

The Board of Trustees announced the election of Rev. R. M. Saunders, late principal of Norfolk College for Young Ladies, and a member of the Virginia Conference, to the presidency of the college. President Saunders and his wife, who is also an experienced professional teacher, come highly recommended by prominent ministers (Bishops among them) of our church. He will arrive soon, and will enter at once upon his work. The ladies of the old faculty, whose labors have been so abundant and so successful and satisfactory, will remain. Your readers shall hear more from us later. We are planning improvements which are rendered necessary by the growth and development of our beautiful, healthful and refined city (without saloons).

The great congregation that heard the (commencement) sermon of Dr. Carradine, of your city, were greatly delighted and edified. The Doctor is not a stranger in our city. We hope he will come again soon and stay longer. His honors, so worthily bestowed by Centenary, are gracefully worn.

S. B. WATTS,
Pres. Board Trustees.

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THE SILENCE OF HOLY SCRIPTURE.—The silence of the Scripture may be quoted as an evidence of its inspiration. It is silent by design. The subjects upon which Scripture is silent are precisely those which irreverent curiosity would fain probe to the uttermost. We ask about the dead; what are the conditions of their existence in the world to which they are gone, and in that paradise which is but a suburb of heaven? We do not know: the Word is silent. There is a tendency to leave old beliefs behind, and press to some imagined beyond of truth that nobody has ever yet tracked.

If the silence of Scripture in these matters is good evidence of divine inspiration, then the vain talk of many teachers affords convincing evidence of their lack of that gift. For there are those who will tell us more about the condition of the dead in one sermon than we can find in the whole Bible from Genesis to Revelation. If anyone desires to know the full particulars concerning the condition of those who have died, we would refer them to the pages of almost any modern hymn book, where they will find all the details. But if they only seek to know what God has revealed, they will have to content themselves with statements far less elaborate, but vastly more trustworthy.—Dr. Paushon.

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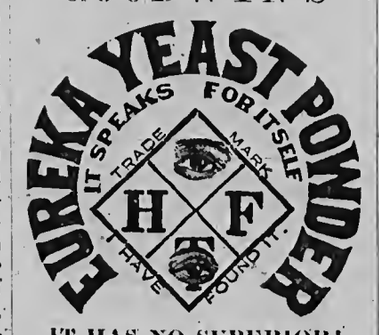

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Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:35 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

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Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	5:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:00 p. m.
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Arrive.	Leave.
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No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

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No. 5 Const. 9:50 am	No. 2 Lim. Ex. 6:30 pm

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No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and S. O. Lim. 7:30 am	No. 4 St. Louis and Chic. Ex. 6:30 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH-MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS

Rev. T. A. S. Adams, D. D. Rev. J. T. Sawyer.
Rev. W. L. C. Dunnicliff, D. D.

THURSDAY, JUNE 28, 1888.

Briefs.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, the two largest branches of the great Methodist family in the United States, report an aggregate total of 153 Annual Conferences and missions, 16,988 itinerant ministers, 14,632 local preachers, 3,160,312 lay members, being a net gain in lay membership during a single year of 181,858, and a total value of church property (churches and parsonages, but not including other connectional church property) of over $109,803,276.

We call the special attention of every pastor to this clipping from the last Missionary Reporter:

If each pastor in the Methodist Episcopal Church, South, could be made to realize his personal responsibility in connection with our mission work, not one would fail to bring up every dollar of his assessment. "If I fail," others will make up the deficit." No one can do the work the Master has laid on you. We need every dollar to meet the demands of existing work. If there is a surplus, it will be used in entering doors the hand of the Master is presenting to our laborers in every field.

We suppose a little *extra exertion* will go far toward the accomplishment of the desired end, and that every pastor is willing to put forth that *extra exertion*.

We read this in the Los Angeles Christian Advocate:

Our church has assessed for missions $300,000—an average of about thirty cents per member. We of the Los Angeles Conference are paying over one dollar per member into the missionary treasury while in some of the older Conferences the assessments are from twenty to thirty cents per head. We do not complain about leading the van in this warfare—for our Conference has raised the largest proportionate collection for missions in the entire connection—but we do want the rear guards brought to the front to do some of the heavy fighting.

We have been doing our best to hurry up the "rear guards," and we believe they are beginning to move. Our own little German Church on Dryades street has already sent up more than double what it contributed last year! How will that do for improvement?

The London Methodist Times, commenting on the extension of the pastoral term to five years in the Methodist Episcopal Church, uses this language in regard to the three years' limit among the Wesleyans of England:

Every argument and every illustration that has prevailed in the General Conference might be repeated on this side of the Atlantic. English Methodism, bound and fettered by the three years' limit, has broken down in the great cities. With the exception of London, and the possible exception of Newcastle, it would be difficult to name a single English city in which English Methodism is relatively as strong as it was forty years ago. We have failed to keep pace with the population. It is quite the exception for our city chapels to be crowded, for our fugitive ministers to exert any social influence, or for the masses of the people even to know their names. Our creed was never so attractive: our general system was never so powerful. But in England, as in America, the three years' limit smashes both pastoral and social influence.

Aye or Nay! Which?

Several weeks ago we very politely asked our contributors to give the church, through the Advocate, their views as to the reason we are doing so little, as a church, for the education of our boys. Up to this time we have received only two short articles. In this we have been disappointed. Just before we gave this invitation there had been quite an extended discussion in our columns over the query whether the "Divinity suffered on the cross," and we hoped the subject of education would command as much thought as that question had provoked. We are satisfied that it *deserves to command* a great deal more, for it is one of the most practically important subjects before the church to-day. One of our chief shepherds said in our office, the other day, that he was very much distressed at the educational outlook of our church in this part of the world. The same distress has been manifested by many other thoughtful men and women. Other denominations are waking up to the importance of this subject, and we must sound the alarm to our Methodist brethren, "whether they will hear, or whether they will forbear." We have already given to our readers the remark of a prominent man among us: "that if the Methodists in Mississippi and Louisiana do not wake up on this subject, that in twenty years we will die out." It is known to every reading Methodist in Louisiana that in the northern part of this State, within a radius of less than one hundred miles, the Baptists are doing more for the academic education of their boys than all the Methodists in Mississippi and Louisiana together are doing for the college education of Methodist boys!

In view of the fact that our church has a magnificent pile of buildings in Jackson, La., called Centenary College, and not a dollar of debt; that there are comfortable dormitories for the accommodation of 200 students; that there are society halls and chapels and recitation-rooms and library-rooms; indeed, every kind of building for the successful operation of a college of highest grade; that it is *only four miles* from one of the great thoroughfares of the nation; that it is in as healthy a locality as can be found anywhere; that the society of the town is of the very best order; that the town has been and is and will be a prohibition town; that the tuition and board are as cheap as at any first-class school; that the course of study is as broad and the instruction as thorough as in any school of like grade; in view of these facts we have drawn up the following resolution, which we present to the calm consideration of every reader of the Advocate:

Resolved, That the existing state of things at Centenary College, showing the need of an adequate endowment, presents a demand upon the Methodists of Mississippi and Louisiana too urgent to be any longer passed by, and the enterprise for its endowment should take precedence of any and every other which may appeal to us for aid.

Now, brethren, speak out. If you are in favor of building up this old college, say so, and give the reasons. If you are opposed, say so, and give the reasons. We will give all proper communications a space in the paper, whether for or against. If it shall be made manifest that Centenary deserves our support, we will go to work to carry out the above resolution with all our power. If it shall appear that it does not merit our patronage, let us turn all our guns upon it, and batter it down to the ground. One or the other must be done.

It is stated that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

The Charge to the Rich.

The Alabama Christian Advocate, in an article on "Sins in Cities," presents two pictures dreadful enough to cause every Christian to tremble. The first picture is this:

Every form of vice exists in city life, and much of it is fostered and encouraged by municipal legislation. Our own city is a striking illustration of this fact. Every form of sin for which Jerusalem was noted, and for which Sodom was stamped out of existence, flourishes here. More than eighty saloons hold their midnight revelries, while houses of prostitution stand on the principal streets as a constant reminder of the corruptions that exist, and an unrebuked menace to our boasted civilization. Gambling dens without number are to be found in our midst, into whose cruel abodes of death many of our young men are nightly seduced. But a tithe of our population ever see the inside of a church, while thousands of them are almost entirely removed from those gracious influences which shape and elevate human life. The influence of the churches is scarcely felt by our vast population, though the pastors are faithful and are doing all they can.

That is dark enough to delight the most hopeless pessimist. But to our mind the other picture is even darker. The Advocate presents it in these words:

The Methodists of Birmingham, with untold thousands at their command, have failed to build churches and provide accommodation for even those who desire to hear the gospel. Still we notice that their brick blocks go up and that they have money enough to spend upon themselves.

Is it selfishness or indifference that is the cause of this state of things in our cities? Either is a sufficient cause for condemnation! What is the remedy? What power can be brought to bear upon our rich members to open their eyes to the dangers which are closing around them and will soon hurl them into the gulf of perdition? Is the ministry faithful to the rich in showing them their danger? Paul thought it needful to give a special exhortation to the faithful Timothy on this very point: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." We have given the quotation from the Revised Version, which we think brings out the idea a little clearer. Are we, as preachers, faithful in administering this divine "charge"? Have we not too much, of what St. James calls, "regard to him that weareth the gay clothing"? It would be well for us, as ministers, to ponder the deliberateness with which the same apostle writes: "If ye have respect of persons, ye commit sin, being convicted by the law as transgressors."

It is not a hard task to talk to the ordinary church member when he has violated some one of the rules of the church; to show him his error, to point out the necessity for repentance, and urge him both to repent and amend his ways. When this is done out of a loving heart, and in wise and gentle words, it rarely fails of success. But somehow we are abashed in the presence of the man who "wears the gold ring and the gay clothing," though we are perfectly convinced that the cancer of covetousness is eating out his life and sending him swiftly to destruction! Some of us make the mistake of supposing that church people generally know the teaching of the Bible on the subject of money. That is a subject they know very little about, though the Bible is full of it. They have never studied the particular subject of money under Bible light. The case of the rich young ruler mentioned in the Gospels has been repeated millions of times, and yet if you tell a rich Christian to-day that God's test of character *in his case* is the way he uses his money, he will be very greatly surprised and, doubtless, "go away sorrowing." We dislike to say so, but our observation is, that our rich church people do not go to the Bible to find out what is the best manner of investing their money. Hence the necessity upon the ministry of to-day to "charge the rich" in regard to the *use* of their money, as well as in regard to its *dangers*.

"Gilderoy" at Whitworth.

I do not often get away from home, from my own charge, my own Conference, and yet I like to see how the outside world moves along. It was my privilege to attend the commencement exercises of Whitworth College this year. It was a rare treat to me. I owe a large debt of gratitude to my friends, President Fitzhugh and Vice-President Murrah. My long-time friend, Bro. Murrah, has been dubbed "D. D." of late, but he is as gentle and as modest since the operation as before. He is full of that Christian charity that "is not easily puffed up."

It was a rare privilege to room and bed for a few days with the honored and venerable Rev. John G. Jones. How I enjoyed his talk! It was far-reaching talk, particularly so on the backward track. For once I had found a man who could tell me about the beginning—the beginning of things in Mississippi. All I had to do was to touch the spring, tap the fountain, and, lo! a flood of delightful talk poured forth into my eager ear. I'd never seen Bro. Jones before. He disappointed me in one thing—he would not look like the mental picture I had drawn of him. However, I was able to retaliate, for I did the same thing—I did not fill the pattern he had cut out for me. I found Bro. Jones with an old head and an old body, but a heart as young, fresh and tender as the heart of a boy. We wept together when he told me of his greatest sorrow some five years ago. His heart leans lovingly over the grave of his wife.

It was delightful to meet Bishop Galloway in his own home; to see Bro., now Doctor, Weems, Bros. Mellen, Cooper, Lewis, Nicholson, Andrews, Howell, Parker and others, of the Mississippi Conference, and Bro. Upton, of Louisiana. Methodist preachers are the whole-heartedest set of men living under the sun.

Well, I'd never seen Brookhaven nor Whitworth College before. Brookhaven lies like a gem in the lap of a widely wooded plain. No wonder it is a healthy place. There are no local causes for disease. The wide world of spreading trees for miles and miles in every direction would strain out a world of malaria from the regions beyond. The poison that kills a man is the best food for a tree. God made the trees to eat up the poison, and yet man cuts them down about his home and turns the poison in.

Whitworth College is a larger thing every way than I had imagined it to be. The grounds are ample; the buildings large, airy, roomy and admirably arranged—the whole indicating a broad-minded, wise master-builder. The Mississippi and Louisiana Conferences—indeed, the whole of this southwest corner of Methodism—have a fine plant in this school. The true policy of the church, particularly of our Methodism, is to foster Christian education in denominational schools. This is the work of the church. It is a part of our Christian evangelization. The State can not and will not, ought not, undertake the distinctively religious training of the young, and yet its wing of protection is stretched out over the individual and denominational enterprises established for this purpose.

Presidents Fitzhugh and Murrah are doing a great work for God and for Methodism in Whitworth College. They need and ought to have the sympathy, the prayers, the patronage and the hearty support of our people in this corner of our widespread Methodism. They propose to educate young ladies in the highest and best sense of that word, and they propose to do this work under distinctively Christian auspices. They are Methodists, and this is a Methodist school, established and controlled by the Methodist Church, and yet generously catholic in both faith and practice. Every effort will be put forth to lead young ladies to Christ, and their denominational preferences will not be interfered with.

I will not attempt a report of the commencement exercises, as this work belongs especially to the Visiting Committee appointed by the Conference.

The Methodists of Mississippi and adjourning States, taken as a whole, do not know what an arm of power they have in this splendid school. I have not been indifferent to such matters, and yet I was somewhat surprised at the largeness of Whitworth and the promise of far greater things.

I was delighted to find so many preachers at the commencement. I am sure it did them good, and enabled them to speak confidently and intelligently to their people in regard to the education of their daughters, and the facilities for their training in easy reach of home.

Allow me, then, to commend to our people everywhere the Whitworth Female College, located in Brookhaven, Miss.

Yours, GILDEROY.

Senatobia, Mississippi.

The Republican Convention.

After a week of wire-pulling and intrigue, the Republican Convention has nominated its candidates for the presidency and vice-presidency. They are Gen. Benjamin Harrison, of Indiana, and Hon. Levi P. Morton, of New York. The last thing the convention did was to adopt this resolution:

The Republican party cordially sympathizes with all wise and well-directed efforts for the promotion of temperance and morality.

That is intended, we suppose, to hold the votes of the temperance Republicans. The great contest begins now, and in the field of lying the devil will have immediate command, and his long practice will enable him to astonish even his most intimate friends.

Our Preachers' Meeting.

Last Monday our pastors had a profitable and interesting discussion on the subject of religious work in cities. Two facts of grave import were brought to notice. One, that the population of the country is tending more and more to center itself in our cities; the other, that we have so few church members engaged in actual, aggressive church work. These two facts are cause enough for serious thought and earnest prayer. The discussion was participated in by Bros. Ahrens, Walker, Carter, Parker, Kimball, Carradine, and T. S. West, of the Mississippi Conference. It is a sign for good that these great questions are being brought prominently forward.

Notes.

The receipts of the American Tract Society have been equal to $900 for every business day since its organization, and those of the American Bible Society average over $1,000 per day for all its history.

In view of the fact that this is election year, it is humiliating to read that *eight* out of every hundred white voters will not be able to read the names on the ticket they cast, and that sixty-nine out of every hundred black voters are in the same condition. And yet we believe in a "free ballot and a fair count."

The following is going the rounds of the papers:

Francis Murphy, the temperance revivalist, attributes much of his success to the fact that while speaking he never permits himself to say a harsh or unkind word about the drunkard or about the saloon keeper.

Perhaps if some preachers of the gospel would follow Mr. Murphy in that particular, they would achieve more success! Would they not be following more closely in the footsteps of the Master also?

Hon. W. G. Grove, in a lecture at the Royal Institution, last April, on "Antagonism," asserted that Shakespeare gave an accurate description of the law of gravitation so far as the earth is concerned a *hundred years before* Newton's time, and quoted this passage from Troilus and Cressida to prove it:

"But the strong base and building of my love
Is as the very center of the earth,
Drawing all things to it."

The saloons in Philadelphia have been considerably hedged by the License Court of that city. Last year there were 5,773 licensed saloons in that city. There were 3,422 applications for renewal of license under the new law. The License Court has granted renewals to only 1,258 for the current year, and it is said that some of these will go under before the year closes. Hedge them in everywhere! Root them out in all directions! They have no reason to be, and their existence is a perpetual menace to society.

A clergyman, who has been studying the "methods" of getting rich in use in this country, has said: "We are living under a social order which makes it impossible for a man to get rich, except upon methods that forfeit for him the kingdom of Heaven." Our Lord said, "How hardly shall they that have riches enter into the kingdom of Heaven." His apostle said, "They that will be rich fall into a snare and divers temptations which drown men in perdition!" But how many rich men or rich women believe in these solemn sayings?

The editor was speaking, the other day, to the wife of one of our preachers about Bro. Johnston's endowment note plan for Centenary College, and she said, "I can give $100 in four years." Her husband's salary is not near so large as that of some other preachers' either. After all, we don't know that the Methodist preachers of Mississippi and Louisiana and their noble, self-sacrificing wives can do a better and more lasting outside work than to endow their college. A better investment can not be made, for the dividends will be large and come in promptly through all the years to come.

There is something in the Scripture about "provoking one another unto good works," and in this respect we look upon our Baptist brethren in Louisiana as a very "provoking" people. They have been "provoking" us on the subject of education for some time. And now they have begun to "provoke" us unto missionary labor and giving. "Secretary Tomkies, of the Louisiana Missionary Board, says he can raise $100 for missions now where a short time ago he could not raise ten." We are beginning to fear that we have *too much* of that "charity which is not easily provoked." We fear that our patience exceeds that of Moses! If we could just get excited once on the subjects of education and missions—ah!

David Hume, the celebrated infidel of England, confessed that he had never met an atheist in England. When he was in deep distress over the death of his mother, and a friend expressed regret that he had not the consolations of the Christian faith, he replied: "Ah! my friend, I throw out my speculations to entertain the learned and metaphysical world; yet in other things, I do not think so differently from the rest of the world as you imagine." "Belief in God is a characteristic of humanity, spontaneous and persistent through all time and place and history. The man who believes in his own personal existence is compelled by the laws of mental process to believe in the existence of a personal God. There is no escape from the conclusion that a personal human spirit points to a personal divine Spirit, as its author.

Personals.

The Colorado Methodist, last week, gave a fine picture of our new school, the Pueblo Collegiate Institute. The first section—40x60—is up and will be dedicated by Bishop Hendrix, the first Sunday in August. It is expected that the school will be opened to both sexes the first of September. We rejoice with our Western brethren in their success in this most important enterprise.

Dr. T. B. White, of Homer, La., writes: "The crop prospects have been fine, but now the rains, more or less for three weeks, will cut off the the cotton. Corn is injured, but God is good and provident."

The Board of Trustees of East Mississippi Female College elected Rev. R. M. Saunders, late principal of Norfolk College, and a member of the Virginia Conference, to the presidency of that institution. We understand that he is a gentleman in every way qualified for the position.

The Southern University, Greensboro, Ala., has conferred the degree of "D. D." upon Rev. M. B. Chapman, of the Missouri Conference, and Rev. J. D. Cameron, of the North Mississippi Conference. The degree of "LL.D." was conferred upon Rev. Dr. A. S. Andrews. Those were fine selections for worthy honors.

We had a pleasant call, last week, from Presiding Elder J. A. Ellis, *en route* to an appointment across the lake. He is full of his work and hopeful of good results.

Prof. Tillett, of Vanderbilt, is said to be engaged on "A History of our Hymns." We know that work will be well done. We happen to know something of the Professor's knowledge of hymns and their history.

Dr. Allen, our missionary to China, has delivered since the first of January one hundred missionary addresses in various sections of our church. That accounts, in part, for the growing interest in missions manifested at many points.

The amenders and repealers of the Sunday Law received another defeat last week in the Senate. The amendment proposed was indefinitely postponed by a vote of 22 to 10.

We have received from Rev. J. T. Daves a circular of his "Training school," at Lake Charles, La. It affords us pleasure to know that he has succeeded in one year in matriculating one hundred and thirty-two students. He is assisted by his son, Walter Daves, an accomplished graduate of Emory College, Ga. He is planning for larger success next year, and will surely attain it.

The dispatches state that Dr. Hunnicutt, president of Centenary College, addressed a mass meeting in Jackson, La., June 20. In the interest of the college, and $1,400 were added to the endowment fund. The ball has started, and now let everybody help!

Up to May 31, the collections for missions on self-denial fund amounted to $20,502 94. The receipts for the regular fund during May amounted to $13,568 61.

Dr. George F. Pentecost, the revivalist, spent several weeks in Atlanta, holding meetings in Dr. Lee's church. A correspondent of the Wesleyan says: "Dr. Pentecost was very much disappointed at his seeming lack of success, saying this was the first time he had ever failed to reach sinners." About thirty persons joined Dr. Lee's church, as the result of the meetings.

The first honorary degree of *Doctor Divinitatis* from Kavanaugh College was conferred upon Rev. James M. Weems, presiding elder of the Brookhaven district, Mississippi Conference. Kavanaugh has honored itself in the recognition of the merit of Dr. Weems.

The recent commencement at Whitworth College is pronounced, by those who have been attending commencements at that renowned institution, to have been the most brilliant of all. Twenty-one young ladies were graduated. This school deserves the patronage of all within its reach. We know of none that we can more highly commend.

It is said that our Bro. A. C. Coney, who was transferred several years ago from Louisiana Conference to the Montana Conference, will begin the publication of a Southern Methodist paper, to be called the Montana Methodist.

Bro. Bowen, of Greenville, Miss., writes, June 22: "We have had seventy-eight accessions to our church up to date and more to follow. Over $300 raised for foreign missions. All collections up."

Emory and Henry College has conferred the degree of "D. D." upon Prof. J. J. Tigert, of Vanderbilt University.

Dr. Fitzgerald's Biography of Dr. McFerrin has been received at this office. It is gotten up in fine style, and has a good likeness of the Doctor. Notice hereafter.

Commencement at Vanderbilt University.

The annual occasion of most interest in this city, the well-recognized educational center of the South, has just been celebrated. The commencement exercises of Vanderbilt University, an institution whose erection gave a fresh impetus to the cause of education in the South, were exceedingly interesting, outrivalling any hitherto held.

The exercises were inaugurated by the oratorical contest, on the evening of the fourteenth instant, for the gold medal founded by the Rev. Dr. R. A. Young, one of the trustees and warmest friends of the institution. Four young men strove for the mastery: Harper, of California; Keeble, of Tennessee; Moore, of Missouri; and Ragland, of Colorado. To the last named the much coveted prize was awarded.

The evening witnessed the annual moot court trial, conducted by four young men chosen from the Law Department. The case was a noted one in the criminal history of Tennessee, and the young limbs of the law evinced much talent in their presentation of the case. The contestants were Manson, of Georgia; Barthell, of Tennessee; Culwell, of Texas, and Kinney, of Tennessee. These moot court trials are a striking and commendable feature of the Law Department of Vanderbilt University.

Sunday, the baccalaureate sermon was delivered in the chapel of the university before a large audience by the Rev. William J. Young, of the Baltimore Conference. He is an *alumnus* of the Biblical Department of the University. The University honored him in selecting him for this great occasion, and he honored the University by delivering one of the best and most appropriate sermons ever delivered here on such an occasion.

Monday morning came an interesting contest among ten chosen representatives of the Biblical Department for the A. L. P. Green medal, founded by Mrs. Dr. R. A. Young, daughter of the late great leader in the ranks of Southern Methodism. The medal is bestowed upon the best reader of our church hymns and of the Scriptures, and was awarded to Rev. E. H. Rawlings, of Virginia.

Monday was devoted to the *alumni*, who rallied this year in larger numbers than ever before. They are doing much to advance the interests of their *alma mater*. Their annual feast was served at the Nicholson House. Good cheer ruled at the festive board, and there was a happy commingling of lawyers, preachers, teachers, doctors, engineers, dentists, pharmacists, and so on.

The annual address before the Society of the Alumni was delivered by Rev. A. F. Watkins, of Brookhaven, Miss. His theme was, "What Is Demanded of the Educated Young Men of the South?" and ably did he answer it. The speech created great enthusiasm, and its publication would do vast good in pointing out the fields of usefulness open to our educated young men. The *alumni* are to be congratulated upon having such a sound thinker among them.

On Tuesday evening, at five o'clock, one of the most unique events of the entire week occurred. Dr. William Morrow annually gives money prizes of $40 and $30, respectively, to the two theologues who make pulpit announcements the best manner. Nearly every member of the Biblical department participated, and the contest was spirited, interesting and amusing. The successful contestants were Rev. E. H. Rawlings, of Virginia, and B. W. Dodson, of Arkansas.

Tuesday night the distinguished educator, Dr. James H. Carlisle, of South Carolina, delivered the annual literary address before the university body and the public. His address, like all of his utterances, abounded with words of wisdom to young men; nearly every sentence would make a life motto, and the whole was replete with inspiration and suggestiveness. It made a deep impression for good.

Wednesday morning occurred the regular commencement exercises. The class of graduates was the largest ever turned out, and was represented by three speakers: E. I. Crockett, of Kansas—subject, "The Mile Stone;" W. H. Harris, of Georgia—"The Spirit of Progressive Civilization;" F. F. Shipp, of Florida—"Bismarck." The addresses were well conceived and excellently rendered.

The address to the graduating class was delivered by the Hon. Robert L. Taylor, governor of Tennessee. He added greatly to his reputation as a polished orator by his address on this occasion. Among the graduates is a name well known to the readers of the ADVOCATE, Rev. W. R. Sims, of the Mississippi Conference, who was awarded the degree of Doctor of Philosophy—the highest conferred by the University. He richly deserves this distinguished honor.

Thus ends one of the most successful years in the history of this great institution of learning. Largely endowed, admirably equipped, well manned, having the strong support of the church and the confidence of the public, located in a most excellent climate, with expenses most reasonable, the prospects of the University were never brighter. The attention of students is being attracted from every section of our great country. They will ever find a cordial welcome here.

W. W.

A Note from Bro. Weems.

The Mississippi Conference Woman's Foreign Missionary Society is now holding its ninth session in this place with a large and very enthusiastic attendance. The address of welcome by Miss Clara A. Chrisman, of Beauregard, and the response by Miss Mary McClelland, of Whitworth College, as was also the annual address by the president, Mrs. Chatfield, of Meridian, were of the highest order of composition, and most admirably delivered. We feel proud of our women.

The work on the district is moving up finely, and we expect to make a good showing at Conference. Camp meetings the second Sabbath in August at Topisaw, nine miles east of Summit; third, at Crystal Springs; fourth, at China Grove, east of Magnolia. Come. Be sure to attend one or more.

Fraternally,

JAS. M. WEEMS.

WESSON, Miss., June 25, 1888.

Notice.

MR. EDITOR: Will you please give notice through the ADVOCATE (as it is well circulated throughout this State) that delegates who expect to attend the State Sunday-school Convention, at Kosciusko, Miss., July 25 and 26, will please forward their names to me between this and July 15, so we may know how many are coming.

Respectfully,

M. T. ROSWELL.

KOSCIUSKO, Mississippi.

East Tennessee, Virginia and Georgia R.R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Notice.

MR. EDITOR: Please say to inquiring brethren: (1) Rev. D. M. Cogdell, Weir, Miss., is treasurer of Sunday-school Board. (2) The funds of last year of Children's Day were turned over to the Board of Missions as directed by Conference resolution (see Minutes of last year) except that the preachers brought it to us, and we turned it over and held Dr. Sullivan's receipt therefor. (3) If the Board did not use it as directed, I suppose it will be returned to us for distribution. (4) Those wishing aid from the funds must apply as directed in resolution. (See Minutes).

J. L. FUTRELL,

Chairman S. S. Board, North Miss. Conf.

MCDONOUGH, Mississippi.

Publishing House of M. E. Church, South.

In this issue of the ADVOCATE will be seen the announcement of our Publishing House of the new series of Sunday-school libraries. These books have been selected after careful reading of the best publications of this class. They are gotten up in attractive style and substantial binding. A postal-card request for a catalogue to Rev. J. D. Barbee, Nashville, Tenn., will be promptly filled.

Notice.

The brethren coming to Shreveport District Conference, at Haughton, over the T. and P. R. R., will pay full fare coming and one-fourth returning. About the same rates are secured over the V., S. and P. R. R. In changing cars at Shreveport they can get a freight at 6 A. M., or a passenger at 6 P. M., for Haughton, La.

R. M. BLOCKER.

HAUGHTON, Louisiana.

A Methodist preacher, Rev. J. W. Blosser, M. D., Greensboro, N. C., has discovered a wonderfully successful remedy for catarrh, bronchitis, etc. It is smoked in a pipe. He will mail a trial sample for a two-cent stamp.

Books and Periodicals.

BOOKS.

LOOKING BACKWARDS. By Edward Bellamy. Published by Ticknor & Co., Boston. Sold by Wharton & B. Co., in this city. Price, paper cover, fifty cents.

This is a new novel, and, it is said, has created quite a stir in literary circles. Some of the first writers of the day have pronounced it a rare and remarkable book.

WANDERINGS OVER BIBLE LANDS AND SEAS. By the author of "Schamberg Cotta Family." J. D. Barbee, agent, Nashville, Tenn.

THE DO SOCIETY: OR, THE THREE COUSINS. By Mrs. C. B. Howard. J. D. Barbee, agent, Nashville, Tenn.

THE TWO BENS. By the author of "Brother Bertie." J. D. Barbee, agent, Nashville, Tenn.

THREE LITTLE MINNOWS. J. D. Barbee, agent, Nashville, Tenn.

These are samples of Sunday-school library books published by our House in Nashville. They are gotten up in hand-some, attractive style. The print is clear and easily read, which is an important a consideration for young eyes as for old ones. The libraries, of which these books are the samples, have been prepared with special reference to the young of different ages, and they seem to us to be admirably adapted to the purpose for which they are designed, and cheap enough.

PERIODICALS.

—The Homboldt Library, No. 100, June, has Science and Poetry, Biology in Education; Science Culture for the Masses; The Law of Likeness, by Andrew Wilson, F. R. S. E. J. Fitzgerald, publisher, New York. Price 15 cents.

—Littell's Living Age, for June 16, has Antagonism from Nature; Tramps, Mediæval and Modern, from Westminister Review; The Next Armada, from Punch, and several other articles of interest. This is a splendid weekly, giving over 3,300 pages a year for $8. Littell & Co., Boston.

—Report of the Directors of Camp Nichols, the soldiers' home of Louisiana, to the General Assembly. This is an interesting report, showing what the State is doing for the maintenance of some of the old soldiers of the "Lost Cause."

—The Magazine of Art, for July, opens with a Summer Day, as frontispiece. Then follow, Aims of Art, A Personal View of Japanese Art, Old Arts and Modern Thoughts, and other pieces of varied interest and beauty. Cassell & Co., New York. Price $3 50.

—Outing, for June, is devoted as usual to outdoor sports. Dogs, Bicycles, Yachts, Archery, etc. Outing Company, New York. Price 25 cents a number.

The Best and Cheapest College.

Nearly 1,000 young men from 30 States entered the Commercial College of Kentucky University, Lexington, Ky., the past year. This college received the highest honor and gold medal at the World's Exposition over all other colleges for system of bookkeeping and business education. It is situated in the beautiful, healthy and renowned city of Lexington, Ky., accessible by the leading railroads. Read advertisement of this college in another column, and write for particulars to its president.

WILBUR R. SMITH, Lexington, Ky.

THE SUNDAY LAW.—When the Sunday Law was passed by the Legislature in 1886, many, who were opposed to it, claimed that it would surely be repealed by the General Assembly in 1888; that a law which interfered with the individual rights of a man could not possibly stand. But after two years' trial it seems that the Sunday Law has gained many supporters, and is now a fixed and permanent law of the State. Its observance has demonstrated the fact, that while it may interfere with the supposed rights of a few, it gives to thousands of others, that which every man needs, a day of rest and recreation. Merchants find, in summing up a year's business, that their sales have been as large as they were when keeping their stores open on Sunday, while their clerks have had the "personal liberty" of one day of rest, after six of toil. The same applies to all branches of business. If anything is done regarding the Sunday Law by the General Assembly, let it be to enact more stringent laws for its enforcement. Baton Rouge Truth.

Fourth Week in June.

Here comes hot weather. Up goes the mercury. Most people suffer that forlorn feeling of good-for-nothing lassitude and languor which makes them feel as if they were lazy. It is not laziness, though. It is the weariness that comes of the heat, and of the clogging of the blood during the winter months. But you might as well get rid of it, and be strong, so as to enjoy the Summer. Then there are other ailments which this hot weather brings; congestion of the liver; bilious headaches; indigestion; cholera-morbus and other bowel disorders are in season. A variety of skin disorders also cause trouble about this time, showing that the blood needs purifying. Red rash, pimples and other surface indications tell of the disturbed condition of things beneath the skin.

To keep the whole body in perfect order at this season there is nothing so efficient or so pleasant as Tarrant's Seltzer Aperient. By long and successful use it has become the great household medicine. It is the King of the family medicine-chest. It is the companion of the most judicious people when they travel. On land or at sea; in the steamboat or on the Pullman car; at home or in the summer-resort hotel; Tarrant's Seltzer Aperient is always ready for instant use; always acceptable; always efficacious. Buy of the druggist, and never be without it.

The Richmond Advocate says:

There has been a large increase in the contributions to the cause of missions in the Richmond churches this year, over anything ever before known.

We believe the same may be said of a great many churches in our section. The diffusion of missionary intelligence is bearing fruit. "And therein do we rejoice."

"There is no place better for a boy than Hiwasse College." So said one who taught there for three years. Parents would do well to send for a catalogue of that school. The P. O. is "Hiwassee College," Tenn.

Captain Force and Guy Norton returned last Tuesday evening from their Southern trip, after making purchases at Crowley, La. Mr. Norton purchased a fine farm near the town, and Capt. Force secured a small tract in the city and will engage in fruit raising and fancy gardening. They expect to return in a few months to make it their permanent home.—St. Paul (Neb.) Phonograph.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

"What did you do the first time you got into battle?" said a young lady to an old soldier. "Of course you didn't run?" "Oh, no, I didn't run, miss, not at all, but if I had been going for a doctor, and you had seen me, you would have thought somebody was awful sick."

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"Ah, Jemmy," said a sympathizing friend to a man who was just too late for the train, "you did not run fast enough." "Yes, I did," said Jemmy; "but I did not start soon enough."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"Do you think I'm a simpleton, sir?" thundered a fiery Scotch laird to his new footman. "Ye see, sir," replied the canny Scot, "I'm no' lang here, an' I dinna ken yet."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

Shoemaker—Is not this the fifth time I have half soled those boots?
Customer—Yes! Since I have used WOLFF'S ACME BLACKING my boots wear longer than before and are always bright and clean.

Wolff's ACME Blacking

Is the Blacking for Men, Women and Children.
The RICHEST BLACK POLISH.
Making Leather Waterproof and Durable.
No Brush. A Shine Lasts a Week.
Can be washed with water, same as Oil cloth.
The Finest Dressing for Harness.

Sold by Shoe Stores, Grocers, Druggists, and retailers generally.

WOLFF & RANDOLPH, PHILADELPHIA.

BOARDING HOUSE

AT

LONG BEACH, MISS.

Now open for the reception of boarders. Situated on the seashore, 61 miles from New Orleans. Reasonable charges.

E. HARRIS, Proprietor.

JENKINS' HOUSE,

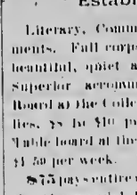
NOW OPEN

For the reception of Permanent and Transient Boarders.

COR. ST. CHARLES AND POYDRAS STS.

Entrance, 151 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1 00 at Druggists.

EDUCATIONAL.

North Texas Female College

SHERMAN, TEXAS.

SESSION, 1888-89, OPENS SEPT. 11.

Location unsurpassed for health. Buildings thoroughly repaired and newly furnished.

The Faculty will be composed of the well and favorably known educators: Prof. E. F. Powell, Prof. C. G. P. Echardt, Mrs. Echardt, Miss Maggie Hill, Miss Mary Henry, Miss Lucy Ricketts, Mrs. S. K. Holt.

The Art Department will be presided over by Miss Maggie McEwing, a lady of superior artistic skill.

Prof. Echardt, the musical director, is a graduate of the Leipsic Conservatory of Music, and has been connected with one of the largest colleges in the South for twenty years.

Careful attention will be given the comfort of boarders. Laws of hygiene in regard to diet and sleeping apartments carefully observed.

Terms reasonable. For further information and Catalogue apply to

L. A. KIDD, President.

Cooper Normal College,

Doddsville, Tunderdale County, Mississippi.

Established in 1865.

Literary, Commercial and Fine Art Departments. Full corps of experienced teachers. A beautiful, quiet and healthy country location. Superior accommodations for young ladies. Board at the College Homes or in private families, $8 to $10 per month, including washing. Table board at the Young Men's Normal Home, $4 50 per week. Furnished room, 10c per week.

$75 pays entire expense of a complete course in the Commercial Department, including board, books, tuition and diploma. Instruction in Shorthand and Type-writing free to pupils in this course.

$125 in advance pays entire expense in Literary or Fine Art Departments for one year; to meet the board, tuition, board and washing.

Tuition free to young men studying for the ministry, who come well recommended.

Next session begins Monday, September 3.

Send for Catalogue to

TOM F. McBEATH, Pres't.

Or J. M. McBEATH, Sec'y and Bus. Man'r.

VIRGINIA, FORHAM, ALBEMARLE CO.

KESWICK SCHOOL FOR (15) BOYS.

J. M. PAGE, M. A., Ph.D., Leipzig. T. W. PAGE, A. B.

Location picturesque and perfectly healthful. Railroad station and telegraph office convenient. A Select Private School; thorough academic course; firm discipline; home-like influences. References: Prof. Chas. S. Venable, Chairman Faculty of Univ. of Va.; Pres. W. W. Smith, R. M. College, Ashland, Va.; Prof. Chas. Morris, Univ. of Ga.; Prof. Dr. T. Craig, Hopkins Univ., Baltimore, Md.; Rev. L. Gwaltney, Pittsboro, Va. Circular on application.

1887. J. M. PAGE, Sen. Prin.

COMMERCIAL COLLEGE OF KY. UNIVERSITY, HIGHEST AWARD at World's Exposition. Book Keeping, Business, Shorthand, Type-Writing & Telegraphy taught by 9 Students past year. 10 Teachers. 10 Graduates in Business. Circulars S. S. WILBUR R. SMITH, Pres. Lexington, Ky.

BOSTON UNIVERSITY

Professors and Lecturers 120. Students from nearly every Southern State. Literature, philosophy, science, law, medicine, theology. Circulars of departments free. Address the Registrar, 12 Somerset St., Boston, Mass.

SCHOOL OF ORATORY The most thorough SCHOOL of **EXPRESSION** in the World. Training for Voice, Body and Mind. S. S. CORRY, Ph.D., 152 Beacon St., Boston, Mass. *Summer Term*, July 9, for clergymen, teachers, etc.

CAYUGA LAKE MILITARY ACADEMY,

Aurora, N. Y. Pres. C. J. WRIGHT, U. S., A. M.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

NEW SUMMER CLOTHING!
LOOK AT OUR NEW ARRIVALS.

New Spring Sack Suits, $10 up. Fine Worsted Dress Suits, $15 to $25. Black Corkscrew Dress Suits, $14 to $25. Boys' Blue Serge and Cass Suits, $4 to $6. Black Gros Grain Sacks and Frocks, all prices—$3, $4 to $6. Grey Worsted Sack Suits, $10—very nice. White and Fancy Linen Vests, $1 up. Striped Seersucker Coats, $1; Coats and Vests, $1 75. Star Dress Shirts, open back, $1—best shirt made. Balbriggan Undershirt, 50c up. White Jean Drawers, 50 and 75c. New Scarfs, Gloves, Umbrellas. White Ties, 10c per dozen, and other new things. All at lowest prices at

WM. H. PIERSON,
20 and 22 Camp Street. *Under City Hotel.*

N. B.—Suits for Clergymen at lowest prices.

The Southern Insurance Company
OF NEW ORLEANS.
54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $439,684.14.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.
John T. Moore, Jr. J. H. Menge. M. Schwabacher. F. G. Ernst. T. J. Woodward.

W. C. SHEPARD, 49 Camp Street, *New Orleans.*
Crockery, China, Glassware and General House-Furnishing Goods.

Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10 $12, $20 and $25. Chamber Sets, $2 45, $3 50 and $4 50.

Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.

Blanchard Churns and Gate City Filters, Refrigerators, Ice Boxes, Bath Tubs and Summer Goods.

GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

J. C. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

A PURELY VEGETABLE COMPOUND
Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases.
A Complete Family Medicine. Perfect Substitute for Calomel.
The Greatest Remedy of the Age for Bilious Diseases.

MALARIA ERADICATOR AND LIVER REGULATOR

The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. ☞ It can be given with

PERFECT SAFETY

to children or adults of any age in all cases where there is a derangement of the system.

It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family. For a FREE TRIAL PACKAGE send a 2-cent stamp to

MEDICINE CO., LAKE CHARLES, LA.

DR. SWETT'S "ROOT BEER" THE GREAT TEMPERANCE DRINK. Made from Extract Mandrake, Wintergreen, Juniper, etc. Valuable in any derangement of the Stomach, Liver and Kidneys. A beverage for health and pleasure. Packages, to make 5 gallons, 25cts., by mail 31cts., 4 packages, $1.00, prepaid. For sale at the N. E. BOTANIC DEPOT, 245 Washington St., Boston. GEO. W. SWETT, M. D., Prop't.

SUMMER HOMES AND SUMMER MUSIC.

Rented temporary homes in pleasant places are ill-furnished if without a few well-chosen music books.

Two kinds of recent publication,

CLASSICAL PIANIST,
and PIANIC CLASSICS,

each $1, contain together a hundred piano pieces of exceptional beauty.

SONG CLASSICS,

($1,) contains fifty high-grade songs, with English and foreign words.

Good Old Songs We Used to Sing.

($1.25) contains 115 songs that are world favorites.

VOCAL DANDIST,

($1) good assortment of songs with banjo accompaniment.

CHOICE VOCAL DUETS,

($1.25) a nice and large collection.

Emerson's Male Voice Gems, and Emerson's Part-Songs and Glees for Mixed Voices,

(each $1,) get the books for a social sing.

College Songs and War Songs, (each fifty cents and Jubilee and Plantation Songs, (50 cents) are favorites everywhere.

☞ *Any book mailed for retail price.*

Oliver Ditson & Co., Boston.

C. H. DITSON & CO., 867 Broadway, New York.

WANTED!!!

Reliable and Active Men to travel for an Established House during the summer months. Those who can furnish a horse and give security preferred. Money advanced monthly to pay expenses. A great chance for the right men! State age, business experience, and to save time better send names and addresses of references. No attention paid to postal cards. Never mind about sending stamp for reply. Address "BUSINESS," Box 11, Richmond, Va.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

CASH TRADE MEANS CASH PROFITS!

E. DANZIGER,
28 and 30 Chartres and 24 and 26 Customhouse Sts.,
New Orleans, La.,

CASH DEALER IN DRY GOODS, NOTIONS and GENERAL STORE SUPPLIES.

Invites every merchant who wants to buy *cheap* for ready cash to send for his "bargain sheet," just issued, free of charge.

☞ No goods sold to consumers.

AMMUNITION, POWDER, SHOT, FISHING TACKLE, BASEBALL GOODS, CROQUET, BASKETS, DEMIJOHNS, BOTTLES, LAMPS AND LANTERNS.

Axle Grease,

Blacking, Bluing, Cages and Cheese Safes, Corks and Chocks, Coffee and Grain Mills, Cutlery and Saws, Hammocks, Ice Cream Freezers, Oyster Tongs, Paper and Bags, Scales, Sieves,

Whips,

HARDWARE, STONEWARE, BROOMS, WOODENWARE, BRUSHES, TABLE GLASSWARE, STATIONERY, TINWARE, ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods*.

J. C. MORRIS,
Nos. 40, 42 and 44 TCHOUPITOULAS STREET.

E. P. HYER, E. P. MACKIE, T. G. MACKIE. *MANAGERS.*

BROWNE & JENKINS,
DESIGNERS AND DECORATORS IN
WALL PAPER,
174 CAMP STREET, NEW ORLEANS.

Write for prices. Samples sent to country free.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Our Young People.

A REGULAR BOY.

BY GEORGE COOPER.

He was not at all particular
To keep the perpendicular,
While walking, for he either skipped or jumped,
He stood upon his head awhile,
And, when he went to bed awhile,
He dove among the pillows, which he thumped

He never could keep still a bit;
The lookers-on thought ill of it:
He balanced on his ear the kitchen broom;
And did some neat trapezing,
Which was wonderfully pleasing
On every peg in grandpa's harness room.

From absolute humility,
The cat approached insanity
To see him slide the banisters, so rash;
But once on that mahogany,
While trying to toboggan, he
Upset his calculations with a crash!

And since that sad disaster
He has gone about in plaster—
Not of Paris, like a nice Italian toy;
But the kind the doctor uses,
When the bumps and cuts and bruises
Overcome a little regular live boy!

—St. Nicholas.

MR. EDITOR: This is my first attempt to write to your paper. I would like very much to join in with the cousins. I like to read your good paper, and get very interested in the cousins' letters. My grandmamma takes your good paper, she is a good Christian, and papa, too. I am thirteen years old, and am going to school. I study spelling, primary geography, history of the United States, grammar and arithmetic, and also writing. My teacher is Miss Ella Herring. I have no mother, but father. I have three brothers dead, and one sister living. I am a member of the Methodist Sunday-school and also secretary and pass the basket. Bro. Morris is our superintendent of the Sunday-school. My teacher is Mrs. Minnie McLain. I like her very much. Our pastor is Bro. Munholland. Hoping my letter will not reach that horrid waste-basket, I will close in telling the cousins and yourself all good-by.

Your niece,

WILLIE H. CLARK.

WEST MONROE, Louisiana.

MR. EDITOR: I attended the memorial service at the Baptist Church last Saturday. They cleaned off the graveyard and filled up the old graves and ornamented them with flowers. They had speaking in the morning and preaching in the evening. I liked it very much. Don't you think we ought to take more care of the graves, especially our loved ones. There was an artist came there that evening and took a picture of the congregation. I will answer Ticia J. Green's question: The first Bishop was Bishop Coke. I will ask the little cousins a question, and hope some one will answer it: Where and when was the first Methodist Church built in the United States and who was the first preacher? Second question: Who was the first American preacher that joined the itinerancy? I will close, hoping my letter will miss the waste-basket.

Your friend,

LAISY LESTER.

ATLANTA, Mississippi.

Letters of Recommendation.

A gentleman once advertised for a boy to assist him in his office.

Nearly fifty applied for the place. Out of the whole number, he, in a short time, chose one and sent the rest away.

"I should like to know," said a friend, "on what ground you chose that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman; "he had a great many:

"He wiped his feet when he came in, and closed the door after him; showing that he was orderly and tidy.

"He gave up his seat instan to the lame old man who entere showing that he was kind and thoughtful.

"He took off his hat when he came in, and answered my questions promptly and respectfully; showing that he was polite.

"He lifted up the book, which I had purposely laid on the floor, and placed it on the table, while all the rest had stepped over it or shoved it aside; showing that he was careful.

"And he waited patiently for his turn, instead of pushing the others aside; showing that he was modest.

"When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth white as milk.

"When he wrote his name, I observed that his finger-nails were clean, instead of being tipped with jet like the handsome little fellow's in the blue jacket.

"Don't you call these things letters of recommendation? I do; and what I can tell about a boy by using my eyes ten minutes is worth more than all the fine letters he can bring me."—Selected.

JACK'S GALLANTRY.—There is a dog who lives near Boston who proves a great solace to a widow to whom he does not belong. Dogs are usually given to confining the benefits of their care to their own household, but this one, recognizing the unprotected state of the widow, who lives alone, is willing to extend his watchful services to her house. She is a little afraid of the visits of tramps, who frequently pass her house on the way to Boston.

The farmer who owns the dog, therefore, when he sees a suspicious character coming up the road, says to his dog, "Jack, go over to Mrs. H's and sit on her piazza till the tramp goes by." Whereupon the dog, who is a large St. Bernard, flies over to Mrs. H's, posts himself at the door, and, if the tramp comes up the walk, steps forward and growls pleasantly at him. As the dog is a very big one and rather forbidding in appearance, though he has never been known to bite anyone, the tramp in ninety-nine cases out of a hundred remembers that it is getting late, and that he hasn't any time to fool away along the road. When he is well out of sight the dog promptly returns home. The dog carries his gallantry to the same lady to such an extent that when she is visiting his master's house of an evening he always accompanies her home, taking her to the very door of the house.—Boston Transcript.

TRUE HEROISM.—A few years since in Illinois, a German boy, a Sabbath-school scholar, was urged by his companions to join them in an act of theft. He refused. They persisted. At length, finding it impossible to allure him into their thievish designs, they tried threatening. They dragged him into the water, and after plunging him in and holding him under as long as they dared, they raised him up and asked him if he would join them. His reply was, "No." Down he went again. This was repeated several times until, with life almost gone, he declared: "Boys, you may kill me, but I will not steal." The heroism of this boy was greater than that of the world-renowned Imperial Guard of Napoleon, who, after the defeat of Waterloo, when commanded to lay down their arms, replied: "The Old Guard can die, but they never surrender."—Iowa Methodist.

BRUNO AND THE CHAIR.—An old lady owns an intelligent Newfoundland dog, who some time since acquired the habit of occupying grandmother's chair whenever he found it empty. Threats and blows failed to start him. Finally whenever she wished to occupy her seat, the old lady would open the window and cry out, *Cats! cats!* This was too much for Bruno, who rushed to the window while grandmother rushed to the chair.

This worked well for some time. One day Bruno found grandmother seated. After walking about, he sprang to the window and began the most violent barking. This was too much for grandma's curiosity. She went to the window to ascertain the cause of the outbreak, when Bruno made a dash for the chair, and held possession in spite of the cry of *Cats!*—Selected.

ADVERTISEMENT.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

☞ Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

A Good Thing for Boys.

Manual training is one of the few good things that are good for everybody. It is good for the rich boy, to teach him respect for the dignity of beautiful work; it is good for the poor boy, to increase his facility for handling tools, if tools prove to be the thing he must handle for a living afterward; it is good for the bookish boy, to draw him away from books; but, most of all, it is good for the non-bookish boy, in showing him that there is something he can do well. The boy utterly unable, even if he were studious, to keep up, in book-knowledge and percentage with the brighter boys, becomes discouraged, dull, and moody. Let him go to the workroom for an hour, and find that he can make a box or plane a rough piece of board as well as the brightest scholar—nay, very likely better than his brighter neighbor—and you have given him an impulse of self-respect that is of untold benefit to him when he goes back to his studies. He will be a brighter and better boy for finding out something that he can do well. Mind you, it is not planing the board does him good; it is planing the board in the presence of other boys, who can no longer look down upon him when they see how well he can plane. He might go home after school and plane a board in the bosom of his family, or go to an evening school to learn to plane, without a quarter part, nay, without any, of the invaluable effect upon his manhood that it will have to let him plane side by side with those who, in mental attainments, may be his superiors.—American Magazine.

WHAT SMOKING DOES FOR BOYS.—A medical man, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight, aged from nine to fifteen, and carefully examined them. In twenty-seven he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less taste for strong drinks. In twelve there were frequent bleedings of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The doctor treated them all for weakness, but with little effect, until the smoking was discontinued, when health and strength were restored.—British Medical Monthly.

In regard to food, the fats stand highest on the list for the nervous—cream, fresh butter, the fat of beef. By keeping up his exercise the nervous invalid will find himself able to digest more and more of these substances. Cod-liver oil is valuable, but has no especial medicinal advantages over cream. Next in value are the malted cereals, first of all wheat, then oats and corn: cracked wheat and cream is an ideal nerve food. Cornbread, the johnny-cake of New England, made of corn-meal, eggs and flour, thick, light, warm, and soaked with fresh butter, is a better nerve food than can be found on the druggists' shelves. Fresh and shell-fish are light, easily digested foods, but have no especial value as brain and nerve foods. Celery has no value whatever in nerve nutrition."—Advance.

Plenty of digestible food, and two hours stolen from the middle of a busy day are the best remedies for nervous exhaustion. Frequent feeding, such as a tumbler of milk, or a bowl of bouillon every two hours is strongly advised. In these days of extracts of beef, mutton, chicken, clam, etc., there is no need for anyone who can pay for them to go hungry.—American Magazine.

The best broom is of light green color, which indicates that the material is of the best flexibility and toughness. The cheap broom corn is of a sickly yellow or lemon color.—Good Housekeeping.

All desiring employment should write to B. F. Johnson & Co., 1009 Main St., Richmond, Va. See their advertisement.

MISCELLANEOUS.

Rich and Poor,

Prince and Peasant, the Millionaire and Day Laborer, by their common use of this remedy, attest the world-wide reputation of **Ayer's Pills.** Leading physicians recommend these pills for Stomach and Liver Troubles, Costiveness, Biliousness, and Sick Headache; also, for Rheumatism, Jaundice, and Neuralgia. They are sugar-coated, contain no calomel; are prompt, but mild, in operation; and, therefore, the very best medicine for Family Use, as well as for Travelers and Tourists.

"I have derived great relief from **Ayer's Pills.** Five years ago I was taken so ill with

Rheumatism

that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills."—Peter Christensen, Sherwood, Wis.

"**Ayer's Pills** have been in use in my family upwards of twenty years and have completely verified all that is claimed for them. The attacks of piles, from which I suffered many years, they afford greater relief than any other medicine I ever tried."—T. F. Adams, Holly Springs, Texas.

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Christian Advocate.

Marriages.

DAVIS—HULL.—At Hermanville, Claiborne county, Miss., June 5, 1888, by Rev. E. H. Mounger, Mr. Alfred H. Davis and Miss Mary Hull.

SMITH—SIMMONS.—In Port Gibson, Miss., June 13, 1888, by Rev. E. H. Mounger, Mr. Louis N. Smith and Miss Mary Simmons.

WHYTE—EVENS.—At the residence of the bride's father, Rev. Wesley Evens, in Hazlehurst, Miss., June 6, 1888, by Rev. G. F. Thompson, of Copiah Springs, Mr. Henry A. Whyte, of Meridian, Miss., to Miss Emma L. Evens.

WASHER—PALMER.—At Methodist Parsonage, Greenville, Miss., May 3, 1888, by Rev. J. A. Bowen, Mr. B. C. Masher and Miss Maggie Palmer.

CRAWFORD—HEATHMAN.—At the residence of the bride, May 13, 1888, by Rev. J. A. Bowen, Mr. James H. Crawford, of Los Angeles, Cal., and Mrs. Lillie Heathman, of Washington county, Miss.

DALTON—BROWN.—At the residence of the bride's sister, June 13, 1888, by Rev. R. Bradley, Mr. Frank W. Dalton to Miss Georgie Brown, both of Yazoo county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

ROBERTS—Bro. JAMES D. ROBERTS was born in Franklin county, Miss., December 15, 1815, and died in Amite county, Miss., September 25, 1887. He married Miss Elisabeth Forehand, who survives him. His married life and membership in the church embraced forty-seven years of fidelity and usefulness. Five of twelve children survive. These, as were all those who were of proper age that have gone before, are members of the church. Of the two sons one is steward and Sunday-school superintendent, another is a successful minister and member of the Mississippi Conference.

His personal character and the piety of his household make the memory of Bro. Roberts a precious legacy. For years literal and firm, he stood almost alone in his community for God and the right. As trustee, steward and class-leader he served our church. He lived to see a new order of spiritual life and labor around him. A new church is built. Neighbors, friends and relatives taste and see that his God is good. To them his godly walk was precious. It seemed God used him to still further exemplify the power and plenitude of his grace. He was confined to the house two years, and three-fourths of this time to his bed. Disease gradually extended all its ravages to his vitals. By a process, whose accuracy it would seem the Divine hand alone could direct and yet spare his life, his face was literally consumed. It might be said the organs of three senses—of sight, taste and smell—were gone. Still he found solace and comfort in Christ. To visit him was to marvel at the efficacy of faith. To worship with him was to feast at the table of the Lord. Under God's grace, he was adding the last amen to the precepts and example of his past life, and setting his seal to the truth of ten thousand sermons heard in the past and still to echo in the future. In his final testimony, and his glory enhanced, the bereaved ones, who so long and so tenderly cared for him, may see the "end of the Lord." His language might truly have been, "I shall be satisfied when I awake with thy likeness." Then his face, renewed, "shall shine as the sun in the kingdom" of our Father forever.

J. WILSON BROWN.

ALDEN—SARAH E. ALDEN was born in the State of Virginia, June 12, 1802. She was converted at a camp meeting in Smith county, Tenn., 1836-37; moved to Louisiana, 1840; died at her youngest son's residence, in Webster parish, October 24, 1887. She was the oldest Methodist 'the writer ever saw, and I believe she was one of the most consecrated. She had many battles to fight in the early days of Methodism in Louisiana. She loved the doctrines of her church, and defended them when assailed by the hardshell and others. I had the pleasure of meeting her for the first time about a year ago. I was engaged in a protracted meeting in the community in which she lived. Her godly conversation, her past and present experience was a benediction to my soul. She had been a widow for a long time, and God had been true to his promise. She praised the Lord for his goodness every time I met her. She died right. May God bless the family, and may they strive to meet her in heaven!

H. W. M.

MISCELLANEOUS.

G. M. SCOTT, of Okolona, Miss., wrote to Dr. Shallenberger:

"Your Antidote for Malaria is certainly the best thing for chills and fever that has ever been sold in the South. I have been selling it for twelve years, and know it to be the best medicine I have ever dealt in. It is perfectly harmless, and a sure cure in every case. Sold by Druggists.

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REEVES—W. C. REEVES was born February 14, 1839, and died at his home, in Calcasieu parish, February 22, 1888. He was the second son of Isam and Nancy Reeves, who were in their day widely known for their religious devotion. Bro. Reeves had the good fortune to be reared in a religious home by pious parents. It was natural, therefore, that he should be the subject of religious convictions early in life. In his eighteenth year he was converted under the ministry of Bro. Parvin. This was in June, 1857. Bro. Parvin may well rejoice in this one soul, if no more, as the fruit of his ministry while laboring so faithfully in this early day, in these green pine woods. Bro. Reeves was true to his vows. He was a faithful, good man through all these years. And so, having lived well, he died well. His last sickness came upon him away from home. He was brought home in an unconscious condition. Some days after he came to himself, and said, in a glad way, to his wife: "I know where I am now. I am at home, and, oh! I am so tired, for I have been struggling and toiling so hard to get home." His brother, Rev. George Reeves, said to the writer: "I have seen and heard of many triumphant death-beds, but never witnessed so triumphant a death." Just before the closing scene he became fully conscious. Knowing that he was to die, he was thoughtful, calm and peaceful. Calling his brother George first of all, he committed the care of his family to him. Taking him by the hand, he said, "Brother George, will you do the best you can in caring for my family?" The answer, "I will," satisfied him. Then, one by one, he bid each one good-by, with a final word. Having spoken to his wife and children, he asked for his little babe. He took the little thing in his arms, kissed her and handed her back to the mother. He had a word for each neighbor and friend in the house, and in a few moments afterward "fell on sleep." He selected the spot where he was to be buried—a little mound somewhat removed from the cemetery of Bryan Chapel. He had evidently long before settled in his mind the place of his last sleep. The writer was in the desolate home a short time since. The sad and lonely mother, with her fatherless ones gathered about her, excited sympathy and tears. There was relief in this thought: This is the widow and these the children of a good husband, of a good father. May God bless them!

FRIEND.

ODOM—ELIZABETH M. ODOM, wife of William A. Odom, and daughter of George W. and Anthope Kendall, was born in Grenada county, Miss., February 14, 1856; was married to William A. Odom December 18, 1878, and died April 16, 1888. She professed religion and joined the Methodist Episcopal Church, South, at a protracted meeting at New Hope Methodist Church, in Grenada county, in 1872, and from then till the day of her death lived an earnest, devoted Christian. She was the mother of five children—three of whom survive her. Sister Odom was no ordinary woman. A beautiful person, a mind of more than ordinary brightness, and a kind and gentle heart rendered her exceedingly attractive to all who approached her. Earnest, faithful and true to all the relations of life—as daughter, wife, mother, neighbor, friend—all tempered and refined by the religion of Jesus Christ, she filled out the measure of a complete woman. When such die there must be mourning, but 'tis a mourning nigh akin to joy. With a tongue palsied by paralysis, she could leave no dying testimony; but far above any dying words is the testimony of a holde Christian life.

A FRIEND.

WHITE—WILLIAM H. WHITE was born in North Carolina, October 5, 1805, and died in Kemper county, Miss., May 29, 1888. He was married to Huldy K. Cochran in 1831. Bro. White came to Mississippi in early life in search of his fortune, which he found in the good woman he married, and in our blessed Savior whom he sought and found at an early age. He joined the Methodist Church when quite young, and lived a quiet, peaceable life in all godliness and honesty. He made but little noise about his religion; he simply lived godly in Christ Jesus. His end was peace. He leaves a wife and five children. May Heaven's richest blessing be upon them, especially upon her who feels so lonely in the absence of him whom she lived so long in peace and harmony.

H. P. LEWIS.

Boils and pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing, and enriching the blood, and at the same time it gives strength to the whole system.

Don't think you have more trouble than your neighbors. It is not so. All are more or less perplexed and worried. And yet our blessings outnumber a thousandfold the crosses and disappointments of life. When in trouble we are apt to forget the abundant favors bestowed upon us from God. We have health. Should we not be thankful for this? We have the comforts bestowed by heaven every day. Should those be forgotten, when a cloud happens to darken our prospects? We have more friends than we have lost; more money than we deserve, and a thousand sources of pleasure are continually opening before us. And yet we are often sad; a wrinkle is on our foreheads and an incubus is pressing on our hearts. How unwise and foolish to let the petty annoyances of the day so disturb us, that we fret and repine and contribute largely to the discomforts and sorrow of all with whom we come in contact.—Religious Herald.

Scientific.

Electrical Welding.

One of the most attractive exhibits in the late American Institute Fair, at New York City, was Prof. Elihu Thomson's system of welding metals by electricity. This application of the force is of special interest because of its simplicity, and because it removes many difficulties found in ordinary work. Thus different metals can not be welded in the ordinary way, but they can by this system; nor can steel-cutting tools be welded in the ordinary way without retempering, but they can be through electricity.

The system of electrical welding makes the two pieces to be united the terminals of an electrical current of low intensity, but of very great quantity. The ends to be welded are slightly rounded by filing, so as to insure contact of their middles before the sides, and then they are placed in clamps which form the two poles of the electric current. A proper flux is placed between, and they are then crowded together with considerable force, one of the clamps admitting of motion by means of a screw for this purpose. As soon as any points in the different pieces touch, the current begins to pass, and the ends are almost instantly fused together.

This simple process finds a wide field for application. In ordinary job work, the time required to do the work is much shortened, and the discomfort of the forge and the scale and cinders are done away with completely. It is especially adapted to replacing the cutting parts of worn tools, as axes or chisels, or for welding broken tools without injuring the temper of the cutting edge, and for welding the links of chains. It will also do away with soldering telegraph and electrical light wires. Besides, many metals and alloys that it has been considered impracticable to unite by welding, such as copper and brass, and which have hitherto been soldered, can be readily fused together by this process, while dissimilar metals, as iron and copper, can be readily united.

THE SIZE OF OCEAN WAVES?—The following from the Scotsman is of account in answering this question:

It is a very common phrase to speak of the waves during a storm as "running mountains high;" but this really means nothing. Accurate measurements made by Scoresby proved that during storms waves in the Atlantic rarely exceeded forty-three feet from hollow to crest, the distance between the crests being 660 feet, and their speed thirty-two and a half miles an hour. More recent observations in the Atlantic give from forty-four to forty-eight feet as the highest measured waves; but such heights are rarely reached, and, indeed, waves exceeding thirty feet are very seldom encountered. The monsoon waves at Kurrachee break-water works were found to dash over the wall to the depth of eighteen feet, or about forty feet above mean sea level.

A NEW SCIENCE.—The surface of the earth is commonly regarded as stable and free from motion. But this common opinion has lately been found to be erroneous. Delicate instruments designed to show very minute movements of its surface seem to indicate that it is subject to a series of minute movements called tremors, and indeed it is rarely free from motion. These tremors are more or less directly connected with earthquakes, from which they differ principally in amount. These disturbances have been recognized only a short time, and their detection has led to the invention of the delicate instruments called seismographs, while the laws which govern them and their relation to earthquakes form the subject matter of the new science, seismology. Prof. Mendenhall, of Terre Haute, has done much to investigate these minute movements.

Delicate Children, Nursing

Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from over-work of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hugh's Mills, S. C.

The highest morality, if not inspired and vitalized by religion, is but as the marble statue or the silent corpse to the living and perfect man.—S. I. Prime.

European Libraries.

Some library statistics show that the European country which possesses the largest number of public libraries is Austria. In Austria there are no fewer than 577 public libraries, containing 5,475,000 volumes, without reckoning maps and manuscripts—a total which comes out at 26 volumes per 100 of the population. France possesses 500 public libraries, containing 4,598,000 volumes and 135,000 manuscripts, or 12 volumes per 100 of the inhabitants; Italy ranking next, with 493 libraries, 4,349,000 volumes, and 330,000 manuscripts, or 16 volumes per 100. In Germany the public libraries number 398, containing 2,640,000 volumes and 58,000 manuscripts, or 11 volumes per 100 of the population. Great Britain possesses only 200 public libraries, according to these statistics, the volumes numbering 2,871,000, and the manuscripts 26,000. There are 145 libraries in Russia, with 952,000 volumes and 24,000 manuscripts, or a fraction over one volume to 100 persons. It is noteworthy that in Bavaria alone the public libraries number 169, with 1,368,000 volumes and 24,000 manuscripts. Reviewing the principal libraries separately, it appears that the most considerable in Europe is the Bibliotheque Nationale in Paris, with 2,078,000 volumes; while the British Museum, with its million of books, assumes the next place. Then comes the Munich Royal Library, containing 800,000 volumes; the Berlin, Dresden, and Vienna libraries taking rank as follows in the same order: 700,000, 500,000, and 420,000 volumes. The Oxford and Heidelberg Universities each possess about 300,000 books. At the Vatican the manuscripts attain almost as large a total as the printed works. The latter number 30,000, while the manuscripts are returned at 25,000.—Evangelist.

Religious Statistics of the World.

The most carefully compiled and best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the sixty-fourth edition has recently appeared, which contains some interesting statements and figures. According to these, the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these there are about one hundred sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 Mohammedans. These adherents of Islam are divided into three sects, the Sunites, the Shiites and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religion, Brahminism is the most widespread, and embraces about 413,000,000 adherents, and its younger offshoot, Buddhism, embraces 303,000,000. Other heathen religions have 135,000,000 adherents. There are yet over one thousand millions of souls who are not Christian! What a lesson for missionary zeal and work!—Christian at Work.

CRUISE OF THE "ALBATROSS."—The *Albatross*, the steamer belonging to the United States Fish Commission, which has done such good work for the past few years on the Atlantic Coast, has been fitted out for a long cruise along the shores of the Pacific. A company of naturalists will remain on board permanently, while others will visit her from time to time for special researches. Dredging will be undertaken at different points off the coast, and many additions to our knowledge of the life of that ocean may be anticipated. Special attention will be given to determine what fishes found there are valuable for food, a subject hitherto altogether unknown.

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Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

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Weekly Market Review.

(For Week Ending June 26, 1888.)

COTTON.

Low ordinary	7 1-16	@— —
Ordinary	7 9-16	— —
Good ordinary	8 5-16	— —
Low middling	9¼	— —
Middling	9¾	— —
Good middling	10⅜	— —
Middling fair	10½	— —
Fair	11¾	— —
Galveston middling	9 9-16	— —
Mobile middling	9 9-16	— —
St. Louis middling	9 11-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5⅜	5½
Fully fair	5⅜	5½
Strictly Prime	5½	5⅝
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5	5½
Pr. yellow	— —	6 1 16
Gray White	— —	— —
Off whites	— —	6⅛
Stan. Grnd.	6¾	6 13-16

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4½	4⅝
Fair	4⅛	4⅜
Ordinary	3¾	4
Common	3	3½
No. 2	2⅝	2¾
Rough	2 50	3 50

FLOUR.

Choice	3 75	3 90
Fancy	4 15	4 20
Extra Fancy	4 40	4 45
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 15	3 25
Cream meal	3 45	— —
Grits	3 50	3 60
Hominy	3 65	— —

GRAIN, ETC.

CORN:		
White	— —	65
Yellow	— —	63
Mixed No. 2	— —	62
OATS:		
Western	40	40½
Texas rust-proof	— —	— —
BRAN:		
Cwt.	77½	80
HAY:		
Prime	19 50	20 50
Choice	22 00	— —

PROVISIONS.

PORK:		
Mess (Standard)	15	15¼
Prime Mess	14 25	14 50
Rumps	13 75	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7⅛	7¼
Sides, short rib	8 85	9
Sides, long clear	8¾	8⅞
HAMS:		
Sugar-cured	11½	12¼
DRY SALT MEAT:		
Shoulders	6¼	6 60
Sides, short rib	8	8⅛
Sides, long clear	8	8⅛

GROCERIES.

COFFEE:		
Prime	15¾	— —
Fair	14¾	— —
Common	12½	— —
BUTTER:		
Western Creamery	— —	22
Western Dairy	17	18
Common	— —	15
LARD:		
Refined	7⅞	8
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13½	14
Cotton seed	36	36¼
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	— —	1 50
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 75	2 00
Western	— —	— —
SROUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	— —	2 75
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	9	9¼
1¾ lb, per yd	— —	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	1 07½

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 25	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9	9½
Southern	10	10½
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry-salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20½	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Representative Roberison's bill, providing that public lands in the State of Louisiana shall cease to be subject to disposal by sale at private entry, and be subject to homestead only, was introduced on June 21, and referred to the committee on public lands.

Gen. Sheridan's health is steadily improving.

In the course of the debate, in the House, on the public land surveys, Mr. Townshend, of Illinois, declared the Democratic party had recovered 80,000,000 acres of land

Ballington Booth, a son of Gen. Booth, who originated the Salvation Army in England, has been appointed marshall for the United States, and is to reorganize the forces. He has opened pretentious headquarters in New York City. The orders have gone forth from headquarters to all the branches of the organizations throughout the country to utilize every political gathering during the presidential campaign for the purposes of religious revivalism.

New Orleans merchants, who visited Denver in order to establish a trade with that city, were cordially welcomed. On June 23 the Chamber of Commerce of New Orleans made an exhibit and solicited sales at the room of the Chamber of Commerce of Denver, and disposed of a number of carloads of goods.

The corner-stone of the Widows' and Orphans' Home, which will be built by the Free Masons of Tennessee at a cost of $50,000, was laid June 23, at Maplewood, five miles north of Nashville.

Elizabeth, N. J., settled her city debt on June 22. The city was involved by improvements some years ago and defaulted with a debt of $6,000,000.

The steamer "Suevia" left New York City for Europe, on June 23, with 312 excursionists of the Teachers' Association of Cincinnati as passengers.

The town of Holbrook, Ariz., was almost destroyed by fire on June 24, and the inhabitants are destitute.

The heat in New York City has been almost insufferable. The highest point reached on June 24 was ninety-seven degrees. On that day there were four deaths reported from the heat and thirteen prostrations.

The Supreme Lodge Knights of Pythias, which met in Cincinnati, refused to organize the Knights of Pythias Sisterhood.

Under a recent act of Congress, approved by the President, any envelope, wrapper or postal card containing on the outside anything which reflects injuriously upon the person addressed, or anyone else, will be excluded from the mails.

After six days' labor, the National Republican Convention completed its work, and, on June 25, nominated Benjamin Harrison, of Indiana, for President, and Levi P. Morton, of New York, for Vice-President.

FOREIGN.

It is stated that Emperor William will declare his intention of taking personal command of the autumn manœuvers. He also will personally reopen the Reichstag and Landtag.

Empress Victoria, under the will of Frederick, inherits Charlottenburg Castle and palace in Berlin occupied by the late Emperor when he was Crown Prince.

In the House of Commons, on June 20, Mr. Balfour denied that he would resign the chief secretaryship for Ireland.

An alarming rebellion has broken out among the people made destitute by the floods in Honan and Hantung, in China. It is reported that the troops have joined the rebels and murdered the government officials.

Francis Joseph has appointed Emperor William honorary colonel of the Thirty-fourth Infantry Regiment which he named "William I." and named the Seventh Hussar Regiment "William I."

Advices received at Khartoum report the arrival in the Bahr-El Ghazel Province of a white pasha with a very large force. The news has greatly disturbed the Mahdi.

The Osservatore Romano, referring to Premier Crispi's policy as intended to force the Pope to leave Italy, says it will have that result if persevered in.

The coronation of Emperor William is expected to be like the inauguration of the Reichstag, a reminiscence of the glory of his grandfather. The ceremony will take place at Koenigsberg, on October 18, the anniversary at once of the birthday of Emperor Frederick and the date on which William I. was crowned in 1861.

The British order of Odd Fellows shows a membership of 52,000.

The income of Oxford University for 1887 was $326,000.

A dispatch from Shanghai says a feeling of uneasiness prevails among foreigners in Corea on account of the threatening attitude of the natives. All the foreign consulates are guarded by soldiers. An American man-of-war has been sent to give assistance.

To Our Subscribers.

The very low offers found in our club list, and the special offers sent out in circular form from time to time, are far below the usual rates given by newspapers, and have been made for the benefit of *subscribers*. The agent gets no commission, and subscribers taking advantage of these offers should see that the agent is fully paid all postage fees. To all of our patrons who have received notice of expiration of subscription we would request that they immediately forward reply in the directed envelope.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Corinth station	July 7, 8
Corinth circuit, at Mt. Carmel	14, 15
New Albany circuit, at Jones' Chapel	21, 22
Marietta circuit, at Ozark	24
Ko-sci-ah circuit, at Pleasant Hill	28, 29
Iuka station	Aug. 4, 5
Iuka circuit, at New Salem	11, 12
Harmony circuit, at Bethel	18, 19
Guntown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	25
Ripley circuit	Sept. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Jonesboro circuit	15, 16

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Charleston, at Pleasant Hill	30, July 1
Chapel Hill, at New Hope	6
Grenada circuit, at Sparta	7, 8
Minter City, at Brooklyn	14, 15
McNutt, at McNutt	18
Cottonville, at Long Branch	21, 22
Carrollton, at Elam	28, 29
Water Valley circuit, at Taylors	Aug. 4, 5
Tocopola, at Salem	11, 12
Banner, at Liberty	18, 19
Atlanta, at Slate Spring	25, 26
Pittsboro, at Tabernacle	Sept. 1, 2

J. ET EVANS, P. E.

SARDIS DIST.—THIRD ROUND.

Como	July 7, 8
Batesville	14, 15
Panola	21, 22
Mt. Vernon	24
Courtland	28, 29
Pleasant Grove	Aug. 4, 5
Arkabutla	11, 12
Chulahoma	18, 19
Cockrum circuit	26, 26
Horn Lake	Sept. 1, 2
Louisburg	8, 9

S. B. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Macon	June 29
Hebron, at Cooksville	30, July 1
Shuqualak, at Warsaw	2
Starkville circuit, at Smyrna	6
Brooksville, at South Chapel	7, 8
Crawford, at Trinity	8
Sidon, at Washington	14, 15
Plantersburg, at Middleton	21, 22
Louisville, at Sulphur Springs	28, 29
Lagrange, at Ebenezer	Aug. 4, 5
Walthall, at South Union	11, 12
Chester, at South Union	18, 19
Tampico, at Siloam	25, 26

Camp meeting, on Chester circuit, at South Union, will begin August 17.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Richland, at Richland	30, July 1
Black Hawk, at Sweet Water	7, 8
Newtonville, at Salem	14, 15
Winona circuit, at Lodi	21, 22
Winona station	22, 23
Sidon circuit, at Greenbrier (Wed.)	25
Newport, at Spring Grove	28, 29
Carrollton and Green'd at C. (Thu.)	Aug. 2
Valden circuit, at Prospect	4, 5
McCool, at Prospect (Wed.)	8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Kelona (Thurs.)	21
Ethel	25, 26
Zilpha (Thu.)	30

R. P. MITCHELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Buena Vista, at Ashbury	30, July 1
Okalona Station (Sund'y night)	1
Ebenezer, at Soule Chapel	7, 8
Sparta, at Palo	14, 15
Houston and Wesley, at Houston	21, 22
Pontotoc, at Pontotoc	28, 29
Okahoma ct., at Pine Grove (Thu.)	Aug. 2
Prairie	4, 5
Fulton and Smithville	11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs circuit	30, July 1
Early Grove	7, 8
Emory	14, 15
Cottersville	21, 22
Olive Branch	28, 29
Byhalia and Victoria (Mon.)	30
Marshall	Aug. 4, 5
Snow Creek (Sat.)	11
Ashland	12, 13
Hickory Flat (Sat.)	18
Myrtle	19, 20
Pine Mountain (Thurs.)	30

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and B. R. R., beginning Thursday morning, August 23, 1888.

ANDREW BASCROFT, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Scotland, at Bethesda	July 10
Summit, at Bogue Philto	14, 15
Crosshouse, at Georgetown	21, 22
Gallman, at Byrd's Chapel	25
Brookhaven	28, 29
New Hope, at Bethel	30
Wesson and Beauregard, at Wesson	Aug. 1, 5
Bowerton at Pleasant Valley	7
Topisaw, at Topisaw	11, 12
Hohensville, at China Grove	25, 26
McComb City, at Magnolia	Sept. 1, 2
Hazlehurst	8, 9
Crystal Springs	15, 16
Adams	18
Franklinton	22, 23

J. M. WEEMS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Springfield, at Springfield	July 1, 2
St. Helena, at Center	4
Amite City, at Oleyka	7, 8
Bidwville, at Clinton	11
Clinton	14, 15
Percy Creek	21, 22
Woodville	28, 29
Wilkinson, at Gayden	Aug. 1, 5
East Feliciana, at Clear Creek	5
East Baton Rouge, at Purvis	11, 12
Pipkin's	14
Amite, at Sucedones' Camp Ground	22
Jackson	25, 26
Bayou Sara, at Thompson's Creek	27
Centerville, at Bethel	Sept. 1, 2
North Wilkinson, at Derrybown	8, 9
Livingston	15, 16
New River	15, 16

JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Brandon, at Brandon	July 1, 2
Morton and Forest, at Mt. Zion	7, 8
Lake, at High Hill	11
Newton, at Decatur	14, 15
Hillsboro, at Cantrell	Aug. 2
Carthage, at Liberty	4, 5
Conehatta, at Mt. Hebron	7
Neshoba, at Cooks' Chapel	11, 12
Fannin, at Liberty	18, 19
Lake Camp Meeting	24
Trenton, at Bases Chapel	30
Trenton Camp Meeting	31
Beech Springs Camp Meeting	Sept. 7
Walnut Grove, at Mt. Zion	8, 9
Shiloh	15, 16
Westville	15
Raleigh	22, 2
Marvin	29, 30
Shiloh Camp Meeting	Oct. 12

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Natchez—Wesley Chapel	30, July 1
Hollower	7, 8
Hollow Fork	8, 9
Skipwith's	14, 15
Cayuga	14, 15
Bovina	21, 22
Burlington	28, 29
Hickory Ridge	29, 30
Vicksburg	Aug. 4, 5
South Warren	6, 7
Beech Grove	11, 12
Meadville	12, 13
Belle Grove	18, 19

W. L. C. HUNNICUTT, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT—THIRD ROUND.

Delhi and Floyd, at Midway	July 7, 8
Monroe	22, 23
West Monroe, at Bonman's Chapel	Aug. 4, 5
Harrisonburg and Stella Island	11, 12
Waterproof, at Jordan's Chapel	18, 19
Winnsboro, at Oakley	25, 26
Providence, at Providence	Sept. 1, 2
Oak Grove, at Watson	8, 9
Lloyd Grove	15, 16
Richland, at Union	22, 23
Oak Ridge, at Prairie	29, 30
Bastrop	Oct. 6, 7

J. D. HARPER, P. E.

HOMER DIST.—THIRD ROUND.

Ruston, at Douglass	30, July 1
Downsville, at camp ground	7, 8
Douglass, at Sullin	14, 15
Minden, at Pine Grove	21, 22
District Conference, at Minden	25-29
Tulip, at Mt. Moriah	Aug. 4, 5
Brushwood, at Dubberly	11, 12
Farmersville, at Tennessee	16
Summerfield, at Summerfield	18, 19
Haynesville, at Mt. Zion	25, 26
Homer, at Lisbon	Sept. 1, 2
Arcadia, at Simmsboro	8, 9
Vernon, at Oak Ridge	15, 16
Indian Village	19
Sparta and Saline	22, 23
Ringgold	29, 30

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Trinity, at Bennett's	July 7, 8
Alexandria, at Lamothe's	14, 15
Bayou Rouill, at Chicot	21, 22
District Conference, at Evergreen	26-29
Evergreen, at Bayou Jacque	Aug. 1
Simmsport, at Simmsport	4, 5
Centerville, at Trout creek	11, 12
Castor, at Sarilla	18, 19
Columbia, at Columbia	25, 26
Adn. at Liberty	Sept. 1, 2
Montgomery, at Montgomery	8, 9
Spring Creek, at Hineston	15, 16
Sugar Town, at Pine Grove	22, 23

G. F. ALEXANDER, P. E.

If you would have a desirable head of hair, use Hall's Vegetable Sicilian Hair Renewer, the most wonderful discovery of modern times for the hair and scalp.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Seashore	July 11
Providence	July 26
Doubberly	Aug. 8
Topisaw	Aug. 10
Hennington	Aug. 16
Sam Jones	Aug. 17

CAMP MEETINGS.

The regular annual camp meeting for 1888 on Seashore Camp Ground will commence on the second Wednesday (eleventh), July, 1888, and continue from eight to ten days.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms. Ministers will be charged seventy-five cents per day for board; lodging will be free.

The fare over the following roads—Illinois Central, Louisville and Nashville, and Mobile and Ohio—will be 1¾ cents per mile.

For further information address W. J. Heacle, president, Mobile, Ala.; J. G. Grant, corresponding secretary; E. P. Mackie, financial secretary, New Orleans; or R. E. Price, keeper, Biloxi, Miss.

W. J. HEACLE, Pres.

J. G. GRANT, Cor. Sec.

The regular annual camp meeting for 1888 on Doubberly Camp Ground will commence on the second Wednesday (eighth) in August and continue from four to six days. The camp ground is delightfully situated on the V., S. and P. R. R., midway between Shreveport and Ruston, in Webster parish. The depot is but a short distance from the grounds. Increased accommodations have been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

E. L. KENNON, Pres.

J. H. PARHAM, Sec'y.

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CERTAIN REMEDY FOR

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As a Tonic, it gives tone and strength.

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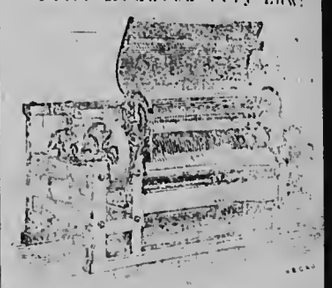

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Christian Advocate.

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C. W. CARTER, D. D., Editor.
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MINISTERING.

What though your feet are often over-weary
On remorseless errands sent,
And O'ered shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient (so) the ones whom you are serving
Be soon beyond your care,
Lest little wayward feet that you are guiding
Slip past you unaware.

Ah, then, no joy would seem so dear and blessed
As spending months and years
In ceaseless service for the vanished darlings
So vainly mourned with tears.
But while you have your dear ones still around you,
Do not regret your fate;
For easier aching feet and arms and shoulders
Than aching hearts to bear.

And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land;
Perchance some soul you aid to-day, to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To banquet with the King.

The Qualifications of Superintendents and Teachers Requisite to Successful Work in the Sunday-School.

BY DON. G. F. McGEHEE.

In order to decide what the necessary qualifications under discussion are, it will be needful, first, to settle what we mean by successful work; and to this we will first address ourselves.

Is it successful Sunday-school work to fill our school-rooms, Sabbath after Sabbath, with bright-faced, neatly dressed, and well-behaved children? Not altogether; for while the presence of the children is indispensable to the existence of a school, an orderly aggregation of material is not all that is needed. Is it the careful training of this assemblage in certain exercises, or the observance and practice of some fixed forms of service? Not that alone; for while order is nature's first law, and there is no such thing as success without it, "the letter killeth, but the Spirit giveth life." Neither is it the establishment of an *esprit du corps*, which, by a spirit of rivalry with other schools, will keep our ranks full; for while filial affection for, and a fond pride in, this god-mother of our children is altogether desirable and to be cultivated, jealousy toward, or envy of others, are not of the Spirit of him whose words we teach, and whose example we would enforce and impress on our pupils. Is it the study of the Bible as a book, memorizing its lessons and familiarizing its history? That is a part, but only a small part. No. Successful work is comprised in no one, nor yet in all of these. What, then, is it? I answer, It is bringing souls to Christ. *That*, and that *only* is the test of success. That, and that alone, should be the purpose of the teacher, the burden of his prayer, the end and aim of all his labor.

As qualifications requisite to the accomplishment of this end, I would say, first consecration, then a consistent life, diligence in searching the Scriptures, and a spirit of self-denial which will allow no ordinary obstacle to interfere with a prompt and punctual attendance at the school.

On the first of these requirements I would unhesitatingly say that no man or woman who is not an experimental Christian can be a successful teacher or superintendent, in my sense of the word. Cultivation in a teacher is a good thing, an excellent thing, and a cultivated teacher without an experimental knowledge of the riches of grace in Christ Jesus may impart much useful knowledge, may excite an interest in the study of the Book, but will hardly lead one to search the Scriptures for those words of eternal life which they themselves have never found. As well expect one born blind to extol the glories of a sunrise or the lovely tints of the rose. But it is not *enough* that the teacher should be an experimental Christian. Many a Sunday-school is dead weighted with a teacher who, upon the suggestion of a friend—his pastor, it may be—has conceived it to be his religious duty to "take a class." Grooming in spirit, but not daring to refuse, he takes up this cross, determined to do his duty, and he *does* it in a perfunctory way that is unprofitable all around. None more exact in asking every question in the lesson paper, but that is the *end* of it. We have all seen him, and we have also seen his class first grow inattentive, then irregular, and then fade out altogether.

What was the matter? Was he not a practical Christian, of pure life and godly walk? Aye, he was all that, but his heart was not in the work. He thought he was doing his work right; but he lacked the yearning love of the Master to carry his work to its great end. He sowed the seed, but failed to cultivate it, water it with his tears, or fertilize it with his prayers. No, nothing short of consecration will qualify the teacher for the discharge of his duties acceptably to God and profitably to his class. He must feel that he has been set apart to this work. Humbled with a sense of his own insufficiency, and burdened with the solemn responsibility resting upon him, he must go often to the source of all strength and wisdom for the guidance and support he needs. At the same time appreciating the loftiness of his calling, the honor of being allowed to be a co-worker with the Holy Spirit in evangelizing the world and fitting it for the second coming of the Lord, he should jealously guard his own daily walk and conversation, lest through him reproach should come upon the cause which he presents. Living in the world, he should live above it, like the Master, pitying and full of tender sympathy for the weak and tempted; yet strong and wise to guide and guard. He should be filled *full* of the Spirit of him who said, "Suffer little children to come unto me." Loving them because he loves the Master and the Master loves them; loving them for their very weakness, and yearning over them the more tenderly for their very proneness to go astray, his soul should be aflame with the burning desire to bring them to know and love the Good Shepherd as he knows and loves him.

It is human to love those who love us, and it is not unlawful to draw others to ourselves that they may be attracted to the cause we represent. So the teacher, by first gaining the confidence and affection of his class, will find it easier to lead them into his way of thinking and feeling; hence he must make himself the personal friend of each one, sympathizing with him in all his plans and purposes, pleasures and disappointments, tolerating gracefully even that which is disagreeable, always patient, always cordial. Such an one will bind his class to him with hooks of steel; his opinion will always be deferred to, his precepts cherished. Such an one can keep his boys even after they have exchanged knee-breeches and jackets for *pants* and long-tailed coats. Their love for him will keep them in the class after other boys have grown too large to be Sunday-school children any longer. And right here is one of the greatest difficulties with which we have to contend—that is, how to keep our boys in attendance on the school as they approach manhood. The girls give us no trouble on this point; they generally stay in the class until promoted to the teacher's chair, or called to fill the wifely office; but the boys, as they advance in their *teens*, begin to feel that they have *outgrown* their places in the Sunday-school, and here is the place for the exhibition of all the teacher's best skill. Here is where the love and respect which he has awakened in them will come to his aid. A happy and successful teacher is he who can hold on to his boys through childhood, youth and young manhood, until he can turn them over to his superintendent fully equipped workers, ready and qualified to take their places by his side, and lead others, as he has led them, in the way of truth and life.

It has been said that the Sunday-school teacher's position is next to that of the pastor in responsibility. I go further and say that, in his particular field, the Sunday-school teacher holds a *more responsible* position than the pastor. He stands next to the parents, in the possibilities of his relationship to the child. He comes in personal contact with the child in its most impressible stage, and that, under circumstances which enable him to draw out and study closely every trait, he has frequently recurring opportunities of personal appeal. In a word, he can get closer to the heart and affections of his pupil than the pastor ever can in his casual interviews, or than anyone else can, except the parent.

"As the twig is bent, the tree is inclined." A student of human nature and child nature has said: "Give me the first seven years of a child's life, and I care not who has his training afterwards." That may be an exaggerated way of putting it; but it is to emphasize the important truth of the necessity of bringing the right influences to bear while the heart is tender and unsullied by the stains which contact with the world is sure to impart. The impressions made then may be *overlaid*, but can not be eradicated; and this brings me to the consideration of another qualification requisite to a successful teacher, viz: The life of the teacher must be consistent with what he teaches. He should be "a living epistle, known and read" as such by his pupils, at all times "setting forth and adorning the doctrines" of his Master. Children are close observers, and any irregularity of conduct or conversation on the part of the teacher will be noted, and, it may be, plead for some greater license on their part. He need not carry his Sunday-school lesson nor his Sunday-school dignity into their social intercourse, but he should carry an atmosphere of purity, of affectionate sympathy, of cheerfulness tempered with the fear of God and love toward Christ, which will draw them to a life of purity and create in them a desire for that Spirit which has made his character so lovely.

It is not necessary to dilate on the necessity of the third qualification enumerated, viz: Searching the Scriptures. In no other department of life would anyone be expected to teach successfully what they had not themselves studied, and any detected in such an attempt would be set down as a charlatan and impostor; yet, sad to say, there are some who, from indolence or a failure to appreciate the unspeakable importance of the work, do undertake the duties of a Sunday-school teacher without the necessary study and preparation, and sad work do they make of it. Oh, how I have pitied a class of little ones whom I have seen driven pell-mell through the list of printed questions, without a comment, without an exhortation or the personal application of a single truth in the lesson, and close their books without the remotest idea that there was a word of love or warning there for any of them! And how I have pitied the teacher who was so blind to the precious opportunity of opening these young hearts to the light and warmth of God's love!

The last, though not the least important qualification, is *punctuality*, and to this a spirit of self-denial is indispensable. Physical discomfort, inclement weather, a thousand causes may be plead as sufficient excuses for failure to meet business or social engagements; but not so here. Your class may not *all* be there, but there may be one little soul who has a right to expect you, and who has gone there to meet you and receive *from you* that weekly morsel of the bread of life which, perhaps, he can get nowhere else. Will you have him go away disappointed, to bear his hunger for a whole week longer? or, it may be, disheartened by your apparent indifference, go off and "fill his belly with the husks which the swine do eat"? Have we not often been met with the reply, when, meeting our pupils on the street, we upbraided them for irregularity of attendance: "Why, I was there so often, but my teacher did not come"? If that child wanders away and becomes a Sabbath-breaker, can that teacher stand blameless before God? On the other hand, have we not been repaid a thousandfold, when, on some gloomy Sabbath, putting aside personal comfort, we have bundled on our wraps and hurried to the Sunday-school room to find one or, maybe, two pairs of bright eyes looking for our coming? Did we not feel ashamed that we had thought of faltering? Was it not a blessed season, as we sat sheltered from the storm that raged without, and told of that ark of safety which would securely shelter from the severer storms that awaited them in life? I recall some such seasons whose grateful fragrance lingers with me still, and feel that truly there was Bethel.

Finally, the teacher to do successful work must appreciate not only the importance of the work, but the brevity of the time allotted in which to do it. Think of it! There are 8,760 hours in a year, of which the Sunday-school teacher has but 52 in which to do his work. How precious every one of those hours should be! How more than golden every moment! How important that he should be fully equipped, that he may always speak the right word in season! Realizing that the seed which he is sowing must bear fruit in eternity, how solemn the responsibility, and how helpless is the teacher in his own strength! But, thanks be unto God, we do not work alone! We may have his Holy Spirit to guide us and help us, and, if we are faithful to the trust committed to us, we have his sure promise that, though "we go forth *weeping*, bearing the precious seed, at the great reaping day of judgment we may come again with rejoicing, bringing our sheaves with us." Who would not bear toil and self-denial in view of that glorious day, when, with our arms *full* of these precious sheaves, we may present ourselves before our Lord, and lay them at his feet, as the golden harvest which we have gathered in his name?

As you perceive, I have not alluded to the requisite qualifications of the superintendent, and I will not weary you now with an enumeration of those qualifications further than to say that he should possess everyone of those required in the teacher, and, in addition thereto, should be a "man of affairs," possessing decided executive ability, a great deal of tact, a good judge of human nature, patient, kind-hearted, cheerful, prudent; in a word, "a workman needing not to be ashamed, rightly dividing the word of truth."

WOODVILLE, Mississippi.

Jackson (Miss.) District Conference.

BY E. L. B.

The District Conference for the Jackson district met at Raymond, Miss., Thursday, June 21, and was called to order, at nine o'clock A. M. of that day, by the Rev. D. A. Little, P. E. Emmett L. Ross, lay delegate from Canton station, was chosen secretary, and Rev. J. H. Woodward, of Anding circuit, assistant secretary. Nearly every station and circuit in the district was represented by pastors or laymen, and the session, which lasted three days, was one of much interest and profit, both to those present and to the church. The sessions, morning and evening, were quite well attended by the Christian people at Raymond, and no effort was spared on their part to care for and entertain the delegates, and we have every reason to believe that the Conference was a spiritual blessing to the good people of that little city. The several reports of the pastors and laymen concerning the spiritual condition of the church were most gratifying, and betokened a growth of zeal and piety throughout the district. The material and financial condition of the church also received excellent reports. It was evident that the people are coming up to the help of the Lord nobly with their substance. In a majority of cases very good and encouraging reports were made in regard to the Sabbath-school interest.

Religious exercises were held morning and night each day, and excellent and telling sermons were preached by Revs. C. S. Powell, I. W. Cooper, W. B. Lewis, C. G. Andrews, Ira B. Robertson, R. S. Woodward, and others. The Rev. Dr. Price, of the Presbyterian Church, also preached an able and eloquent sermon during the session.

Shortly before adjourning the following resolutions were adopted:

Resolved, That the thanks of this District Conference are due and are hereby tendered to our efficient secretary, Bro. Emmett L. Ross, for his valued services.

Resolved, That we heartily endorse the present management of the NEW ORLEANS CHRISTIAN ADVOCATE, and are determined to do all in our power to increase its circulation.

Resolved, That we pray God's blessing upon the people of Raymond for their generous hospitality, in the kind entertainment of this Conference, and that a copy of this resolution be sent to the Raymond Gazette for publication.

During the session the Rev. P. A. Johnston, P. E., of Brandon district, and the traveling agent of Centenary College, made a stirring appeal in behalf of that institution, and secured two subscriptions of $100 each to the endowment fund, and a resolution, from the pastors present, "to send, with God's help, at least one student to Centenary."

On the second day of the Conference Sister E. D. Jones, secretary of the Annual Conference in the matter of "Woman's Part in Church Extension," read a valuable paper on that subject, and accompanied it with an eloquent and Christian talk that made a deep impression upon her hearers. This is a work that ought to command the thoughtful interest of all Methodist women, for it promises to open up to them a field of labor that will be not only glorifying to God, but refreshing to them.

Before adjourning the lay delegates present elected the following delegates to the Annual Conference, which meets at Jackson, Dec., next December: D. Bunch, W. L. Nugent, George Harvey, and A. W. Ratliff. Emmett L. Ross and Dr. D. A. Coker were elected reserve delegates. By motion the secretary was requested to furnish the NEW ORLEANS CHRISTIAN ADVOCATE with a report of the proceedings of the Conference.

CANTON, Miss., June 27, 1888.

"Turn on the Light."

BY REV. A. B. NICHOLSON.

MR. EDITOR: I see in the ADVOCATE, of June 21, an article from Bro. Mellen in regard to the Conference claimants. While all he said is very forcible and true, yet there are two things, I think, ought to be mentioned in connection with this matter.

In the first place, the Mississippi Conference is the mother of several small Conferences. As such, there are left on her hands a large number of Conference claimants, from that fact as well as others.

In the second place, Bro. Mellen shows the very small amounts paid to our Conference claimants. Well, is not the Conference Board, at least, partly to blame for that? The churches think when they pay their assessments, that is all that is necessary. The fact is, the amount is so small that is asked for, the people look upon it as a very small matter. That is our trouble, and, while the other assessment ordered by the Conference are increased, the assessment for the Conference claimants is lessened; for the assessment this year is the same as last, while four new ones are to be added, which, of course, will lessen the amounts they received last year.

Bro. Mellen, with all his startling facts and figures, will not get the church to go above the assessment. Indeed, she has never done even that much yet. I may be deceived, but I believe if there was no assessment (and let every preacher read Bro. Mellen's last article to their congregations), they would double the amount. It would turn out like a case that took place some years ago. When the "Post Oak Circuit" first came out a preacher on a circuit got a copy, came to an old man's house and read to him about old Bro. Hemphill and the two ladies that carried the old man's Conference allowance, and the old man's remarks in reply. Old Bro. G. broke out into a fit of cry, and said, "Old woman, bring me my pocket-book." She did so, and the old man gave the preacher five dollars. I think facts and figures are the best assessment that can be made. If Bro. Mellen will get the presiding elders to double their assessments on their districts, and back up the same with his articles, he will go up to Conference rejoicing, carrying his sheaves in the pockets of the preachers. The trouble is, a man can only feel his own sore, but that time is coming with many when they will have to step down and out without a dollar or a board to shelter them and theirs from the storm. Then comes the tug of war.

A baby was born in Bethlehem eighteen hundred years ago. His parents were poor, and he had no unusual advantages. He raised no army. He conquered no kingdoms. He owned no real estate and had no bank account. Neither did he write books, or paint pictures, or compose music. He was mocked at by the great, and died a criminal's death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in him and of obedience to the doctrines which he inculcated, and he has more followers in the world to-day than ever before. His maxims are acknowledged, even by those who reject his authority, to be the noblest and purest that have ever been uttered, and no man has ever been able to pick a flaw in his character. What will you do with this Jesus who is called Christ?

There is no such detective as prayer; for no one can hide away from it. It puts its hand on the shoulder of a man ten thousand miles off; it alights on a ship in mid-Atlantic.—Talmage.

Christian Advocate.

THURSDAY, JULY 5, 1888.

(Vincent and Hawes Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson. July 15.

GOD'S PRESENCE PROMISED.

Exodus xxxiii. 12-23.

GOLDEN TEXT. *I will do this thing also that thou hast spoken.*—Exod. xxxiii. 17.

TIME.—B. C. 1491, or B. C. 1490, in the month of August.

PLACE.—Mt. Sinai.

INTRODUCTION.

To Recall the Promise.—The self-humiliation of the people (verses 4-6) had appeased God's anger. He was now ready to be entreated. Moses, therefore, renews his supplications on their behalf, and especially prays for a revocation of the threatened withdrawal of the divine presence, and substitution for it of a mere angel. Taking advantage of his privilege to speak to God, as friend with friend, (verse 11), he ventures to expostulate, uses familiar terms, and persists until he at last obtains a distinct declaration that his request is granted.

12. And Moses said unto the Lord, Thou sayest ... Bring up this people—Jehovah had commanded Moses to lead the people to Canaan, and promised him the guidance of an "angel;" but he expressly distinguished this angel from his own personal presence. *Let me know whom thou wilt send with me*—Moses finds the promises of the preceding chapters ambiguous. He had experienced already much of the hardship of leadership among such a people, and if it had been so great with God himself in the midst of them, what would it be with a mere angel there? He did not wish to enter upon the unknown without having God at his side, for no angel, however exalted, could supply his place. *Yet thou hast said, I know thee by name*—God had shown this knowledge when he called on Moses out of the burning bush (chapter iii. 4); but the exact phrase had not been used previously. It implies a very high degree of divine favor. God "knows by name" only those whom he greatly regards. *Hast also found grace in my sight*—Moses now reminded the Lord of this divine assurance with such courage as can only be produced by faith, which wrestles with God and will not let him go without a blessing.

13. Shew me now thy ways—The way in which this people are henceforth to be dealt with he desires to understand. They have been heedless and perverse. They may be so again. *Show me thy ways* of salvation, of deliverance and guidance for this people to the promised land. *That I may know thee*—That is, thy mind herein. *That I may find grace*—He makes the fact of his having found grace already an argument for his finding still more. *And consider that this nation is thy people*—He at once draws inference that Jehovah must again recognize as his people those whom he has before called *thy* (Moses') *people*. (Chapter xxxii. 8.) If I am thine, let the people be thine also—this is again the sacerdotal, mediatorial thought.

14. My presence shall go with thee—That is, the same visible symbol of my presence which ye have hitherto enjoyed. Moses had succeeded in obtaining the promise of the restoration of the Shechinah of the cloudy pillar. The "angel," then, is the angel of his presence (Isaiah lxiii. 9), in whom is his name (xxiii. 20), that is, the Lord himself in angelic office and presence. *I will give thee rest*—Not only certain thy present anguish and perplexity of mind for thy people, but in due time I will bring them to their resting-place and settled habitation.

15. If thy presence go not ... carry us up hence—Let us rather live and die in the wilderness, with thy presence and favor, than go into Canaan without it; for even that promise of rest I value not without thy presence. *Wherein ... have we found grace in thy sight*—By what other token shall other nations and after-ages know? *Not in that thou goest with us ... so we be separated ... from all the people*—He takes it for granted that, with him, the people also have found grace with Jehovah; that is, he founds the entreaty that this may not remain concealed, that Jehovah may make it manifest by distinguishing him and his people, in his guidance of them, from all other nations on earth.

17. I will do this thing also—At length the promise is unambiguously given. Moses is rewarded for his importunity. God's people *have* found grace in his sight. *For thou hast found grace*, etc. It is for the sake of the mediator that the full pardon is given, and the full blessing restored. And so it is to the new covenant. It is because the Lord Jesus has found grace in the Father's sight that we are pardoned. It is because he knows him by name that we are accepted.

18. And he said, I beseech thee, shew me thy glory—As at the burning bush he had craved some sign of the divine favor and some pledge of help, he now, with the yearning so peculiar to authority for a vision of the Godhead, asks that his re-installation might be similarly accredited. He seeks for something surpassing all former revelations. He had talked with the Lord "face to face as a man speaketh unto his friend," but it was in the cloudy pillar; he and the people with him had seen "the glory of the Lord," but it was in the form of "devouring fire;" he had even beheld the "similitude" of the Lord in a mystical sense. But he asks now to behold the face of Jehovah in all its essential glory, neither veiled by a cloud nor represented by an angel.

19. I will make all my goodness pass before thee—Perhaps as God announced his name—"the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," etc., a revelation of God's ineffable goodness was miraculously flashed into his inmost soul, and the thousand instances of it which he had known brought distinctly to his recollection, so as to "pass before him." *Will proclaim the name of the Lord before thee*—In the Scriptures the name (usually) does more than merely distinguish one individual from another (as in our common parlance), being significant of nature, of character, of some predominant quality. It is not that God may be *called* the Lord, the Lord God, but that he *is* the Lord that is, the real Jehovah—forever the same, and forever faithful to his promise. To proclaim his name, therefore, is to proclaim his nature, to testify to his real character. *Will be gracious to whom I will be gracious*, etc.—To be understood in a causative sense, as expressing the reason why Moses' request was granted, namely: that it was an act of unconditional grace and compassion on the part of God, to which no man, not even Moses, could lay any just claim.

20. Thou canst not see my face—Thou canst not, in thy mortal state, receive the full unclouded blaze of glory which constitutes the visible symbol of my face or presence. *There shall no man see me, and live*—As our bodily eye is dazzled, and its power of vision destroyed, by looking directly at the brightness of the sun, so would our whole nature be destroyed by an unveiled sight of the brilliancy of the glory of God. When we have become like God, and have been transformed into the "divine nature" (II Peter i. 4), then, and not till then, shall we see him as he is; then we shall see his glory without a veil, and live before him forever.

21, 22. Thou shalt stand upon a rock, While my glory passeth by ... put thee in a cleft of the rock—The place near the Lord where Moses was to stand, the cleft of the rock in which he was to be put, the hand which was to cover him while the Lord in his glory passed by, and to be taken away that he might see the Lord when his face was averted, are the simple elements of a real scene, in which the Lord conveyed to the sense and the reason of Moses the deep things of his glorious grace in a manner which was exactly adapted to the capacity of the inquirer. *Cover thee with my hand while I pass by*—With my protecting power.

23. Shall see my back parts—My back is my averted, mediate, extrinsic, self, visible to man in my works, my word, and my personal manifestations to my people. The answer seems to intimate that God's glory is in his goodness, and in his grace and mercy; but that, in our present state, we can only follow the track which his glory leaves in the works of grace he does: we can not bear to look face to face at his perfections in their essence. *My face shall not be seen*—All was granted that was possible. He was bidden to ascend Sinai alone; the flocks and the herds were to be removed to a distance from the mount (Exodus xxxiv. 3); he was to take his place on a well-known or prominent rock (Exodus xxxiii. 21); and there, covered by the divine hand and sheltered in a cliff of the rock, he was to wait while the divine glory passed him by. God, having first proclaimed his name, as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, and yet visiting iniquity," and in no case "clearing the guilty" (Exodus xxxiv. 6, 7), passed Moses by in such sort that "his face" was not seen, but only "his back parts" (Exodus xxxiii. 21) some reflex image of his glory, that is to say, some radiance left by it, but the utmost that men could see and yet live—some near approach to that "beatific vision" which shall constitute to the saints in bliss the satisfaction of all their cravings, the perfect contentation of all their desires.

PRACTICAL THOUGHTS.

We have abundant scriptural encouragement to plead with God, to fill our mouths with arguments on behalf of the welfare and spiritual prosperity of others.

Sweetest of all is the promise of God's abiding presence. Having him, though bereft of all others, we have what kinship or friendship can never supply—satisfying communion and infallible guidance.

The audacity of Moses' prayer—"show me thy glory" makes one tremble; its acceptance makes one rejoice with trembling," so high does it carry the standard of answerable petitions.

The only limit of God's revelation to the aspiring soul is mortality's power to endure it.

Every man may know that he has passed from death unto life, for the spirit beareth witness with our spirits that we are born of God, and no one need stop short of that assurance. It is for you, yes, for *you*, fearful one. God never left a human soul in darkness when it wanted his presence and sought it in faith believing.

Opelousas District Conference.

I don't know, Mr. Editor, if there was anything that took place at our District Conference of enough moment to warrant any wider publicity than that which it already enjoys through telegraphic reports, etc., but I suppose it is expected of the secretary that he make some mention of the Conference in the church organ.

The Conference was held in the town of Lafayette, June 14-16. The presiding elder, Rev. S. S. Keener, was present, and won our admiration by his gracious, vivacious and brotherly manner in conducting the Conference. If I were to publish half of the encomiums and flattering remarks his talks and exhortations elicited from the people, some one might impugn my motive, so I forbear. This I can say and ought to say in justice to our elder: he is grown into his preachers' affections, growing in spirituality and growing in usefulness. Most of the clerical and lay members to the Conference were present. The session was harmony itself. Everything pertaining to a District Conference was before the body, and very ably discussed. From the reports of the preachers we learn that the district is moving on and moving up. Finances good. Growing spiritually. Sunday-schools satisfactory. Social meetings well attended. Churches being built. People calling for churches and preachers. The preachers all seem to be thoroughly alive to the interests of the work in all its departments. Some reported revivals, and others are just entering into the revival work.

The cause of education had a splendid champion in the person of our whole-souled lay brother, J. N. Pharr. After a stirring address, he lifted a collection of $1,200 toward the endowment fund of Centenary College. Will not the preachers of this Conference invite Bro. Pharr to come and take up their educational collections? I believe this good brother could raise $50,000 for Centenary in a year. Send in your invitations.

The outlook for the district is very hopeful. The preachers are happy, especially the unmarried ones. My! what courage the dear girl must have who can listen to the financial report of a preacher in Conference, and yet look all the more lovingly and trustfully into his eyes! Mr. Editor, I saw several such at our Conference, and felt like passing a vote of gratitude to them for their inspiriting presence. In lieu of that I now extend my hand to them, and welcome them into the ranks. God bless them! May the parsonage committees be prepared for them!

Your conduct of the ADVOCATE was commended, Doctor, and we resolved to work for its extension. So look out; you may have a rush. Could you not induce Dr. Carradine to give your readers a short article every week? He is appreciated in those parts. Kindly ask him to revise his article on "D. D.'s" and publish.

Lafayette is a beautiful town, and her people are genuine entertainers—at least, this writer and wife were never treated better.

The delegates to the Annual Conference are J. N. Pharr, E. W. Cushman, A. M. Mayo, Rev. Thomas Webb.

The next Conference will be held in Opelousas.

ALFRED E. CLAY,
Secretary.

From the Work.

HOMER CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: The protracted effort at this place is past, and it may be said by many and for many: "The harvest is past, the summer is ended, and we are not saved." Our beloved brother, Rev. L. L. Pickett, came at my request, and put in three weeks of faithful, earnest work. His methods and manipulations were a little peculiar at times; his preaching most searching and scriptural; his finely drawn line of moral character was after the fashion of the Holy Spirit—"a sharp two-edged sword, a discerner of the thoughts and intents of the heart;" his preaching expository and practical, clear ringing, and of no uncertain sound; his Bible readings unique and profitable. A man of prayer and faith and consecration, his one leading passion was to tone up and elevate the standard of personal piety as taught and enjoined in the Holy Scriptures. He emphasized sanctification and holiness of heart as the only basis of holiness of life, and most satisfactorily, from the Word of God, proved what is that "good and perfect will of God," and our high calling, even to "perfect holiness in the fear of God." It was Pauline, Wesleyanic—yea, the teaching of a greater—Jesus. I think I and quite a number of the faithful never enjoyed a meeting so much. Glory to the Master for the baptism! I thank God that he came among us, and that he was a guest at my house. Too many of the half-hearted, indifferent, backslidden church members were cynical, turned away and disregarded the Heaven-sent message as from his lips, and, we fear, are "dead, twice dead, and plucked up by the roots." The irreligious, with but few exceptions, spurned the message, "hardened their hearts and stiffened their necks," and, we fear, "grieved the Holy Spirit." O, it is a "fearful thing to fall into the hands of the living God! For our God is a consuming fire." May the Lord have mercy on the sinners and backslidden church members of Homer! Amen!

We received three into the church here, and twelve during the year. Our finances are pretty well up for presiding elder and pastor, and the collections ordered by the Conference are well in hand. Our week of self-denial and prayer yielded fifty-one dollars in money, which, with other moneys, has been forwarded and gone to work, and we trust the spiritual lesson learned of self-denial, for Jesus' sake, is of infinitely more value than the little sum of money raised.

Our church building in Homer has received two coats of paint from base to spire, and presents a handsome, inviting appearance. The inside ought not to be slighted. Oh, for an inside cleansing of the house from the desecrating stains of tobacco!—but more especially a spiritual cleansing! And let all the church say, Amen! The parsonage has received sundry repairs and comforts. A beautiful set of furniture came in to us during self-denial week, which is to be carefully used and enjoyed, and to be handed down to our successor *untarnished* and *undefiled*. The above improvements, amounting in all to about $250, is the work of our noble ladies' society, the Willing Workers. God bless the dear sisters! Lisbon Church has received a new roof. Our three churches, all beautiful, attractive, comfortable, and *out of debt*, are surrounded by a kind, hospitable, noble people, and many devoted members. We bless God, and take comfort and encouragement from these evidences of growth and prosperity, but lament the hardness of sinners' hearts.

"Ephraim feedeth on the wind, and followeth after east wind: he daily increaseth lies and desolation. How shall I give thee up, Ephraim?"

In Christ, affectionately,

T. B. WHITE.

MEADVILLE CIRCUIT, VICKSBURG DISTRICT.

MR. EDITOR: We have just held our second quarterly meeting, and are encouraged by the signs of success in several branches of our church work. I want to tell you of the good accomplished by our observance of "Children's Day," in particular. We have observed the day at each appointment where we had a Sunday-school in successful operation—*i. e.*, at Meadville, Oak Grove, Nebo and Providence. We conducted our exercises according to the program sent us by our Publishing House, which, by-the-by, can not be excelled in the way they do their work. These are some of the results patent to a man who is interested in the Sunday-school work:

1. An increase in the interest, among both parents and children, on the subject of the religious education of the rising generation. Even the Hardshells are softening on this subject. Some of our best workers are men who had been taught that Sunday-schools were a "device of the devil" to catch unwary souls, equal to the dance or the card table.

2. It has resulted with us in developing latent talent among our members, which might never have been brought out but for these occasions. In some places we had excellent impromptu speeches by men who were simply too timid to undertake their duty but for the spur of religious enthusiasm. In other places we had essays of first-class quality and deep spirituality by young ladies who had taken up this cross for the first time. But the most interesting and beautiful part of the work done was among the children. They did their part in the exercises with animation and accuracy. I noticed particularly their success in taking collections.

The third thing to be considered as resulting from the observance of this day: There was collected on this day, on the circuit, eighteen dollars and eighteen cents. A good part of this money will be given for needy Sunday-schools.

We have raised almost enough to build us a real nice church at Oak Grove. We expect to begin building by the time the crops are laid by, and will try to have it completed by the fourth quarterly meeting, so that our beloved presiding elder can dedicate it for us.

We are moving along in a steady current, with a stiff breeze, with the expectation of reaching port after a while, though we sometimes run against an old water-soaked (or whisky-soaked) log, and our ship sides are scratched by the dead branches of some projecting tree, or her copper bottom scrapes the back of some defunct fossil who is nearly covered (I am thankful to say) in the mud of his own ignorance—not to say, superstition.

H. BRADFORD, P. C.

WATERPROOF, LA.

MR. EDITOR: The Sabbath-school here—under the leadership of its worthy and most efficient and dearly beloved superintendent, Bro. B. F. Bonney, assisted by those noble and zealous teachers, Misses Jenny C. Andrews and Bella Stewart, and Mrs. Abbie Wailes, and others—is accomplishing great and permanent good for the cause of Christ. The school is not a very large one, but it is well organized, and is doing thorough work—work that will last and will stamp its impress upon the morals of the community in after years. In connection with the school we have a live and actively-at-work juvenile missionary society. The children and young people, too, many of them, take great interest in the society; almost every child, I believe, in town is a member of it, and attends the monthly meetings. It is beautiful to see the "little ones" at work for the master in this way! Having been diligently at work for twelve happy months with glad hearts, faces all aglow with love to God and ready hands, did the lovely band come forward on "Children's Day" to do something more for the Savior. Conscious of the great blessings they enjoy as Christians, they have a desire to see others in possession of the same, and so on this day they came to the treasury and cast in their gifts that they might aid in sending to those who have it not the blessed Bible, the Word of Life.

The exercises of the hour consisted in singing, recitations by three little girls, an address by our young brother, W. W. Drake, and a short talk by the writer. A large audience was present, and, after the children had given in their offerings, not wishing to offend any, the basket was passed around that all might have an opportunity to contribute something; and the entire contribution amounted to $12. What a blessed privilege that we can of our means give something, it matters not how little, to those who are poor and needy! May the Lord continue to bless this little band of faithful workers, carrying on the good-begun work to a most glorious completion!

We feel that God is with us here, dear brethren, and is blessing us and glorifying himself in us. We are doing all we can to advance his kingdom. Pray for us that we may be faithful and become more and more zealous for the salvation of poor lost sinners. Truly,

J. E. RIDDLE, P. C.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: As you have had nothing from this work for some time, and as we are on rising grounds, I want to tell the good news. Our pastor, Rev. J. N. Tucker, is doing a most excellent work, and very acceptably. Everything is moving on harmoniously. We think the Conference sent the right man to the right place. He works *all* the time. He loves his people, and has their interest at heart. He inquires into the spiritual condition of his members, and does it in such a way as to make them love him. I never saw this people as willing to pay all their assessments as they are now. We have paid over half of our pastor's salary for the year. We have paid three times as much missionary money to date as we paid all last year. We have a very interesting Sunday-school here at Fannin. I must say that we have more *perfect* recitations, and more thoroughly understood by the scholars, than any school I was ever in.

Fannin Sunday-school observed "Children's Day" on the fourth Sunday in May. It was a day long to be remembered by all who were present. We used our programs with speeches, recitations, singing, and an address by our pastor. Our collection amounted to $12 10.

I think, Mr. Editor, we have much for which to be thankful and to urge us on to greater success in our Master's cause.

W. M. WILLIAMS,
Stew'd and S. S. Supt.

STONEWALL, MISS.

MR. EDITOR: I have just returned from Stonewall. My heart is so overjoyed that I desire to let the Christian people at large know what God is doing for that people. Bro. Guon is the preacher-in-charge, and is a good conductor. His meeting commenced on Saturday before the first Sabbath in June, and continued eight days. Twenty-five additions to the church, about thirty conversions, and nearly everyone was happy who resides in Stonewall. Larger congregations, in a space of the same size, are not to be found. Bro. Guon has a bright future before him throughout his work. It is to be hoped that Stonewall will come up with her assessments in full after being blessed spiritually.

L. J. JONES.

(This communication was dated June 12, postmarked June 27, and received in this office June 28. Where was it between the time written and the time postmarked?—ED.)

ELLISVILLE, MISS.

MR. EDITOR: You may say to Bishop Duncan that the rough seats that were in our church last year have been taken out, and neat, comfortable ones placed in their stead at a cost of $60. This being done, we commenced our meeting the second Sunday in June, and continued for ten days with fine results. The meeting was good from the first service, but on Monday, the second day, God came down in great power, and was with us in every service from that until the close of the meeting. As the results of the meeting, the church was greatly revived, twenty-five were added to the church, and a number professed conversion. Bros. W. W. Cammack, J. N. Ware and W. P. Meador was with us, Bro. Cammack remaining until the meeting closed. Thanks to these brethren for services rendered, but to God be all the glory.

W. W. SIMMONS.

CONEHATTA CIRCUIT.

MR. EDITOR: In a recent letter to the ADVOCATE I stated that when I came on this work there was but three ADVOCATES taken, and up to that writing I had received twenty-four new subscribers. Since then I have increased the number to forty-four. We have two hundred and fifty members on this circuit, and forty-four ADVOCATES. Does not this compare favorably with any circuit in the Conference?

JAS. G. CAMMACK.

BE CAREFUL.—An old man is like an old wagon; with light loading and careful usage it will last for years, but one heavy load or sudden strain will break it and ruin it forever. Many people reach the age of fifty, sixty or even seventy measurably free from most of the pains and infirmities of age, cheery in heart, and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain and damp; a severe chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these or other similar things may cut off a valuable life in a hour, and leave the fair hope of usefulness and enjoyment a shapeless wreck.—Hastings' Birthday Book.

E. A. Seminary Commencement.

The E. A. Seminary, located at Arcadia, La., has just closed its fifth annual session. It has been a year of great prosperity and remarkable success. Prof. R. A. Smith, A. M., the founder and principal of the institution, is a man of liberal education, a fine disciplinarian, a thorough teacher and a deeply pious man. He strives to inculcate in the hearts of his pupils a high sense of honor and rectitude. He teaches them, by precept and example, independence of thought and action. This is eminently a training-school for the youth of the land. The course of study is more extensive than that of most of our female colleges, while the young men may, if they wish, complete the course equal to that of our best male colleges. Prof. Smith was assisted the past session by that refined and scholarly gentleman, Prof. C. Ives, a graduate of Union College, New York—a faithful, conscientious teacher.

The department of music is presided over by Mrs. A. L. DuBose, an elegant lady and accomplished musician. She has given entire satisfaction, and her pupils show marked improvement.

The commencement exercises began, June 3, with the annual sermon by Rev. T. B. White, D. D.—subject, "Wisdom." He gave us a good, sound sermon, wholesome in doctrine and rich in thought. He exhorted all, and especially the young, to seek that wisdom which comes from God, through Christ; that, as compared with it, all the wisdom of the world was vain—was as nothing.

On Monday morning the examination of classes began, and continued through Tuesday and Wednesday mornings and a part of the afternoons. The examinations were thorough. We saw there was no preparation of parts or lessons for the occasion. The pupils impressed us that they had been thoroughly taught, and they generally understood the subject under discussion. A part of the afternoons of Monday and Tuesday was devoted to compositions and recitations. No one failed. Some of the compositions of the little girls compared favorably with the older ones; yet they were child-like and natural.

On Monday night we had some good music by the younger members of the music class and school. All seemed to enjoy the "Gymnastic Song" by the little girls and boys. Then came the debate between chosen members of the Adelphian Society—subject, "Intemperance Has Done More Harm in the World Than the Sword." They interested us for more than an hour, and we became excited as to the result. The negative side won.

The concert, on Tuesday night, was a great success—at least, that seemed to be the verdict rendered by the audience. The cantata, "Voices of Nature," by the little ones was well done. They sang their little songs and performed their parts with ease and grace.

On Wednesday morning Dr. C. K. Marshall, of Vicksburg, Miss., made his appearance, and added much to the interest of the exercises by asking questions and giving advice, which was well meant and timely and will accomplish good.

On Wednesday afternoon the contest in declamation between the "E." and "A.," the two literary societies of the school, was held. These were all selections—some of which were very long—and it was remarkable how well they knew their pieces. There was no prompting, and there was not a failure throughout all the exercises. The prize was awarded to the "E." Society." The final concert was given on Wednesday night, and the young vocalists won for themselves great honor in the performance of their parts.

On Thursday morning two young ladies read essays, and three young gentlemen delivered orations. They spoke in loud, clear tones and reflected great credit upon themselves for the manner in which they treated their subjects. Rev. C. K. Marshall, D. D., was then introduced to the audience. He gained their attention from the very first and held it to the last. He gave us the grandest address to which we had ever listened. It was so full of pure, deep thought, so original and withal so new to himself. The only manuscript (if I may so express it) was the printed programme of the concert on the night before. This, with the essays and orations of the class before him, formed the foundation upon which he built a solid, massive structure, symmetrical in every part, and making a sublime and beautiful whole. It was full of pathos, wit and humor. In his peroration he urged the class to honor and reverence their parents and the aged and helpless, because it would bring sunshine and happiness to their hearts and a sweet contentment to their own. He reached the grand climax in alluding to the name of the institution as an illustration of what he had just said: "This, the E. A. Seminary—*Emily Antoinette*—is a noble tribute of an honored son to his beloved mother—a beautiful illustration of filial love and devotion." He then turned to her (for she sat on the stage just behind him), and said: "Madam, how did you succeed in raising him so well? I congratulate you that you have such a son!" Just here I lost his remarks, so busy was I with my own thoughts and feelings; and I think most of the hearers had the same feelings.

Mr. Editor, you have heard Dr. Marshall, and you can well imagine how sublime his words were; but you would not know it from what I have just written. That is what my memory recalls after the lapse of two weeks.

For the benefit of persons who wish to send their children to Prof. Smith's school, I will say that board can be had in good families at ten to twelve dollars per month, including fuel and lights.

MRS. P. G. RANDLE.

Arcadia, Louisiana

Enterprise, Miss.

I am glad that we preachers have the privilege of turning aside occasionally from the routine duties of the pastorate and join some brother in a protracted effort for the salvation of souls. Such work is beneficial both for the church left and the one where the work is done, because the absent pastor returns with renewed zeal and enthusiasm, which often follows Methodist revivals.

We have just made a trip to Enterprise, Miss., where we assisted Bro. B. S. Rayner in a meeting of one week's duration. Not being intimately acquainted with him, we were somewhat anxious to know his qualifications for making a visiting preacher feel at ease in his pulpit and be at liberty to give free expression to the suggestions of the Spirit. Some pastors are so *very formal* and distant that they not only bring their flock into a cold and lifeless state, but actually freeze out the zeal and enthusiasm of their colaborers. But the brother mentioned we did not find to be of that stamp; but, on the contrary, he is more likely to warm a frozen heart and strengthen the feeble knees of his assistant, and make him soon forget that he is in the pulpit of another. To labor with him is to create a desire to do so again. We were entertained at the parsonage; and, oh! how home-like, how pleasant and free was the stay! Sister Rayner knows exactly how to take care of the preachers, and does it as if no burden was attached whatever. The people know how to do their part, for nowhere have we enjoyed more fine dinners and delightful buggy rides. If we could have remained longer, the physical man would have been greatly built up. Bro. Rayner is much beloved by his flock, has his work well in hand, and will go up to Conference with a good report.

The congregations during the meeting were very fine, and better attention to the preaching of the Word we have never seen. Twice each day we preached. At the close of the morning services short experiences were given, followed by earnest prayers. These were all attended with the presence and power of the Spirit, which prepared the people for the evening services. There are not many people in Enterprise who do not belong to some church, and a large number of accessions could not be expected. We had six to join, with a probability of others to follow. The church membership was greatly revived, and a large number who were a little lukewarm reconsecrated themselves to the service of God. The last service of the meeting, which closed just before we took our leave, was the best of the feast. While the choir, that had been so faithful under the skillful leadership of Mrs. C. C. Hand, sang that beautiful song, "God be with you till we meet again," nearly everyone in the large audience was moved to come forward and give their hand to us in covenant to meet us in heaven. Some came who had not done so for many years. It was a season of great rejoicing, and seemed to be a foretaste of the general rejoicing that will take place in eternity, where "Sabbaths have no end and congregations ne'er break up."

This dear people made a willing donation to a fund for building a mission chapel in New Orleans, and several brethren and sisters sent us contributions for our own purse, accompanied with written expressions of their love and good wishes for our success. Such are fit relics to be stored away for future reference and encouragement. God bless Bro. Rayner and his noble band, and may they enjoy many "seasons of refreshing from the presence of the Lord!"

D. D. KIMBALL.

New Orleans, Louisiana.

The Kavanaugh Commencement Orators.

We placed on our commencement program this year two young men, who acquitted themselves so thoroughly that I feel constrained to speak of their efforts in this public way.

Rev. Inman W. Cooper, of Edwards, Miss., delivered the finest commencement address I ever heard. His theme was, "Character," and, although his theme was trite, his treatment of it was fresh and attractive, his style classical, and his delivery very fine. This was the first time that any of us had ever heard Bro. Cooper. He produced a profound impression, leaving his large audience not only pleased, but profited. Bro. Cooper is a worthy son of that grand man, so famous in his day, Rev. Preston Cooper. It seems that the mantle of the old prophet has fallen on the young—the son inherits the gifts of his father.

Rev. J. T. Nicholson, of Hazlehurst, delivered the address before the alumni. He dwelt eloquently and appropriately upon "Life's Work." He made this practical theme glow with beauty. He delighted the young people for whom he was speaking.

Rev. A. A. Lomax, of the Baptist Church—"the old war horse," we call him—addressed the Christian Association on Sunday night, and made a grand prohibition speech on Monday evening. Rev. Robert A. Cooper, of New Albany, preached the commencement sermon. These brethren have left a delightful savor; their words will be treasured by the hundreds who heard them.

The college bestowed its first honorary degrees as follows: "A. M." upon Miss Willie E. Lott, who has for the past four years filled our chair of mathematics, and who now leaves us for another sphere of life; and "D. D." upon Rev. James M. Weems, presiding elder of the Brookhaven district, Mississippi Conference.

H. WALTER FEATHERSTON.

Securing new recruits is one element in the raising of an army; but it is only one element. A new recruit would be worth no more in the army than outside of it, unless he were trained to a soldier's service. And an army of untrained recruits is only a mob under another name. He who would have good soldiers under him must see to it that his recruits are trained to become good soldiers. And the training of men takes time. Hence he who would train those committed to his charge must devote his energies to training rather than to recruiting, while the duty of training is the foremost duty. Yet how many pastors and superintendents and teachers seem to act on the idea that winning a new recruit is always better than training a new recruit to be a good soldier!—Sunday-School Times.

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Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
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Arr. Junction City	2:50 p. m.	12:25 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
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Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
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No. 5.....	11:30 am	No. 6..... 3:45 pm

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No. 4 Fast Ex.	7:20 pm	No. 6 Cincinnati	6:40 pm
No. 5 Coast	9:05 am	No. 3 Lim. Ex.	6 pm

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No. 1 Passen'r	11:50 pm	No. 2 Passenger	9:15 am
No. 4 Chic. and		No. 6 St. Louis	
N. O. Lim.	7:30 am	and Chic. Ex.	5:30 pm

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CORRESPONDING EDITORS:
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REV. W. L. C. BENNETT, D. D.

THURSDAY, JULY 5, 1888.

Briefs.

All our lives we have been accustomed to read this: "And he gave some, apostles: and some, prophets; and some, evangelists: and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Now the Revised Version tells us to read this: "And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, *unto* the work of *ministering, unto* the *building up* of the body of Christ"! As the saying goes, this rendering of the passage "co-ordinates" the service of the saints with that of all branches of the ministry in building up the church. If the saints all understood it thus, and were diligent to do their parts, what a hive of workers the church would be, and how rapidly the cause of Christ would grow!

Rev. J. A. Lyon has a judicious eye open to discern the wants of our Sunday-school workers, and a wise head to plan for the supply of those wants. His work on the Sunday-school is one of the best we have seen; and now we have before us "The Model Sunday-School Record," the devising of his fertile mind. We have examined this record book carefully, and have shown it to several of our pastors; and the one opinion is, that it is the very book needed for our Sunday-school secretaries. It is simple and complete. It is practical and systematic. It is published in two forms, each adapted to schools of twenty-five teachers and 500 scholars or less. No. 1 is sent for $1; No. 2, seventy-five cents. The difference between the two is, that No. 1 contains the "scholars' individual attendance roll," which is omitted from No. 2. We heartily commend this record book to all our Sunday-schools. It will be sent to anyone on receipt of price. Address J. D. Barbee, agent, Nashville, Tenn.

The following is from the Advance:

The directors of the Centennial Exposition of the Ohio Valley and Central States, which opens in Cincinnati, July 4, besides the negative merit of deciding to close the Exposition on Sunday, have decided to show their respect to the Christian religion in a more positive manner. An association of ministers has been formed, at the head of which is the newly-elected Bishop, Dr. J. W. Joyce, to take charge of a department in the Exposition illustrating the growth and methods of work of the various Christian churches, colleges and societies in the Northwest during the past century. This will be done by pictures and models of each, churches and colleges, by photographs of early ministers, pictures of present churches, colleges and charitable institutions, and by statistics and diagrams. An effort will also be made to prepare in tract form, for gratuitous distribution, a compact statement of the statistics of these regions. A leading place will be given to church publication societies and religious newspapers. It is intended, also, to give special days to the different religious denominations. A large number of prominent ministers and secretaries have charge of the movement.

That was a naive caution of the old Quaker lady, who, after having retailed a bit of gossip, said: "I have told thee these things, hoping that thee will use better sense about them than I have." Almost anybody else would have said, "Now, don't mention it again, please."

Methods and Manipulations.

In another column one of our pastors, giving an account of a meeting conducted among his people by a revivalist, says "his methods and manipulations were peculiar." We are much obliged to our brother for giving us a word that we have long wanted, and one that expresses the idea which has always come into the mind when witnessing religious services conducted by some preachers. We never knew before what to call a certain part of the performance: were always in perplexity as to how to characterize it. "We thank thee, brother, for that word." *Manipulations!* That's it exactly. The idea that seems to possess the minds of some preachers is, that it is absolutely necessary to get everybody to make some sort of a demonstration in favor of religion; and as there are in every congregation "many men of many minds," there must of necessity be invented enough different propositions to keep up a "running fire" sufficiently long to reach everybody. If people will not accept the old-fashioned invitation to come to the mourner's bench to seek salvation by an earnest repentance and a hearty faith, some other proposal must be made then and there; and if that don't succeed, another must be tried; and if that fails, something else must be proposed; and so on, and so on, until the whole program of propositions is exhausted, and the preacher stands before an exhausted congregation the very impersonation of a most rigid and expert ecclesiastical drill-sergeant. It seems to us that if the time and thinking necessary to invent and bring forward in such nice precision such a wonderful string of propositions had been spent in elucidating and illustrating to the hungry souls of the audience the gracious and glorious provisions of gospel grace, a great deal more would have been accomplished, and the people would have gone away refreshed in minds and souls. What connection these things have with the gospel it is hard to see, and if anyone can enlighten us on this point, we will be thankful for the light.

That these things do harm is the testimony of some of the most valued workers in the church. A week or so ago the St. Louis Christian Advocate gave the testimony of Mr. Finney, one of the greatest revivalists of this country, on this very point, showing that a church will backslide under these manipulations. He says: "There is no difficulty in rousing up a church to act and bustle about and make a noise, but when you tell them there is no Holy Ghost in their bustling, they will be offended." We are of the firm opinion, after having seen a good deal of this thing, and having heard a good deal from others of its after effects, that its tendency is to make religion a superficial formality. It can not be a substitute for the power of the Divine Spirit working in the depths of the human consciousness. It ought to be banished from all our churches, and in its place let the simple gospel of the Son of God that the preacher learns on his knees in the agony of prayer be proclaimed fully and freely.

The Pastor on a Vacation.

BY REV. T. B. HOLLOMAN.

MR. EDITOR: Did you ever go off on a "regular spree," with all expenses paid, and a genuine good time assured? If not, for one time in life your correspondent is ahead of you. After getting leave of absence from my generous congregation, and my equally accommodating presiding elder, I left Jackson, Miss., in company with my magnanimous companion, Tuesday morning, last. Our objective point is to visit scenes and friends in the State of Missouri, where my father was born and reared, and where yet reside a brother of more than fourscore years, and an only sister, herself well nigh up to the allotted time of life. To see other friends and relatives determined our trip by way of Shreveport, La., Jefferson, Texas, and thence through the State of Arkansas via Little Rock. At this writing we are in the city of Jefferson, Texas, in the delightful home of Dr. W. W. Harper, who is one of the leading spirits of our church in this place. Signs of decay and depression in business matters are unmistakably written on everything hereabout. The palatial residences and ornamented yards give evidence of great wealth in days that are passed; but the many closed warehouses and business places, with the conspicuous absence of paint and the general state of improvements, speak otherwise now. The population, I am told, has decreased in the past few years from 12,000 to 4,000 at present; and the business, which reached out for hundreds of miles to the westward, extending even to Fort Worth and beyond, is now circumscribed to the community immediately surrounding.

Such is the result of the railroad system of our day—*sets up one and puts down another;* and upon this same principle I see circulars on the streets to-day advocating a road from some point in Arkansas via this place to Shreveport, with the assurance that great good must result to Jefferson. Of course, a subscription is requested for the building of said road. How wise railroad corporations have been in their generation! I hope to see the day when no community shall be allowed to vote a tax for the construction of any railroad in all our land. Already in many places the people are burdened with debts thus incurred, and the railroad companies are enjoying all the benefits. If the trade and travel will justify, I believe the roads will be built without such embarrassments to the people. If it will not justify the result, it is much show and parade and no road at last.

Little of interest occurred on the trip to this place. The trip from Vicksburg across the State of Louisiana was made in daylight. We were surprised to find so much of the country on this road unsettled. As a rule, the crops of both corn and cotton looked very promising, and were in good condition. Before reaching Delhi we passed a scene calculated to rouse all the poetic genius in a man; but, alas! alas! "*poeta nascitur, non fit*," has been written of your correspondent, and the Muses never visit him. Think of it! a lake of upwards of a hundred acres with its face literally covered with the large green leaves of the lily resting lightly on the water, with here and there a beautiful white flower, with yellow center, sitting in perfect ease and grace upon its throne of green with an apparent consciousness of the loveliness of its surroundings. Certainly the man who couldn't write poetry while looking upon such a scene is "*non fit*." What improvement Walter Scott might have made in his lake scenery, as described in the "Lady of the Lake," had he seen this wild, unsung lake of the swamps of Louisiana.

Our trip was cheered by the presence of a bright little girl of three summers, who, in her childish simplicity and inquisitiveness, added to the pleasure and amusement of all on board. Thoughtless, happy, precious little Maud *Whitehead* (literally and by name), though you were not conscious of it, the sunshine of your little soul enlivened the spirits of many during that long, dreary day. May your life ever prove a benediction to the world! Believing that I could tell a Methodist preacher from the very cut of his coat and the set of his hat, I was on the lookout at every station, but not the first sign did I see until we got to Haughton, where I met Bro. Blocker. The train only allowed us to shake hands and doff hats. I promised him when I came again to do better, and I hereby invite him to stay longer if ever he finds himself in the home of this itinerant. We hoped to have met Hart and Munholland at Monroe, as both of them are related to us, but were disappointed. Was pleased to hear so well from them, and hope that their usefulness may never grow less.

We spent the night in Shreveport. Heard much complaint of too much rain, and rumor of cotton worms. The streets of the city were very muddy; and if the citizens are as unreliable as the sidewalks were, no honest man could live among them. With fear and trembling we moved from place to place. At seven A. M. we took train for this place. After travel of a short while, we ran into the village of Waskom, where I was informed we were in far-off Texas. Immediately everything changed appearances, of course, and I began to look for broad prairies, herds of ponies and cattle, cowboys and pistols, but not a thing of the kind appeared. Four large coffins on the platform at Waskom was the only significant scene that greeted us. I believe the broad-brimmed white hat is somewhat more conspicuous here than in Mississippi. In topography, character of soil, timber and general appearance the country from Shreveport to Jefferson reminds one of Madison county, Miss.

The preachers in this section are all off at District Conference. Bro. Rosser, pastor at this place, is absent, so I find myself pressed into service for Sunday. How hard it is for a man to play Jonah even in this day of fast transit!

Lest you complain of me as unmerciful to you and readers, I close. Adieu. I shall miss the ADVOCATE in my rambles.

JEFFERSON, Texas.

A Presiding Elder's Notes.

In another part of this paper will be found an account of the Opelousas District Conference. The presiding elder, Rev. S. S. Keener, also sends us a few notes about the same, which we produce below. We call special attention to what is said of Centenary College. Bro. Pharr seems to have roused the brethren considerably. The raising of $1,200 in six per cent. endowment notes at one District Conference is a grand start towards a most important end. Now, will everybody lend a helping hand? We trust so.

The reports from the works were encouraging: the preachers were hopeful, and every work had the evidences of advancement to report in large congregations, accessions and conversions for the year. The great interests of church were discussed fully, giving an hour to the discussion on church extension, Sunday-schools, education, church finance and foreign missions. Each of those topics were fully discussed, and there were many pithy, pointed, five-minutes' talks from the brethren on these great themes. The conclusion upon finances and financial methods was, that the regular individual assessment and monthly payment was the best, each member being notified through the mails of their monthly dues and requested to pay the same. The conclusion reached as to the great dearth of missionary money was thought to be due, in part, to the *ignorance* of our people on the subject of missions, and the absolute necessity of enlightening them by the distribution of our *church papers*. The beneficial effects of the NEW ORLEANS CHRISTIAN ADVOCATE in removing this deep ignorance on missions was graphically told by one brother, who demolished some of these "anti-missionary" people by getting them to read the ADVOCATE. The conclusion reached in regard to our Sunday-schools: that the pure Word, without comment or lesson paper, must be used more freely, and that doctrinal catechisms should be introduced, and not let the lesson papers absorb our whole attention and raise up our children without doctrine. We want our children indoctrinated, intelligent Methodists.

The subject of education was introduced by Bro. Davies, and Bro. J. N. Pharr, fresh from Centenary, gave the exhortation and took up a collection, securing *twelve hundred dollars* in endowment notes, bearing six per cent. interest, payable annually. Bro. Pharr had by some means learned how to take a collection and give a rousing exhortation, and some of the preachers who had gone in and out as the pastor of Bro. Pharr were rejoiced to see what an adept he had become as collector.

This district pays, prays and sends to Centenary. "The Methodist children for Methodist schools should," be the cry, far and near, all over this State. Half-hearted support is the burden under which Centenary languishes. Either let us be open enemies, or true, sterling friends and supporters. It is either a success and has been a great blessing to the two Conferences, or else it is a dead, flat failure; if the former, we should support it fully and completely, but if the latter, we should openly and above board kill it. Many colleges can be built on paper, but let us not desert Centenary till we have something more substantial than a mere prospective college without students or buildings. The brethren were strengthened in their determination to do their very best for Centenary, preaching and insisting upon denominational education.

The ADVOCATE was remembered, but would have been more fully represented had you come over and enthused us by a grand sermon; but we had a chip from the old block, and looked at the son and thought of the father.

All are at their works again, toiling, praying, preaching, alone—one against a thousand. May the Lord of the harvest give them many sheaves, is the prayer that goes from my heart!

RAYNE, Louisiana.

Notice.

To the Preachers of Meridian District, Mississippi Conference:

Send names of delegates to District Conference to me at Lauderdale, Miss. Come to the Conference, brethren; the good people are anxiously waiting for the time to come. Come, brethren, in the fullness of the blessing of the gospel of Christ, and let us have a good time, spiritually.

H. P. LEWIS.

JUNE 28, 1888.

Notice.

To the Pastors of the Alexandria District, Louisiana Conference:

DEAR BRETHREN: Will you be so kind as to furnish me a list of the names of the local preachers and delegates who may probably attend our District Conference, which will be held in Evergreen, commencing July 26, 1888, and oblige,

Your brother in Christ,

C. H. GODFREY, P. C.

BIG CANE, St. Tammany Pa., La.

A writer in Zion's Herald says that during the last six years 250,000 seamen in our country have signed the temperance pledge, and 50,000 have professed Christianity.

Notes.

To persons who are contemplating raising church money by fairs, rallies, etc., we commend this remark of a lady: "We shall have to have a revival after our church debt is paid to help us get back again to the condition we were in when we began to pay it." A word to the wise is enough.

A writer in the Wesleyan asks this question: "What is the use for temperance people or prohibitionists to meet in their associations and pray and pass resolutions, etc., and go home and vote for a man that drinks whisky, and that we know is not in sympathy with prohibition?" The only "use" of such action is that it can be held up as another illustration of an old fact that preaching and practice don't always harmonize.

In regard to the use of local preachers and their effectiveness, the New York Advocate says: "There is probably not a district in any Conference in the United States whose evangelical aggressiveness could not be doubled within a quadrennium if the presiding elder were to wisely organize and use this branch of the service." If that is true, then presiding elders everywhere have an immense responsibility, and should meet it resolutely.

Zion's Herald admits that Methodism is making no progress in Boston, and, in seeking for the cause of this, says boldly:

The Methodist minister has been so diligently occupied with an excess of parochial labor, with social and evangelistic work, with all phases of reformatory effort, with very much of table-serving that should be kindly but resolutely remanded to the laity, that the pulpit, his throne, has not been exalted and magnified at its best.

In plain words, the preachers have not had time to prepare their sermons, and, as a consequence, their preaching is inferior to that of other preachers, and they are losing their hold upon the people.

We think our young preachers may be benefited by a careful study of this from the Watchman:

We have heard sermons in which the spiritual lesson was quite concealed under the embroidery of illustration. Other sermons have made the impression upon us of a hash of historical incidents, personal experiences and newspaper items, without even a respectable seasoning of gospel salt and pepper. It is a fatal mistake for a public speaker, preacher, lawyer or lecturer—especially a preacher—to study above all things to be entertaining, and to regard eager attention as the sure test of effective oratory. To hold an audience by the mere rattle of incidents is a very small achievement. The purpose of illustration is to illustrate—that is, to make plain and enforce some serious spiritual truth or duty; and if this is not accomplished, however pleasing the address, it is a very small performance. If it is called a sermon, it goes by a name to which it is not entitled.

And this, from the same paper, may not be amiss for the older preachers:

Just now, if we mistake not, it is the fashion to draw illustrations from the speaker's personal experiences—his childhood, school-days, domestic vicissitudes and the like. Of all things, if he happens to be a proud and happy father, does he delight to draw upon the nursery and the great sayings of his phenomenal three-year-old, in order to accentuate his pulpit lessons. To a degree, this is excellent, but only to a degree. Pushed far, it becomes intolerable, because it is suggestive of a vanity or egotism which does not hesitate to obtrude the speaker's personality and personal affairs upon public attention. After awhile, people resent this. By all means, let us use illustration; but let us do it with caution, reserve, and good taste.

Just listen to the Interior in regard to the two most prominent candidates for the presidency:

The reason that Ben Harrison was nominated for the presidency was the same reason why Grover Cleveland was—he takes and reads The Interior. Any man who takes The Interior is liable to be president of the United States. Hurrah for Harrison!—especially for Mrs. Harrison, who is one of the choicest ladies of the land. Hurrah for Cleveland!—especially Mrs. Cleveland. Both the ladies are beautiful, and as good as they are beautiful. They both read The Interior. If it were left to us we would make both the men take a back seat, and let the two ladies rule this country for four years. Hurrah for the Shorter Catechism!

Singing with the understanding is a good thing, to be sure. It has the sanction of apostolic precept, singing so as to be *understood by others* has a great deal of common sense, to recommend it. The Brooklyn Eagle gives this example of a certain sort of singing:

She had a voice like a siren, and when she sang

"Mid pleasure and palaces, though I may roam,
Be it ever so splendid, there's no place like home,

it was from these eyes as she would wallow a sheet,

Which seek through the world discern'd to bewitche swear?"

there wasn't a dry eye in the tabernacle; but, if the programme hadn't said in clear, unmistakable print that she was going to sing "Sweet Home," a man might never have guessed it.

"Turn on the Light."

BY REV. R. F. PHILLIPS.

In your issue of June 21 appears an article, under the above caption, by Rev. T. L. Mellen. The captium is all right. We should be in continual search of "more light;" and the brother who has a superabundance of light ought always regard the injunction to let his light "shine." But how queer the exposition coupled with the request—"If anybody detects any inaccuracies, I hope they will write to me personally and not rush into print"—which follows immediately after expressing his regrets that he is necessitated to write the article, and then, as he proceeds in his article until he reaches No. 38 on his list of claimants, to deliberately arraign a neighboring Conference (North Mississippi) with the charge of rejecting a worthy widow who was "properly a claimant" on that Conference; send the charge in print on the first page of the NEW ORLEANS ADVOCATE wherever it circulates, and then invite private correspondence! I honor Bro. Mellen for every effort he puts forth in behalf of the worthy ones whose cause he has thus espoused. Heaven bless the superannuated men of our connection everywhere! May the Lord shield the widow and orphans of all Methodist preachers, and incline the people to care for them more liberally! But why Bro. Mellen should see fit to make that deliberate thrust at the Conference of which I am proud to be an humble member, I can not see.

I am not a member of the Joint Board of Finance of my Conference, but think I am prepared to turn on the "light" more fully than the dear brother has in this case. I will not ask him to drop me a private note if I am incorrect, but simply to "turn on the light" and let us all know all about the matter, and I promise him that if I am mistaken, and that the North Mississippi Conference has a genuine claimant living in the bounds of his Conference, that we, as a Conference, will not be slow to recognize our duty.

But to the facts in the case: The General Conference of 1870 mapped out for us the North Mississippi Conference, taking from the Memphis and Alabama Conferences all the State of Mississippi included in those Conferences, and from the Mississippi Conference all north of the southern lines of the counties of Washington, Holmes, Attala, Winston and Noxubee, together with a part of Neshoba. The understanding was, that the brethren of Mississippi Conference had their choice as to membership when the new Conference should meet and organize, whether they (that is, those who had been assigned to work by the Mississippi Conference the fall before, and whose work was within our territory) would remain with us or continue their relation with the Mississippi Conference.

Now, then, my understanding is, that the husband of this good sister was assigned to work (somewhere just across the boundary line as it now is) by the Mississippi Conference in the fall of 1869, and that he died before we, as a Conference, ever organized. He was a member of that Conference; died as a member of that body; and if he ever expressed himself as to where his membership should be after our organization, we have no knowledge of the fact.

I will close this article by saying to Bro. Mellen that our Conference rejoices to have had the privilege, and have always considered it a pleasure, to care for a precious widow whose husband died at one of your most prominent stations, a member of Mississippi Conference; and, furthermore, that we don't ask to be relieved. You can't purchase the privilege. This is not an arraignment of your Conference, for I believe if you had ever been asked, you would have recognized the claim.

COLUMBUS, Mississippi.

Items of Interest.

The Blockley Almshouse, at Philadelphia, is probably the largest institution in the United States, if not in the world. Its total population is 3,360, of whom there are in the insane department, 572; in the hospital, 1,285; in the nursery, 103; and in the children's asylum, 118.

The arrest of a high-binder in San Francisco the other day brought to light the existence of a style of armor of novel design, being made of papier-mache, of such consistency that, when worn under a thick padded tunic, no bullet nor knife can penetrate it. It is said to be of eastern manufacture, and it is a dangerous addition to the outfit of a ruffian.

The President has signed the bill appropriating $75,000 for a public building at Monroe, La.

New York has abolished the death penalty by hanging and substituted death by electricity. The law goes into operation January 1, 1889.

A leading manufacturer says that the people of the United States wear out every year about 130,000,000 steel pens.

The contract to build the Eads Ship Railway has been given to the Atlantic and Pacific Construction Company. The work must begin within a year and be completed in five years.

On Sunday, June 3, there were landed at Castle Garden 5,000 immigrants.

P. T. Barnum celebrated his seventy-eighth birthday by giving to the Bridgeport Scientific Society and the Fairfield County Historical Society property worth $200,000.

According to the New York Evening Post, the six leading Protestant churches in New York City only number 23,183 members. For the last fifteen years the Methodists have increased less than any of the other five.

The Methodists, in General Conference in New York, made one big Conference when they changed the name of Liberia Conference to Africa Conference, with boundaries to include the whole of Africa!

The New York World makes the statement that twenty-one persons have been killed and one hundred and thirty-nine injured by horses and vehicles driven by reckless drivers in that city from January 1 to June 10.

Pundita Ramabai has secured $50,000 toward the fund she is raising to establish a school in India for Hindoo widows.

The Calvinistic Methodists have 1,391 churches and preaching-places in England and Wales.

London is reported to have at present 110,000 beggars.

The money raised by taxation in England and Wales for the poor amounted in 1887 to $75,000,000, and the number receiving relief January 1, 1887, was 767,933.

Six Methodist missionaries sailed from New York, June 11, for Chili, S. A.

New York Avenue Methodist Church recently contributed $50,650 in fifty minutes to build a new church.

The Wesleyan Methodist Connection of Great Britain reports for 1888 a total of 115,790 members with 34,561 on trial. The increase of members is 3,446. There are 151 candidates for the ministry.

The Methodist Episcopal Church has in India 86 foreign, 46 native and 28 zenana missionaries, 4,450 members, 3,523 probationers and 10,180 Christians. This is Missionary Bishop Thoburn's "diocese."

It is stated that all the policemen of Kansas City are church members; two of them being elders, and several of them deacons.

Huntsville Female College.

The announcement of the thirty-ninth annual session of Huntsville Female College will be seen in this issue of the ADVOCATE. Huntsville is situated in the delightful North Alabama country, and the college is presided over by Rev. A. B. Jones, D. D., LL.D., whose past management speaks for its future prosperity. A very bright and complete catalogue will be mailed to any address. Write to Rev. A. B. Jones, D. D., LL.D., Huntsville, Ala.

Cooper Normal School.

In this issue of the ADVOCATE will be seen the announcement of this growing institution. The attendance during the last session is a strong recommendation of the management of Cooper. We notice special inducements rarely secured without a considerable outlay of first-class schools, and parents and guardians would do well to write to the manager, Mr. J. M. McBeath, Daleville, Lauderdale county, Miss.

Personals.

Rev. W. A. Candler, assistant editor of the Nashville, Advocate, has been elected to the presidency of Emory College, Oxford, Ga.

We call the attention of all interested in Sunday-school work to the able paper of Bro. McGehee, on the first page. He goes to the heart of his subject with a directness that is refreshing. If you fail to read it, you will miss one of the best things in this number.

This "personal" from the Los Angeles Christian Advocate is gratifying to many readers of our paper:

Rev. F. S. Parker, of Santa Ana, preached at Bellevue Avenue Church last Sunday morning to a goodly congregation. He delivered a missionary address at Trinity Church in the evening, which he introduced by the thought that the question is not, "Can the heathen be saved without the gospel, but can we be saved without sending the gospel to the heathen?" It was an able, convincing address.

"A new Richmond in the field." He is Capt. J. N. Pharr, of Berwick, La., speaking at the Opelousas District Conference and raising $1,200 for Centenary! The boom has started at last.

On last Saturday evening out of Hampton Roads Bishop Granbery sailed for Brazil. With him were his daughter Ella and two other missionaries for that empire—Tilley and Dickie. Unexpected illness prevented a purpose to run down to the sea and give them God-speed.—Richmond Christian Advocate, June 28.

Dr. Lafferty has this: "Nearly every paper you pick up just now tells of the 'degree of D. D. conferred' by some unknown college on some unknown preacher. It's a double advertisement at a small expense. Polite people these days don't ask the divine doctors where or how they 'got there.'"

Bro. T. Y. Ramsey, Jr., writes that the Greenville District Conference elected John Clarke, G. F. Maynard, J. T. Bates and D. C. Wasson delegates to the Annual Conference. T. P. Spencer and W. R. Trigg are the alternates.

Opelousas District Conference has set the tune for all the District Conferences yet to be held. It puts it on a high key, but not too high for any: "*Twelve hundred dollars in six per cent endowment notes for Centenary College!*" Now, let the inspiring music begin all over Mississippi and Louisiana!

Dr. Josephus Anderson, editor of the Florida Christian Advocate, has printed in a more convenient form his recent article, "Why We Say the Methodist Episcopal Church, South." It will be sent to any address at the rate of ten copies for twenty-five cents. His address is Sanford, Fla.

We have received the last catalogue of Kavanaugh College. The last session there were 175 students. Classed as regular, 117; music, 13; art, 21; telegraphy, 13; phonography, 8. This college is in a flourishing condition.

Medical students, desiring excellent clinical advantages, should address the Dean, for Catalogue of the Memphis Hospital Medical College, Tennessee.

The Presbyterian Church of the United States, all branches, has over 15,000 churches, 11,500 ministers, 1,500,000 members, and expends annually in her work $15,000,000. She has also 46 colleges, with 5,000 students; 20 theological seminaries, with 900 students; 34 female seminaries, with 4,000 pupils.

Culleoka Academy.

A thorough training-school, located in the delightful town of Culleoka, Maury county, Tenn., a prohibition town; and the social and religious surroundings are all that could be desired. Culleoka Academy is fast building up a reputation for being a first-class training and business school, and Profs. Wall and Mooney are determined to hold it. For full information address S. V. Wall, Culleoka, Tenn.

Send for illustrated catalogue to Staunton Male Academy, Staunton, Va., a school of the highest order for young men and boys. See advertisement in another column.

Landlords and house owners in general should take advantage in season of the offer of the Sediment Machine Co. The thorough work and low charges should inspire everyone to have a clean cistern and pure water. See advertisement in this issue.

East Tennessee, Virginia and Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Program for Sunday-School Conference, Lauderdale, Miss.

SATURDAY, JULY 28, 8-12 A. M.

What Is a Sunday-school?—Rev. B. S. Rayner, C. R. Rencher.

The Bible in the Sunday-school—Rev. L. Carley, L. P. Brown.

The Sunday school Teacher: What Qualifications?—D. C. Langford, S. S. Cope.

The Pastor in the Sunday-school; His Specific Duties There—W. G. Backus, S. B. Watts.

Brethren named, please be ready.

R. D. NORSWORTHY.

Notice.

The chairman of the Music Committee requests that all expecting to attend the Seashore Camp Meeting to bring their hymn books with them.

A Methodist preacher, Rev. J. W. Blosser, M. D., Greensboro, N. C., has discovered a wonderfully successful remedy for catarrh, bronchitis, etc. It is smoked in a pipe. He will mail a trial sample for a two-cent stamp.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

An old lady who does not believe in the co-education of the sexes, was rejoiced the other day to find that although the boys and girls in a large seminary seemed to be playing some sort of game together, the school authorities had wisely hung a long net between them.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Little three-year-old Arthur was pulling the cat's tail, when a gentleman visiting them said: "You mustn't do that; she will bite." To this he replied: "Cats don't bite at this end."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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MISCELLANEOUS.

Poor, Foolish Men.

TAKE A WOMAN'S ADVICE.

This is only the second time in eight weeks that I have had to polish my boots, and yet I had hard work getting my husband to give up his old blacking brush and the annoyance of having the paste blacking rub off on his pants, and adopt

Wolff's ACME Blacking

A magnificent Deep Black Polish, which lasts on Men's boots a week, and on Women's a month.

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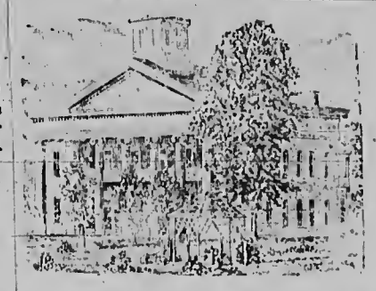

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The Art Department will be presided over by Miss Maggie McEwing, a lady of superior artistic skill.

Prof. Echardt, the musical director, is a graduate of the Leipsic Conservatory of Music, and has been connected with one of the largest colleges in the South for twenty years.

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$75 pays entire expense of a complete course in the Commercial Department, including board, books, tuition and diploma. Instruction in Shorthand and Type-writing free to pupils in this course.

$125 in advance pays entire expense in Literary or Fine Art Departments for one year (9 months) and includes tuition, board and washing.

Tuition free to young men studying for the ministry, who come well recommended.

Next session begins Monday, September 3.

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Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

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Golden Thoughts on

Mother, Home and Heaven.

In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.

WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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GET IT! If you have a Mother, Father, Brother, Sister, Son or Daughter at Home or Abroad, on whom you would bestow a GIFT that would at all times prove a WELCOME GUEST of rare worth and lasting benefit, GET IT!!

The Detroit Christian Advocate says: We scarcely can tell which is most attractive about this volume, it par-excellent title, its 400 literary gems on the themes named, its brilliant array of distinguished writers, or its beautiful mechanical execution. It is a splendid book every way. A copy should be in every home, where every mother and every mother's friend can have access to it.

Prices as above, Post-paid to Subscribers.

Send subscriptions to NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp St., New Orleans.

HUGH JAMIESON, Jr., Publisher, AGENT.

Our Young People.

TWO SURPRISES.

BY G. W. M'ALPINE.

A workman plied his clumsy spade
As the sun was going down;
The German King, with a cavalcade,
On his way to Berlin Town,

Reined up his steed at the old man's side.
"My toiling friend," said he,
"Why not cease work at eventide
When the laborer should be free?"

"I do not starve," the old man said;
"And I am always free;
Though I work from the time I leave my bed
Till I can hardly see."

"How much," said the King, "is thy gain in a day?"
"Eight groschen," the man replied.
"And how can'st live on this meager pay?"
"Like a king," he said with pride.

"Two groschen for me and my wife, good friend,
And two for a debt I owe;
Two groschen to lend, and two to spend,
For those who can't labor, you know."

"Thy debt?" said the King; said the toiler, "Yea,
To my mother with age oppressed,
Who cared for me, toiled for me, many a day,
And now hath need of rest."

"To whom dost lend of thy daily store?"
"To my boys—for their schooling; you see,
When I am too feeble to toil any more,
They will care for their mother and me."

"And thy last two groschen?" the monarch said.
"My sisters are old and lame;
I give them two groschen for raiment and bread,
All in the Father's name."

Tears welled up in the good King's eyes.
"Thou knowest me not," said he;
"As thou hast given me one surprise,
Here is another for thee.

"I am thy King; give me thy hand"—
And he heaped it high with gold—
"When more than neediest, I command
That I at once be told.

"For I would bless with rich reward
The man who can proudly say
That eight souls doth he keep and guard
On eight poor groschen a day."

—St. Nicholas.

MR. EDITOR: I see so many letters from different parts of the country, but none from Dry Creek, so I thought I would try my hand. We have a good Sunday-school, which has been running about three years, never missing a Sunday, only when providentially hindered. It has a membership of sixty-six, including officers and teachers. Our Sunday-school is blessed with a working, practical, faithful superintendent, Mr. Levi Miller. We have a set of good teachers and earnest and punctual pupils, and feel encouraged to persevere. Our singing master, Mr. Miller, presides with skill and efficiency, and, under his leadership, we have learned many and are still learning many beautiful songs of Zion. We have preaching once a month by Rev. G. E. Greene. He contemplated having a revival this week, but the rain has prevented so far. We have a new church house, which has added greatly to the advantage of the church and Sunday-school. We boys have organized a Green Court Club by which we aim to raise money and purchase lamps for the church.

Yours fraternally,

JNO. B. KENT.

DRY CREEK, Louisiana.

MR. EDITOR: It is my time to write, as my brother wrote last. We were all sorry you got sick enough to have to leave home; but we were glad to read your letters from Sour Lake. Mamma would always say, "Read 'The Editor Abroad' first." Aunt Loretta quit writing while you were abroad; but Bud and I were glad when she did write, and Bud will put her letter in his scrap-book. Grandma has all of the ADVOCATES with your pieces in them hung up on a string; and that reminds me of your string. Has it worn out yet? Or did it do any good? Hope you won't think I am impudent, although I am called so at home. Our little cotton crop looks fine, and I hope to have money for the missions this fall. Our brother, not three years old, was at church the last time Bro. Upton preached, and said out loud, "I don't want to have no preaching; I am tired of preaching." Uncle Jim had to take him out, and did not hear half of the sermon. It was the best sermon I ever heard. It was a pity he did not get to hear it.—Respectfully,

MARY L. CURRIE.

MR. EDITOR: As I have not written to the ADVOCATE in so long, I will now write a short letter. Your dear paper is a welcome guest in our house every week. I read it with great pleasure, especially the letters from the little folks. We have a very nice church and Sunday-school here. Our pastor this year is Bro. J. W. Chambers. Our superintendent is Mr. W. T. Stocker. We had a Sunday-school picnic in May, but we had bad luck, for it rained nearly all day; so we were kept in the house all the time. I will now answer Ida V. Barbee's questions. The longest verse in the Bible is the ninth verse of the eighth chapter of Esther. The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John. I must now close. Hoping my letter will not reach the waste-basket, I remain,

Your little friend.

WEDIE BROWN.

PEARLINGTON, Mississippi.

Some Good Rules for Girls.

Every girl desires, or should desire, a pleasing manner. There is no greater mistake that a young woman can make than to disregard her appearance. Many girls think that by so doing they are avoiding a spirit of servile dependence on the opinion of other people. But sooner or later such girls will surely learn their error, and then, when it is too late, will come the difficult task of educating themselves in the little things which make up so large a part of the pleasure and profit of life. In this particular, self-education is not only possible, it is also essential—in fact, it is about the only education that is possible. An English lady of rank gives the following rules, which every girl should observe:

WHAT TO AVOID.

A loud, weak, affected, whining, harsh, or shrill tone of voice.

Extravagance in conversation—such phrases as "awfully this," "beastly that," "loads of time," "don't you know," "hate" for "dislike," etc.

Sudden exclamations of annoyance, surprise, and joy—often dangerously approaching to "female swearing"—as "bother!" "gracious!" "how jolly!"

Yawning when listening to anyone.

Talking on family matters even to bosom friends.

Attempting any vocal or instrumental piece of music that you can not execute with ease.

Crossing your letters.

Making a short, sharp nod with the head, intended to do duty as a bow.

WHAT TO CULTIVATE.

An unaffected, low, distinct, silver-toned voice.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to yourself.

The habit of making allowances for the opinions, feelings, or prejudices of others.

An erect carriage—that is, a sound body.

A good memory for faces and facts connected with them, thus avoiding giving offense through not recognizing or bowing to people, or saying to them what had best been left unsaid.

The art of listening, without impatience, to prosy talkers, and smiling at the twice-told tale or joke.—Religious Telescope.

There is an Eastern story to the effect that one day Abraham was sitting at the door of his tent, when an old man, bent and leaning on his staff, appeared before him. Abraham invited him into his tent, and set meat before him, but observing that he did not ask a blessing, and finding that it was because he was a fire-worshiper, he became angry and drove the old man away. Whereupon God is said to have appeared, and said, "I have suffered him these hundred years, though he dishonored me, and wouldest thou not endure him one single night?"

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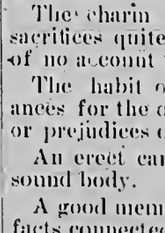

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Household.

A WORD ABOUT BREAD.—A physician's daughter thus writes to an exchange: "In the 'household' column I read of so many woes in bread making that it is a wonder why no one has yet suggested substituting other food for bread. Some of the best physicians now avoid 'suppers,' and have 6 P. M. dinners purposely to avoid bread and cake. There is no excuse for bread at breakfast and dinner, while for 'supper' stewed potatoes, with poached eggs or cold meat, could form the principal part of the meal, adding soft custard, with fruit and delicate cake; bread is unnecessary. The children of our family have for breakfast hominy or oatmeal, with potatoes, frits, delicate meats, with milk, and perhaps a cracker. For dinner, meat or chicken, asparagus, potatoes and other healthy vegetables and fruits, with rice or other simple dessert, while at supper, stewed potatoes, milk, eggs or cold chicken, cottage cheese, blanc-mange, with occasionally a little simple cake."

A HOLIDAY FOR THE WIFE.—Give your wife a vacation. She needs one. Little cares are harder to bear than greater responsibilities, and she has many more cares than her husband, and sometimes as great responsibilities. A woman's work is never done; and modern life has increased and intensified it. Cares have multiplied faster than conveniences. Life is more complex, its demands are greater and more numerous, society more exacting. Who needs a vacation, if she does not? And she can not get it at home. The more quiet and restful the home is to you, the more evidence that it is a care, if not a burden, to her. A housekeeper can no more take a vacation in her home than a merchant in his counting-room. Even though her absence occasions inconvenience, give an occasional vacation.—Selected.

MORE ROOM.—When every nook and corner seems full, consider the walls. A great many things may be hung on a strip of wood running across your bedroom or kitchen wall covered from dust by a calico curtain. Envelope bags, straightened by ropes or lath strips, may hang anywhere to hold aprons, collars, hats, newspapers, everything. Packing boxes may be placed one above another and shelved and curtained, or small ones may be padded like ottomans and used for seats and cases to hold bed linen or underclothing. A few yards of bright chintz adorn a room wonderfully in the way of curtains, chair covers and scrap bags.

LAUGHTER.—Chavasse, an eminent surgeon, says: "Encourage your child to be merry and to laugh aloud; a good hearty laugh expands his chest, and makes his blood bound merrily along. Commend me to a good laugh—not to a little, sniggering laugh, but to one that will sound through the house; it will not only do your child good, but will be a benefit to all who hear, and be an important means of driving the blue devils away from a dwelling. Merriment is very catching, and spreads in a remarkable manner, few being able to resist the contagion. A hearty laugh is delightful harmony; indeed, it is the best of all music."

BUREAU COVERS.—Some of the newest bureau covers are made of fine white Welsh linen, the edge embroidered in a deep scallop in white linen floss and the monogram worked in the center. The pin-cushion to go with this is made of crimson merino, and has two little white linen covers like that for the bureau. A large bow of crimson ribbon gives the needed touch of brightness to the set. If toilet bottles are used they are simply tied with crimson ribbon. Blue, pale yellow, or coral may be used in place of the crimson with equally pretty effect.

We value everything in this world by comparison. Water and air have no *intrinsic* value, and yet Jay Gould, if famishing in the desert, would give all his wealth for a pint of the former, and think it *cheap*; hence, life and healthsare the standard of all values. If your system is full of Malaria you will be very miserable; a few doses of Shallenberger's Antidote will make you well and happy. Is one dollar a high price to pay?

MISCELLANEOUS.

Ask For Ayer's

Sarsaparilla, and be sure you get it when you want the best blood-purifier.

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to any other. The Baccalaureate of medicines in blood medicines is Ayer's Sarsaparilla. It is still the most popular, being in greater demand than all others combined.

"Ayer's Sarsaparilla is selling better than ever before. I never hesitate to recommend it."—George W. Wiseman, Druggist, Albany, Ind.

"I am safe in saying that my sales of Ayer's Sarsaparilla far exceed those of any other, and it gives the most thorough satisfaction."—L. H. Bush, Des Moines, Iowa.

"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. Bickhaus, Pharmacist, Roseland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for almost seventeen years, and always keep them in stock, as they are standard. There is nothing so good for the 'spring-ful blood' as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it, or, as the Doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the 'doctors' prescriptions have been of no avail."—C. F. Callen, Monmouth, Kansas.

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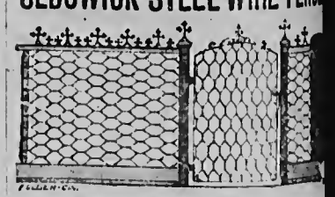

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Mention this paper.

Christian Advocate.

Marriages.

ANE—WRIGHT.—At the parsonage, Athens, June 26, 1888, by Rev. G. L. Wright, Miss Wright to Mr. A. A. Lane, of Jackson [illegible]

ARLOW—INGRAM.—At the residence of M. Barlow, the aunt of the bride, in Rouge, June 26, 1888, by Rev. T. K. LeRoe, Mr. A. L. Benham and Miss A. M. [illegible]

INTYRE—TUCKER.—At the residence of bride's father, Mr. James Tucker, June 26, by Rev. John T. Sawyer, Mr. Joseph Samuel [illegible] and Miss Lillie Tucker.

NSTE—ANDREWS.—At the residence of bride's father, May 20, 1888, by Rev. W. D. [illegible], Mr. S. F. Barner and Miss Leonora [illegible], both of Issaquena county, Miss.

Obituaries.

Notices of less than thirty-five lines [illegible] words each, will be published free of charge. For all over thirty-five lines, [illegible] cents for each additional line will be [illegible], and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing obituaries of their friends, they must send with the order the same [illegible] cents for each extra copy ordered*

AFFORD—Died, in the town of [illegible]ter, Amite county, Miss., May 21, WILLIAM B. RAIFORD, in the ninth year of his age. The subject of this notice, born near the town of [illegible]sboro, Wayne county, N. C., to Pike county, Miss., in 1850, was united in marriage to Miss [illegible] Tarver, daughter of Elijah [illegible], of Amite county, Miss., [illegible]mber 27, 1853. In the fall of [illegible] he moved to Liberty and engaged [illegible]erchandising until the spring of [illegible], when he entered the Confederate service. Serving through the war, [illegible]returned to Liberty, and, resuming [illegible]siness of a merchant, he continued in that occupation, almost unimpededly, until terminated by [illegible]. In the early part of the present year he formed a mercantile [illegible]rship with E. B. McLain, of [illegible]er, under the firm name of [illegible]in & Raiford. While in the [illegible]ment, apparently, of perfect [illegible], without admonition or warning, was stricken down, proving [illegible]th of the adage, "In the midst [illegible] we are in death." Having [illegible] a hearty supper, he repaired to [illegible]se of public prayer, and while [illegible]g the exercises and making the [illegible]ding prayer the fatal stroke [illegible]on him with such paralyzing [illegible]as to render him helpless to [illegible]m his kneeling posture. On [illegible]aised to his feet, he said, "[illegible] the meeting," which are the [illegible]rds he spoke on earth, and in [illegible]an four hours his spirit was [illegible] God who gave it.

The theme on which he had been [illegible]sing was, "Be ye also ready, [illegible]on of man cometh at an hour [illegible]ou think not." Little did he [illegible]nat in his own person would [illegible]plified the truth of the subject [illegible] trying to impress on the minds [illegible]audience. The text, the occasion, the illustration, the circumstances [illegible]erved to invest the words of the [illegible] with peculiar significance, [illegible]impress those present on that [illegible]able night with the truth and [illegible] of a never-to-be-forgotten ser-

Raiford had long been a member [illegible] an officer in the church of [illegible] of the Methodist denomination. [illegible]s a liberal contributor of his [illegible] and services to the church of [illegible]hoices. His benevolence and [illegible]thropy were not exercised, [illegible]er, to the limited sphere of his [illegible]omination. They had a more [illegible]ed scope and found the exer- [illegible]a wider field. His hand was [illegible]pen to the claims of charity. [illegible] kind and gentle disposition, [illegible]ted a strong will and an inflexible purpose, which, claiming [illegible]rage of his convictions, always [illegible]un strong in his advocacy for [illegible]t. It is no wonder, then, that [illegible]rling qualities of head and [illegible]ave him character and influence [illegible] the community in which he [illegible]. He was an earnest man, and [illegible]er his hand found to do for his [illegible] the good of man, he did it [illegible]s might. As a man of business, [illegible] a citizen, as a Christian he [illegible]d a commanding and influential [illegible]ition, always taking an active [illegible]ous part in every enterprise [illegible]ded to improve the character, [illegible] the condition or advance the [illegible]t religion and humanity in [illegible]d. In life esteemed, in death [illegible]d, the place he once occupied [illegible] a vacuum that can not be easily [illegible]. He was a devoted husband, [illegible]father, a good neighbor, a [illegible] citizen, an exemplary Chris- [illegible]having finished his work on [illegible]nd dying at his post of duty, [illegible]aithful soldier of the cross, he [illegible]e to his reward. "And I [illegible]oice from heaven saying [illegible]. Write, Blessed are the dead [illegible]die in the Lord from henceforth: [illegible]ea, saith the spirit, that they [illegible] from their labors; and their [illegible]o follow them."

A FRIEND.

[illegible]—Died October 28, 1887, [illegible]TH WHITE, the daughter of [illegible] and Sarah Richert, of Clinton, [illegible] was born in the little town [illegible]ks May 17, 1849, and lived [illegible]gely in the same town till the [illegible]er death. Her life was lived [illegible]he same people, and during [illegible]time, more than thirty-eight [illegible]s, passed through the vicissitudes [illegible]life, war and peace, prosperity and adversity. As a sunny-[illegible]hild, she was loved by all. As [illegible]lady, she was pure, sweet and [illegible]e, always helpful and light- [illegible]. She carried sunshine wherever [illegible]went. November 29, 1870, [illegible]her heart and hand in marriage [illegible]Mr. John A. White, who had [illegible]en from childhood; and she [illegible]as the light of his life, the [illegible]d of his household. She became [illegible]mother of eleven children—[illegible] the birth of the last. As a [illegible]she was self-sacrificing, kind and gentle, striving to train her children so they would rise up and call her blessed. She united with the Methodist Episcopal Church, South, in the spring of 1878, under the pastorate of Rev. J. W. McLaurin, and was ever after a devoted and faithful member, always contributing to its welfare in any way possible, and ready to make any sacrifice for its prosperity or interest. As a neighbor, she was ready for any kindly ministry needed, thus demonstrating the depth of her religious convictions and purposes. She loved her Lord and loved her fellow-men. Those whose lives touched hers most, felt most of the strength of her religious life and realized most of its control over her life. Her religion was like her disposition—cheerful and sunny—having nothing of gloom about it. When informed that her last sickness would probably prove fatal, she said she was not afraid to die, but she regretted to leave her loved ones, who seemed to be so much dependent on her care and service. Thus passed away this loved and loving wife and mother.

The writer knew her well during the four years when the girl was blooming into the woman and when the woman was merged into the wife, and, desirous of expressing his appreciation of one of the sweetest of her sex, lays this humble tribute of affection on her grave. May the Father above bless the seven children left behind and comfort the husband and relations! is the prayer of

ONE WHO LOVED HER.

HUGHES.—Mr. CHARLES EDWARD HUGHES was born in South Carolina, July 19, 1821, and died at his home in Lauderdale county, Miss., June 10, 1888. Mr. Hughes embraced religion and joined the Methodist Church in early life and remained faithful until death. He was a cheerful, contented, happy man and made his home bright and attractive. His presence was like a sunbeam, dispelling darkness, and cheering his associates. He was poor in this world's goods, but rich in faith, and an heir of the kingdom of God. He was married December 13, 1846, to Lauderdale county, Miss., to Miss Pauline Craig. They had nine children born to them—three of whom have died. One of the surviving six, Miss Bettie Hughes, is a missionary in China. It was a severe trial to him to give his daughter up for that work, but he yielded the point, and bade her go in the name of Jesus. In his last moments he said to a visiting minister, "Tell her (Bettie) I am very sick, but my way is clear." He suffered much in his last illness, but was visited by several ministers of the gospel whose ministrations he greatly enjoyed. His end was peace. May God comfort the bereaved ones!

H. P. LEWIS.

"Weak and weary" describes the condition of many people debilitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and quicken the sluggish blood, and restore the lost appetite.

On handshaking as a factor in successful evangelical work, Mark Guy Pearse, at the anniversary of the Wesleyan mission, offered the following:

"The right hand is the biggest human power. Man is the only animal that has a hand. Thy hand, my brother, marks thee off to help men. I do believe in that brotherly grip. I was walking along one day by the seashore, and a friend on the cliff said, 'Come up here.' I said, 'Lend me a hand.' Twenty feet was too much. I had a church once in which there were no working-men. I said, 'We shall never prosper until we get working-men in here.' One day I got hold of their hands, and one hand felt different from the rest. I said to that man, 'Come and see me to-morrow night at eight o'clock.' He did. For thirty years he had lived in that town, and nobody had ever spoken to him. He said, 'I have kept my soul alive by praying about the streets.' 'What brought you to my place?' I asked. He said, 'My boy came home and said some one shook hands with him, and I determined to go and see if he would shake hands with me.' That man brought ten men to the Bible class the next Sunday afternoon. I believe the biggest human power is downright hearty handshaking."

"I can heartily say to any young man who is wanting good employment, work for Johnson & Co., follow their instruction and you will succeed." So writes an agent of B. F. Johnson & Co., 1009 Main St., Richmond, Va., and that's the way all of their men talk.

Some may have apprehensions that little can be done because miracles are wanting and the gift of tongues is withdrawn. Doubtless, Peter had a notable proof at hand of the doctrine he preached, while the lame man was leaping in the temple, who but just before had been healed by the name of the Lord Jesus. But miracles never cease, while souls are converted to God; nor will tongues be ever wanting, while the wonderful change wrought by the grace of God, so loudly bespeaks the praises of his wonder-working power. Let heathens see what grace can do on a real convert, and we need not any further be discouraged for want of miracles and tongues. —Rowland Hill.

Scientific.

About American Railways.

Charles Scribner's Sons have published, in connection with the railway articles appearing in Scribner's Magazine, a pretty lithographed folder, entitled "Twenty-four questions and answers about railways." The information contained is interesting, and has been obtained from well-known authorities. It can be obtained by enclosing stamp to the publishers: 1. How many miles of railway in the United States? 150,000; about half the mileage of the world. 2. How much have they cost? $9,000,000,000. 3. How many people are employed by them? More than 1,000,000. 4. What is the fastest time made by a train? Ninety-two miles in ninety-three minutes: one mile being made in forty-six seconds on the Pennsylvania and Reading railroad. 5. What is the cost of a high-class, eight-wheel passenger locomotive? About $8,500. 6. What is the longest mileage operated by a single system? Atchison, Topeka and Santa Fe system, about 8,000 miles. 7. What is the cost of a palace sleeping-car? About $15,000, or $17,000 if "vestibuled." 8. What is the longest railway bridge-span in the United States? Cantilever span in Poughkeepsie bridge, 548 feet. 9. What is the highest railroad bridge in the United States? Kinzua viaduct on the Erie road, 305 feet high. 10. Who built the first locomotive in the United States? Peter Cooper. 11. What road carries the largest number of passengers? Manhattan elevated railroad, New York; 525,000 a day, or 191,625,000 yearly. 12. What is the average daily earning of an American locomotive? About $400. 13. What is the longest American railway tunnel? Hoosac tunnel, on the Fitchburg railway (4¾ miles). 14. What is the average cost of constructing a mile of railroad? At the present time about $30,000. 15. What is the highest railroad in the United States? Denver and Rio Grande: Marshall pass, 10,852 feet. 16. What are the chances of fatal accident in railway travel? One killed in ten million: statistics show more are killed by falling out of windows than in railway accidents. 17. What line of railway extends furthest east and west? Canadian Pacific railway, running from Quebec to the Pacific Ocean. 18. How long does a steel rail last with average wear? About eighteen years. 19. What road carries the largest number of commuters? Illinois Central, 4,828,128, in 1887. 20. What is the fastest time made between Jersey City and San Francisco? Three days, seven hours, thirty minutes, and sixteen seconds. Special theatrical train, June, 1886.

American Pearls.

Pearls are produced in some of the unios (fresh-water mussels), of which there are many hundred species, especially those found in the fresh-water brooks traversing a limestone country. The first pearl of any note was the famous "Crown pearl," found by a shoemaker, Daniel Howell, while collecting some of these mussels in Notch Brook, near Paterson, N. J. This was purchased by Messrs. Tiffany & Co. for $1,500 in 1856, and led to the great pearl excitement. Millions of unios were collected, and many thousands of pearls found, and some of them very fine ones. One, however, which weighed nearly 400 grains, and would, perhaps, have been the finest pearl of modern times, was destroyed by cooking the mussel. They have since then been fished out as far west as Ohio. At Waynesville and other places on the Little Miami river many fine pearls have been found, and more recently fine ones have been found in Kentucky, Tennessee, and Texas. One single firm has purchased over $100,000 worth of pearls found east of Texas. The pearls are rarely entirely round, usually a little oblong, button-shaped, flat on the back, and imitating every conceivable form, such as beetles, fish, bird wings, and often have had this feature assisted in the mounting of enamel and gold, after the manner of Dinglinger pearls at the famous Dresden Green vaults. The color is rarely a pure white, usually pink or bluish, often iridescent. The mere is smoother, if anything, than in the oriental pearls, and they are often more beautiful; single pearls have been sold for over $2,000.

Only one pearl of any kind is found in a hundred shells, and usually one in a thousand of any value, so that it is not a very profitable pursuit. The indiscriminate killing off of the mussels in fishing and by poisonous sewage will eventually lead to their extermination. The greatest destroyers, however, are the hogs, which kill off whole banks in a single low tide. Pearls are also secreted by the common hard-shell clam (*Venus mercenaria*): these are usually white, tinged with purple, or almost black. The latter colors are preferred, although they have little value. They sell at from $1 to $100 each, and are found as large as a hazel-nut. The common conch (*Strombus gigas*), fished extensively on the Florida coast for bait, often contains the so-called pink pearls. Although they are not true pearls, they have sold at $1,000 each. Our oyster pearls have neither value nor beauty.—Harper's Magazine.

The Akkas of Africa.

At the last meeting of the Anthropological Institute, Prof. Flower, C. B., director of the Natural History Museum, gave a description of the two skeletons of Akkas, lately obtained in Monbuttu country, Central Africa, by Emin Pasha. They are those of fully grown-up people, a male and female. The evidence they afford entirely corroborates the view, previously derived from external measurements, that the Akkas are among the smallest, if not actually the smallest, people on earth. The height of neither of them exceeds 1,219 metres, or four feet, while a living female Akka, of whom Emin Pasha has sent careful measurements, is only 1,161 metres, or barely 3 feet 10 inches. The results previously obtained from the measurements of about half a dozen living Akkas are not quite as low as these, varying from 1,216 to 1,420 metres, and give an average for both sexes of 1,356, or 4 feet 5½ inches. But the numbers measured are not sufficient for establishing the true average of the race, especially as it is not certain that they were all pure-bred examples. According to Topinard's list, there are only two known races which have a mean height below 1,500 metres, namely: the Negriter of the Andaman Islands (1,478), and the Bushmen of South Africa (1,404). Of the real height of the former we have abundant and exact evidence, both from living individuals and from skeletons, which clearly proves that they considerably exceed the Akkas in stature. It is to the "Negrillo" race of the great Negroid branch that the Akkas belong.—Dublin Freeman.

Learn to Give.

1. From habit. This can be learned in youth; therefore, teach your children to put something in the plate whenever it is passed.

2. From a feeling of obligation and duty to God, who commands it, and whose commands you promised to obey. Teach this duty to your children.

3. From an overflowing love to God, who has given you so much. Give to him lavishly, as you would give to a beloved wife or child or parent, only in a proportion as greater as your love to him and his love to you exceed all human love. Teach this also to your children.

4. Give from love to the needy and suffering. As soon as you see a want, or hear of one, try to relieve it: and teach your children to do likewise.

5. Give especially to those charities for which you are responsible. As a member of the church it is your bounden duty to give to those missionary operations which are carried on by it and dependent on it.

6. Give in such a manner of your money, your time, and efforts, that you may continue the work of mercy to the bodies and souls of men—which our Savior began on earth, and teach your children to imitate his blessed example by ministering to the needy and suffering.

Of all the anguish in the world there is nothing like this—the sense of God without the sense of nearness to him.—Elizabeth Prentiss.

For Rickets, Marasmus, and Wasting Disorders of Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

MISCELLANEOUS.

Look Here, Friend. Are you Sick?

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is there a sort of sticky slime collects about the teeth? Is your appetite poor? Is there a feeling like a heavy load on the stomach, sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy?

Are your eyes sunken? Do your hands and feet become cold and feel clammy? Have you a dry cough? Do you expectorate greenish colored matter? Are you hawking and spitting all or part of the time? Do you feel tired all the while? Are you nervous, irritable and gloomy? Do you have evil forebodings? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Do your bowels become costive? Is your skin dry and hot at times? Is your blood thick and stagnant? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? Do you frequently spit up your food, sometimes with a sour taste and sometimes with a sweet? Is this frequently attended with palpitation of the heart? Has your vision become impaired? Are there spots before the eyes? Is there a feeling of great prostration and weakness? If you suffer from any of these symptoms, send me your name and I will send you, by mail,

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Weekly Market Review.

(For Week Ending July 3, 1888.)

COTTON.

Low ordinary	7	@ — —
Ordinary	7½	— —
Good ordinary	8¼	— —
Low middling	9¼	— —
Middling	9¾	— —
Good middling	10⅛	— —
Middling fair	10½	— —
Fair	11¼	— —
Galveston middling	9 11 16	— —
Mobile middling	9⅝	— —
St. Louis middling	9¾	— —

SUGAR.

OPEN KETTLE:		
Prime	5⅜	5½
Fully fair	5⅜	5½
Strictly Prime	5½	5⅝
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5⅛	5¾
Pr. yellow	— —	6⅛
Gray White	— —	— —
Off whites	— —	— —
Stan. Gran.	7	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	25	26
Strictly Prime	29	31
Choice	33	35
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4½	4⅝
Fair	4⅛	4⅜
Ordinary	3¾	4
Common	3	3½
No. 2	2⅝	2¾
Rough	2 50	3 50

FLOUR.

Choice	3 75	3 90
Fancy	4 15	4 20
Extra Fancy	4 40	4 45
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 15	3 25
Cream meal	3 45	— —
Grits	3 50	3 60
Hominy	3 65	— —

GRAIN, ETC.

CORN:		
White	63	64
Yellow	— —	62
Mixed No. 2	— —	60
OATS:		
Western	42	43
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	77½	82½
HAY:		
Prime	18 00	19 00
Choice	21 00	21½

PROVISIONS.

PORK:		
Mess (Standard)	15	15¼
Prime Mess	14 25	14 50
Rumps	13 75	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	7¼	7⅜
Sides, short rib	8¼	8⅜
Sides, long clear	8¾	8⅞
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	6½	6 5
Sides, short rib	8	8⅛
Sides, long clear	8	8⅛

GROCERIES.

COFFEE:		
Prime	16	— —
Fair	15	— —
Common	12¾	— —
BUTTER:		
Western Creamery	21	22
Western Dairy	17	18
Common	— —	13
LARD:		
Refined	7¾	8
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13½	14
Cotton seed	36	36¼
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	— —	1 50
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 75	1 90
Western	— —	— —
SWEET:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	2 00	2 25
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	9¼	9½
1¾ lb, per yd	8½	8¾
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	1 07½

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 25	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9	— —
Southern	10	— —
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20½	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

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NEWS OF THE WEEK.

DOMESTIC.

A passenger train on the Louisville and Nashville railroad was wrecked, on June 27, at Hurricane Bayou, seventeen miles above Mobile. Four persons lost their lives and six others were injured

Grover Cleveland and Allen G. Thurman have been officially notified of their nominations by the Democratic Convention by a special committee, and have accepted the honor.

The Delaware Iron Works, at Newcastle, was destroyed by fire on June 28. Loss, $100,000.

President Cleveland conferred the degrees upon the graduates of the University of Virginia, June 27.

The ladies of Independence, Mo., by their presence and encouragement, carried the day for prohibition, on June 28, winning a great victory.

It is estimated at the Treasury Department that there has been a decrease of $13,500,000 in the public debt during June, and a decrease of $112,000,000 in the debt for the fiscal year ended June 30. The total receipts during the year are estimated at $370,000,000, and the total expenditures at $273,000,000, leaving a surplus of $97,000,000.

The President has informed the Cincinnati Exposition committee that on account of the pressure of private business he can not accept the invitation to attend the exposition at this time.

After an executive session of the assembly, in Chicago, two weeks ago a notice was sent to the employing brewers that unless they reinstated their workmen the Trades and Labor Assembly would recommend that all laboring men refrain from drinking beer for thirty days.

The grand reunion of the survivors of both sides in the late war took place at Gettysburg, July 1. An immense crowd was present.

The Senate, on July 2, completed and passed the River and Harbor bill. No change was made in the action of the Commerce Committee on the Louisiana appropriations beyond what has already been noted. The cutting down of the Mississippi river appropriations will be stoutly resisted by the House.

The Senate Committee on the Judiciary has decided to report back the nomination of Melville W. Fuller to be Chief Justice without any recommendation.

FOREIGN.

Gen. Diaz has been re-elected President of Mexico, without opposition.

The Pope's encyclical on liberty says: "Human liberty, in individuals as in societies or governments, implies the necessity of conforming to a supreme national law which emanates from God. The church is not an enemy of honest, legitimate liberty, but is an enemy of license."

Nine government officials at Seoul, China, have been beheaded in the street by the populace. Foreigners have taken refuge at the consulates. The outbreak is attributed to Chinese instigation.

The Pope received the German envoy on June 28, and expressed himself as highly satisfied with Emperor William's references to the relation between Germany and the church.

The Landtag met June 27. In his speech, opening the session, King William said that his government, like that of the late King Frederick, would be exercised as a legacy from his grandfather. He would equally guard the rights of his people and the crown and protect all religion.

The Kreus Zeitung says that Prince Bismarck has induced Russia to abandon definitely the idea of making an alliance with France.

The newspaper Diritto, published at Rome, makes the announcement that Signor Crispi will have an interview with Count Kalnoky, the foreign minister of Austria, and will then visit Prince Bismarck. These three representative men of their respective countries will afterwards meet at some point in Germany to be later decided upon.

Phillipedes, a Greek secret agent and author of a revolutionary pamphlet, and a Greek physician, have been arrested at Moldavia, charged with inciting the Macedonians to revolt.

There is said to be an anarchist plot against the life of the Emperor William. The Berlin socialists declare that the conspiracy is an invention of the police. The official circles take the affair seriously, and the extraordinary increase in the precautions taken to guard the person of both the Emperor and Prince Bismarck suggest that the report has a solid basis.

Signor Crispi, prime minister of Italy, will go to Carlsbad for the benefit of his health after the closing of the Italian Parliament.

The steamer Volta has arrived at Liverpool with Congo dispatches to May 27, which give further details concerning Stanley's camp on the Aruwtiuil. The camp was suffering from lack of food and from maladies arising from the surrounding swamps. Reconnoitering parties which had advanced along Stanley's route passed quantities of human bones which were apparently the remains of victims who had fallen in fights between Stanley's followers and the natives.

Eviction notices have been served on thirty tenants on the Vandeleur estate in county Clare, Ireland. The police and military, armed with a battering ram, will assist the evictors if necessary.

M. Rouvier, assuming the chairmanship of the Budget Committee of the Chamber of Deputies, declared that the committee had no political character. Its sole duty was to effect a retrenchment of the government's expenditures.

Emperor William's brother has been made commander-in-chief of the navy.

The interview between the Czar and Emperor William will be held on July 18 at a German port on the Baltic Sea

Persons prematurely gray can have their hair restored to its youthful beauty, by using Hall's Vegetable Sicilian Hair Renewer, the best article in the market.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Corinth station	July 7, 8
Corinth circuit, at Mt. Carmel	14, 15
New Albany circuit, at Jones' Chapel	21, 22
Marietta circuit, at Ozark	28
Ko-sci-usko circuit, at Pleasant Hill	28, 29
Iuka station	Aug. 4, 5
Iuka circuit, at New Salem	11, 12
Harmony circuit, at Bethel	18, 19
Guntown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	26
Ripley circuit	Sept. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Jonesboro circuit	15, 16

J. R. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Chapel Hill, at New Hope	July 6
Grenada circuit at Sparta	7, 8
Minter City, at Brooklyn	14, 15
McNutt, at McNutt	18
Coffeeville, at Long Branch	21, 22
Carrollton, at Enon	28, 29
Water Valley circuit, at Taylors	Aug. 4, 5
Tocopola, at Salem	11, 12
Banner, at Liberty	18, 19
Atlanta, at Slate Spring	25, 26
Pittsboro, at Tabernacle	Sept. 1, 2

J. F. EVANS, C. E.

WINONA DISTRICT—THIRD ROUND.

Black Hawk, at Sweet Water	July 7, 8
Newtonville, at Salem	14, 15
Winona circuit, at Lodi	21, 22
Winona station	22, 23
Sidon circuit, at Greenbrier (Wed.)	25
Newport, at Spring Grove	28, 29
Carrollton and Green'd at C. (Thu.)	Aug. 2
Valden circuit, at Prospect	4, 5
McCool, at Prospect (Wed.)	8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Belzoni (Tues.)	21
Ethel	25, 26
Zilpha (Thu.)	30

R. P. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro and State Line	July 24
Lauderdale	28
Union, at Energy	Aug. 4, 5
Vossburg, at McGowan's	11
Shubuta, at South Chickasawhay	12
Enterprise, at Heidelberg	18, 19
Winchester, at Enon	25, 26
Sandersville, at Holden	Sept. 1, 2
Clark, at Andrew Chapel	8, 9
Meridian station	12
Meridian circuit	13
Paulding, at New Hope	15, 16
DeKalb	21
Hunnsville	22
Marion	23
Leaksville	29, 30

G. D. SCHOLWORTHY, P. E.

Sunday-school Conference at Lauderdale, July 28, during District Conference.

BROOKHAVEN DIST.—THIRD ROUND.

Scotland, at Bethesda	July 10
Summit, at Hogue Chitto	14, 15
Providence, at Georgetown	21, 22
Gallman, at Byrd's Chapel	27
Brookhaven	28, 29
New Hope, at Bethel	30
Wesson and Beauregard, at Wesson	Aug. 4, 5
Bowerton, at Pleasant Valley	7
Topisaw, at Topisaw	11, 12
Holmesville, at China Grove	25, 26
McComb City, at Magnolia	Sept. 1, 2
Hazlehurst	8, 9
Crystal Springs	15, 16
Adams	18
Franklinton	22, 23

J. M. WEEMS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Amite City, at Osyka	July 7, 8
Ruleville, at Clinton	14
Clinton	14, 15
Perry Creek	21, 22
Woodville	28, 29
Wilkinson, at Gayden	Aug. 4, 5
East Feliciana, at Clear Creek	7
East Baton Rouge, at Davis'	11, 12
Pipkin's	14
Amite, at Sandy Jones' Camp Ground	22
Jackson	25, 26
Bayou Sara, at Thompson's Creek	27
Centerville, at Bethel	Sept. 1, 2
North Wilkinson, at Perrytown	8, 9
Livingston	15, 16
New River	15, 16

JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Mt. Zion	July 7, 8
Lake, at High Hill	11
Newton, at Decatur	14, 15
Hillsboro, at Cottrell	Aug. 2
Carthage, at Liberty	4, 5
Conehatta, at Mt. Hebron	7
Neshoba, at Cooks' Chapel	11, 12
Fannin, at Liberty	18, 19
Lake Camp Meeting	21
Trenton, at Gases Chapel	30
Trenton Camp Meeting	31
Beech Springs Camp Meeting	Sept. 7
Walnut Grove, at Mt. Zion	8, 9
Stifdi	15, 16
Westville	14
Raleigh	22, 2
Marvin	29, 30
Shiloh Camp Meeting	Oct. 12

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Sunflower	July 7, 8
Rolling Fork	8, 9
Skipwith's	13, 14
Cayuga	14, 15
Rovina	21, 22
Bartonton	28, 29
Hickory Ridge	29, 30
Vicksburg	Aug. 4, 5
South Warren	6, 7
Beech Grove	11, 12
Meadville	12, 13
Belle Grove	18, 19

W. L. C. BENNETT, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Woodside and Ebenezer, at Ebenezer	July 14, 15
Grand Cane, at Bell Tower	18
Red River, at Campe Bella	21, 22
Mansfield	28, 29
Sabine, at Mission Chapel	31
Many, at Prospect	Aug. 4, 5
Anacoco, at Beech Grove	7
Caddo, at Stonewall	11, 12
Natchitoches, at Provencal	18, 19
Bellewood, at Pine Grove	20, 21
Consinata, at Davis' Springs	24, 25
East Point, at Wesley Church	25
Shreveport	Sept. 1, 2
Pleasant Hill, at Mt. Pleasant	5
Mooringsport, at Pine Hill	8, 9
South Bossier, at Benton	15, 16
North Bossier	18
Valley circuits	22, 23

J. B. CASSITY, P. E.

DELHI DISTRICT—THIRD ROUND.

Delhi and Floyd, at Midway	July 7, 8
Monroe	22, 23
West Monroe, at Bowman's Chapel	Aug. 4, 5
Harrisonburg and Sicily Island	11, 12
Waterproof, at Jordan's Chapel	18, 19
Wilmsboro, at Oakley	25, 26
Providence, at Providence	Sept. 1, 2
Oak Grove, at Watson	8, 9
Lind Grove	15, 16
Richland, at Tolen	22, 23
Oak Ridge, at Prairie	29, 30
Rastrop	Oct. 6, 7

J. D. HARPER, P. E.

HOMER DIST.—THIRD ROUND.

Downsville, at camp ground	July 7, 8
Vonchas, at Saline	14, 15
Minden, at Pine Grove	21, 22
District Conference, at Minden	25-29
Tullis, at Mt. Moriah	Aug. 4, 5
Brushwood, at Dubberly	11, 12
Farmersville, at Tennessee	14
Summerfield, at Summerfield	18, 19
Haynesville, at Mt. Zion	25, 26
Homer at Lisbon	Sept. 1, 2
Arcadia, at Simmsboro	8, 9
Vernon, at Oak Ridge	15, 16
Indian Village	16
Sparta and Saline	22, 23
Ringgold	29, 30

ROBERT HANDLE, P. E.

Camp Meeting Calendar.

Camp Meet'gs.	Begins.
Seashore	July 11
Providence	July 26
Doubberly	Aug. 8
Topisaw	Aug. 10
Hennington	Aug. 16
Sam Jones	Aug. 17

CAMP MEETINGS.

The regular annual camp meeting for 1888 on Seashore Camp Ground will commence on the second Wednesday (eleventh), July, 1888, and continue from eight to ten days.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms. Ministers will be charged seventy-five cents per day for board; lodging will be free.

The fare over the following roads—Illinois Central, Louisville and Nashville, and Mobile and Ohio—will be 1¾ cents per mile.

For further information address W. J. Beadle, president, Mobile, Ala.; A. Grant, corresponding secretary; E. P. Mackie, financial secretary, New Orleans; or R. E. Pipes, keeper, Rhoxl, Miss.

W. J. BEADLE, Pres.

J. G. GRANT, Cor. Sec.

The regular annual camp meeting for 1888 on Doubberly Camp Ground will commence on the second Wednesday (eighth) in August and continue from four to six days. The camp ground is delightfully situated on the N., S. and P. R. R., midway between Shreveport and Ruston, in Webster parish. The depot is but a short distance from the grounds. Increased accommodations have been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

E. J. KENNON, Pres.

C. H. PARHAM, Sec'y.

Grand Excursions to California.

The Burlington Route is the official route for the teachers bound for the National Educational Meeting at San Francisco, and the splendid official excursion parties from New York, Pennsylvania, Brooklyn, New England, Ohio, Michigan and Indiana, leaving Chicago July 3d, 5th, 8th, 9th and 6th. Magnificent trains, free chair cars, Pullman and tourist sleepers, etc. The public entitled to one fare for this occasion. For further information write E. J. Swords, 217 Broadway, New York City; H. D. Badgley, 306 Washington St., Boston, Mass., or address P. S. Eustis, G. P. & T. A., C., B. & Q. R. R., Chicago, Illinois.

The American section of the Exposition at Brussels was opened on June 28.

MISCELLANEOUS.

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ROYAL BAKING POWDER CO., New York.

A. BALDWIN, President. S. KATZ, Vice-President.

SEMI-ANNUAL STATEMENT

OF THE CONDITION OF THE

New Orleans National Bank,

At the Close of Business, June 30, 1888.

RESOURCES.

Bills discounted		$1,043,380 37
Demand loans	$417,219 [illegible]	
Overdrafts	312 00	
U. S. 4 per cent. bonds, par value	150,000 00	
Premiums on same	9,287 50	
$122,000 N. O. [illegible] mon" bonds		
$52,000 N. O. consol 6 per ct. certificates		
$52,000 N. O. ordinary 6 per ct. certificates		
$68,000 N. O. 6 per ct. bonds issued to railroads		886,238 52
$10,000 N. O. 6 per ct. bonds issued to waterworks		
$3,000 Canal and Claiborne St. R. R. bonds		
82 shares of Grelle Elb Co. stock		
$43,000 Louisiana consol 4 per ct. bonds		
Currency and checks on other banks	396,245 62	
N. Y. sight exchange	819,880 35	
Due from banks and bankers	80,284 97	3,396,818 41
5 per cent fund with U. S. Treasurer		9,000 00
Banking house	$88,110 [illegible]	
Furniture and fixtures	7,500 00	95,616 25
Total		$4,544,815 31

LIABILITIES.

Capital stock	$ 200,000 00	
Surplus fund	550,000 00	750,000 00
Dividend payable on and after July 1, 1888		120 00
Circulation outstanding		150,670 00
Individual deposits	3,455,890 11	
United States deposits	220,000 00	
Due to banks and bankers	216,248 80	3,892,143 91
Total		$4,544,815 31

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest:

SAM'L DELGADO,
JOHN H. HANNA,
FRANK T. HOWARD, Directors.

MISCELLANEOUS.

HUGHES' TONIC

CERTAIN REMEDY FOR

CHILLS AND FEVER.

IT WILL

CURE THE MOST OBSTINATE CASES

As an Alterative, it cleanses the system, and relieves billious disorders.

As a Tonic, it gives tone and strength.

"TRY IT!"

Proprietors have *many* letters testifying to the *merits* of this valuable remedy.

In Malarial districts every family should have it in the house always *ready for use.*

Price per bottle, $1. 6 bottles, $5.

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THIS IS THE QUESTION

HOW TO GET RID OF INDIGESTION

Answer is plain. The way is easy. Take

TARRANT'S SELTZER APERIENT

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Delightful to take.
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Christian Advocate.

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AT LAST.

BY J. G. WHITTIER.

When on my day of life the night is falling,
And in the winds from unseen spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O love divine, O helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to mine own uplifting
The love which answers mine.

I have but thee, O Father! Let thy spirit
Be with me to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever, through heaven's green expansions,
The river of thy peace;

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath thy tree of healing,
The life for which I long.

Reasons for Writing.

BY C. G. ANDREWS, D. D.

Several of the editors of our connectional organs have, at different times, asked me for an occasional contribution to their respective papers. My special friend, the editor of the old NEW ORLEANS, has been so kind as to insist, both in our personal interviews as well as by letter, that I should frequently "drop him a line." An inclination to comply with these complimentary invitations, and a desire to avail myself of the pleasure and the profit of writing, together with reflections arising from the contemplation of the subject, have suggested an article upon some of the motives which prompt men to write for publication.

BECAUSE THE EDITOR REQUESTS.

No doubt many a person has been induced to write simply because he has been kindly solicited. Such an invitation makes one feel favorably disposed. It is a pleasant implication that his services will contribute to the edification of the readers and to the popularity of the paper. Under such a complacent inspiration he heartily purposes to contribute regularly and faithfully. Alas! however, for the prevailing power of such an inspiration, if his productions should not meet with popular favor, and should at last be consigned to the waste-basket. It would prove an unwelcome, yet none the less convincing, assurance that the kind editor had mistaken his ability. The pleasing vision of serving with the pen would humiliatingly evanish.

PERSONAL BENEFIT.

Perhaps a more stimulating motive, as well as a more commendable one, is to write for self-improvement. The acquisition of a habit of easy and interesting writing can not be too highly prized by anyone who wishes to develop his talent or to serve his own generation. It makes him read more critically, and strengthens his memory. It enriches his vocabulary and gives him a facility of expression. It systemizes his thoughts and makes clearer his conceptions. It makes him more accurate, directing him in the selection of just the word to convey the nicest shade of an idea, freeing him from that looseness of expression so noticeable in untrained writers and speakers. It enables him to think more consecutively and systematically. Indeed, it stimulates his inventive faculty. One sentiment secured and written down, easily and naturally brings up another. The process is cumulative, producing, when followed up, a train of thought, or even a complete argument with legitimate conclusion, of which one was unconscious at the outset, and which surprises by its novelty and pertinency.

The habit of writing is most helpful to an extempore speaker. In addition to an accuracy and felicity of expression, in addition to the richness of vocabulary, both of which it surely gives, it also enables him, without scarcely being conscious of the effort, to grasp the subject, to formulate a plan, and then to move forward with a definite end in view, making out what he has taken in hand.

Writing has a tendency to make one more appreciative of the responsibilities of life and of his relation to his fellows. To get his thoughts down on paper commits him squarely, and is a bond which ties him to truthfulness and consistency. It must certainly make one more familiar with himself, enabling him the better to weigh his own capability. Manifestly, this is a most desirable experience. A proper appreciation of oneself will deliver from many blunders, will promote humility, and will insure success by suggesting only those pursuits suited to taste and capacity. Thus the personal benefits to be derived from a habit of writing are apparent from very many standpoints. It is well to adopt the motto: "*Nulla dies sine linea.*"

BECAUSE HE CAN'T HELP IT.

It is just as natural for some persons to seek a medium for the expression of their thoughts as it is for a tree to leaf itself in April. This inclination is above motive. It is a motive unto itself. It is the happiest and most successful frame for writing. To change David's words a little, such a one can say: "While I was musing the fire burned; then *wrote* with my *pen*." Or as Elihu said: "I am full of matter, the spirit within me constraineth me, like as wine which hath no vent. It is ready to burst like new bottles."

What a difference there is between the writing of a person who has something to communicate, whose thoughts bubble up like a gushing spring, and that of one who is writing simply to perform a duty. The one is sparkling, fresh and impressive; the other commonplace, and smelling of the lamp. The one takes hold of the feelings of the reader and carries him along to like conclusions, moving him to sympathy, or arousing him to indignation; the other scarcely holds the attention during the perusal, and is like water falling upon a rock, that can not be gathered up again.

A man may be inspired to write battle-hymns, ringing with heroism, to pour forth prophetic strains comforting in promise or withering in denunciation, or to indite apothegms arousing to duty, even as did David or Isaiah or Solomon. Of course, the divine sanctions are wanting, the authoritative call to conscience is not heard; yet the true soul realizes that it has come in contact with the deliverances of no mere empiric, but with those of a master-spirit speaking from a consciousness stayed upon truth and alive with tenderness.

THERE'S MONEY IN IT.

The impression prevails that the divine afflatus flees the venal muse; that no mere penny-a-liner can climb the serenest peaks of Parnassus. But the question now being discussed is, What are the strongest incentives to write? Is it not true that greater and more persevering efforts will be put forth if, in addition to other motives, the silver spur is offered?

An English barrister, who attained the front rank in his profession, said that ofttimes in the beginning of his career he was discouraged, and came very near giving up altogether; but in imagination he felt his children tugging away at his gown, and heard them clamoring for bread, and this stimulated his flagging energies.

The North has been more prolific of writers than the South. This can not be accounted for on the supposition that the Northern people are intellectually superior, because the sons of the South have placed themselves fully abreast in the learned professions and in the political arena. Doubtless, the true reason is that contributions to literature more readily received compensation in that utilitarian realm. Heretofore in the South the muses were mainly wooed by amateurs only in seasons of elegant leisure. It is not to be wondered at that the high-spirited dames were reluctant to be won by such *dilettanti*. When one's bread depends upon his efforts, he assured that the very best of which he is capable will be forthcoming. More Southrons have turned their attention to literature since the great revolution in their industrial systems. It is pleasing to contemplate that in the near future, in our own beloved Southland, literature shall have her patrons, and that the products of brain and pen shall be accorded their legitimate valuation in the prices current.

It was a wise provision in the last General Conference to place twenty-five hundred dollars at the disposal of the great official at Nashville to pay for contributions. The assistant editor, too, was a good arrangement. The New York Advocate is said to have nine on its editorial staff. To meet the demands of a great connectional organ, there must be a variety of talent. By the way, it is difficult to tell upon what department of the Nashville that sum has been employed. The paper is greatly improved, but the general make-up is pretty much as it used to be. One new feature is those notes from the Conferences; but surely money is not needed to procure such pieces—merely local items. Any aspiring young writer would be glad to furnish them simply for the privilege of airing his talent. That money ought to be used to employ the ripest, freshest talent in the church, and out of it to furnish exhaustive papers upon the manifold topics engaging the thoughts of men in this wide-awake age.

JACKSON, Mississippi.

The Education of Our Boys.

BY REV. T. W. LEWIS.

MR. EDITOR: Some weeks ago you invited correspondence through the CHRISTIAN ADVOCATE on the reason we are doing so little for the education of our boys. I suppose many of your readers, like myself, dismissed the matter from their minds with the thought that it ought not to be so, or like your correspondent who said that it is more important to educate our girls than it is our boys. Granting that it is, still the shame that there is no school for the college education of our boys in North Mississippi is upon North Mississippi Methodists. Who's to blame? Centenary College seems to be almost out of reach of the eastern portion of the North Mississippi Conference, and the liberal offers made by the State schools are so much cheaper than Centenary can make (at least, the people think so), that our people send their boys to those schools.

Another reason is: *We do not realize the value and importance of Christian education.* I prefer Christian education at a high price than a secular education at a low price. Men love their country more than they love their church. They are patriots, they are citizens, they are office seekers and office holders, they are the "dear people." An education that ignores the culture of the moral nature, and leaves God out of the world, will be a curse to any people. Our State schools, in some sort of way, have religious service daily in their chapels; but there is little that is distinctively religious. Christian parents know that in these schools their children will be allowed to do many things contrary to the spirit of our holy religion. Sometimes they are allowed and even encouraged to dance, and yet these parents prefer sending their children to such schools because they say it is cheap. In the formative period of a boy's life it is especially needful that he be surrounded by positively religious influences. How often has it happened that a good boy is sent from some Christian home to college, and there he falls into sin, returns to his mother with the thirst of liquor in his nature, and a total loss of all spiritual life, and he lives to dishonor God and disgrace himself?

In Central Mississippi there lived a pious young man who was sent off to college. He was associated with fast young men, learned to love wine, came home a skeptic, and is one to-day. His head is blossoming for the grave, he is nearly threescore years old; still he drinks wine and lives away from God. Had he been sent to some Christian school, it might have been different. *Christian parents do not realize the importance of Christian education.*

If some town in North Mississippi would offer a building, or several thousand dollars, in order to have a college for boys located in their midst, and then all our people—laymen, preachers, and the good women—would go to work for the school, there is no reason why a college might not be founded and built. Let each one give some amount each year. Some might give $1,000; some ought to give more. The eternal fiat has gone forth that we must educate, or we will perish. May God help us, and open the way to us, and may we have grace to walk therein!

A New Book.

JOHN B. MCFERRIN. A biography. By O. P. Fitzgerald, D. D. Publishing House of the Methodist Episcopal Church, South.

Dr. Fitzgerald has done an admirable work for the Southern Methodist Church in the production of this biography. Some men lead such lives that their biographies are little less than a history of the times in which they lived. Dr. McFerrin had been so closely connected with all the important movements of the Southern Methodist Church for the past fifty years that a simple recital of the events of his life is at the same time a history of the church. The author has done his work *con amore*, and for that reason it is refreshing, inspiriting and most instructive. In this work we see the great man in all the relations of life in which it was his lot to stand, and know him as we never knew him before. The church of his day was enriched by his life and labor, and the church of our day has been enriched by this history of his living and doing. Dr. Fitzgerald has won the gratitude of Methodism by this work. The price of the book is the insignificant sum of *one dollar*.

The Education of Our Boys.

BY "GILDEROY."

MR. EDITOR: You are right. It is high time the Methodists of Mississippi were waking up to the interests of their sons. We have made abundant provision for the education of our daughters under the watch-care of the church; but our sons have been turned over to the State and to schools managed and controlled by other denominations. The truth is that, so far as my observation goes, our boys have to go without high school and collegiate training entirely. I could give you the names of hundreds of Methodists here in Mississippi who give their daughters a liberal education and allow their sons to go along with such schooling as they can pick up in a public school four months in the year. If this state of things continues for a generation or two the "womans' rights" doctrine will prevail, because our women will be entitled to it, as they will be prepared for it. We all believe that intelligence should rule the country. If we educate our women and leave our sons in ignorance, the women will come to rule the land as they ought to do. This scribe is in no way opposed to the higher—yea, highest, education of our women; but he does put in a plea for the boys. As things are going now, the time will come when our educated daughters will have to take a vow of perpetual virginity, or else marry some mutton-headed man whose only recommendation will be, "He is a good meat and bread ease." It is painful in the extreme to see a cultivated, refined Christian woman tied on to an ignorant man who never has a thought above cotton and corn. It looks like hitching an angel to a cart-load of flesh, or worse, if possible, a barrel of "filthy lucre." I am not so much an advocate for the co-education of the sexes as for their co-equal education. The fact is, we are educating our women away from our men. Thousands on top of thousands of our people in Mississippi have come to believe that the chief end of a boy is to make money—honestly, if he can—dishonestly, if he must; but he must make money. And I am sorry to say that too many of them educate their daughters solely to qualify them for making money. A dollar is at the other end of all their plans. If you do not believe this statement, just go out into the country and lay your finger on the public pulse, and see what a metallic ring the action of most hearts have. The pulse-beat of thousands of our people will surprise you.

Those of our people who give their sons a liberal education are, in the main, indifferent about educating them in schools under the care of the church and controlled by religious influences. I am afraid that infidel sentiment, "Religion will do for women and children, but it is too small a matter for men," has taken deeper root than we are willing to allow. I am astounded at the utter indifference of some of our Methodist people about the moral and religious atmosphere surrounding their sons during the process of their education. No wonder many of them go away and follow Christ no more, or depart from the church of their parents.

The two Conferences in Mississippi ought to unite and establish and vow to maintain a first-class high school, or, as some think, a college under the auspices of the church. I would, for the present, prefer the high school, provided it were, in fact, what the name imports; but the college would not be objectionable. As you say: "We, as a religious denomination, are woefully behind in this matter." We are, numerically, quite as strong as our Baptist brethren. We are equal to them, financially, and we can beat the world in the number and character of our children. We have the men and the money if we only had the mind for the work. It is to be hoped the commissioners appointed by the Conferences will speedily agree upon a plan, location and grade of a school for boys, under the patronage of these sister Conferences. It comes to me, incidentally, that some places in Mississippi are already holding out liberal inducements for the location of a school of the kind indicated in this epistle.

So, Mr. Editor, for the time we will quit discussing "Christ's Agony in the Garden," and see if we can not get up an agony among the Methodists of Mississippi over the importance and absolute necessity of providing for the education of our sons by the church. The field is white unto the harvest, and we should thrust in our Methodist sickle and reap.

Don't Do It.

MR. EDITOR: Our people make an expensive and grievous mistake in the matter of *painting*. One said to me the other day, "We shall begin to paint our new church on the ninth of July." "Don't do it," I said. You might as well whitewash it. Paint put on in hot weather never holds. It soon fades. The oil is boiled out of the wood by the heat, the turpentine dissipated, and the body of the paint rubs off like whitewash. I would not allow my house to be painted in the months of May, June, July, August or September if anyone would give me the paint and put it on for nothing, if by any possible means it could be avoided. Take two buildings painted by the same man, and the same quality of paint. One was painted in July; the other, in November. The July house needs a new coat in a year. The November house will stand seven years.

VICKSBURG.

Cure for Fits.

1. For a Fit of Passion. Wal out in the open air. You m speak your mind to the win without hurting anyone or pe claiming yourself a simpleton.

2. For a Fit of Idlene Count the ticking of the cloc to this for one hour, and yo ill be glad to pull off your coa the next hour and work like a negro.

3. For a Fit of Extravagance and Folly. Go to the workhouse and speak to the inmates of the jail, and you will be convinced,

"Who makes his bed of briar and thorn,
Must be content to lie forlorn."

4. For a Fit of Ambition. Go into a churchyard and read the gravestones. They will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and sister.

5. For a Fit of Despondency. Look on the good things which God has given you in this world, and to those which he has promised his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

6. For all Fits of Doubts, Perplexity and Fear. Whether they remind, whether they are a load to the shoulders, the head or the heart, the following is a radical cure which may be relied on, for we have it from the Great Physician: "Cast thy burden on the Lord and he will sustain thee."

7. For Fits of Repining. Look about for the halt and the blind, and visit the bed-ridden and the afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.—Dr. J. B. Taylor.

What spendthrifts of time we are! what waste and prodigality of golden opportunities! aimless aspirations; barren resolves; the one paramount, absorbing thought—*self*.—Rev. J. R. Macduff, D. D.

Christian Advocate.

THURSDAY, JULY 12, 1888.

THE SABBATH

BY L. H. STOKES, D. D.

O peaceful day! the best
Thy rest like that of people ransomed is:
And all shall harvest wealth supplies,
O holy, holy rest!
To Eden's scenes, its Sabbaths' work is done.
And heaven and earth, enhancing, blend in one.

Over the hills and plains
How gladly bells sound the listening ear.
Children and age all full of holy cheer
Press to the court, in God's own house appear,
While songs exalted strains,
And prayer and praise of all their rightness rise,
Lift up the way worn spirit to the skies.

Thanksgiving's sweet reign;
Grace in the dewy dedication sheep
The scene even on the hills like sheep.
And Sabbath days unharnessed horses keep,
While Eden's bliss again,
Love glints of sunlight through a storm-cloud's fold
Breaks in the rainbow's God-love to behold.

Touch not this holy day!
Oh! Vandal hands, and feet all shod
Still let it shine as it has always shone,
Full loyal heart! Reverent royal throne.
Hold! Touch it not! Lest
Dedicated of God, on Sinai's granite height,
It still shall stand in more than granite bright.

—Pearl of Days.

Vincent and Hallowell's Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson. July 22.

FREE GIFTS FOR THE TABERNACLE.

Exodus xxxv. 30-29.

GOLDEN TEXT: *God loveth a cheerful giver.*—2 Cor. ix. 7.

TIME.—B. C. 1491 or B. C. 1490, as the author.

PLACE.—Mt. Sinai and the plain of El Rahah.

INTRODUCTION.

On the part of the people there were abundant tokens of thorough repentance. One of these was their *alacrity* to set about the work of erecting the tabernacle. All was enthusiasm in the camp. Men and women vied with each other in thoughtful and diligent endeavor. Another was the abounding *liberality*. So profuse was it that the receivers of the people's contributions had more than they knew what to do with, so that the people had actually to be restrained from giving (xxxvi. 5-7). A rare difficulty this in church matters. Finally, there was the minutest and most careful obedience to all the instructions which had been given for the building of the tabernacle and its furniture.

30. All the congregation ... departed from the presence of Moses—There was, no doubt, in view of their recent transgression, the working of a spirit very much akin to that awakened by the apostle and described in the second epistle to the Corinthian Church: "For behold this self-same thing, that ye sorrowed after a goodly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

21. They came, everyone whose heart stirred him up—All classes came, "men and women," rich and poor, "rulers," and those whose only skill was to "spin with their hands." And the great majority gave freely to the utmost of their power. *Everyone whom his spirit made willing*—That is, whosoever upon barely being informed that such was God's will did without solicitation freely come forward from the impulses of his own generous heart, and tender the specified "offerings." *Brought the Lord's offering. For the work of the tabernacle of the congregation*—To give a definite external form to the covenant concluded with his people, and construct a visible bond of fellowship in which he might manifest himself to the people and they might draw near to him as their God. Jehovah told Moses that the Israelites were to erect him a sanctuary, that he might dwell in the midst of them. The construction and arrangement of this sanctuary were determined in all respects by God himself, who showed to Moses, when upon the mountain, a pattern of the dwelling and its furniture, and prescribed with great minuteness both the form and materials of all the different parts of the sanctuary and all the things required for the sacred service.

22. Both men and women ... willing-hearted. Brought bracelets ... earrings ... rings ... tablets, all jewels of gold—The Israelites had brought out of Egypt of their ancestral wealth—the possession of Abraham and the accumulations of Joseph; and (2) the rich gifts received from the Egyptians at the moment of their departure. They had added to their wealth by the plunder of the Amalekites. Thus they possessed a considerable store of the precious metals; and there is no difficulty in supposing that they furnished the gold needed for the tabernacle without seriously impoverishing themselves. *And every man*, etc.—The meaning is, that in addition to the many varieties of golden ornaments which were willingly offered for the work to be performed, everyone brought whatever gold he had set apart as a wave-offering (a sacrificial gift) for Jehovah.

23. Blue—or hyacinth. This was a color distinguishing the dress of princes and potentates among the ancients, with whom the art of dyeing was carried to a high degree of perfection. *Purple*—The name of a very precious color extracted from the *purpura*, or *murex*, a species of shell-fish. The most rich hue; nothing which equals it in richness and brilliancy. *Scarlet*—It appears to have been obtained from the *chermes ilicis*, the cochineal insect of the holm-oak, which was used in the East before the *coccus cacti*, the well-known cochineal of the prickly pear, was introduced from Mexico. The three colors blue, scarlet and purple—have been recognized all but universally as royal colors. *And fine linen*—That is, white thread spun from flax, which is found to be the material of almost all the Egyptian dresses, mummy clothes, and other analyzed fabrics. It is of a yellowish white, soft and wonderfully fine and delicate. The hair of the Eastern goats, particularly of the Angola species, is of the most delicate and silky softness, and wrought into the kind of cloth known by the name of Camlets. *Red skins of rams*. The tanning and dyeing of leather was also know to the Egyptians. Leathern straps are found "crossing the shoulders and the breasts of mummies," "and stamped at the ends with the names and figures of kings of the twentieth and following dynasties." Thus the Israelites may well have carried with them out of Egypt a certain number of "rams' skins dyed red," such as they are reported to have offered toward the construction of the tabernacle. *Badger's skins*—The skin of a dugong, a kind of seal found still in the Red Sea, and known to the Hebrews as the *tahash*. The leather made from this material is even at present used for sandals and shields in the Sinai peninsula, and was anciently in demand for the winter tents of soldiers, from being impervious to water and a fanciful protection from lightning.

24. Everyone ... offering ... silver and brass brought the Lord's offering—In regard to the silver, either less of it was offered or none at all may have been required, since the £75,144 in silver represent the exact amount of the "ransom money" which every Israelite had to pay on their being first numbered. The brass, or rather bronze, for brass seems to have been unknown at this time, was small in amount, and of no great value. *Shittim wood*—The tree is satisfactorily identified with the *Acacia segal*, "a guarled and thorny tree, somewhat like a solitary hawthorn in its habit and manner of growth, but much larger. It flourishes in the dryest situations, and is scattered more or less umbrageously over the Sinaitic peninsula." The timber is hard and close-grained, of an orange color with a darker heart, well adapted for cabinet work.

25. All the women that were wise-hearted—By "all that are wise hearted" we must understand all that had the special knowledge which would enable them to give effectual aid in the production of such garments as were about to be commanded. *Did spin with their hands*—Spinning was done by the women in very early times, particularly in Egypt, where women are represented on the monuments as busily engaged with the spindle, and at a later period among the Hebrews. *Brought that which they had spun*—Egypt excelled in every art needed for the tabernacle, and not a few Hebrews had doubtless acquired them while there.

26. Women whose hearts stirred them up ... spun goats' hair—"Their hearts stirred them up." This was the true way. The streams of voluntary devotedness flowed from within. "Rulers," "men," "women" all felt it to be their sweet privilege to give to the Lord, not with a narrow heart or niggard hand. They were not only willing to *give*, but to *make*. As all are interested in the worship of God, so all should bear a part in it.

27. Rulers ... onyx stones—The onyx does not rank high in value with us, but may have been valuable then. The names of the children of Israel were engraved on two of these stones, which were worn on the shoulders of the high-priest's ephod as "stones of memorial." An onyx also was included in the stones on the breastplate. "It was probably the same stone which we call by that name stratified in colors, or banded, capable of being polished, etc. *Stones to be set*—Hebrew, "filling stones, or stones of filling;" that is, stones to be set in, or, as artists say, *enchased* in the cavities of gold in the ephod. *For the ephod*—The outermost of the sacerdotal garments. It consisted of a beautiful rich cloth, composed of blue, purple, scarlet, and fine-twined white linen, interwoven with threads of gold; intended mainly for the back (as the breastplate was for the breast), reaching from shoulder to shoulder, and extending either to the feet or to the loins, but fastened to the body by bindings above the shoulders and around the middle. These bindings had an onch or socket of gold on the top of each shoulder, in which, as in a seal, were set two onyx stones. From these onches or sockets wreathed chains of gold proceeded forward to the breastplate. *For the breastplate*. The breastplate was the most costly, beautiful, and glorious part of the high-priest's dress. It was doubled, so as to form a kind of bag a span in length and in breadth; it was worn on the heart of the high-priest. It was enriched with twelve precious stones, all set in gold, each stone having written upon it the name of one of the tribes of Israel.

28. Spice, and oil for the light, etc. The oil for the light was to be "pure olive oil beaten;" the spices required for making the holy anointing oil were "pure myrrh," "sweet cinnamon," "sweet calamus," and "cassia;" the ingredients required for the "sweet incense," were "stacte, onycha, galbanum and pure frankincense." The two leading attributes of the anointing oil were its *preciousness* and its *sanctity*. The spices of which it was composed were peculiarly rare and odoriferous, and the oil with which they were blended was most pure. This was doubtless intended to shadow forth the excellency of the gifts of the Holy Spirit, whose distinguishing emblem under the old economy was oil. ... The incense which was to be burnt upon the golden altar was prepared of sweet spices, though not of so rare or precious a quality as those of which the anointing oil was compounded. But concerning both preparations the same law is given, that nothing like them should be made for common use.

29. Brought a willing offering unto the Lord. One spirit seems to have pervaded the whole people. Whatever anyone possessed that could be applied to the projected structure, he instantly wrote upon it *Caadan*, and dedicated it to the service of God. In this way the genuine influence of the gospel always operates. Its converts in every age are represented as coming unto God, "their gold and their silver with them." However dear may have been their earthly treasures to their hearts, yet the love of Christ will relax their tenacious grasp upon them, and they will be willing, at the call of duty, to part with that which they most value, and deem it a privilege to give up their all to him who has bought them with his blood.

PRACTICAL THOUGHTS.

(ON GIVING.)

God levies no tax upon his people. They are *trusted* to meet the expense of carrying on his work at home and abroad.

Cheerful givers are beloved of God, because in this respect they resemble him *the* Cheerful Giver.

Giving grudgingly does not count, because it is not giving. Giving is not a matter of dollars and cents, but of the heart.

One-tenth was the Jewish standard. "Unless," says Bishop Huntington, "Christianity has lowered the standard of a virtue, no Christian can give less."

If even one-tenth were given, the church would be spared the doubtful sometimes disgraceful expedients of trying to extort needed moneys by means of fairs, suppers, and the like.

Christ sits "over against the treasury." To-day, as in his day, the widow's "two mites" outweigh the Pharisees' shekels. Hers *pinched*; theirs didn't.

From Our Mission Rooms.

BY SECRETARY J. G. JOHN.

A letter from Rev. J. C. C. Newton, Tokio, Japan, May 21, announces his safe arrival at Yokohama with his family and Dr. Wainright and wife. They were on nineteen days from San Francisco. He speaks in warm terms of the cordial welcome he received from the missionaries, and is much pleased with the outlook.

The work moves steadily on in Kobe, Japan. Dr. J. W. Lambuth writes April 10: "We held our quarterly meeting Saturday and Sunday. The services were deeply interesting, especially our love-feast. The testimony given by many was touching. Bro. Usaki's father—an old man of sixty, not yet a church member—told us how he had been brought to read the Bible and believe in the Lord Jesus for salvation. During the past quarter we received twelve persons into the church, and eight are under instruction as probationers. We gave Bro. Ohd, one of our young men, license to exhort. He is with Dr. Dukes on the Asuka circuit. The number of women who have been in attendance on our church services has been much larger than formerly."

Writing about the work among the wild tribes in the bounds of our Indian Mission, Bro. J. J. Methvin, who is laboring among the Kiowas and Comanches, says: "Their nomadic habits at present prevent permanent or continuous appointments being made for any one place, and we can call them together better by having a tent than any other way." Accordingly Rev. M. A. Clark, presiding elder of the district, which embraces in its bounds a number of the uncivilized tribes, is arranging for a large tent with camp-stools; and, with wagon, preachers and interpreters will follow these roving bands with the message of life. No mission field calls for a larger sacrifice of all that is prized by men and women accustomed to civilized life than portions of our Indian Mission work. Among those with whom Clark and Methvin and their comrades are laboring are tribes who only a few years ago were on the war-path, and often in their congregations are warriors who tore with savage triumph the bloody scalps from men, women and children butchered on our western frontier. A large measure of grace is needed by the men and women who labor in such a field. They are doing apostolic work. Many members of the church who feel no interest in missions may never hear of their heroic toil, but the Master knows all about it; and one day, in goodly company, their story will be told.

Miss Lochie Rankin did not design her latest letter for publication, but we give an extract, hoping to bring the hearts of the women of our church into closer sympathy with woman's work for women in heathen lands: "I wish I had time to tell you of my work, which is now nearly self-supporting. Unless you had lived through it all as I have, trying to cleanse, feed and clothe a lot of Chinese beggars, not to mention the mental and spiritual work, you could not appreciate the happy change. The past winter has been my first in China that I could wear clothes that could not be *boiled*. It is such a relief to meet the children as pupils, and not have to waste my best strength in trying to make them decent." It does not require a Chinese interpreter to explain to our lady readers that reference to "boiled" clothes.

"Mission work these days is a picnic." The remark was made by a leading church member. We thought of Miss Rankin and her companions in China gathering those waifs from Chinese streets and homes, and combing and cleansing them for the school-room, while every touch suggested the need of disinfected garments. We thought of the eleven hours that devoted woman spends every day in the school room, besides hours after sunset given to Chinese women who come to her for sympathy and instruction, and wondered how many mothers would willingly see their daughters departing for such a "picnic." We thought of Watkins and his wife preaching the gospel in Mexico, amid scowling priests and fanatical mobs, and wondered where the picnic came in. We thought of Methvin creeping on hands and knees into a Kiowa tepee, and looking into the swarthy faces of braves and squaws wrapped in greasy blankets as he tells them the story of the cross, and wondered if it reminded him of a May-day frolic. There is, no doubt, a spice of romance in some departments of mission life, and some fields are less difficult and painful than others: but in all there will be found hard work, lonely hours and distasteful associations, which more frequently suggest the cross than a holiday, and will make the missionary hunger for human sympathy while he feels his need of the grace of God.

"How long do you expect to remain in Japan?" The question was asked N. W. Utley by a lady not familiar with our work the day before he left for his distant field. There was a sober look on his face as he quietly replied: "I expect to spend my life there." We lost the rest of the conversation. He expected to visit his mother before he left, and we were thinking of the parting of mother and son. Did the mother think of a "picnic" when she bade good-by to her boy?

My Holiday.

MR. EDITOR: I've had a holiday, and, as that is something so unusual, I must tell you about it. Now, do not think I am so egotistical as to imagine you would care to hear about my mere enjoyment—it is the place and the occasion I want to tell you of. I went to the commencement of Whitworth College at Brookhaven, Miss., and enjoyed every minute of the time. Bishop Hargrove preached one of his magnificent sermons, Sunday, on the text: "Her price is far above rubies." But while it was fine, timely and touched on the live questions of the day, some of us (women) might have argued a few points with him, if the opportunity had offered, and we had dared! But there is no use in trying to tell you of the sermon and speeches, as the dailies have told you of them better than I can. They were all much enjoyed by all who were present.

The young "sweet girl graduates," twenty-one in number, showed by their unusually good essays what fine work had been done by President Fitzhugh and his able faculty. The young ladies showed that they had been taught to think, and were not mere parrots. Bishop Galloway was chosen to present the medals, and made some happy hits in his presentation speech. He told those who did not get medals to content themselves with the belief that they deserved it, and it was only a slight difference in judgment.

The music throughout the exercises and the concert showed excellent work on the part of Prof. Eckhardt and his assistants in the musical department. It is to be regretted that he severs his connection with the college after twenty years of faithful service. But Whitworth's loss is Sherman's gain.

Mrs. Kidd, too, who has been at Whitworth so long as to seem a part of the institution, will take charge of the college in Sherman. Her "girls" showed their love for her, and their appreciation of her kindness to them, by presenting her with a lovely gold watch. Bishop Galloway was again chosen to make the presentation speech, which he did in his own inimitable style. When Mrs. Kidd rose to go to the rostrum the cheering was hearty, and never ceased until she gained the rostrum and begun to speak, with a voice full of tears.

I will not try your patience by telling of all the good things I heard and all the nice people I saw, but I must tell you something of the good work done by Miss McEwen's art pupils. It did not get the attention it deserved from the visitors present. The walls of the spacious chapel were hung with drawings and paintings and pictures done in *pastel*. The china display was in the reading-room of the institute building, and there was some lovely work. Mottoes illustrated: "The leaves of life keep falling one by one." (Illustrated by autumn leaves falling gently down.) "Give us this day our daily bread." (Illustrated by sheaves of wheat and grain ready for the harvest.)

"Oh, ah! that spring should vanish with the rose:
That youth's sweet-scented manuscript should close!"

(Illustrated by a scroll with a lovely yellow rose, with green leaves hanging over, and the petals falling so naturally on the edge of the plate.) "There's many a slip 'twixt the cup and the lip:" and there stands a lad and a lass, and for the life of me I can't tell if they are in the midst of a lover's first quarrel, or if they have dropped the cup between them. There were sea scenes, snow scenes and flowers in profusion: berries and fruits lying so naturally on the plates one felt tempted to try to eat them; vases of teraline, with roses, water-lilies and leaves in relief.

And now, Mr. Editor, if you are there *sure enough* next commencement, I hope you will enjoy yourself as much as I did.

F. W. M.

The First Gun.

NAY! NAY! NAY!

MR. EDITOR: Your article in the ADVOCATE, of June 28, asking the brethren to express aye or nay as to whether Centenary should be endowed or not, I say, Nay! for your very article of above date proves that the college is not in need. Out of debt and everything in good order to carry on the work, and not prosperous! I can not see that endowment will help it. You might build a fine hotel in a good location, furnish it, supply it with clerks, managers, servants, and so on; and, after all, it is not a success. In the hotel case, as well as that of Centenary, something would be lacking; but, in my opinion, it is not endowment. If the Methodists of Mississippi and Louisiana should have two or three hundred thousand dollars for education, I think it would be better to build more colleges. We have certainly done nobly for Centenary, and it ought, by proper management, take care of itself.

A. B.

NATCHEZ, Mississippi.

The Holy Day.

MR. EDITOR: Seeing that Sabbath breaking had become one of the greatest sins of our professedly Christian country, and that there is a hopeful waking up among our Protestant Churches to rescue our holy day from its notorious desecration, I had proposed to take part in the effort to restore our Christian Sabbath to its proper observance, and had written two articles on the subject which you had published in our Conference organ: but, while getting ready to write a third article, I received from Rev. L. L. Pickett, of Dangerfield, Texas, a neat pamphlet of sixty-one pages, entitled, "A Short Treatise on the Practical Observance of the Day of the Lord," with a request that I read it critically, and, if I approved of it, to request its publication in some of our church papers. I have read it carefully, and approve of it with all my heart. It is the very book which all who have any respect for the Sabbath or fear of punishment for its desecration ought to read. Mr. Pickett writes in a plain, forcible, colloquial style; quotes the laws requiring and regulating Sabbath keeping from the Bible, and supports all his arguments, *pro* and *con*, from the same source, so that if any dislike his book, it is only an evidence that their carnal minds are at enmity with God's holy book. It is not a tedious book to read, and the wonder is that Mr. Pickett could condense so much valuable information in so small a volume. He takes a wide range; goes over the whole ground; takes in the railroad syndicates, with all their Sabbath breaking, including that of their employees; Sabbath street cars and livery teams; Sunday mails and newspapers; Sunday traveling for worldly purposes or pleasure, etc. In a word, he exposes Sabbath breaking wherever he finds it—in individuals, families, in the churches, in communities, corporations, among commercial men, or elsewhere. And all who admit the authority of the Bible must feel the force of his arguments. I sincerely wish our more than a million of Southern Methodists would get Mr. Pickett's little book and read it carefully and prayerfully. I think it would set them right on the proper observance of our holy day. I am glad to see that the copy sent me belongs to the third thousand. Mr. Pickett invites orders sent to him at Dangerfield, Texas, for the book, to be sent by mail at the following prices: One copy, ten cents; thirteen copies, $1; 100 for $6 50.

I have no personal acquaintance with Rev. L. L. Pickett, but I feel that I am but doing justice to one of the most important institutions in the church and in the world by calling attention to his book on Sabbath keeping. I would be encouraged if all our church papers would give the above at least one insertion.

A. G. JONES.

HAZLEHURST, Mississippi.

From the Work.

WASHINGTON, LA.

MR. EDITOR: Things have been moving on very smoothly, indeed, this year at this place. Congregations have kept up well, and a general interest has been constantly manifested. The holy influence of Bro. Porter, the faithful pastor who ended his labors and went up to his reward from this place last year, is still felt, and remains a power for good. Our protracted meeting was the best for years—so say the people.

Bro. Wimberly, of Plaquemine, came over and helped me. He came in the Spirit of the Master, and the Holy Spirit owned his work. We had a gracious time. Nine were taken into the church, and the church was greatly blessed through the preaching of this consecrated brother. Bro. Davies, of Opelousas, also rendered valuable assistance. His sermon on the book of life, that everyone is making, left its impress upon us all.

Our collections so far have been better than usual. The presiding elder has been paid half of his salary; the preacher in charge a little less than half. The week of prayer and self-denial was observed, and a good little amount sent on to Dr. Kelley. Over half the assessments for Bishops and education have been paid, and all of the assessment for foreign missions, except a few dollars, and part of that is subscribed. Besides, a nice collection of $19 was taken by Bro. McLaurin for the Bible cause.

I have every reason to rejoice, Mr. Editor, in that the Lord is with us. I feel that we are on the upward grade, going on to perfection, in the love and knowledge of God.

Bro. Wimberly has promised to help me again in November, and then I want to have street services. We must follow up the people with the gospel if they will not come to our churches. We know the gospel *can* save them, and *will*, if they be brought under its influences.

We return our thanks to these brethren, and praise the Lord for his goodness toward us!

HENRY S. JOHNS.

WEST MELVILLE, LA.

MR. EDITOR: I closed a meeting at West Melville, on the Evergreen charge, on June 24. The result was good, but might have been better had it not been for the measles which nearly every family in town had more or less; and also the rain, which we had every day during the meeting. But, notwithstanding the above disadvantages, the people would go to church, and the Lord did come down, or was there in the person of his Spirit to convict, convert, and save sinners, some of the deepest dye. The most of those who joined the church were men; only three females. No children, from the fact that they could not come on account of the measles, which was or were preying upon them. It made me feel sad to know that we got no children at that meeting to unite with the church of God, to start with us to heaven: but I hope we will get some of them at my next appointment at that place. Rev. W. Wimberly, of the Plaquemine charge, was with me, and preached with power and in the demonstration of the truth as it is in Jesus. He labored hard and effectually.

Our District Conference will meet in Evergreen, on Thursday morning, July 26; and if you will come to it, I will let you preach and talk about our paper—NEW ORLEANS CHRISTIAN ADVOCATE.

C. R. GODFREY, P. C.

MC CASE, Louisiana.

City Mission Work.

What to do, and how to do it, were the two questions constantly in mind when I arrived here to take hold of the New Orleans mission work. To the first question I got no answer, and it seemed could get none. There was work to be done, much of it by common consent; but how to begin, and what to do first, were unanswered questions. The Constitution of the mission contained only in outline general directions, with no points of labor indicated, and hence I felt, as Dr. Morton did on first entering the Mammoth Cave: there was indeed a great opening ahead of me, but it was as dark as Egypt. I had vague, but only vague conceptions as to what was expected of me practically, and as to what I ought to do. These crude notions were outlined in the secretary's first annual report, and now form a part of the Minutes. Dr. Ahrens said to me one day "not to go too fast, and not to expect too much at the start." "The work will open up as you go on, and will develop of itself," and so said others. This was true. I wish now to mention only one point or line of development, as it has dawned or been forced upon me, after the practical experience of the past few months.

One night, on returning from an outdoor meeting, corner Soniat and Laurel, it occurred to me that if, in connection with the various pastoral charges, there could be held one or more week-night meetings in rented rooms for purposes of prayer, enquiry, Bible readings, etc., making these points *mission stations* in their neighborhoods, visiting systematically by special committee these neighborhoods, and thereby gathering in the non-church goers into these stations every week; that this would be the beginning of a grand, systematic, evangelistic mission work that would, in the course of time, not far distant either, result in the conversion of scores and hundreds of people, now without the gospel, and establish at proper points new churches. Acting on this conception, I announced at the close of the Soniat meeting such a mission point in a room rented for a mission Sunday-school, both to be under the supervision and care of Parker Chapel. The pastor, Rev. C. M. Lyons, has taken hold of the work as suggested, and is now working it up along the lines above indicated. This furnishes an abundance of practical work for his members, and is bound to result in an increase of efficient laborers in his church, as well as the conversion of souls, and the building up of his congregation from the outside. Suppose we had twenty-five or more of such places as mission stations in the city, actively worked up in this way by the various churches, eternity alone could count up the grand results of such a movement persistently carried on for a decade, or to the end.

It is encouraging to me to find that *this is the identical plan*, with slight variations determined by localities, which *McAll has been and is now pursuing in his mission work in Paris*, one of the most wonderful and successful missionary enterprises of the world. The June number of the Missionary Review of The World has the following from Rev. Dr. Muchmore, editor Presbyterian, of Philadelphia, after a personal study on the ground of McAll's mission methods in Paris. He says:

"The McAll work has never been independent of the churches and pastors of Paris. It would have been the easiest thing in the world to have started a church bearing his name or any other name. But, instead, he has wrought in the greatest harmony with the French pastors. He has advised with them, has had their constant help. Some of the most eminent preaching in these stations two, three and sometimes four times a week, is by men of world-wide reputation, such as Dr., now Senator de Pressense, Pasteurs Bersier, Monod, Recolin, Dhombres, Bollard and others. There is but one opinion about this work in Paris, nay in all France, which is enthusiastic and profoundly trustful. It is the auxiliary of the French Protestant churches, and at this moment we are told that there are a hundred applications for these helpers for the churches throughout France by the pastors and consistories. One of its most blessed fruits is in imparting a knowledge to the pastors of France of better methods of work. In the long inactivity of the church, when it was practically fettered, the tendency was to take the life and aggressive activity out of it and its pastors. Many had fallen into a humdrum conservatism, little less lively than the dead march. The pastors come up from all over France, and catch the spirit and learn its methods, and carry them home, not in vain, as the wonderful revivals throughout France during the last two years have shown. To the ministry of France it has been better in its teaching how to work than a half-dozen ordinary seminaries. The French clergy appreciate it, pray for it. French Protestants contributed to it over five thousand francs, a great sum considering their condition and the demands upon their poverty. They commend it, as they well might, and God forbid that they should ever become so blind as not to feel that it is the pulsation of their own church heart. For they must never be separated. It would imperil, to our judgment, the hopes of the salvation of France. But it may be asked, What are the results, not general, but organized? The French Protestant churches are receiving converted souls that they could never have reached. All the pastors, who have wrought in this work, have had accessions from it. Pastors Bersier, Monod, de Pressense, etc., and so has it been with the Methodist, Congregational and Baptist Churches."

I will give the reader shortly a letter from McAll himself, bearing directly on the point and showing that through these mission stations, and through these alone, his wonderful work, under God, has been accomplished.

J. J. BILLINGSLEY

Kavanaugh College.

By an appointment made at the last session of the Mississippi Conference it became my duty to visit the above-named institution of learning the present year. We reached the college on Monday, June 18, to find that they were not waiting for us. The building and some of the grounds were already crowded with people, and the commencement work was going forward in good earnest.

The commencement sermon had been preached, the day before, by Rev. Robert A. Cooper, of New Albany, Miss., and he had made his escape—not, however, before he had made a fine impression. The address of Rev. A. A. Lomax before the Christian Association, which was highly spoken of, we missed also.

The program was made up of music, essays, orations and such other things as are usually found on the program of a college commencement—all of which reflected credit upon the president and his faculty. We were especially pleased with the essays read by the graduates. The commencement address by Rev. Inman W. Cooper, on "The Elements of a True and Successful Character," more than met the expectations of his friends. It was a capital effort, full of thought and pathos. The talk of the president to the graduating class, though short for want of time, was pointed and very touching, and, doubtless, made an impression for good that will never be lost.

After this talk degrees were conferred upon the six graduates, and the degree of "Doctor of Divinity" was conferred upon Rev. J. M. Weems, presiding elder of Brookhaven District.

The members of the Alumni Association held their first meeting on Tuesday evening, June 19, at 4 P. M. The programme consisted of music, a talk by the president and an address of orthodox length by this writer.

One of the most charming features of this college is the art department, which is managed by the cultured wife of the president. The walls of the chapel are girdled and adorned with beautiful and valuable pictures which have been painted by this teacher and her pupils. These pictures speak for themselves, and make an impression upon the minds of visitors that could never be felt in their absence.

The commencement exercises closed with a grand concert under the management of Mrs. Featherstun.

There are several features about this college that will not fail to impress the visitor. A home-like feeling seems to pervade everything. This, we suppose, grows out of the fact that a number of families are living on the grounds for the purpose of educating their children, and on account of the parental way in which the boarding department is managed. A Christian atmosphere pervades everything. We detected it in the orations and essays, as well as in the home circle. The temperance and prohibition sentiment is at a white heat.

The attendance is quite large. We were told that one hundred and ninety pupils were enrolled the past session. We left with the conviction that Kavanaugh is a success. It is in the right place, and has the right man at the helm. We predict wide usefulness for it in the future.

Let those who can, help and encourage Bro. Featherstun in the magnificent work that he is doing.

J. T. NICHOLSON.

HAZLEHURST, Mississippi.

The Three Infinites.

The Bible is the Word of God, because it is the Book of Infinites—the revelation of what nature, without it, never could have attained, and, coming short of, the knowledge of which, nature were lost.

Standing with Uriel in the sun, we launch the proposition that the Scriptures are divine in their very message because they deal with three infinites—infinite guilt; infinite holiness; infinite atonement.

A book must itself be *infinite* which deals with Infinites; and a book must be *divine* which divinely reconciles Infinites.

Infinite guilt! Has my guilt any bottom? Is hell any deeper? Is there, in retrospection, a possible lower, more bottomless nadir? Infinite guilt! That is what opens, caves away under my feet, the longer, the more carefully I plumb my own heart—my nature, my record. Infinitely guilty! That is what I am and *where*—far, far below the plane of self-apology or ghastly "criticism" of the Book which testifies to this. Infinitely guilty! That is what I am. Infinitely sinking and below me an infinite Tophet. I know that. As soon as the Bible declares it, I know it, and with it, I know that witnessing Bible divine. I know it—I do not know how—by an instinct, by conscience, by illumination, by the power of the Spirit of God; by the Word without, and by the flashed conviction in me, which accord.

And, counterpoised above me, a correlative infinite—God! What can be higher? What zenith loftier? What doming of responsibility more dread or more portentious? Infinite God—above me—coming to judge me! On the way now. I must meet him. I know that. I know it as soon as the Bible declares it. I know it—I do not know how—by an instinct. Even the natural man must picture to himself when thus depicted, and must fear,

"A dreadful grandeur, and a worship true."

An infinitely holy God above me, coming to judge me. That is the second Infinite.

Then the third and what completes the triangle, and makes its sides eternally, divinely equal Infinite, Savior—God on the cross making answer to God on the throne—my Jesus—my refuge—my everlasting Jehovah.

By these three infinites—especially this last—this infinite atonement, for which my whole being cries out its last cry of exhaustion—by this third side of the stupendous triangle—the side which, left to myself, I could never make out, the Bible proves itself the soul's geometry, the one eternal mathematics—the true revelation of God.

G. S. Bishop, D. D.

There's nothing kills a man so soon as having nobody to find fault with but himself.—George Eliot.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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Malarial Districts

their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails to effectually cure

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and all disorders arising from a Torpid Liver and Bad Digestion.

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AND ALL POINTS

EAST and NORTH.

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	No. 2, Lim'd.	No. 6, Ft. Line
Lve. New Orleans	5:00 p. m.	9:00 p. m.
Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis		7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:23 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:18 a. m.	4:40 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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MISSISSIPPI VALLEY ROUTE.

Arrives.	Leaves.
No. 1, Fast Mail, 3:50 a. m.	No. 2, Fast Mail, 3:40 p. m.
No. 3, Express, 6:25 p. m.	No. 4, Express, 8:00 a. m.
No. 5, Bat. Rouge accommodation, 10:00 a. m.	No. 6, Bat. Rouge accommodation, 3:45 p. m.

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and all Points in Old and New Mexico, Arizona and California.

	Leaves.	Arrives.
Texas and California Express	8:35 A. M.	7:00 P. M.
Baton Rouge Local	3:30 P. M.	10:00 A. M.

The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

This train also has Pullman Sleeper and Buffet to Fort Worth, where passengers take through sleeper for San Francisco and all points in California, Old and New Mexico.

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RAILROAD SCHEDULES.

LOUISVILLE NEW ORLEANS & TEXAS
Mississippi Valley Railroad.

Arrive.	Leave.
No. 1 ..... 7:00 am	No. 2 ..... 5:00 pm
No. 3 ..... 6:25 pm	No. 4 ..... 8:00 am
No. 5 ..... 10:00 am	No. 6 ..... 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 4 Lim. Ex. 7:50 am	No. 1 Fast Ex. 7:01 am
No. 1 Fast Ex. 7:20 pm	No. 3 Cin'ti ..... 7:01 pm
No. 5 Cin'ti ..... 9:05 am	No. 2 Lim. Ex. 7:00 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 4:45 am
No. 3 Chic. and N. O. Lim. ..... 7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express, 7:00 pm	No. 51 California Express, 4:15 am
B. Rouge, local, 10:00 am	B. Rouge, local, 1:50 pm

SOUTHERN PACIFIC CO. MORGAN LINE.

No. 18 Califor. ..... 1:25 pm	No. 18 Local ..... 7:30 pm
No. 17 Local ..... 6:55 am	No. 20 Califor. ..... 11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..... 8:30 am	No. 2, Lim'd ..... 5:00 pm
No. 3, Fast Line ..... 3:00 pm	No. 6, Fast Line ..... 1:00 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line ..... 6:40 am	No. 6, Fast Line ..... 7:00 pm

P. AND E. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive ..... 8:30 am	Leave ..... 4:45 pm

Sunday Schedule.

Arrive ..... 7:25 pm	Leave ..... 1:30 am

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3 Daily Trains 3

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, JULY 12, 1888.

Briefs.

Some one has figured it out that if the members of the Methodist Episcopal Church had contributed *per capita* as much for missions as her ministers did, instead of *one million* there would have been *seventeen millions* raised. Why can't the membership contribute as much as the ministers? Answer: They have not as much of the grace of liberality. Why have they not as much of that grace? Answer: Because they don't want it! That's the whole of it.

The Bureau of Education at Washington has in hand the preparation of a series of histories of education in the various States. Mr. Edwin W. Fay, Fellow for Sanskrit in the Johns Hopkins University, has been selected to prepare the Louisiana volume in the series. Col. William Preston Johnston has consented to write the chapter on the Tulane University. The previous work of the Bureau of Education in this line has been directed toward the common schools, but in the present series higher education will be the topic, with only incidental references to the earlier stages. It is earnestly recommended that the various school authorities put themselves into communication with Mr. Fay at once, in order that the history may be as complete as possible. Mr. Fay's summer address will be Baton Rouge.

When in 1874 the Minnesota State authorities investigated the subject of tree planting, it was found that there had been planted under congregational and State laws offering premiums for the planting of trees, 14,908,048 trees, or about 7,000 acres of land by private enterprise, and that two of the railway companies had planted almost 5,000,000 trees. In 1877 there were planted 4,466,371 trees, and there were growing, which had been previously planted and inclusive of those planted that year, 28,602,556 trees, according to the State statisticians' report. Some estimated 50,000,000. Still more remarkable is the history of tree planting in Nebraska. The effect of foresting prairie lands in that State has been to increase the area and the amount of rainfall, and extend the area of arable land

Grand total of Baptists in the world, 3,506,719; grand total of Baptists in North America, 3,031,845; grand total of Baptists in United States, 2,917,315; grand total of Baptists in the Southern States, 2,238,388. Six-sevenths of the Baptists of the world are in North America; five-sixths of the Baptists of the world are in the United States. More than two-thirds of the Baptists of the world are in the Southern States; more than three-fourths of the Baptists in the United States are in the Southern States; more than half the Baptists in the United States are in the seven States of Virginia, North Carolina, South Carolina, Georgia, Kentucky, Mississippi and Alabama. Add Texas and Tennessee, and these nine States contain more than half the Baptists of the world. Grand total in colored Baptists' associations, 1,062,711.

A whole village in Brazil has accepted the gospel through the instrumentality of a young business man, who invited a missionary to that place.

The Pastor on a Vacation.

BY REV. T. B. HOLLOMAN.

MR. EDITOR: On the evening of June 25 we left Jefferson, Texas, on the Iron Mountain train, bound for points in Southern and Western Missouri. Having formed all my ideas of Texas from what I had read and heard of its extensive plains and broad fields, you can imagine my great surprise at finding a poor, hilly, pine-woods country, scarcely comparing favorably with much of our same character of lands in Mississippi; indeed, for a distance of sixty miles I saw little evidences of life except great lumber piles and mills. What an enormous business the lumber business must be in that section! Every few miles large saw-mills and acres upon acres of ground covered with stacks of lumber. The forests have been cut down and sawed up for miles on each side of the road. I understand now where the building material for the southern and western portion of the State is gotten.

Along this line I find a neat little town, called "Atlanta." It can never hope to rival its historic namesake, though quite a nice, busy-looking place. We also crossed a Sulphur river, which, though it emitted no significant odor, looked to be appropriately named. Just at sunset we left Texarkana; consequently did not have much daylight in the southern part of Arkansas, though by the bright, clear light of the moon we could see quite well. Of course, the first things thought of on entering the State were coon-skin caps, half-covered cabins, two-stringed *fiddles*, and white-headed children. In vain did I look for such scenes. I did see one old pioneer, who looked as though he might have been the owner of the oft-referred-to house, fiddle and all.

By the way, Mr. Editor, I was informed that the oft-sung song of the "Arkansas Traveler," the half-covered cabin, the unturned tune, the right-turned cow, the stationary road, and much of the rest, is but an embellishment of an actual experience of one of Arkansas' most prominent men.

All we could see of Little Rock was by moonlight—a romantic, grand-looking place. Soon daylight came, which gave us better opportunity of seeing the northern part of the State. The hill country is good, and the valleys of the Arkansas, White and Black rivers indicate a soil of the finest quality. Crops of all kinds looked well, though on our entire route from Vicksburg we have heard complaint of too much rain. We were told that nearly every town on the line through this State is free of the saloon. From what I could see and hear I am ready to pronounce Arkansas a grand State and a rich field, promising great things to those who shall develop her resources. It is not necessary for a man to be either a prophet or the son of a prophet to see great things in the near future for such an inviting country.

A run of twenty hours brought us to the romantic little town of Arcadia, in Missouri, where we stop for a few days. What attractive scenery meets you on every side! The town is situated in the valley of a beautiful creek, which seems to be hunting its very way around the crags and over the rocks. Here it meets a rock-ribbed hill, which checks its rapid flow and forces it to seek another course; then it seems to slip stealthily through a bed of solid stone, or around some begrimed and weather-stained boulder; then it turns, as for a more peaceful course and a rest from its weary wanderings, to flow beside some meadow blooming with the bright-red clover, or yellow with the golden wheat. Were it not that the Muses had written of me, "*non fit*," I would say: "Poor, tired, toiling brook, stop now for awhile and rest, enjoy the beauties of your surrounding, see the results of your presence and influence, how they brighten the face of Mother Earth and cheer the heart of the husbandman;" but, no, it can not rest. Its mission calls it onward—others are waiting for its enlivening presence; and so it wanders and labors onward that others may bless its coming and rejoice in its life-giving waters. Turning away, thus I moralize: How like the stream of human life! What nobler work is known to man than to strengthen, enliven and make happy the souls of others; and who dares stop, even though many obstructions may impede our course! And, again, I thought how like man to worry and chafe at the oppositions in life, and to pass by unmindful of the many happy seasons which come from the presence of the Lord! How many lessons Nature teaches us; how slow are we to learn them!

On every side rise up the mountains, covered with the thick green forests from base to summit. The trained skill of the yard-dresser never trimmed the shrubbery more evenly and attractively than this appears. Up, up, up it goes with all the evenness and beauty of the painter's brush, with here and there a terraced plat, which but adds to the grandeur of the scenery.

Southern Methodism, I am told, is much stronger in these parts than any other denomination, and yet I find the Catholics in possession of a fine school property here, which was once a successful Methodist college for girls. Indeed, this was in days past quite an educational center for the Methodists of Missouri. In that line Arcadia has no mean history; and I know of no place where everything seems to conspire to make a more desirable location for schools than here. The wisdom shown by the Catholics in securing this property is very evident, and the indifference on the part of the Methodists seems unwise. In the history of this institution we have a sad and forcible reminder of the evil of incurring debt. In order to erect finer buildings, $10,000 were borrowed and put in brick and mortar. Unable to complete the building, it stood as dead capital, until finally the creditors forced a sale; and for a pitiful sum the Jesuits bought a property now valued at $40,000, within 100 miles of St. Louis, and accessible from all points of the South and West. Where once ruled such educators as Berryman and Lewis now preside the black-veiled nun. If the Methodists of St. Louis had been as liberal as the Catholics of that city, this valuable property would not have passed from our hands. When will Protestants learn the lesson of the great value of money as taught by the Catholic Church? They seem to appreciate more fully than we that "there is that scattereth, and yet increaseth more and more."

The ADVOCATE of last week met me here, for which accept thanks.

Before I close, permit me to express my high appreciation of the choice made by the trustees of Centenary College in electing Dr. Hunnicutt to its presidency. An experience of two years under him as an instructor, disciplinarian and guardian convinces me that you have done wisely. Unless he be willfully stubborn or mentally incapable, I hesitate not to say that any young man who associates with Bro. Hunnicutt in his home or in the school-room can not but be benefited mentally and morally. No one need hesitate for a moment to trust his boys in the hands of Rev. W. L. C. Hunnicutt.

But I must quit somewhere. My traveling companion engages to do all the talking, and I all the hearing, seeing and writing. Both of us are satisfied with the contract. That, perhaps, is the reason I write so lengthily. My store accumulates. I assure you, my companion accumulates no talk. It is like a stream of living water, ever flowing—good, sound, solid talk, too. Wish I could do half so well with the pen. Good-by.

Letter from Dr. Y. J. Allen.

My Dear Dr. John: I wrote you a short note on the eve of our departure, and now hasten to add a few more lines in anticipation of our return. Bishop Wilson and I, accompanied by Mrs. Hayes and Miss Melissa Baker, left New York on the morning of May 26, Saturday, per steamer "Umbria," one of the largest and fastest of the Cunard line, and reached Liverpool on the following Saturday, June 2. The voyage was an exceedingly pleasant one every way. There were some 500 first-class passengers. Indeed, the large ship was filled to its utmost capacity, and we found among them so many agreeable companions, all journeying to the same destination, that it was but an easy matter to spend the few days on board both pleasantly and profitably. Mrs. Hayes and Miss Baker both proved themselves to be good sailors, and made for themselves many acquaintances and friends among those who were going up to London to the Pan-Anglican Convention, the Pan-Presbyterian Council, and the World's Missionary Conference, respectively.

From Liverpool we came on to London direct, and, having a few days to spare, Bishop Wilson and I ran out to Oxford for a day. There I met with my old China friend, Dr. Legge, professor of the Chinese language and literature in the University; and to him we were indebted for a most delightful visit to that university city.

At the appointed time the great Conference was opened at Exeter Hall, and from the first day till now, the closing day, there has been no abatement of interest or zeal in the sessions; and when I tell you that there have been no fewer than seven sessions daily in the same building, you will have some idea not only of the capacity of the hall (Exeter), but of the great numbers in attendance. The Conference is a big thing—too big altogether for convenience, and possibly for efficiency. There are on the list of delegates some 1,254 names, and these, as the name implies, literally represent the world and the fragments thereof. And we have had written papers, elaborate speeches and speechlets, short and rapid, without intermission; your representatives putting in a word here and there as they found opportunity, which was not often where there was so large a number to be heard from. Great harmony and unanimity of sentiment have prevailed. It seems to be the accepted sentiment of all, of whatever denomination, that our missionary ground the church is one, and that on the platform of the great commission all denominations stand shoulder to shoulder, pledged for the conversion of the world—the world for Christ, and Christ for the world. And, if I mistake not, a new departure in the missionary enterprise will follow close on this greatest of all Conferences: in zeal, in harmony, in methods, and in a successful prosecution of the work to the uttermost parts of the earth.

The proceedings of the Conference have been carefully reported or otherwise preserved, so that in due time we shall have them all in published form; the whole to cost about six shillings six pence, or, say, $1.62½, postpaid. All our preachers should have a copy, for it will form a cyclopedia on the subject, and give all the latest information, and every phase and variety of views, theoretical or practical, involved in the great subject. Due notice will be given, I suppose, of price and of whom copies may be ordered in America.

I am very much worn and exhausted, so I shall return to United States by next Cunard steamer, the "Etruria," Liverpool, on June 23, hoping to have a few days' rest before setting out on the long voyage which still awaits me.

Yours faithfully,

YOUNG J. ALLEN.

P. S.—On Sunday last it was my good fortune to attend love-feast and Sunday-school in City Road Chapel, and at night, by request of the superintendent, alias preacher in charge, Rev. J. McKinny, had the honor of delivering my message to the congregation worshiping in City Road Chapel, and afterwards of sitting down to supper in John Wesley's house. Y. J. A.

EXETER HALL, LONDON, June 19, 1888.

The Woman Question in the Baptist State Convention.

The Louisiana Baptist State Convention met in Evergreen, July 5. There were 500 churches and 11 associations represented by about 125 delegates, among whom were 5 or 6 ladies sent as delegates by their churches. The Committee on Credentials reported in favor of admitting these ladies. This sprung quite a debate. Judge Rutland, chairman of Committee on Credentials, explained that as the committee had the credentials of the ladies from their several churches, it was deemed beyond the province of the committee to exclude them; hence the report to the convention. Revs. Penick and Bussey spoke against the adoption of the report. Revs. Harrall, Grambrell and Solomon took the other side. After considerable discussion, the vote was taken upon the adoption of the report, and resulted 45 for and 45 against. On the second ballot it stood 40 for and 42 against. The report was then recommitted and amended by leaving out the names of the sisters, and then passed. Thus have the sisters of the Baptist persuasion been relegated to the lobby of the conventions *for the present*.

Louisiana Avenue Band of Hope.

We spent a very enjoyable hour one evening last week in the Louisiana Avenue Church. It was the occasion of a temperance meeting of the young people of that charge. The organization is known as the Band of Hope, and is composed mainly of boys and girls of the congregation, and is under the supervision of Mrs. Hattie Heck. The exercises consisted in recitations, colloquies and songs—all bearing upon some phase of the great question which is now so prominently before the people. Our young temperance friends acquitted themselves admirably. Dr. Walker, the pastor, gave the young people a most wise, yet earnest and hopeful address. The audience was a large one, and seemed to be well satisfied with the evening's entertainment. We congratulate Sister Heck and her helpers on the success of her efforts to fasten upon the young mind and implant in the young heart the precepts and principles of temperance. Why should not every church have its "band of hope?" Is it not worth something to rear the children in the way that leads to sobriety in manhood and womanhood? Is it not easier to save them *now* than it can be to save them *twenty years hence?*

Notes.

In one of our churches in Macon, Ga., the pastor asked for $1,200 for missions and in a few minutes he received over $2,000. That's the way to give missionary money. As much for missions as for ourselves.

The papers are "making quite a to-do" over a "gospel wagon" that has made its appearance in Washington City. Our mission in this city has been working that sort of machinery for several months, and working it with efficiency.

There is food for a good deal of thought on the part of a certain class of people in one sentence of the report which the grand jury of Hinds county, Miss., recently made. That sentence is: "So far as our investigation goes, crime in the district is largely on the decrease, and if we credit the evidence before us, the local option law is the best observed law on the statute book." That is palpable evidence of the growth of the right sort of sentiment.

When the great astronomer, Kepler, had demonstrated the reality of his discovery of the three laws of planetary motion, his devout heart found expression in this prayer:

Father of the universe, what moved thee to raise a feeble creature of earth so as to make him a king, and almost a god, in thinking thy thoughts after thee? I thank thee, Lord and Creator of all, that thou hast filled me with rapture over the works of thy hand, and hast enabled me to disclose to men the glory of thy creation, so far as finite mind can comprehend infinity.

Which would you like most to do: to die and go to heaven or stay here and work for the salvation of the perishing souls around you? Paul said, "I desire to depart and to be with Christ; nevertheless to abide in the flesh is more needful for you, and having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." Bishop Taylor is reported as saying that he would rather spend the next twenty years trying to save the savages of Africa than to spend them in heaven! Have you that degree of missionary grace?

Bishop Key, at the Fayettville District Conference, North Carolina, is reported by the Raleigh Christian Advocate as having thus spoken on finance:

"He gave it as his belief that the Great Head of the church still claims the tithes, and that nothing less should satisfy an enlightened Christian conscience. No man, said the Bishop, ever gives to the Lord until he goes beyond the tenth of his income. "The tithes are mine, saith the Lord," and the man who stops short of that, is not giving to the Lord, but is withholding his dues, and is doing that in the face of light and truth. There is something here that will do to meditate on.

The late General Conference, in New York, discussed a great many questions, and the Western Christian Advocate wonders why there was such an "inexplicable and ominous" silence on the subject of "class meetings?" The Western seems to us to point out the cause in this sentence: "The silence of the Conference is ominous because it argues indifference to the acknowledged decay into which the class is falling." When things begin to decay, they can no longer be used efficiently. The class meeting of Methodism is going, and will soon be a thing of the past, and what is strange is, that the *pastor* is running it out of the church. He is doing the class leader's work.

Dr. Haygood, in his address at the late commencement at Emory, gave some wholesome truths in his usual pointed manner. This about public schools fits us in Louisiana exactly:

We must provide better public schools. If Texas has a good public school for nine months in the year and Georgia a poor one for three months, the home-hunter will go to Texas. Our attitude towards the public school is irrational. We do just enough to obstruct private enterprise, but not enough to have good schools. It is penny-wise and pound-foolish. Our penuriousness in dealing with public schools is extravagance for we largely waste what we spend, by not spending enough. We waste the time of our children—rob them of their opportunity, and bring up a race of illiterate people.

The Wesleyan Christian Advocate has this:

The editor of the NEW ORLEANS ADVOCATE says he politely asked his contributors to give through the ADVOCATE us to the reason they, of that section, are doing so little as a church for the education of the boys. Two responded. This calls to the editor's mind an extended discussion a little while ago over the question, "Whether the Divinity suffered on the cross." Your constituents, brother, are not peculiar in that they do not care to discuss education. Many members of the church we know who talk and think a great deal more of Adam and the "Federal headship" than the education of this day. We are not surprised at the answer of a prominent minister who recently, when asked a question about Adam, said: "I don't know him—never knew him."

Personals.

John C. Vance, of Bossier parish, has been appointed surveyor of the port of New Orleans in place of Richard Sinnott, deceased.

Rev. Dr. R. S. Maclay, of the Methodist Episcopal Church, who has been a missionary in foreign lands since 1847, has accepted a call to be the dean of the Maclay College of Theology in San Fernandi, California.

It is said that the number of persons converted during Rev. Thomas Harrison's revival in three New York Methodist Churches will reach about *fifteen hundred*.

The meeting at the Seashore Camp Ground begun yesterday, and before our next issue will have completed its work. We trust that good shall be done that will tell in the great day. Let all our readers pray earnestly that this may be the best meeting of all yet held.

Rev. John B. Davenport, of the North Alabama Conference, "a faithful, madest, uncomplaining servant of God," died recently.

Bro. Ellis, presiding elder of Woodville district, Mississippi Conference, writes us a note in which occurs this sentence: "At a country church in St. Helena circuit, I held a quarterly meeting, last *Wednesday*, and had 150 people at church with a goodly attendance of stewards." Verily, that puts us in mind of the old times, when quarterly meetings were the biggest things on a circuit!

The endowment for Randolph-Macon College, according to the Episcopal Methodist, has reached the sum of $111,000.

Gov. Nicholls has appointed Hon R. H. Marr, judge of section A, criminal district court, in this city; and Hon. T. C. W. Ellis, judge of division A, civil district court; and Hon. F. D. King, judge of division B, civil district court. These are eminently proper appointments. Judges Marr and Ellis we know well, and Judge King, according to the Picayune, "has always been an advocate of reform." Judge Ellis was graduated with the writer, from Centenary College in 1855. Another laurel for the *old alma mater*!

Bro. J. W. McLaurin, agent for the American Bible Society for Mississippi and Louisiana, gave us a call last week. He represents his work as growing in interest. His colporteurs report great destitution of the Word of God in many places. Bro McLaurin is constantly traveling from place to place and making addresses, and says the people are responding generously to his calls for money to aid in the great work of supplying the destitute with the Scriptures.

Let all our preachers and camp-meeting managers be sure to read the article, on the seventh page, "Why Are Not More Souls Saved at Camp Meetings?" The camp-meeting season having opened, let everybody have "an eye single" to the conversion of souls.

A correspondent writes that there is living near Gloster, in Amite county, Miss., a Sister Roberts, "in perfect health and sprightly and gay," who is ninety-four years of age and has been a member of the Methodist Church seventy-five years.

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

Items of Interest.

The greatest elevation which has been attained by man is 37,000 feet about seven miles—this height having been reached during a balloon ascent made by Glaisher.

An iceberg has been floating off the coast of Greenland which was four miles long, two miles wide, and 160 feet out of water. Its depth below the surface was supposed to be 900 feet.

Every square mile of land in Great Britain and Ireland has to support 290 persons, and in Germany 216 persons. Every square mile in the United States has to support only 14 persons.

Says an imaginative statistician: "If Texas were a circular lake and France a circular island, the island could be anchored centrally in the lake out of sight of land, twenty-two miles from any point of the encircling shore."

Dr. Mears, in his "Deathless Book," says "if all the sermons preached in the United States in one year were printed, they would make 250,000 volumes of 250 pages each.

Lindsay Muse, colored, was appointed a messenger in the Navy Department in 1828, which place he held till June 14 last, when he died.

The faculty of Yale University have passed a law forbidding absolutely the use of intoxicating liquors in any of the society organizations of the students.

The Philadelphia Normal High School graduated this year 255 students.

At its late commencement Columbia College, New York, graduated ninety-seven young men and *one* young woman. Miss Pond was graduated *cum laude*.

Three of the six fellowships in Cornell University have been won by women. They are worth $400 a year.

Cornell University is to have a library capable of holding 400,000 volumes and costing $225,000.

Dr. William A. Hammond says that it has been ascertained that not more than one in fifteen persons bitten by rabid dogs ever have hydrophobia.

During the past twelve years Miss Frances Willard has received 15,000 invitations to lecture on temperance.

The average yearly income of the working woman in Boston is $269 07, and her average yearly expenses for positive necessities are $261 30; leaving a margin for books, medicines, religious purposes, etc., of $7 77.

John Bright has refused the offer of a title and seat in the House of Lords made him by the English government.

We are getting along so comfortably here that it surprises us to read that up in Nebraska, the other day, the thermometer registered 102 degrees in the shade.

The Union College of Law turned loose 51 new lawyers upon Chicago the other day.

The Southern University, Greensboro, Ala., graduated recently twenty-eight young men, *nine* of whom are preachers. Thirty-four licensed young preachers were in attendance at college during the past year.

Judge Biddle, of Philadelphia, says that "lotteries are held only by two classes of people, very religious people and very bad people and the most difficult thing is to eradicate them among the first-named class."

One hundred and fifty women immigrants arrived at New York, June 13, from Liverpool, and left immediately for Utah.

The June Missionary Herald gives figures which prove that during the five years from June, 1882, to June, 1887, there were exported to Africa from Boston 3,500,736 gallons of spirituous liquors, chiefly rum, valued at $1,156,824.

There are 3,100 women teaching in the schools of New York, and 1,600 in Brooklyn, while only 222 men are employed in New York, and 66 in Brooklyn. Besides there are ten hosts employed in private schools of all kinds.

Periodicals.

—The Eclectic Magazine, for July, has Mr. Gladstone's review of Robert Elsmere; W. H. Mallock's Conservatism and the Diffusion of Property; William Smart's Dislocations of Industry; Rev. William Wright's The Power Behind the Pope; The Story of Lasseris' Version of the New Testament; Fred W. H. Myers', Matthew Arnold, and other articles of value. E. R. Pelton, New York. Price $5.

—The Treasury, for Pastor and People, is edited by J. Sanderson, D. D. The July number has several good sermons, leading thoughts of sermons, short and crisp editorials and various other good and edifying articles. E. B. Treat, 7 Broadway, New York. Yearly, $2 50. To clergymen, $2. Single copies, 25 cents each.

—The Woman's World, for July, is a particularly good number. The opening paper by Julia Wedgwood is on Women and Democracy. An illustrated paper follows, showing what women have done in the way of benefactions for Oxford. Recollections of Cobden, by Dorothy Nevill; Women Club Life is discussed by Amy Leoy. The department of fashions in this magazine is one that has no rival, and the women of America have thoroughly awakened to this fact. Cassell & Company, New York. 35 cents a number. $3 50 a year in advance.

—Number 83 of the Springfield, Mass., Good Housekeeping has a very interesting and seasonable article on Plumbing and Travelling, and is full of excellent suggestions. All newsdealers sell it, 10 cents a copy. It is but $2 50 a year and is published fortnightly.

—St. Nicholas, for July, is bright, blooming, beautiful. How any of our young people can do without this monthly we are at a loss to know. Send $3 to Century Company, New York, and get it at once.

—The Chautauquan, for July, is on hand, full and running over with interesting, entertaining and edifying literature. This is one of the best of our monthlies and by far the cheapest. Theodore L. Flood, Meadville, Penn. Price $1 50.

—Popular Science has, Safety in House Drainage, by W. E. Hoyt; Teaching of Psychology, by Paul Janet; Progress in Agriculture, by Dr. M. Miles; Arctic Alaska, by W. L. Howard; Industrial Training, by Prof. Von Taube. Editor's table, etc. D. Appleton & Co., New York. $5 a year.

—Scribner's Magazine, for July, is the first number of Volume IV, and shows many signs of a steady advance along the lines which its projectors marked out for it. A number of attractive features are announced for this volume, among them five articles of the remarkable railway series which was successfully begun in the June number; important articles by the venerable Hugh McCulloch, ex-Secretary of the Treasury, drawing significant inferences from the experience of his half-century of public life; an essay in each number by Robert Louis Stevenson; and a large number of illustrated articles, stories and poems by the best writers in each field.

—Pearl of Days is growing brighter and more interesting with each month. We judge from the general character of its articles that this periodical is doing good service for the Sabbath cause. Published at 81 Dye r. by W. H. Ketchum, 71 Bible House, New York.

—Homiletic Magazine, June. This monthly has three sections: Theological, Expository and Homiletical, and each section is filled with matter "good to the use of edifying." E. B. Treat, New York. Price $3.

—The American Magazine, for July, has a full table of reading for the long, hot days of the month. It can be procured of the American Magazine Publishing Company, for 25 cents a number, $3 a year.

Complimentary Resolutions.

At a meeting of the official Boards of the Methodist Episcopal Church, South, Meridian, Miss., held July 1, 1888, the following resolutions were unanimously adopted for publication in the NEW ORLEANS CHRISTIAN ADVOCATE:

Whereas, Rev. A. D. McVoy, after a residence of five years in our midst, has resigned the presidency of East Mississippi Female College; therefore, be it

Resolved, That in the removal of Bro. McVoy this church has lost the services and the influence of a devout, earnest Christian and an able minister of the New Testament.

Resolved, That it is with deep regret that we part with Bro. McVoy and his estimable family.

Resolved, That we cordially commend him and his to those among whom their lot may be cast as entirely worthy of their highest esteem and affection.

W. C. BLACK, Chair'n
J. B. CHATFIELD, Sec.

Your House on Fire.

Not the house of wood, or brick, or stone, in which you live, but your bodily tenement may be in terrible danger from smouldering fire which you make no effort to quench. The great danger from impure blood is, that it debilitates the system, and the digestive organs grow weak and inactive. Hood's Sarsaparilla combines the best kidney and liver invigorators, with the best alteratives and tonics, all from the vegetable kingdom, carefully and understandingly prepared in a concentrated form. It purifies, vitalizes and enriches the blood, and tones up the system, giving the whole body vitality, and effectually guarding it against the attacks of disease.

A Presbyterian Church in Chicago, with 300 members, contributed for all purposes during the last year $24,268.

Hiwassee College.

Situated in the midst of the delightful scenery of Monroe county, Tenn., in the quiet country, with surroundings calculated to advance the moral and physical growth and rapid advancement in studies. Parents and guardians contemplating sending their boys away to school will find in Hiwassee a quiet, moral, healthy retreat. Write for further information. Address Rev. J. H. Brunner, D. D., or Rev. G. M. Huddleston, Hiwassee College, Monroe county, Tenn.

Athens Female College.

Among the oldest of our Southern female schools is Athens; situated in Limestone county, near the Tennessee line. The location is desirable, and the health and climate is of the best. The forty-fifth year begins August 21, 1888. Catalogues may be had by addressing Rev. M. G. Williams, Athens, Ala. See announcement in this issue.

East Tennessee, Virginia and Georgia R.R.

Well known as the Great Kennesaw Route, is now making twelve hours' quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
Brazil Mis.	July 18.	San Paulo, Brazil.	Granbery
Montana	July 25.	Butte City, Mon.	Galloway
Denver	Aug. 1.	Pueblo, Col.	Hendrix
Columbia	Aug. 8.	Pendleton, Or.	Galloway
Western	Aug. 29.	Wyandotte, Kan.	Hendrix
Missouri	Sept. 5.	Gallatin Mo.	Hendrix
W. Va.	Sept. 5.	Phillipi, W. V.	McTyeire
Japan Mis.	Sept. 10.	Kobe, Japan	Wilson
Kentucky	Sept. 12.	Nicholasville, Ky.	McTyeire
St. Louis	Sept. 19.	Bonne Terre, Mo.	Hendrix
Pacific	Sept. 26.	Woodland, Cal.	Galloway
Illinois	Sept. 26.	Rushville Ill.	McTyeire
S. W. Mis.	Oct. 3.	Nevada, Mo.	Hendrix
L. Angeles	Oct. 3.	San Diego, Cal.	Galloway
Louisville	Oct. 3.	Lebanon, Ky.	McTyeire
Holston	Oct. 3.	Asheville, N. C.	Hargrove
China Mis.	Oct. 10.	Shanghai	Wilson
Indian Mis.	Oct. 10.	White Bird Hill, I. T.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
Arkansas	Oct. 31.	Fort Smith, Ark.	Key
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
German Mis.	Nov. 7.	Houston, Tex.	Galloway
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Dennison, Tex.	Key
N. Miss.	Nov. 14.	Starkville, Miss.	Keener
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Mississippi	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keener
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
Florida	Dec. 12.	Barlow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove

Notices.

Notice is hereby given that all the railroad companies in the State have agreed to transport delegates to the State Sunday-school Convention, to be held at Koscinsko, Wednesday and Thursday, July 25 and 26, and return them for one and one-third the regular fare. In order to secure the benefit of this reduction, delegates must pay full fare at starting point, and obtain a certificate from railroad ticket agent certifying to that fact, and, before leaving the convention have the same countersigned by the secretary of convention, to be presented to the ticket agent at Koscinsko before purchasing return ticket. It is absolutely necessary that a certificate be procured, stating that full fare was paid for the going journey, and that the bearer is, therefore, entitled to the excursion fare returning. It will also determine the route *via* which the ticket for return trip is to be sold, and without it no reduction will be made.

G. MARRY,
Sec. State Sunday-school Convention.

Attention is called to the following resolution, passed at the recent session of Woman's Missionary Society of the Mississippi Conference:

Resolved, That we raise a fund by collections from auxiliaries to publish the Minutes of this Conference.

The district secretaries are requested to solicit a subscription from each auxiliary and forward the same without delay, as nothing will be done until the necessary amount has been received.

BESSIE FEARN, Rec. Sec.,
827 North State st., Jackson, Miss.

Delegates to the Homer District Conference will pay full fare going to the Conference, and one-third fare returning, on the V., S. and P. R. R., and one-half fare on the Minden Tap (round trip).

H. O. WHITE.
MINDEN, Louisiana, July 4, 1888.

Medical students, desiring excellent clinical advantages, should address the Dean, for Catalogue of the Memphis Hospital Medical College, Tennessee.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"Soup or fish, sir?" asked the waiter. "Neither," replied the guest. "That was a superficial question, wasn't it?" said the guest's friend.

De Lesseps is quite confident that his Panama Canal will be completed in three years; other men who are acquainted with the isthmus, declare that the two oceans can never be united at that point. Well, time will tell. We have long ceased to pronounce any project impossible. For thousands of years people suffered life-long misery from diseases which were supposed to be "visitations of God," but which are now known to be the result of impure blood. The old doctors considered such diseases incurable, and not a few modern ones have shared that opinion; but what can skeptics say in view of the record of Ayer's Sarsaparilla in the cure of blood diseases, during the past quarter of a century? Instances are innumerable of cases which defied all other treatment, but yielded, in a brief time, to a course of Ayer's Sarsaparilla—a conclusive proof that no other alterative medicine has equal curative power.

The economical girl—The one with small waist.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The lawyer's motto—Work with a will.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

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J. H. BRUNNER, Pres.

G. W. HUDDLESTON, Sec.

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Literary, Commercial and Fine Art Departments. Full corps of experienced teachers. A beautiful, quiet and healthy country location. Superior accommodations for young ladies' board at the College Homes or in private families, $8 to $10 per month, including washing. Table board at the Young Men's Normal Home, $1 50 per week. Furnished room, 40c per week.

$75 pays entire expense of a round-10 course in the Commercial Department, including board, books, tuition and diploma. Instruction in Shorthand and Type-writing free to pupils in this course.

$125 in advance pays entire expense in Literary or Fine Art Departments for one year (10 months), and includes tuition, board and washing.

Tuition free to young men studying for the ministry, who come well recommended.

Next session begins Monday, September 3

Send for Catalogue to

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Session of nine months begins October 1st, 1888. There are 19 schools giving instruction in *Literature, Science, Agriculture, Engineering, Pharmacy, Medicine and Law.* Departments all thoroughly equipped. Location elevated and healthful. For catalogue apply to C. S. VENABLE, LL. D., Chairman of Faculty, P. O. UNIVERSITY OF VA., VA.

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AGENT.

Our Young People.

"NOW I LAY ME DOWN TO SLEEP."

There is a little poem descriptive of a child saying this prayer, that is among the tenderest in our language, and we give it below:

Golden head so lowly bending;
Little feet so white and bare;
Dewy eyes, half shut, half-opened—
Clasping one her evening prayer.

Well she knows when she is saying,
"Now I lay me down to sleep,"
'Tis to God that she is praying,
Praying him her soul to keep.

Half asleep, and murmuring faintly,
"If I should die before I wake"—
Tiny fingers clasped so saintly—
"I pray the Lord my soul to take."

O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven record it there.

If of all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

—Pittsburg Magazine.

MR. EDITOR: Having had a special and pressing invitation to attend a supper given in West Melville, for the benefit of the Methodist Church of that place, I left the village of Big Cane (where the parsonage is situated) in company with my youngest brother, on June 22, and arrived in West Melville about four o'clock P. M. My father, who had been there nearly two weeks in advance of us, holding a protracted meeting, met us and escorted us to Mr. Payton's, who, with his kind family, occupied the residence of Mrs. Landrum. Our reception was cordial in the extreme; their urbanity could not be excelled. Well, now for the supper. The table was set in the hall of the Melville Hotel. Mr. Rowe, proprietor, and his amiable wife, proprietress, know how to make their guests feel easy and at home, or rather home-like. The supper was made of all the eatables which were necessary for an occasion like that, found in and around Melville, and the committee drew largely on the city of New Orleans for tropical fruits and other things which the town could not furnish, and, let me tell you, Mr. Editor, all that a person had to pay for that magnificent and magnificently gotten-up supper was only fifty cents.

Well, as to the company of people who attended, I never have seen a more orderly and well-behaved company of people in my life. No indication of persons being under the influence of liquor, no loud or boisterous talking—nothing to mar the finest sensibility.

I attended church Saturday night. There was a fine and attentive congregation. My father preached, received three gentlemen into the church at that service. On Sabbath morning I attended Sabbath-school. They have a very interesting school, and well-conducted. At eleven o'clock my papa preached again, administered the sacrament of the Lord's Supper to a large company of men, women and children, received one man into the church, and then closed his protracted meeting, which the people said was a grand success. At home again with mamma. Come to our District Conference at Evergreen, on July 26. Yours respectfully,

LELU GODFREY.

Big Cane, Louisiana.

MR. EDITOR: I will write a letter to-day to the ADVOCATE. I have five brothers and no sister. We all go to Sunday-school twice a month. We are trying to finish our church and have Bishop Galloway to dedicate it. Papa went with me to the exhibition at Sunny Hill Academy. The pupils spoke well, and we enjoyed it very much. Last Sunday was Children's Day at our church. I love to read the letters in the ADVOCATE every week. EDITH OTT.

Sunny Dell, Louisiana.

Take Your Hands out of Your Pockets, Young Man.

To begin with, it does not look well when a young man crooks his arms and thrusts his hands into his pockets, making a figure eight of himself and then stands up against the sunny side of the house, like a rooster in December.

How would the girls look all turned to eights and leaning against the wall? How would your mother look in that posture? Catch her doing it. You don't find her hands in her pockets. Your mother's hands! While you are loafing, they are the hands that sew, and make, and stew, and fry, and sweep and darn and nurse, but she does not sink them in her pockets and then loll against a building.

Are your hands cold? Warm them up at the end of the hoe handle and scythe. Swing the hammer; drive the plane; flourish the axe. There is untold caloric about a spade, a trowel, a wrench.

Besides, pocket heat is not profitable. Have you money there, though? Are your pockets the safes in which you have hidden treasure, and your hands the bolts that secure the safe door? Money may be there to-day, but it won't be a guest over to-morrow night. An idler's money is apt to leap out of his pocket. It is likely to go for a pipe, a cigar, a tobacco plug, a mug of ale. There is no money in pocket warming.

Take your hands out of your pockets, young man. You are losing time. Time is valuable. People feel it at the other end of the line when death is near and eternity is pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line, if youth with its abundance of resources would only feel that time was precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.—Christian Observer.

What Renie Was Afraid of.

It was a warm night, and Renie had sat up late for a little girl not two years old. She and her papa had been to Aunt Mary's, a few doors down the street.

When they came home papa walked ahead, and Renie trotted along behind him. All at once she looked down on the sidewalk, and began to back—back—back, as if trying to get away from something. Then she began to cry, "Take it away! take it away!" and Renie's papa made haste to her to see what was the matter.

Renie stood shaking with fright, and kept up her cry of "Take it away, papa! take it away!"

"That is Renie's shadow," said papa.

"Renie's chad-do," repeated the little girl, now in the safe shelter of her father's arms. "I don't like Renie's chad do!"

After awhile her fears were overcome, and she was willing to be put down on the sidewalk again; and there was the great black thing at her feet.

Renie kept backing and backing away from it until she came close up to the street-lamp, and then she could not see it. She was free from it at last.

Then papa said, "Look behind you, Renie." And Renie turned her head, and there was the great black monster trailing his length down the street.

The child screamed, "Renie's chad do! Renie's chado! Take me up, papa!" and then they both went home. The little girl was put to bed, and if she dreamed all night of "chad-dos" it would be no wonder.—Our Little Ones.

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If our girls ever look as carefully into the qualifications of the proposing young man as the proposing servant does into those of her mistress, we shall have them asking not only, Are you industrious and good-tempered? but, Can you use tools and make yourself useful in a household emergency?

There is a new word creeping into our vocabulary, from the Swedish. It is *Sloyd*, and means the trained hand. In the Swedish schools where this manual instruction is given, the children, both boys and girls, are taught to make such things as shall be of use at home. Some experiments have been made in our own country in New York and in Boston, where in Mr. Eddy's Industrial School the pupil is "prepared for practical work should he have, at the West, perhaps, to raise his own house or at least to make his wife an ironing-table, or himself a book-case."

The happy dwellers in the country may have the most beautiful house decoration at little cost. Nothing at the florist's surpasses the graceful and luxuriant ferns of our woods. Take them up with a large ball of soil about their roots, put them in an old wire flower basket or an ox-muzzle lined with moss, and place them in a window where they will not have too much sun. Water them moderately. I saw one yesterday that was sent in the fall to a lover of the woods whose home is amid the close brick walls of the city. It showed no sign of homesickness in its exile, but lifted up its long, green plumes as if gladly conscious of a beneficent mission of cheer and strength. Without cost, except of a little strength, many a woman may have just such a thing of beauty to preach its silent sermons upon contentment and growth in unfavorable circumstances.

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The former prevailing idea that the acme of hospitality was reached through the culinary department, and that to make men happy you must feed them abundantly is happily changing; the cordial and unaffected greeting of the host and hostess, their sincere desire to contribute to the happiness of their friends, making amends for any shortcomings in the decorations of the house or the brevity of the menu.

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Abundant and Glossy,

but it has given my rather stunted mustache a respectable length and appearance."—R. Britton, Oakland, Ohio.

"My hair was coming out (without any assistance from my wife, either). I tried Ayer's Hair Vigor, using only one bottle, and I now have as fine a head of hair as any one could wish for."—R. T. Schoitton, Hickson, Tenn.

"I have used Ayer's Hair Vigor in my family for a number of years, and regard it as the best hair preparation I know of. It keeps the scalp clean, the hair soft and lively, and preserves the original color. My wife has used it for a long time with most satisfactory results."—Benjamin M. Johnson, M. D., Thomas Hill, Mo.

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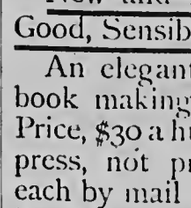

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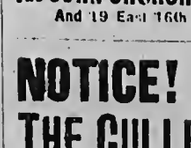

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Marriages.

TARDY—O'CONNOLL.—At the residence of the bride's father, June 28, 1888, by Rev. John T. Sawyer, Mr. Edward Gustave Tardy and Miss Gertrude Pacaler O'Connor.

VENNI—RELFFE.—On July 5, 1888, by Rev John T. Sawyer, Mr. William Henry Venni and Mrs. Elizabeth Campbell Rolett.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When persons desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

AUSTIN.—Death is always a shock; even when it gently removes those who have finished their work and are ripe for heaven. How much more painful and tragic seems the blow when the young are summoned in the height of their usefulness. This reflection was vividly borne in upon us by the death of Miss WILLIE AUSTIN, youngest daughter of Dr. William G. and Martha Porter Austin, in this city, on May 26. In the full bloom of young womanhood, filled with a sense of the joy and richness of life, loving and beloved, with heart and hands ardently busied in the performance of the duties and offices of family ministry, church work and friendships' claims, death met her and bore her away from the home, the church and the social circle she graced and brightened—from the latter, so dependent upon her, whose invalid steps she supported with tireless and matchless devotion. Truly the ways of Providence are mysterious! We know not from what impending adversity this dear young friend may have been removed by the foresight of the wise and tender Friend, whose kind precaution covers his lambs before the tempest spends its rage.

Willie Austin had a singularly affectionate and loyal nature, capable of friendships into which no considerations of worldliness could enter or could sway. The artlessness of the child had never left her, and the light of happiness that gilds childhood radiated her maturity. The pleasures of every-day life were readily transmuted into sources of joy in the sensible of her unworldly happy nature. Thus, while the ambitious, the seldom and the critical were striving to wring their hard fate from the world, the foreign, the almost unattainable happiness unseen was falling into her childlike heart from God's bosom silently." Early led by the example and instruction of her pious mother to trust her Savior, she became a member of the Methodist Church, which she loved with enthusiasm. The last act of her life—not incompleted when she passed away—was in the service of the little church at Ocean Springs, in the strengthening and support of which she was always glad to give her work and her talents. With Ocean Springs she was peculiarly identified. The summer visitor, the residents of her own class, and the lowly folk, fisherman and boatmen of that coast, will miss her sadly, and long will linger among them the precious recollections of her kindly, weighty activity and efficiency.

Those of us who have seen the beauty with which she flew to the mercy-seat in times of danger and trial, find it very easy to disengage her, in our thought, from the cold embrace of death. We behold her released from the dust that encumbered, fledged into a celestial—her innocent blue eyes opened upon the "sweet fields of Eden," her tender heart expanding in the upper air, her happy home pervaded by that ineffable presence which heightens happiness beyond expression by mortal speech—shall we not rather joyfully accept for her this blessed transition? Though we can not but sorrow that she no longer walks with us here, let us in the spirit of devout submission, learn to say, "Thy will be done!"

HER FRIEND.

LILLEY.—Mrs. MARGARET KILLEY, daughter of Thomas and Katie Wells, and wife of John Lilley, was born in Wayne county, Miss. Her father moved to Fannin, Rankin county, Miss., while she was a child, where she joined the Methodist Episcopal Church, South, when young, and remained a consistent member till she fell asleep in Jesus, which came to pass April 12, A. D. 1888; aged thirty years.

Thus another one of God's children has gone to join the already innumerable host of heaven, among whom are her husband and son Jack. The former crossed the flood in 1861, and the latter a short time before her. Sister Lilley was one of the first members of our church at Fannin, who, amid all the storms and tempests on the sea of life, never made shipwreck of her faith, and of a good conscience toward God; but kept, hoisted to the breeze of Divine grace, as the sail of her bark, the blood-stained banner of the cross, till she was sweetly glided by the waves into the haven of heavenly rest.

J. N. TUCKER.

SIMMONS.—Resolutions adopted by the Sallis Methodist Sabbath-school on the death of J. W. SIMMONS, Jr.:

Whereas, It has pleased our heavenly Father to remove our beloved brother, a highly esteemed superintendent and youth to heaven, leaving a devoted wife and a large circle of friends to mourn his sad loss; *And, whereas*, We can truly say that none came better filling the place and exhibiting the true character of a just, noble and upright man in all the relations of life; *And, whereas*, We especially feel the loss, knowing that his equal as a superintendent can not be found among our number; therefore, be it

Resolved, That we recognize in this sad event the hand of him who is too wise to err and too good to be unkind, and that we submit uncomplainingly to his will.

Resolved, That we rejoice in the testimony that Bro. Simmons left of his unfaltering confidence in the Savior, and that by divine grace he was ready and willing to die.

Resolved, That we will strive to profit by his example, so that his consecration and readiness to meet the Savior may be found in each of us.

Resolved, That we hereby tender our sympathy to the bereaved wife, and would point her for comfort to Him who ruleth all things well, believing our loss is our brother's eternal gain.

Resolved, That a copy of these resolutions be furnished the wife of the deceased, and one be forwarded to the Kosciusko Messenger, Kosciusko Star and the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

F. K. MITCHELL, for Com.

TAGGART.—Little JOSIE E. TAGGART, daughter of William S. and Sarah E. Taggart, was born May 22, 1882, and died June 4, 1888. Josie was a sweet child, and is at rest with him who said, "Suffer the little children to come unto me." The Master has taken her, doubtless, from the evil to come, and never again will she suffer under the hand of disease. To the father, who almost idolized her, I would say: Josie is only sleeping in Jesus, and it is your blessed privilege to join her beyond the surgings of life's last river. "So may it be!" To Sister Taggart and the brothers and sisters of little Josie (all members of my charge, and striving for the better land) I would say: Trust Jesus. "Earth hath no sorrow that Heaven can not cure." "Like as a father pitieth his children, even so the Lord pitieth them that fear him." "His purpose will ripen fast." After a while God will send the angels for you, and in heaven's bright home you will join our loved one, never to part again. God grant that all may be there!

R. F. PHILLIPS.

LANGFORD.—WILLIAM, infant son of Bro. C. M. and Sister S. M. Langford, died in the arms of Jesus, June 6, 1888, aged nine months and twenty-six days. The little dear one suffered greatly during his illness, but bore it with the patience of a hero; neither crying or fretting during the entire time. Yes, little Willie is gone from the arms of his parents to the arms of One who has said, "Suffer the little ones to come unto me;" and, resting our faith upon these words, we can launch them out upon the dark and turbid waters of the river of death with faith in the God of Abraham, Isaac and Jacob to bring again from the dead those so dear to our hearts. Sorrow! Yes, dear parents, you will, you must sorrow, but not as those who have no hope. Your darling is not lost, but gone on before. May you follow after?

S. A. COTTON.

FOY.—HARRIET AMENDAY FOY was born in Talbert county, Ga., November 15, 1834, and died near Beech Springs, Neshoba county, Miss., June 23, 1888, aged fifty-three years, nine months and nine days. She joined the Methodist Episcopal Church, South, in early life, and lived a consistent member of the same until death. She expressed a willingness and readiness to die; therefore, we do not mourn as those who have no hope. May the Lord comfort her two sons and many relatives, and may they all meet in heaven!

W. W. CAMMACK.

(Southern Christian Advocate please copy.)

Jennie June on Summer Requisites.

Nothing is more essential to comfort during the warm summer months than to lay in a little stock of really good soaps, perfumes and those refinements of the toilet which are as natural and indispensable to the modern woman as the air she breathes.

These luxuries and delights may be said to be her own creation, for her love and appreciation of them have stimulated their production, and brought to their manufacture the utmost skill of the chemist, the poetic sensitility of the botanist, and the exquisite taste of the artist.

No articles are more easily and commonly adulterated than toilet articles; but there is one house in this country engaged in the manufacture of toilet articles that has won a great name, at home and abroad, by sparing no cost or effort to bring their productions to the greatest possible excellence. In this branch of manufacture Americans can look with pride to COLGATE & CO., who make soaps and perfumes, not only equal in refinement and delicacy to the most famous of French preparations, but free from all harmful and deleterious matter.

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A few drops of these delightful perfumes, when used in the bath or bath, impart to a body of water the most penetrating and inspiring fragrance.

There are no other colognes or toilet waters that are so delicate and lasting, or that have so well caught the free spirit of the flowers.—Jenny June, in Godey's Ladies Book.

I find that when the saints are under trial and well-humbled, little sins raise great cries in the conscience; but in prosperity conscience is a pope, that gives dispensations and great latitude to our hearts.—Samuel Rutherford.

For Rickets, Marasmus, and Wasting Disorders of Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

Scientific.

The Perfected Phonograph.

In my article ten years ago, I enumerated among the uses to which the phonograph would be applied: 1. Letter writing and all kinds of dictation without the aid of a stenographer. 2. Phonographic books which would speak to blind people without effort on their part. 3. The teaching of elocution. 4. Reproduction of music. 5. The "Family Record"—a registry of sayings, reminiscences, etc., by members of a family, in their own voices, and of the last words of dying persons. 6. Music boxes and toys. 7. Clocks that should announce in articulate speech the time for going home, going to meals, etc. 8. The preservation of languages, by exact reproduction of the manner of pronouncing. 9. Educational purposes; such as preserving the explanations made by a teacher, so that the pupil can refer to them at any moment, and spelling or other lessons placed upon the phonograph for convenience in committing to memory. 10. Connection with the telephone, so as to make that invention an auxiliary in the transmission of permanent and invaluable records, instead of being the recipient of momentary and fleeting communications.

Every one of these uses the perfected phonograph is now ready to carry out. I may add that, though the facility with which it stores up and reproduces music of all sorts, or whistling and recitations, it can be employed to furnish constant amusement to invalids, or to social assemblies, at receptions, dinners, etc. Any one sitting in his room alone may order an assorted supply of wax cylinders inscribed with songs, poems, piano or violin music, short stories, anecdotes, or dialect pieces, and, by putting them on his phonograph, he can listen to them as originally sung or recited by authors, vocalists and actors, or elocutionists. The variety of entertainment he thus commands, at trifling expense and without moving from his chair, is practically unlimited. Music by a band, in fact whole operas, can be stored up on the cylinders, and the voice of Patti singing in England can thus be heard again on this side the ocean, or preserved for future generations.

For the present it has been decided to make all the phonographs of uniform size: so that a record can be put upon the machine in New York may be placed on another machine of the same pattern in China, and speak exactly as it was spoken to on this continent. Each wax blank will receive from 800 to 1,000 words; and of course several blanks may be used for one document, if needed. This uniform size and pattern make the thing perfectly practicable in offices which have business connections all over the globe. My private secretary to-day speaks all letters into a phonograph, from which they are taken off by a type-writer or ordinary long-hand writer, with an immense saving of time and trouble. Persons having a large correspondence can talk all their letters into the phonograph in a very short time, and leave them to be listened to and copied by an assistant, without the delay involved in stenography or the trouble of going over and correcting the copyist's work, which is almost inevitable under the conditions of dictation now prevailing. In fact, the phonograph will do, and does at this moment accomplish, the same thing in respect of conversation which instantaneous photography does for moving objects: that is, it will present whatever it records with a minute accuracy unattained by any other means.

It must be borne in mind that I am not talking now of things which may be made possible in the future. I did my predicting ten years ago; and the functions above mentioned are those which the present perfected phonograph is able to fulfill at this moment. To use the phonograph a little instruction and practice are needed, but much less than the type-writer requires and hardly more than the training needed for the operation of a sewing-machine.—Thomas A. Edison, in North American.

There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it.—Mary Lyon.

Why Are Not More Souls Saved at Camp Meetings?

BY REV. G. F. OLIVER.

Camp meetings of to day may be a social and financial success; but it is an unwelcome and, to many, a humiliating fact that they are too often a comparative failure in soul saving work.

The spirit of revival which prevails elsewhere must be felt at camp meetings if they are to prove successful. To the extent that responsibility is felt, attention concentrated, and faith and work secured, souls are awakened and saved. If anything dissipates responsibility, weakens desire for revival, divides attention, or enfeebles faith, failure follows. Apply these principles to any revival you have known, and see if there be any exceptions.

Study our modern camp meetings and inquire after their future prospects. Where rests the burden of responsibility? Who feels that there must be a revival? that sinners must be converted, backsliders reclaimed, and believers sanctified, edified, and refreshed? Who feels that Christ will be dishonored if such does not take place in proportion to the people assembled and the means expended? Who is so much concerned as to weep, fast, pray, and sacrifice to bring it about? Who will be saddened and humiliated if it does not occur?

A camp meeting is presumably a soul-saving enterprise. If it is to be merely a resting resort, and place of mental and social culture, let it be advertised as such, and its name be changed. If salvation is to be the object and theme, then let it "inspire our hearts and dwell upon our tongues."

There may be a few who feel a religious concern at all our camp meetings. But to succeed well they must be controlling agents; for God works through means by common-sense laws. Hence a revival at home is largely dependent on the pastor and official or leading members. If they do not get the burden and help from a revival current of thought and feeling, success is thwarted. It is just thus at camp meetings, a community of church-going saints and sinners. The committee of management is the pastor. The attendant ministers and leading cottagers or tent-holders compare with the official Board in their influence. There must be concentration and oneness of aim. A few leading workers can only triumph when they can control and enlist the sentiment of the whole ground. If one-third go in for salvation and two-thirds for recreation, attention is divided, faith enfeebled, and victory blasted. Hence the manifest need of a deeper intensity of spirit touching these summer revivals.

Modern camp meetings tend much toward aimless recreation. People are drawn to the grounds by local attractions affecting health, pleasure, and entertainment. Famous preachers, great sermons and sensational workers are often magnified so that the public, instead of seeing "no man save Jesus only," have their eyes turned to men only. Without censuring the advertising of such attractions to draw the people out, it is plain that such elements would prove a nightmare on any home revival, unless counteracted by the deepest humiliation and prayer, and supplemented by the most vigorous and restless efforts to lead the people to Christ.

The apparent necessity of making camp meetings a financial success must be matched by a corresponding intensity of spiritual life and energy. At home, in our campaigns, we bewail religious loafers and spectators as stumbling-blocks and weights on a meeting. They are no less so on a camp ground. Let us get out of the way or into the harness. If we do this a new camp meeting era will dawn on us. With leaders pledged to spiritual conquest; with their associate priests and Levites of the camp in substantial co-operation; with the spiritual aims of the meeting lifted into prominence; with less labored preaching and more fervent work on every hand, we may, by the aid of the Holy Ghost, expect a brilliant revival flame on every camp ground. When health, head-culture, incomes, business, and recreation are subordinated to spiritual progress and soul-saving, then we shall perpetuate our old-fashioned Methodist camp meeting. Otherwise we shall have left us little else than a protracted Methodist picnic. Which shall it be?—Exchange.

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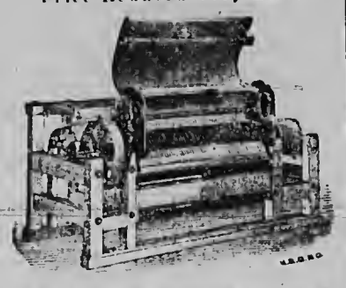

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Weekly Market Review.

(For Week Ending July 10, 1888.)

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Ordinary	7½	— —
Good ordinary	8¼	— —
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Middling	9¾	— —
Good middling	10⅛	— —
Middling fair	10½	— —
Fair	11¼	— —
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Mobile middling	9⅝	— —
St. Louis middling	9⅞	— —

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Prime	5⅜	5⅛
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Strictly Prime	5½	5⅝
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CENTRIFUGAL:		
Seconds	5⅛	5¾
Pr. yellow	— —	6⅜
Gray White	— —	— —
Off whites	— —	— —
Stan. Gran.	7 3-16	— —

MOLASSES.

OPEN KETTLE:		
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CENTRIFUGAL:		
Syrup	— —	— —

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Prime	— —	— —
Good	4½	4⅝
Fair	4⅛	4⅜
Ordinary	3¾	4
Common	3	3½
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OATS:		
Western	48½	— —
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BRAN:		
₱ cwt	80	85
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Prime	17½	19 00
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Mess (Standard)	15	— —
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Shoulders	— —	7⅜
Sides, short rib	8⅞	9
Sides, long clear	8⅞	9
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	7¼	— —
Sides, short rib	8⅛	8¼
Sides, long clear	8⅛	8¼

GROCERIES.

COFFEE:		
Prime	15¾	— —
Fair	14¾	— —
Common	12½	— —
BUTTER:		
Western Creamery	21	22
Western Dairy	16	17
Common	— —	13
LARD:		
Refined	7¾	8
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13½	11
Cotton seed	36	36¼
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	— —	1 50
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	1 25	1 50
Western	— —	— —
SKROUT:		
Western, ₱ bbl	— —	— —
ONIONS:		
New Louisiana	2 00	— —
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	9¼	9½
1¾ lb, per yd	8½	8¾
BALING TWINE:		
₱ lb	— —	10
TIES:		
₱ bundle	1 05	1 07½

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9½	10
Southern	10	10½
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Barry	8	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	20½	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₱ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 747 Deslord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Gen. Harrison was formally notified of his nomination for the Presidency by the Republicans, on July 4.

Rt. Rev. Francis Janssens, Bishop of Natchez, has been named by the Pope as successor to Archbishop Leray, in the province of New Orleans.

Two members of the Brotherhood of Locomotive Engineers and a companion were arrested on a Chicago, Burlington and Quincy train on July 5, charged with conspiring to destroy the railroad company's property. They had a considerable quantity of dynamite in their possession when arrested. The railroad officials discovered that several unsuccessful attempts had been made to wreck trains within the past few months, and that there was a plot to destroy the track, buildings and stations.

A bill to make the manufacture, preparation and sale of adulterated articles of food, drink or medicine, a misdemeanor punishable by fine and imprisonment, was introduced in the Senate, July 5.

The Democratic members of the Legislature of Louisiana are collecting evidence to repel the slanders of the Republicans in the United States Senate.

Walt Whitman, the poet, is confined to his bed and is rapidly becoming paralyzed.

A storm passed over western and central Minnesota and eastern Dakota, July 6. The wind reached the velocity of a hurricane.

Some 700 members of the four brotherhoods of locomotive engineers, firemen, brakemen and switchmen held a meeting at St. Cloud, Minn., July 8, for the purpose of talking steps looking to an amalgamation of those orders.

Suit was begun, July 7, in the Supreme Court of Kansas to eject about 200 settlers in Allen country, who have occupied their farms for the past twelve or fifteen years. The suit is brought by the Missouri, Kansas and Texas Railway, and by speculators who have recently bought the lands from the railroad company. The controversy relates to about 30,000 acres.

The proposition to submit to the people of the United States a constitutional amendment to prohibit the liquor traffic in the United States was favorably reported by Senator Blair, July 9, from the Committee on Education.

Gen. Sheridan, who has been removed to Nonquitt, Mass., is recovering from his fatigue and regaining his appetite. His condition on the ninth instant was satisfactory.

FOREIGN.

The Pan-Presbyterian Council opened in London, July 4, Lord Cair presiding. Mr. Matthews, of Quebec, presented a statistical report showing that there were 4,000,000 communicants, equivalent to 20,000,000 adherents.

An expedition is being formed in Berlin for the relief of Emin Bay.

The United States warship Enterprise ran on the mole off Drawbeck, Norway, July 4, colliding with a great crash. The vessel is not leaking.

The Standard's correspondent at St. Petersburg says: It is reported that a marriage is being arranged between the Czarovitch and one of Emperor William's sisters.

Emperor William will meet Emperor Francis Joseph at Vienna in September. The meeting promises to be a brilliant affair.

The Czar has asked in an autograph letter to Emperor William that Prince Bismarck accompany the emperor to St. Petersburg, where M. De Giers will formally present a plan for a nominal Russian protectorate in Bulgaria. The proposal does not involve the occupation of the country by Russia.

The conservative newspapers of France denounce the seizure of the letter of the Court of Paris to the conservative mayors of France as an illegal act.

At the conferences on political economy in Copenhagen, July 7, a resolution was passed urging the establishment of a customs union between Denmark and Norway and Sweden, and requesting that the governments appoint a commission to arrange the details of the project.

The South Pole expedition, planned several years ago by Dr. Neumler, of the Marine Observatory at Hamburg, is likely to start in the spring. The imperial government has been asked to defray part of the expenses. Emperor William has made a favorable response and has referred the question of the expedition to a committee of the admiralty.

An Irish demonstration was held in Glasgow, July 7, to protest against the imprisonment of John Dillon. Michael Davitt, who was one of the speakers, challenged Attorney General Webster to try Mr. Parnell if the law officers of the crown believed him guilty of the grave crimes alleged against him.

In announcing the death of Mr. Mandeville, Mr. O'Brien declared in the House of Commons, July 9, that Mr. Mandeville has been murdered by brutal treatment in the Tullimore prison.

At the meeting of the two Emperors, the Czar on board the yacht Derkahave, escorted by two men-of-war, will meet the German squadron. The Emperor William will then go abroad the yacht and the two squadrons sail for Cronstadt, where the sovereigns will land with military honors.

The use of a single bottle of Hall's Vegetable Sicilian Hair Renewer will show its efficacy in restoring the natural color of the hair and cleansing the scalp.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Corinth circuit, at Mt. Carmel	July 14, 15
New Albany circuit, at Jones' Chapel	21, 22
Marietta circuit, at Ozark	24
Ripley circuit, at Pleasant Hill	28, 29
Iuka station	Aug. 4, 5
Iuka circuit, at New Salem	11, 12
Harmony circuit, at Bethel	18, 19
Gravtown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	27
Ripley circuit	Sep. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Jonesboro circuit	15, 16

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Minter City, at Brooklyn	July 14, 15
McNutt, at McNutt	18
Coffeeville, at Long Branch	21, 22
Carrollton, at Enon	28, 29
Water Valley circuit, at Taylora	Aug. 4, 5
Tocopola, at Salem	11, 12
Banner, at Liberty	18, 19
Atlanta, at Slate Spring	25, 26
Pittsboro, at Taberuacle	Sept. 1, 2

J. F. EVANS, P. E.

WINONA DISTRICT—THIRD ROUND.

Newtonville, at Salem	July 14, 15
Winona circuit, at Lodi	21, 22
Winona station	22, 23
Sidon circuit, at Greenbrier. (Wed.)	25
Newport, at Spring Grove	28, 29
Carrollton and Green'd at C. (Thu.)	Aug. 2
Yalden circuit, at Prospect (Wed.)	4, 5
McCool, at Prospect (Wed.)	8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Belzona (Tues.)	21
Ethel (Thu.)	25, 26
Zilpha	30

R. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Emory	July 14, 15
Cornersville	21, 22
Olive Branch	28, 29
Byhalia and Victoria (Mon.)	30
Marshall	Aug. 4, 5
Snow Creek (Sat.)	11
Ashland (Sat.)	12, 13
Hickory Flat (Sat.)	8
Myrtle (Tues.)	19, 20
Pine Mountain (Tues.)	30

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and B. R.R., beginning Thursday morning, August 23, 1888.

JNO. BANCROFT, P. E.

SARDIS DIST.—THIRD ROUND.

Batesville	July 14, 15
Panola	21, 22
Mt. Vernon	24
Courtland	28, 29
Pleasant Grove	Aug. 4, 5
Arkabutla	11, 12
Chulahoma	18, 19
Cochrun circuit	26, 26
Horn Lake	Sept. 1, 2
Louisburg	8, 9

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Salem, at Hashuqua	July 14, 15
Plattsburg, at Middleton	21, 22
Louisville, at Sulphur Springs	28, 29
Lagrange, at Ebenezer	Aug. 4, 5
Walthall, at South Union	11, 12
Chester, at South Toloo	18, 19
Tampico, at Siloam	25, 26

Camp meeting, on Chester circuit, at South Unloo, will begin August 17.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Sparta, at Cairo	July 14, 15
Houston and Wesley, at Houston	21, 22
Pontotoc, at Pontotoc	28, 29
Oklahoma ct., at Pine Grove (Thu.)	Aug. 2
Prairie	4, 5
Fulton and Smithville	11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro and State Line	July 23
Lauderdale	26
Union, at Enerry	Aug. 4, 5
Vossburg, at McGowan's	11
Shubuta, at Soule Chapel	12
Enterprise, at Hebbleberg	18, 19
Winchester, at Enon	25, 26
Sandersville, at Holden	Sept. 1, 2
Clark, at Andrew Chapel	8, 9
Meridian station	12
Meridian circuit	13
Paulding, at New Hope	15, 16
DeKalb	21
Rhinsville	22
Marion	23
Leaksville	29, 30

R. D. NORSWORTHY, P. E.

Sunday-school Conference at Lauderdale, July 28, during District Conference.

BROOKHAVEN DIST.—THIRD ROUND.

Summit, at Rogue Chitto	July 14, 15
Providence, at Georgetown	21, 22
Gallman, at Byrd's Chapel	27
Brookhaven	28, 29
New Hope, at Bethel	30
Wesson and Beauregard, at Wesson	Aug. 4, 5
Bowerton at Pleasant Valley	7
Topisaw, at Topisaw	11, 12
Holmesville, at China Grove	25, 26
McComb City, at Magnolia	Sept. 1, 2
Hazlehurst	8, 9
Crystal Springs	15, 16
Adams	18
Franklinton	22, 23

J. M. WEEMS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Woodville, at Clinton	July 14
Clinton	14, 15
Percy Creek	21, 22
Woodville	28, 29
Wilson, at Gayden	Aug. 4, 5
East Feliciana, at Clear Creek	7
East Baton Rouge, a Davis'	11, 12
Pipkin's	14
Bayou Sara, at Thompson's Creek	15
Amite, at San Jones' Camp Ground	22
Jackson	25, 26
Centerville, at Bethel	Sept. 1, 2
North Wilkinson, at Perrytown	8, 9
New River, at Magnolia	13
Livingston	15, 16

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo City, at Yazoo City	July 11, 15
Yazoo circuit, at Short Creek	14, 15
Benton, at New Hope	21, 22
Sharon, at Forest Grove	28, 29
Mt. Olivet, at Shiloh	Aug. 4, 5
Audubon, at Audubon	4 5
Silver Creek	11, 12
Flora, at Pocahontas	18, 19
Edwards	25, 26
Raymond	25, 26
Camden	Sept. 1, 2
Jackson, at Jackson	8, 9
West Jackson	8, 9

U. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Skipwith's	July 14, 15
Cayuga	14, 15
Bovina	21, 22
Bartonian	28, 29
Hickory Ridge	29, 30
Vicksburg	Aug. 4, 5
South Warren	6, 7
Beech Grove	11, 12
Meadville	12, 13
Belle Grove	18, 19

W. L. C. HUNNICUTT, P. E.

BRANDON DIST.—THIRD ROUND.

Newton, at Hecalus	July 14, 15
Hillsboro, at Cottrell	Aug. 2
Carthage, at Liberty	4, 5
Conehatta, at Mt. Hebron	7
Neshoba, at Cooks' Chapel	11, 12
Franklin, at Liberty	18, 19
Lake Camp Meeting	24
Trenton, at Gases Chapel	30
Trenton Camp Meeting	31
Beech Springs Camp Meeting	Sept. 7
Walnut Grove, at Mt. Zion	8, 9
Shiloh	15, 16
Westville	13
Raleigh	22, 2
Marvin	29, 30
Shiloh Camp Meeting	Oct. 12

P. A. JOHNSTON, P. E.

SEASHORE DIST.—THIRD ROUND.

Seashore Camp Ground	July 11-17
Seashore, at Long Beach	18
District Conference, at Hattiesburg	20, 22
Whitington, at Step House	28, 29
Vancleve, at Mt. Pleasant	Aug. 4, 5
Americus, at Pine Grove	11, 12
Hattiesburg, at Camp Ground	18, 19
Augusta, at Camp Ground	18, 19
Bethel	25, 26
Mt. Carmel	Sept. 1, 2
Columbia	4

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Woodside and Ebenezer, at Ebenezer	July 14, 15
Grand Cane, at Bell Bower	18
Red River, at Campo Bella	21, 22
Mansfield	28, 29
Salim, at Mission Chapel	31
Many, at Prospect	Aug. 4, 5
Anacoco, at Beech Grove	7
Natchitoches, at Provencal	11, 12
Bellewood, at Pine Grove	18, 19
Coushatta, at Davis' Springs	20, 21
East Point, at Wesley Church	25, 26
Shreveport	28
Pleasant Hill, at Mt. Pleasant	Sept. 1, 2
Moorlingsport, at Pine Hill	5
South Rossier, at Benton	8, 9
North Rossier	15, 16
Valley circuit	18

J. R. CASSITY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, at Lamothe's	July 14, 15
Bayou Boeuf, at Chicot	21, 22
District Conference, at Evergreen	26-29
Evergreen, at Bayou Jaune	Aug. 1
Simmsport, at Simmsport	4, 5
Centerville, at Trout Creek	11, 12
Castor, at Sarulls	18, 19
Columbia, at Columbia	26, 27
Ada, at Liberty	Sept. 1, 2
Montgomery, at Montgomery	8, 9
Spring Creek, at Illinston	15, 16
Sugar Town, at Pine Grove	22, 23

R. F. ALEXANDER, P. E.

DELHI DISTRICT—THIRD ROUND.

Monroe	July 22, 23
West Monroe, at Bowman's Chapel	Aug. 4, 5
Harrisonburg and Shelly Island	11, 12
Waterproof, at Jordan's Chapel	18, 19
Winnsboro, at Oakley	25, 26
Providence, at Providence	Sept. 1, 2
Oak Grove, at Watson	8, 9
Lind Grove	15, 16
Richland, at Euben	22, 23
Oak Ridge, at Prairie	29, 30
Bastrop	Oct. 6, 7

J. D. HARPER, P. E.

A Methodist preacher, Rev. J. W. Blosser, M. D., Greensboro, N. C., has discovered a wonderfully successful remedy for catarrh, bronchitis, etc. It is smoked in a pipe. He will mail a trial sample for a two-cent stamp.

B. F. Johnson & Co., of Richmond, Va., have an advertisement in another column that may interest you. Read it.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Providence	July 26
Doubberly	Aug. 8
Topisaw	Aug. 10
Hennington	Aug. 16
Sam Jones	Aug. 17
Lake	Aug. 24

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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—THE—

Sediment Machine Co.,

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Cisterns Cleaned Thoroughly by the only Machine in existence which CAN DO IT properly with but little waste of water.

Indorsed by the president of the Board of Health, prominent physicians and business men throughout the city. Price $3 for cleaning twice a year; $1 50 extra for use of plug, charged first year only.

MISCELLANEOUS.

HUGHES' TONIC

CERTAIN REMEDY FOR

CHILLS AND FEVER,

IT WILL

CURE THE MOST OBSTINATE CASE

As an Alternive, it cleanses the system, relieves Bilious disorders.
As a Tonic, it gives tone and strength.

TRY IT!

Proprietors have *many* letters testifying to the *merits* of this valuable remedy.

In Malarial districts every family should have it in the house always *ready for use.*

Price per bottle, $1. 6 bottles, $5

For Sale by Druggists and General Merchants.

A. BALDWIN, President. S. KATZ, Vice-President.

SEMI-ANNUAL STATEMENT

OF THE CONDITION OF THE

New Orleans National Bank

At the Close of Business, June 30, 1888.

RESOURCES.

Bills discounted		$1,041,3
Demand loans	$315,219 95	
Overdrafts	342 60	
U. S. 4 per cent. bonds, par value	403,900 00	
Premiums on same	92,897 00	
$122,000 N. O. "Crossman" bonds		
$52,000 N. O. consol 6 per ct. certificates		
$59,000 N. O. ordinary 6 per ct. certificates		
$68,000 N. O. 6 per ct. bonds issued to railroads		886,238 52
$19,000 N. O. 6 per ct. bonds issued to waterworks		
$3,000 Canal and Claiborne St. R. R. bonds		
402 shares of Gullet Gin Co. stock		
$543,000 Louisiana consol 4 per ct. bonds		
Currency and checks on other banks	796,245 62	
N. Y. sight exchange	$19,080 35	
Due from banks and bankers	80,291 97	5,95
5 per cent fund with U. S. Treasurer		9
Banking house	$88,416 53	
Furniture and fixtures	7,500 00	9
Total		$1,340,8

LIABILITIES.

Capital stock	$ 200,000 00	
Surplus fund	550,000 00	$ 750,0
Dividend payable on and after July 1, 1888		12,0
Circulation outstanding		104,3
Individual deposits	3,185,896 41	
United States deposits	220,000 00	
Due to banks and bankers	216,248 86	3,62
Total		$1,340,8

I certify the above to be a true and correct statement. WM. PALFREY, Cash.

Correct—Attest:
SAM'L BELGADO,
JOHN H. HANNA,
FRANK T. HOWARD, Directors.

ROCK BOTTOM

Our Clubbing Arrangements

—1888.—

We offer the following clubbing rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	
Southern Cultivator	$ 3 50	$
American Agriculturist	3 50	
Daily Picayune—12 mos.	14 00	13
" " 6 "	7 00	
Weekly "	3 50	
" Times-Democrat	3 50	
Harper's Magazine	4 00	
" Weekly	4 00	
" Bazar	4 00	
" Young People	1 00	
Demorest's Magazine	1 00	

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net.*

Hugh Jamieson, Jr.

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Royal Vocal Folio. (35cts.) A splendid collection of choice Songs by most eminent composers, 144 pages sheet music size.

Glorious Cause. (35cts.) By GEO. F. ROOT. A fine collection of New Temperance Songs. This book is endorsed by leading temperance organizations of the country.

Songs for the Young People's Meeting. By Rev. C. H. OLIPHANT. Contains a fine selection of new and old hymns and tunes for use in Christian Endeavor Societies and Young People's Meetings.

Royal Praise. (35cts.) By J. R. MURRAY. The latest and best Sunday-school Song Book. Contains a short course in the elements of Music.

Gospel Hymns No. 5. (35cts.) By SANKEY, GRANAHAN and STEBBINS. This is the book now being used by Mr. Moody in his meetings.

**** Any of the above sent by mail on receipt of specified price.*

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Tarrant's Seltzer Aperient gives royal relief to rheumatic sufferers promptly and effectually. Keep a bottle in your house

Christian Advocate.

VOL. 35.—NO. 29. NEW ORLEANS, THURSDAY, JULY 19, 1888. WHOLE NO. 1668.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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REV. T. C. WIER, M. D.

SUFFERING.

Thou, impatient, do but slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here, and here alone
Given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve him, and love him, praise him, work for him.
Grow nearer and nearer him with all delight;
But then we shall not any more be called
To suffer, which is our appointment here.
Canst thou not suffer then one hour—or two?
If he should call thee from thy cross to-day,
Saying, It is finished!—that hard cross of thine
From which thou prayest for deliverance,
Thinkest thou not some pas ion of regret
Would overcome thee? Thou wouldst say, 'So soon?
Let me go back, and suffer yet awhile
More patiently—I have not yet praised God,"
And he might answer to thee—"Never more.
All pain is done with." Whensoe'er it comes,
That summons that we look for, it will seem
Soon, yea, too soon. Let us take heed in time
That God may now be glorified in us;
And while we suffer, let us set our souls
To suffer perfectly; since this alone,
The suffering, which is this world's special grace,
Of here be perfected and left behind.

—From Cæsar Bassi's Sermon.

To the "Schoolmaster."

BY REV. R. ABBEY.

In replying to your letter in this ADVOCATE, of June 28, on foreknowledge, I do not attempt to construct a theodicy. There have been failures enough at that already. God is, to us, incomprehensible. "Who hath known the mind of the Lord." "We can not find him out."

Yours is a common trouble—foreknowing without fore-controlling. I will not hope to reconcile this so that it will "satisfy the human mind," but will try to straighten one or two crooked places in it.

You run into the common mistake, allow me to say, of constructing your propositions without including the most fundamental and most vital factor in the scheme, viz: the *divine ubiquity*. Nothing must be predicated of the Almighty or his acts that does not fully and practically recognize his omnipresence, with all its logical consequences. And this will be found to upset all your time-tables with which popular arguments on foreknowledge always restrict and hamper the Almighty. I do not ask you to understand ubiquity, but I require you to believe it, and not ignore it in argument. Man is exclusively local; God is not.

You are right in denying the notion that there is no past or present with God, and in holding that "eternal now" is meaningless.

Now, let us look at the knowledge of an event by an omnipresent Being. Here lies the great question: What is the proper evidence that any given event occurred? The answer is, Somebody saw it. Then, if seen by an omnipresent beholder, may it not be seen *at* the time as to the place of the event, and *after* the time as to other places in distant space, and *before* the local time as to other distant points? A local beholder sees it from one point only; God sees it from many thousands.

Now, let us pause long enough to see that we are considering the inexplicable subject of *time and space*, a matter of which you and I know very little. Let us go slowly and carefully. God saw the event, but not from one point alone. He saw it from ten thousand different points.

The astronomers tell us of a very wide-extended universe of distant worlds. They tell us that our sun is close to us, hardly a hundred million miles distant. And stars, even the nearest beyond our solar system, are about six billions of miles distant from us. But lineal measure, if you could almost exhaust the power of numbers, gives us no adequate information; so astronomers resort to a shorter mode of computation, viz: time. So, what is the time-distance to the sun? And what is time-distance? Time-distance is the length of time between the fact and its visibility by a beholder. By this rule the sun is eight minutes from the earth, not counting fractions. The meaning of this is, that when you look at the sun, you see it not as it is, but as it was eight minutes before.

It is among your school lessons that the sun is plainly seen about eight minutes after sunset. And so at sun rising. It is clear above the horizon the same length of time before you can see it. This invisibility of visible things is, for want of a better name, called *motion of light*. But whether light is really transmitted from place to place like a substance, may be questioned This is, of course, familiar to you. A person a hundred million miles distant sees me writing, no' on this page, but on the one next before this. And so, if God saw Adam first from a point a hundred million miles distant, and from that point only, he must have been eight minutes old when first seen, provided, as some writers hold, that his birth or advent was sudden—that is, instantaneous.

This motion of light, if you choose to so call it, does not depend on the relative strength of vision in different beholders, but is supposed to be an innate principle inherent in objects distant from each other. So the earth is eight minutes distant from the sun. This is the relative distance of all objects from each other.

I have before me a small English book on some peculiar points and calculations in astronomy. These are fully endorsed by President Hill, late of Harvard University. The book contains the following calculations as to time measure of distances. The distance from earth to some of the fixed stars is as follows, viz: To the stars of the first magnitude, from three to twelve years; to those of the second magnitude, 20 years; third magnitude, 30 years; fourth, 45 years; fifth, 66 years; sixth, 96 years; seventh, 180 years, and so on until you reach the stars of the twelfth magnitude, which are 4,000 years distant. So that a person on one of these stars to-day, looking on the earth with perfect vision, would see everything as it was in the time of Abraham.

Now, let us, for convenience, construct a sort of social ubiquity. Instead of our omnipresent Being occupying all points in the universe; enlist a thousand correspondents and station them at as many points away in distant space. Some of them will be a hundred times as far away as the stars of the twelfth magnitude. They see everything, everywhere, and correspond with each other and with us here instantaneously.

Here we have a company of correspondents as numerous as anyone may choose, spread all over the universe, and we are using them as a sort of feeble illustration of the divine ubiquity. And we are now prepared to open correspondence with some of them. We will not trouble those within the radius of our solar system, although Uranus is eighteen hundred million miles, or more than two hours distant. Let us go a little away from home.

We will "call," as the telegraphers say, the man on a star of the sixth magnitude. He is ninety-six years distant, and we ask him when Millard Fillmore was born (our date is 1800). He replies: There is no such man, but there will be such a man born in eight years from now; and in your year 1848 he will be elected Vice-President of the United States, and in about two years after will become President on the death of Gen. Taylor, and will die in Baffalo in 1850.

How do you know all this since you say there is no such man? Do you see, then, as future? or contingent?

Answer—No: knowing is seeing, but my confidential correspondents, who are a little nearer you, see them and tell me.

And just so you may reason concerning any fact of past history. Any fact is past, or present, or future, as it is seen from the position of the person of whom the inquiry is made. These are mere astronomical calculations. And, then, if individual ubiquity is possible, would not the functions of all the thousands of distributed correspondents, as above supposed, merely center in one?

And then suppose we advance further and get some dispatches from the stars of the twelfth magnitude, or from others a hundred or a thousand times as far away. Ask him about the passage of the Israelites through the sea, the army of Egypt pursuing; and he will tell you that no such event has been seen from his station. Ask him if it will occur in the future, and whether he calls it future or not: he will inquire of those a few thousand million miles nearer to earth, and ascertain that it will happen in ten, a hundred, or a thousand years, according to the distance of the beholder from the fact. Or, what is the same thing, to them it did happen: they saw it. And so, a thousand different answers will come from as many different correspondents.

A person on a star of the twelfth magnitude might to-day see Joseph in the prison, or ruling the state. It can not be said that he, this one segment of ubiquity, *has seen* Paul at Athens, or Luther at Worms. His neighbors have, and in that way he has.

Now, he who supposes that these high numbers are so enormously extravagant as to be unreliable in practical thinking, needs to be told that he is using a child's reasoning. There is as much practical reality in a row of figures extending to a hundred, or a thousand, as to the nine or ten we usually handle. The difficulty is not with high numbers, but with our incapacity to handle them. If it takes eight minutes for the sun and its earthly beholder to make a contact, and eight thousand years to make contact with an object farther away, be it so. It is not the instrument of vision that does it, but the distance. And naming this necessity "motion of light" does not change the fact. Is motion a part of light, or a condition of using it? The fact is, that time is time here and there only when reckoned with and measured by space.

The supposition that there is, or might be somewhere in midway space, a clock keeping time for all places in the universe, is a mistake. Time adjusted to one place is not time for any other place. When you say, therefore, that such an event occurred before or after some other given event, your statement is not understood unless the point in space whence it is viewed be also understood.

Your trouble is the common one of locating God. It is the common blunder of fixing and confining God to this little planet, imagining it to be the great center and capitol of the universe, all else being mere attaches of its great principal. And even here you can not keep time with the severalty of events. The navigator, right here close to his seaside home, can not keep a calendar without arbitrarily changing it by making a day out of nothing, or by compelling two days to confine themselves within the limits of twenty-four hours. He can not tell you the day of the week, nor the month, nor his own age, without the assistance of a surveyor. And the surveyor will chop periodicity into lengths to suit his convenience, and jumble them together according to some so-called astronomical law. Events are not necessarily consecutive. Time is not time, unless you agree on the *where* of it. Time has its where as well as its when.

Being a schoolmaster, you are familiar with the efforts to get up a Peace Congress to compromise the time-space war, and agree upon an *international date line*—that is, a line through the ocean at the crossing of which dates change, being made later by one day by those who cross the line from east to west, and earlier by one day by those crossing from west to east. Otherwise the voyager frequently changes a day without knowing it, and without an intervening night.

If a steamer start eastward at noon and travel a little over a thousand miles an hour, she would meet the sun when exactly on the opposite side of the earth from the place of starting, and, continuing the journey, would again meet the sun at the place of starting; thus seeing three mondays within twenty-four hours, or gaining one day. So she must add one day to her log-book without an interval of time.

Time must be estimated in connection with space, and in no other way. Otherwise, as you intimate, birth and death would occur simultaneously. Indeed, if you reckon time as an independent entity, it is easily shown that they do occur at the same time as a general, but not as a local proposition. The all-seeing eye, viewing two events from millions of different points, of course, sees them at one time.

You may say an event is independent of the seeing of it. Then what evidence is there of it? Does God have to wait, after an event, for the image of it to be transmitted to him by means of a vehicle called light? Is not the seeing or perceiving of it by one omnipresent beholder the same as the united seeing by a thousand at different standpoints?

How far the above reasoning illustrates divine ubiquity, I do not pretend to know. My attempt is to compel you to recognize ubiquity as a great controlling fact in all your arguments respecting divine knowledge and divine action, and not confine the Almighty to this little dark corner of his great universe.

GOOD VIEW, Mississippi.

An Appeal.

BY REV. T. L. MELLEN.

Not for myself, but for others do I plead. For them I plead, but do *not* beg. And this plea is directed to everyone of the 32,265 members, 170 local preachers and 125 traveling preachers in the bounds of the Mississippi Conference; and is in behalf of 11 superannuated preachers, 28 widows, and 25 or 30 children, for whose support the church is under the most solemn obligation.

These claimants are not paupers or beggars, although they all are poor, and some are very needy, and some actually suffer for the common necessaries of life. To contribute to their support is not to bestow alms or "charity," but *is to pay a debt morally binding upon every member of the church*, and each member is to pay according to his own ability—"as God hath prospered him."

(Read that last sentence over, so that you will not imagine, as some have done, that I advocate a *per capita* assessment, requiring the poor to pay as much as the rich. My former articles were simply to show *how few paid anything* to this worthy cause, and how morally certain it was that on many circuits and in many stations the rule has been to let a very few pay the assessment. One brother, who resided in the Brandon district last year, told me that *he and ten other members* paid the assessment for Conference claimants, although there are *over five hundred* members on that circuit! Let all contribute—everybody; and do not stop at the assessment, although I know, at least, one presiding elder who, in spite of all that has been said on the Conference floors and in the church papers, insists that the assessment is the greatest amount needed!)

Take those eleven superannuates, most of whom are beyond threescore and ten, and all of whom have given youth and manhood and age to the gospel ministry, "determined to know nothing among you, save Jesus Christ, and him crucified;" who have lived and labored for the church, regardless of self, until worn with work and bowed with age and feebleness extreme; and tell me if the church—if every member—does not owe them a debt of gratitude not to be estimated in dollars, but to be best acknowledged in liberal contributions to the support of those retired veteran soldiers of the cross?

Take the twenty-eight widows, who followed their husbands from place to place, helping, cheering, comforting as only a true wife can do; suffering such privations and discomforts as only a preacher's wife ever knows; striving earnestly and faithfully to bring up their children aright and cast no reproach on the church, and then tell me if those noble women are "mere objects of charity," and not "mothers in Israel," to whose support their "children in the gospel" ought to be glad to contribute?

Take the children bequeathed to us by sainted parents, and say if they are mere recipients of the bounty of the church? Are they not bound to us by the holiest, tenderest ties? Dare we treat them as we would abandoned foundlings? Had not their fathers and mothers a *right* to expect that the church would protect these children and cheerfully supply their wants? *And does not God demand it of us?*

Hence I do not beg for these godly men and women, or for the children of the holy dead; but I do plead with our brethren in the ministry to be most earnest and faithful in their efforts to collect for this cause, and to our church members to be more liberal in contributing to the support of these claimants. It is not only our duty, but a blessed privilege. Remember the words of our Master: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Can we withhold anything from Jesus? Dare we give "grudgingly, or of necessity,"—to his veteran embassadors, or to their widows, or to their children? Let us not forget the other "instance," which is of such fearful import!

Brethren of the Mississippi Conference, let us devote the month of October to special efforts, not only to collect our assessments, but to *double the amount*. Let us preach on the subject at every appointment, and furnish the people with all needful information, including figures and facts, the law of the church, and the Word of God on the subject. Our people are not blind followers of blind guides. "Turn on the light," and they will walk in it. "Double the Assessments" is our watchword. Let us treble the amount if we can; and from him who would give fourfold turn not away. Get from as many members as possible, and encourage each one to pay "as God hath prospered him."

Mississippi Methodist Schools.

BY REV. J. W. HONSOLL.

In the Arkansas Methodist, of July 7, we have from the pen of "Gilderoy," of the North Mississippi Conference, the following statement:

"In one thing the Methodists of Mississippi are behind, and that is in the facilities created and controlled by the church for the education of her sons. We have three or four good schools under the care of our church for our daughters, and, so far as I know, only one high school in the State for our boys. This should not be. We are educating our girls entirely out of sympathy with our boys."

Those not acquainted with the facts in the case would naturally suppose from this statement that the Methodists of Mississippi have furnished their sons no other means of getting an education than the one "high school" to which he refers. But what are the facts in the case?

The Mississippi is one of the Conferences which built, possesses and controls the Centenary College, in which many of our boys have been educated and are now filling prominent places in Church and State.

The North Mississippi Conference is one of the Conferences for which the Vanderbilt University, with its collegiate department, was built, and by them it is controlled, and in it we have a North Mississippi Conference college second to none in the church; and yet we are doing nothing for the education of our boys, because these schools do not stand on Mississippi soil. I know that we are not doing half as much as we should for Christian education, but I do think that these insinuations that we are doing so much less than other sections of our church for education does the Methodists of Mississippi an injustice. The North Mississippi Conference, as a body, will compare favorably with any other Conference of her age, and has sent as many valuable men to other Conferences.

In what are we failing? Not in facilities, for Vanderbilt and Centenary stand with open arms inviting us to come; but we fail to send them the pupils and give them the support which they should have. Why have we but one high school in the State, if but one? We have had more, but they have died for the want of support; died because it suits the majority of our Mississippi Methodists better to send their boys to our schools which happen to stand just over the State line. So they have done, and so they will continue to do. It is now the righteous ambition of thousands of our people to send their sons to the Vanderbilt, and they would do it if we had a college in the center of the State; but are we not doing anything for education, because all choose to send to the Vanderbilt or Centenary? If these are not worthy, let us say so, and discard them at once. Many of us, just as honest in our convictions as Bro. "Gilderoy," and as dear lovers of Mississippi, believe that the best we can do is to support the institutions we now have, instead of trying to build more, except district high schools, which may serve as feeders to these.

CLARKSDALE, Miss., July 1st, 1888.

"Seek the good of other men," says Lord Bacon, "but be not in bondage to their faces or fancies." Sometimes it is a positive injury to another to respect his prejudices. But, if you must cross them, do so as gently as possible. He who has learned how to combine gentleness and firmness, has mastered one of the greatest lessons of life. He has learned how to govern and to read.—Morning Star.

"Some people," says Alphouse Karr, "are always finding fault with nature for putting thorns on roses. I always thank her for having put roses on thorns."

Christian Advocate.

THURSDAY, JULY 19, 1888.

THE ETERNAL HOME.

No sickness there;
No weary wasting of the frame away;
No fearful shrinking from the midnight air;
No dread of summer's bright and fervid ray.

No hidden grief;
No wild and cheerless visions of despair;
No vain petition for a will relief;
No tearful eyes, no aching hearts are there.

Care has no home
Within the bosoms realms of ceaseless song;
Its billows break away and melt in foam,
Far from the bosoms of the holy throng.

The serpent's black wing
Is never spread all-want celestial skies;
It was flings his direst wiles to the voice of spring,
As some too tender flowers the buds and dies.

No night distils
Its chilling dews upon the tender frame;
Not moon is needed there—no light which fills
That land of glory from its Maker came.

No parted friends
O'er mournful recollections have to weep;
No bell of death enduring love attends
To watch the coming of a pulseless sleep.

No blighted flower,
Or withered bud, celestial gardens knows;
Nor scorching or swift-desolating shower
Scatters destruction like a ruthless foe.

No battle word
Startles the sacred host with fear or dread;
The song of peace creation's sounding board
Is sung wherever angel minstrels tread.

With faith our guide,
White-robed and innocent, to lead the way,
Why should we fear to plunge in death's tide
And find the ocean of eternal day?

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—July 29.

THE TABERNACLE.

Exodus xl. 1-16.

GOLDEN TEXT.—*Behold the tabernacle of God is with men, and he will dwell with them.*—Rev. xxi. 3.

TIME.—B. C. 1490 (or B. C. 1220), March or April; one year after leaving Egypt.

PLACE.—The plain of Er Rahah, at the foot of Mt. Sinai.

1, 2. The Lord spake unto Moses... On the first day of the first month—In Egypt God had selected the month Aoib, or Nisan, for "the beginning of months," the first in the sacred year. *Set up the tabernacle*—The tabernacle was a movable tent temple, suited to the requirements of an unsettled and wandering people. It was hence, necessarily, small—its length being only about forty-five feet, and its breadth fifteen, which was also its height. We have it upon the highest authority that everything was to be made "after the pattern" which God showed to Moses on the mount... Nothing here was intended as a mere ornament or ceremony: all was symbol and type. Everything had a spiritual meaning—the material of which the ark, the dresses of the priesthood, and all else was made; colors, measurements, numbers, vessels, dresses, services, and the priesthood itself—and all proclaimed the same spiritual truth, and pointed forward to the same spiritual reality, namely, God in Christ in the midst of his church. The epistle to the Hebrews is the Holy Ghost's commentary on the tabernacle and its services. It is the key to the Pentateuch and to a great part of the Old Testament. Everything about the tabernacle pointed to Jesus Christ.

3. Shall put therein the ark of the testimony—So called because it contained the "testimony"—the tables of the law; nothing besides, except the pot of manna and Aaron's rod. It was made of acacia wood. In size it was small, for it measured no more than three feet nine inches in length, and two feet three inches in width and depth. Without and within it was overlaid with the purest gold, a molding of the same material running along its upper edges, to receive a golden covering known as the mercy-seat. This, also, was made of beaten gold, with two cherubim, apparently of human form, rising, one from each end, with outspread wings, and bending inward the center. Rings of pure gold in its four corners, or "feet," received staves similarly plated, and these were never to be removed, lest in taking them out the priests might touch the sacred chest itself. The sacredness of the tabernacle culminated in this supreme symbol of the presence of God; for it was from between the cherubim, as the mystic supporters of his throne and its unsleeping guardians, that he made known his will to Moses, and accepted the atonement made once a year for the sins of the people, when the high-priest entered, at this long interval, to sprinkle the mercy-seat with the blood of the appointed propitiation. *Cover the ark with the veil*—The separating veil, or curtain, which screened from sight the holy of holies, and which was to be lifted only once a year by the high-priest, bearing the blood of the atonement. The veil was the symbol not only of Christ's humanity, but of separation between God and man, a separation terminated only by the blood of Christ.

4. Bring in the table—"The table of shew-bread," or, better, "bread of the Presence." Its location was on the north side of the holy place. It was made of acacia wood, plated with pure gold, with a cornice a handbreadth deep around the top. Its dimensions were three feet long, eighteen inches broad, and two feet three inches high. It was furnished with bread-plates, bowls for holding frankincense, "flagons" for wine used in drink-offering, cups and small shovels on which to carry the incense, etc. The shew-bread consisted of twelve cakes, which were set in two rows of six each, and renewed every Sabbath, the old being taken away and eaten by the priests. The absolute dependence of Israel, alike in its tribes and as a whole, and of man as a race, on God for daily bread could receive no more fitting acknowledgment; for the bread of the Presence remained before him perpetually. *Bring in the candlestick*—Or seven-branched candelabra, a central shaft and three curved, parallel branches on either side. It was made of pure gold, weighed a talent (125 pounds), and was provided with snuffers and snuff-dishes. Its location was in the south of the holy place, and its perpetual lamps were fed with pure olive oil. Its typical meaning, evidently, is the sevenfold or plenary perfection of the great spiritual Lightgiver the Holy Spirit, who perpetually illuminates the church. *Light the lamps thereof*—The lamps were lighted at the time of the evening oblation. They are directed to be kept burning perpetually; but, from their being lighted in the evening, this seems to mean only during the night.

5. Set the altar of gold for the incense before the ark—Made of acacia wood, furnished with staves and staples for carrying, and all overlaid with gold. It was eighteen inches square and three feet high; around the top was a golden molding, and four "horns," or projections, one at the corners. Its place was in the west, near the veil which hung before the holy of holies. On it incense was burned every morning and evening, and its horns were once a year touched with the blood of the sin-offering of atonement. Its fire was never allowed to go out. The symbolism, of course, is prayer—morning, evening and unceasing—and also the prayers of our great Advocate who "ever liveth to make intercession" for us. *Put the hanging of the door to the tabernacle*—The hanging appears to have been a beautifully embroidered curtain, which could be either drawn up or let down, and which was attached by golden "hooks" to five pillars, plated with gold, thus dividing the entrance into four equal spaces.

6. Set the altar of the burnt-offering before the door of the tabernacle—The great brazen (or copper) altar, outside the tabernacle proper, in the court before the "door," or curtain. It was four and a half feet high and seven and a half feet square; had "horns" at the corners, and was furnished with ring and staves, covered with brass, for transportation. Its interior was hollow, the button furnished with a grate, to allow the ashes to sift through. It was provided with flesh-hooks, fire-pans, etc. Its daily and special sacrifices, while teaching the great lesson that "without shedding of blood there can be no remission of sin," foreshadowed the one divinely-appointed oblation "The Lamb of God which taketh away the sins of the world." Nothing could be more plainly and impressively taught than the truth which stands out here, that without an atoning sacrifice there can be no access for guilty man into the presence of the holy God.

7. Set the laver—Made of "brass" (copper) out of the "brazen mirrors" contributed by the women, probably circular in form, and located near the altar of burnt-offering, either at one side, or between it and the tabernacle. It was used by the priests for ceremonial washings, and typified spiritual cleansing and purity.

8. Set up the court round about—The sacred tent was inclosed in an open space seventy-five feet broad and one hundred and fifty feet long. Of this, the eastern end, or entrance, was closed by hangings of costly workmanship, though not of the same exceptional fineness as that of the inner curtains; the pillars supporting them being plated with copper, except on the cornices, which were covered with gold. The connecting bars above, however, were gilded through ut, and the hangings themselves were held up by golden hooks, though the sockets of the pillars were only of copper. That the entrance was at the east, and thus faced the west, was in keeping with the usual practice of the age in sacred structures. On the other three sides, a series of pillars and bars, strengthened and ornamented with silver and copper, formed a framework from which hung a line of curtains, depending from silver rods. But their height was only seven and a half feet, while the tabernacle within was fifteen.

9-11. Take the anointing oil—With this all the sacred furniture and utensils, the tabernacle, and "all therein," the altar of burnt-offering, with its utensils, the laver and its base were to be "anointed," and thereby hallowed, or set apart as holy. *An altar most holy*—This anointing is to signify the hallowing or setting of them apart to a holy use. Everything here has been tainted with the presence of sin. The sinner must be sanctified in order to be received again into the fellowship of his Maker. The great agent of sanctification is the Holy Spirit. His purifying work is here typified by the anointing with oil.

12. Bring Aaron and his sons unto the door—To the open space in the court in front of the tabernacle, and near the entrance. It was here that the altar and the laver stood, and where all the ordinary sacrificial services were performed. *Wash them with water*—Moses caused them to bathe entirely, not merely to wash their hands and feet, as they were to do in their daily ministrations. This bathing, which the high-priest had also to go through on the day of atonement, was symbolical of the spiritual cleansing required of all, but especially of those who had to draw near to God to make reconciliation for the sins of the people.

13. Put upon Aaron the holy garments... anoint him, and sanctify him—In the consecration of the Aaronic order, the inferior priests were only sprinkled with this anointing oil mixed with the blood of the sacrifice, but in the unction of the high-priest the oil was so copiously poured forth as to "run down upon the beard, and even to the skirts of his garments." It was like "the dew of Hermon," says the Psalmist, "descending upon the mountains of Zion." This was because it pointed to him who received the Spirit "without measure." He was "anointed with the oil of gladness above his fellows;" that is, above those who possessed with him a fellowship or similarity of office, as types of himself. *Minister unto me in the priest's office*—Offer the morning and evening sacrifices with the accompanying meat-offering and drink-offering; keep the sacred fires and lamps burning, and instruct the people.

14, 15. Bring his sons, ... clothe them with coats—Their garments were the drawers or breeches, the coat, the girdle, and the bonnet. The first were like those of the high-priest. The girdles of the inferior priests were of the same form as that of the high-priest, but less costly and of less elegant texture. These four garments were of linen, such as were worn by the Egyptian priests as emblems of innocence. This dress, however, was only worn during the performance of duty; that of the people generally being apparently substituted at other times. No one was allowed to sleep in it, and when it was soiled it was never washed, but torn up to make wicks for the sacred lamps. *Their anointing shall surely be an everlasting priesthood*—Each high-priest was inducted into his office by anointing, whence the high-priest came to be spoken of as "the anointed priest."

16. Thus did Moses; according to all that the Lord commanded—On his part, the same scrupulous fidelity was shown in conforming to the "pattern," in the disposition of the furniture, as had been displayed by the workmen in the erection of the edifice.

Shreveport District Conference.

MR. EDITOR: The Shreveport District Conference convened at Haughton, a little town on the Vicksburg, Shreveport and Pacific railroad, fifteen miles east of Shreveport, July 5, 1888; Rev. J. B. Cassity, P. E., presiding.

To say we had a delightful session would scarcely express it, for, in connection with the pleasure of meeting with and greeting, by a hearty shake of the hand, brethren beloved for the work's sake, there was a gathering from the various reports the fact that the experiences of others were similar to our own; and each received strength and encouragement to press forward in the work for the Master, with brightened anticipations of realizing at last the promise—"He that goeth forth in tears, sowing precious seed, will doubtless come again bringing his sheaves with him."

Foremost among those whom we were rejoiced to meet was the venerable old veteran, the tried and true, Rev. John Pipes, who, though in failing health, and now laid on the shelf, preached to us the opening sermon with the same old fire of former days; and we could but thank God for the influence of the lives and experiences of such men.

From some cause the attendance of lay delegates was small. Most of the preachers were on hand early, reporting, in the main, an advancement in the spiritual condition of their churches, good attendance on public worship, and a satisfactory progress of the Sabbath-school interests. All seemed to realize in a greater measure the importance of this branch of the work, and the fact that the future prosperity of our church depends greatly on the education of the minds and hearts of the children in the truths of the gospel of the blessed Savior. Another very gratifying feature in these reports was, that nearly all showed a deeper interest in the cause of missions, and nearly all reported collections either in cash or good subscriptions in excess of assessments.

The active and efficient district secretary of the Woman's Missionary Society of Shreveport district, Miss Eliza Logan, of Mansfield, La., was present, and delivered an able address with her annual report, showing a decided advance all along the line of that department, which elicited some very animated and telling speeches from the brethren, evidently breaking down the barriers and raising, even to the height of enthusiasm, the interest in "woman's work for woman."

The reports on finances were rather meager on the whole, as only about twenty-five per cent. of salaries had been paid; yet all seemed hopeful, and thought final settlements would prove satisfactory.

Rev. A. D. McVoy, president of Mansfield Female College, was present; proved to be very affable; made a fine impression, and put in some good "licks" for his recently assumed charge.

Prof. McGimsey, of Centenary, was also present in the interest of that venerable institution, and impressed the Conference with his unselfish devotion to the cause, and the importance of educating young men where the social and moral influences were so good as at Jackson.

Our own ADVOCATE was also carefully looked after, and some of us, at least, hope to have it as a weekly visitor in every Methodist family on our works.

The entire work of the Conference was dispatched with care, yet pleasantly and, we trust, with great profit to all; and, after a rising vote of thanks to the good people of Haughton for their kind hospitality, and singing the centennial song, Conference adjourned to meet next year at the pleasant little town of Keuchi.

W. F. HENDERSON.

KEITHVILLE, LOUISIANA.

Church Extension.

DAVID MORTON, SECRETARY.

Our Recent Publications.

OUR NEW MAP

Is seven and a half by twelve inches in size, the face being printed in black ink, and showing all the States and Territories of the Union and about one-half of Mexico. On this face we show the location of churches helped by crosses, and of parsonages by dots, and give at the top the caption, and at the bottom an exact statement of the work done, and at the right-hand side a summary of the same in bold type and red ink. The general appearance is striking, and attracts the attention of grown people and children, who receive, by even a glance, an impression of what we are doing, and by only a little study can inform themselves accurately as to results already accomplished. On the reverse side there are four pages, prepared with much labor and care, of letter-press matter, in small, but clear type, giving a condensed history of the Board and a succinct account of its operations, from which may be gathered about all the public cares to know.

Of these maps we have printed thirty thousand copies, and have the plates ready to print an indefinite number more if they can be used to advantage.

LOAN FUND LEAFLETS.

We have had fifty thousand each of two kinds of these printed. They define our loan fund scheme and demonstrate its practicability by an exhibit of what we have already done, and suggest plans for the multiplication and increase of our named loan funds, which have only to be generally adapted by the Conferences in order to put at our disposal for use before the next General Conference a quarter of a million of dollars for this department of our work.

Let the preachers and the church aid us in the distribution of these publications by ordering them in lots large and small, and scattering them broadcast among the people. We charge nothing for maps or leaflets, but must ask our friends in ordering them to send in stamps, to pay for wrapping and postage, the cost of same as follows:

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Woman's Department of Church Extension.

OUR MAP.

Dear Children: Have you seen our church extension map of the United States? If you have not, you must get it. Write to your Conference secretary for it if she does not send it to you with the leaflets and letters sent to her for distribution. If you do not know who your Conference secretary is, write to me, and I will send it to you. I want you to see it. This map has on it a great many red crosses showing where we have built churches, and some red dots showing where the parsonages are which you helped to build last year. I want you to count these red dots, that you may see how many there are and in what States and Territories, that you may see exactly what you have done. I hope it will not be long before we have as many red dots on the map as there are red crosses. Remember wherever a red cross is added to the map there will be another place where the gospel is preached to sinners, and wherever there is a red dot the good man who preaches to sinners has a comfortable home. We can not all preach, but we can help those who do. We want the gospel preached everywhere, for Jesus said we must preach it to every creature. All the red crosses you see on the map were added in the last six years. We must try to have as many dots as crosses, and I think we will before long if you continue to do as well as last year. Whenever I remember that all those red crosses and dots are God's houses, and that there is some one at each place to tell the people of God and win souls from Satan, I wish the whole map was covered with them, and that this whole country belonged to our God, and Satan had no power in it. But, alas! that is not so yet. Satan has a great deal of power. We must help God all we can.

Let me tell you how you helped him last year. There were two places where our preachers were sent to persuade people to love God, but they had no houses to live in. They could not stay in the streets or in the fields. They did not know what to do. They did not want to go away and not preach to the people as God had sent them to do. But you see God had put it into your heart to raise some money for that purpose, and the money was ready for them. Some of it was sent to each one. They got houses to live in, and said where God sent them to save those people from the power of Satan. But for your help they could not have done it. They would have been compelled to go away and leave those people in their sins. You helped them to stay, and God will know you helped to save those souls—that you helped to extend his kingdom over that place. Now you see how it is when we add red crosses and red dots to that map we are helping to extend the kingdom of God. Do you not wish, as I do, that the whole map was covered with them? Then will you not help all you can? If you have not a society in your place, will you not urge some one to organize you, report to your Conference secretary, and go to work? And make haste; for souls are dying every day; Satan is gaining power, and your God is calling on you, if you love him, to help to save dying souls, and destroy the power of Satan. Those of you who have a good working society will, I hope, persevere when you see how much good you are doing, and God will bless you for it.

Your friend,

LUCINDA B. HELM.

1706 Third Ave., Louisville, Ky.

Progressive Sin.

Nothing is more evident than that sin is progressive in its nature. The moderate drinker becomes a bloated drunkard. The boy, by using bad words, grows gradually into a profane swearer. All of these are living evidences of the Bible doctrine of "evil men and seducers waxing worse and worse." Every sinful life has a commencement in some trivial offense against God's law, and develops in some rapidly increasing ratio, until, at last, that life which was so pure, has become so stained and polluted that it is not meet for the Master's use. Peter, in his denial of Christ, began by saying: "I know not what thou sayest." This was his first step. The second was a little worse: "He denied with an oath;" and the third was worse still: "He began to curse and to swear." In the short space of an hour or two he progressed from the simple statement, "I know not what thou sayest," to outright profanity. What the ratio of increase might have been, I will not undertake to say; but it was evidently very great: greater than any arithmetical or geometrical ratio. Let everyone be careful to avoid this rapidly increasing ratio. We talk of dangers and snares, but here is the danger of dangers. What a vast difference between the first little sins of the boy and the great crimes of the man, angelic mathematicians might inform us, but men can not.

I want to state some of the steps in a life of sin, and give one or more passages of Scripture with each. First, a darkened understanding: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." (Romans i, 28.) Second, conscience seared: "Speaking lies in hypocrisy, having their consciences seared with a hot iron." (1 Timothy iv, 2.) Third, will enslaved: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jeremiah xiii, 23.) "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Timothy iii, 13.) When a sinner's understanding is darkened, his conscience seared, and his will enslaved, he will be eternally doomed unless he embraces salvation through Jesus Christ, the sinner's friend. If doomed, these Scriptures are applicable to his condition. "Salvation is far from the wicked." (Psalm cxix, 155.) "The harvest is past, the summer is ended, and we are not saved." (Jeremiah viii, 20.) "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew vii, 20.) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I Corinthians vi, 9, 10.) Here are the great sins which are the direct results of some smaller ones being practiced upon the principle of progression, with an unknown ratio, either of which will exclude a person from heaven. Sin is as much progressive in knowledge or holiness; therefore, let the sinner be careful how he violates God's laws, because sin, "when it is finished, bringeth forth death," eternal death.

V. D. SKIPPER.

From the Work.

AMITE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Amite circuit being so large that one preacher could not do justice to the charge, our beloved presiding elder, J. A. Ellis, appointed an assistant, and I took charge of the northern part of the work, lying on the Homochitto river. The first Sunday in February and a more thankful people I have never met. They received me with open arms, and have been very liberal to me, financially. I lost my horse, and they helped me to buy one. I got the horse, and am going from house to house praying and begging the people to be reconciled to God. These people are natural born prayers. They are not well educated, but you would be surprised to hear the language they use in their prayers, and they have a power with God. Many that can't read make powerful and soul-stirring prayers. Some people do not wait for the preacher to do all the work, they are co-operating with me in the work.

We have had some conversions on the work; twenty accessions to the church; twelve subscribers to the ADVOCATE; collected thirty-six dollars for the poor in our community; collected week of self-denial, seven dollars and seventy-five cents; have sold twenty-one dollars' worth of books from our Publishing House; five dollars' worth of Sunday-school literature; have taken the regular assessments to some extent, and think I will be able to make a full report to Conference.

We are building two new churches on this part of the work—one at Mt. Vernon, and one at Cedar Grove. I have only three regular appointments. There are settlements near that have no preaching, and are asking for it. I am going to extend my labors from now on. My work is thirty miles distant from me.

Our second Quarterly Conference convened at Mt. Vernon on the third Saturday and Sunday in June. Reports and collections good, attendance good, preaching excellent. Our presiding elder made a good impression on this people.

Bro. J. W. Brown is fighting valiantly for the cause of God. He has just closed a meeting at Gloster with good results.

Mr. Editor, I want to see, before the close of this year, every one of the church members do any work converted and consecrated to God and his service. I thank God for his providence that has led me to this work. I will work some more for you paper. Pray for us, that my people may be more consecrated to the service of God, and that I may be more useful in the ministry. Yours in Christ.

M. L. WHITE,
Asst P. C.

MERIDIAN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed a grand meeting at Chunkey Station, Meridian circuit. Fourteen joined the church—four by letter and ten by experience. The church was greatly revived. It had been spiritually dead for some years, but there was a great awakening, and the brethren did not wait until night to let the world know that they loved God. Crops and all other occupations seemed to be forgotten. Notwithstanding the push of crops, we had fine congregations day and night. The great work of our Lord is moving on. The wheels of Zion are in motion, and the kingdom coming; the victory must be won. Pray for us.

Your brother in Christ.

P. H. NOWSE.

Penny-Wise and Pound-Foolish.

A man that would waste a dollar in order to save a nickel would not be considered a very good financier. Dr. Haygood thinks something of that sort is being on in Georgia. Hear him: "Georgia in her use of public money, in carrying on public business, has not shown an enlightened and broad-minded public policy, but a very narrow and mean money-saving policy. Economy in the public service is a very great virtue, but parsimony is a very great folly. There is no waste of public money like that which comes of not using enough money to get the peoples' business efficiently done. A great State like Georgia, that, in the year 1888, pays its governor $3.000 a year, when he ought to spend that much in hospitality as the representative of the people; that pays its supreme court judges $3,000 per annum—the decisions of our highest court not being of authority outside our borders; that pays its circuit judges $2,500, requiring them to pay their traveling expenses, when such salary can not, long at a time, command men fittest for this most important office; that pays prosecuting attorneys so little that, in most cases, the office is only sought by ambitious boys as a stepping-stone to something better; that leases its convicts to private citizens, not because it is best for the convicts or the people, but because it is cheap; that compels physicians to give expert testimony and receives so much as to pay for their time; that starves its public schools into pitiable inefficiency—such a State is in a very bad way as to its public affairs and very badly governed by the people. Such a State very naturally puts up a shoddy sheet-iron dome on its million dollar Capitol. On the dome that we have followed Georgia can not so much as hold down; let her surrender, before it is torn from her, her title of 'Empire State of the South.' Our present Constitution in relation to the use of money in carrying on the public work is the result of a most extraordinary conjunction of political stars. It is the resultant of ignorance that mistook parsimony for economy and an aristocratic temper and feudal sentiment that only rich men should hold office."

Do we not see something like that in our own State?

Ecclesiastical Camp Followers.

The armies of all civilized nations have distinct bands of men, and sometimes, women, known as "camp followers." They march when the armies march—do not to fight; they camp when the armies camp—but not to discharge the duties of the contented soldier. Actuated by no patriotism, inspired by no love of glory, they follow as the jackal follows the lion, for the sake of the pickings alone. If they can be called soldiers at all, they are soldiers "for revenue only." They are the curse of every army, the bane of every camp, the disgrace and the despair of every general. If they were vampires only, sucking the life blood out of the cause they profess to champion, it would be bad enough. If they were simply nuisances, they could be better endured. But often, by their panic, panic, and heedless flight at the approach of danger, they demoralize the bravest soldiers, and bring disaster to the boldest veterans. Like dead weights on the wheels, they draw back and retard the army chariot, as it rolls uphill to victory, and fearfully increase its momentum when it runs down hill in defeat. "Down with all camp followers!" says every gallant general, every valiant soldier.

But are not the "armies of the living God" subject to the same baneful following? We surely think so. There are in every church men and women, who profess to love Jesus Christ, whose connection with the instrumental host of God's elect" is that of "camp followers" only. They have no stomach for the great fight against sin and Satan. They like the social position and respectability a church connection gives them. They contrive, albeit sometimes with wry faces, to do some few of the decencies of religion, but when it comes to earnest fighting for the truth, and enduring hardness as good soldiers of the cross, they are conspicuously absent. Their gifts never seem to run in any practical channel. They can sing loud, and sometimes shout loud when a "refreshing from the presence of the Lord" is giving his people the victory, but this would be better left undone, as their unwonted zeal and enthusiasm but serves to emphasize their general course of bad living; and the zeal and enthusiasm of all right living Christians goes to the nadir as theirs rises to the zenith, while the ungodly look on with scorn and contempt, at what they know to be the shoutings of a mere set of worthless "camp followers." Both parties know that when the real "tug of war" comes, and the burdensome duties of Christianity are to be borne, Christ has nothing to hope, and the devil nothing to fear, from such people. Both know that when the excitement of the "revival" is past, such people will not have religion enough left even to carry them steadily to the house of God, much less to make them earnest in trying to win souls to Christ by personal effort, or to make them liberal in the use of their means for the spread of the gospel through the nations. However much they may deceive themselves, or the devil may deceive them, everybody but themselves know they are not soldiers, but "camp followers" only.

The ecclesiastical "camp followers" are usually religious "tramps" as well. Regardless of their covenant obligations to God, and their fellow church members, they leave their pastor to preach to their empty pews, while they straggle at their own sweet will, from church to church, in regular "camp follower" style. A new preacher, or a recent bride, or a desire to see some one presumably to be present, or new clothes to be shown off to another congregation, and off they go from the place where they have pledged God and man to be found in worship. Thus, almost every Sunday it is "Tramp! tramp! the boys are marching," away from duty, to the grief of their brethren and to the injury of the cause of Christ. But what cares the "ecclesiastical camp follower?"—he'll be "on deck" at the next "revival," with louder songs and shouts than ever. Reader, are you a true "soldier of the cross," or a mere "ecclesiastical camp follower?"—Christian Index.

The Womanly Element in the Gospels.

Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna Syntiche, Tryphena, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us: for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus: for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history so small as the four gospels was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically "the seed of the woman."

"Not she with traitorous kiss her Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence women, had been wont to regard her as a man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated and restored to her paradisal equality with man. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary.

Aggressive Defense.

"How to Beat the French," was the title of a lecture delivered in 1860, by Prince Frederick Charles, then a young soldier with abundant enthusiasm, but no fame. His words soon found their way into print. In the essay and the discussions which it elicited, principles were laid down which have since revolutionized the whole Prussian military service. The capitulation of France and the treaty, affected, gave singular confirmation to the remarkable forecast and sagacity of the young prince. One of the chief points—borrowed, by the way, confessedly from the French tactics—was this: "*Never defend passively, but offensively.*"

It is right to learn from an enemy. The church ought to take some lessons from the world. The church militant will dare to be grandly aggressive before her conquests shall be worthy of her Leader. The institution of the church does not need change, for it is divine, permanent and competent. But that there is need in many of our churches, at least, of a revolutionary change in the *working* of the organization is but too evident.

Men say religion must be carried into business. True; but that will be an unpicious day when the sagacity and push which characterize "business" shall be carried into religion. The worst policy is that of inactivity. The celebrated Fabian policy of delay, and "how not to do it," wore out the army of Hannibal; but the resources of Satan are never exhausted in that way. The poorest defense for churches against the ever-pressing encroachments of the spirit of the world, is for them, Micawber-like, to sit still and wait. The best way to fight the dark, is to strike a light; and there is no other way to do it. Lamentations and forebodings do not dissipate the gloom of any night; but one may see the beams of the morning, infinitely aggressive, quickly extinguish it. Nor is emptiness any bulwark of defense—any basis for success. Human hearts can not remain empty and unpossessed. To attempt to remain "empty, swept and garnished," is only to invite the spirit of evil to return, re-enforced.

God helps those who help themselves; and victory goes with those who have the courage of their convictions. Dash and resolute onset are safer than timidity.

First, the theory, then the arms of the German prince have shown "how to beat the French." Now, where are the churches instinct with faith enough in their cause, and the courage of faith, thoroughly organized for work, bold, aggressive, to show how to win the day for Christ? How the divine watchwords come ringing down the ages: "Speak unto the children of Israel, that they *go forward*;" "Be strong and of good courage;" "Go up and possess the land."—Advance

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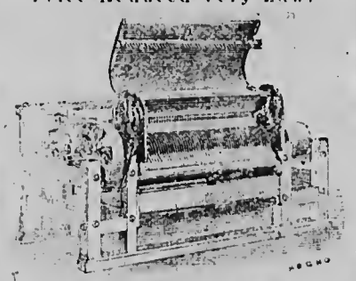

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. O. CARTER, D. D., Editor.

CORRESPONDING EDITORS
Rev. T. A. S. Adams, D. D. Rev. J. T. Sawyer.
Rev. W. L. C. Burnett, D. D.

THURSDAY, JULY 19, 1888.

Briefs.

Our Church Extension Board is doing good work for the Master. From April 1, 1887, to March 31, 1888, help was given to 295 churches and 23 parsonages. The General Board aided 50 churches and 6 parsonages. The Conference Boards helped 245 churches and 17 parsonages. The cash capital of all the loan funds in the hands of the General Board amounts to $12,290. Grants were made to 80 churches and 16 parsonages: in donations, $31,500; loans, $16,200; contingent, $1,900. Total, $49,600. The Board received 222 applications for aid, but could only give aid to 96. The amount received from collections was $22,882—an increase of $1,160 over last year. Receipts on loan funds amounted to $5,638. The more this special part of our work is brought before our people, the more they will be disposed to give for its extension. We trust all our pastors will give it special attention in all our congregations, and that the close of this year will bring up larger additions to this fund.

From Interior:

The General Conference on Foreign Missions, which met in Exeter Hall, London, June 9-19, proved to be a larger and more thoroughly representative assembly than even its projectors expected. The Conference was in the nature of a centenary celebration of the beginning of the foreign mission movement in England, and it was thought that about an even hundred societies would be represented. Great was the joy of all concerned when it was found that 126 societies had sent delegates. There were 1,060 delegates in attendance from the 52 foreign missionary societies of Great Britain and Ireland, 150 from the 51 societies in the United States, 27 from the 6 societies in Canada, and 22 from the 13 societies of Europe. If all the delegates can return to their homes with full cargoes of the enthusiasm and of the zeal according to knowledge, which did so much abound at the Conference, it will not be too much to hope that a new epoch in foreign mission work will have its rise this year.

Various efforts have been made in the Legislature to change, modify and repeal the Sunday Law, all of which have failed. Mayor Shakespeare, of this city, it seems, has been waiting to see what would be done. Seeing that the law is to remain on the statute book as it was, the mayor has issued the following order to the chief of police:

The Legislature having failed to pass or amend the Sunday Law, the mayor directs that it be hereafter rigidly enforced in all its provisions.

You will take steps to notify those concerned that from and after Sunday, July 15, they will be proceeded against in the criminal courts.

You will inform your officers that they will be held to a strict accountability in this matter, and that failure to report any violations of the law on their beats will subject them to dismissal from the force.

Every Monday you will furnish the district attorney with a consolidated tabulated report of offenders against the law, which report shall give the names, place of business, offense committed, time of same, and names of witnesses and where they can be found when wanted.

Any information desired by the district attorney will be furnished him direct upon his application, without the delay of sending it through this office.

Let your officers understand that they are not to make their affidavits before the recorders.

It is intended to try these cases directly before the judges of the criminal courts, and under the direction of the district attorney.

What Infidelity Would Do.

There are bad men who are bold in their badness, proclaiming openly, "There is no God!" There are others, not so bold, who are trying to train their minds to a belief which overturns the religious consciousness that has been the heart of our race for six thousand years! Men are inventing some most curious arguments and putting them together in a most skillful manner, in order to prove that the Divine Being has never yet emerged from the unexplored regions of immensity and taken a place upon the plane of human history. They willingly endeavor to exclude God from participation in the affairs of earth. The supernatural, which is but the manifestation of God in the world, and of man as a spiritual being in his relations to God, is denied by many who pretend to be philosophers and scientists, and entirely explained away by some who pretend to be theologians and divines. This is a leaven of the most awful wickedness that was ever manufactured by Satan: and it is diffusing a principle of death from which arises a stench of moral putrefaction that is contributing to spread the direful plague. This is not merely a dishonor flaunted in the face of the Supreme Being, but it is a blow whose aim is to destroy the foundations of all the best hopes of the race. "And if the foundations be destroyed, what can the righteous do?"

If this leaven spreads until the belief becomes general, that God has but little to do with the world and its affairs, it will break away all the barriers to wickedness and open everywhere the flood-gates to licentiousness and corruption. It will not only abrogate the law of God, but every civil and criminal law of man will be rendered a "dead letter." Back of every statute of the civil code and of the criminal code of the State stands the impartial and eternal Judge, and in his hands are the retributive sanctions of all law. That fact is at the foundation of society, and all our jurisprudence is built upon it. It has been a part of the consciousness of the race during all the past. Eliminate that one fact from the consciousness of mankind, remove it from the foundations of our jurisprudence and civil society, and the whole fabric will totter and fall into ruins. And yet there are men, who have a large part of the public ear and who are listened to with attention, who are endeavoring to do this very thing. They teach doctrines which, if received and lived by, will uproot and destroy everything worth having. Some of these people pretend to think kindly of the church, and go so far as to say that the church is a pretty good institution. They talk and write patronizingly of religion, seeing that men must have something of that sort. But while by this they draw away the attention of some simple folk, like a left-handed Joab, they are stabbing the church and religion to the vitals! Like Judas, they kiss religion on the cheek, and by that hypocritical act purposely betray her into the hands of her enemies. A world without God! A church despoiled its divine glory! A religion stripped of its supernatural elements! What does it all mean? It means man leveled down to the beasts! It means earth transformed into pandemonium! God's presence withdrawn is hell! And those who would bring about such a state of affairs are not merely the enemies of God; they are the enemies of society.

According to the Year Book of the Disciples of Christ, for 1888, they have 6,437 churches, 620,000 communicants, 4,500 Sunday-schools, with a membership of 318,000, and a teaching force of 33,340; number of preachers, 3,263. The value of church property is $10,368,361

Seashore Camp Meeting.

The great annual convocation has assembled: done its work for the year, and dispersed. The people came up from the east and west, from the north and south, in large crowds. Alabama and Mississippi and Louisiana furnished the greater number, but there were many from other sections. The number of people in attendance this season has been equal to, if it has not exceeded, the number of any previous year.

The grounds have been somewhat improved, and the trustees have built a commodious and comfortable depot, which has added much to the looks as well as the comfort of the place. The tents were all occupied, and all seemed to be *full* of inmates. The number of preachers in attendance was very large, notwithstanding the prediction that not many would go because of the arrangement by which they were required to *pay their own expenses* while on the ground. The fact is, this arrangement was made at the suggestion of the preachers, and there were many there who would not have been there under any other arrangement. The preachers are *not unwilling* to pay their way anywhere.

By those who have been in attendance year after year we are informed that the preaching this season was as good as it has ever been. What we heard of it was evangelical, practical, appropriate and pointed, and had often a marked effect upon the audience, the altar at times being crowded with penitent seekers. How many have been converted we have no means of determining, and the good results of the meeting can not be summed up. The influences put in motion, like a wave created on the water, will roll out in all directions, and be a power for good in the days to come. The blessings which have gone out from this Seashore Camp Meeting all over this Southwest country can never be told. For years it has been the supply depot of spiritual things for the whole country. The people of God, preachers and people, wearied and worn in the service of the Master, have come up yearly to this place and had their strength renewed for future service, and sinners by hundreds have here put off the old nature and put on the new and gone out to scatter influences for good. This camp meeting is destined to greater achievements in the future, and the church of the future will be largely influenced in every direction by the power that is originated here!

Our Insane.

We have received from Dr. J. W. Jones, superintendent, a copy of the biennial report of the Board of Administrators of the Insane Asylum of the State of Louisiana to the governor for the years 1886-1888. This is an interesting document concerning a most interesting class of people. To the thoughtful the unfortunate are always interesting; and as there is no more unfortunate ones than those who have lost their reason, there can be no class of people that ought to interest us more, and for whom we should show more sympathy. Dr. Jones' report shows some things that we think ought not to be. When he made his report two years ago, there were 600 inmates; and yet he says there are accommodations for only 450. Since he made that report 118 more have been received. That shows a crowding of these people that ought not to be. Again, he says the buildings are not insured, and there is "great need for some system of extinguishing fires." There is no system of heating, and comfort for the unfortunate inmates during winter can not be had. These things ought surely to be remedied. For the present exigencies of the case, and for much-needed improvement in sewerage, heating, fire-proof engine-house and laundry and brick dining-room, the Board of Administrators asks the Legislature for a yearly appropriation of $137,500.

Some statistics from the report may be of interest to our readers: On April 1, 1886, there were 600 inmates—284 males and 316 females. Received since then to April 1, 1888: males, 75, and females, 43—making 118; died since last report, 76 males and 106 females—making 182; discharged since last report, 52 males and 32 females; discharged recovered, 33 males and 19 females; discharged improved, 19 males and 13 females; number inmates April 1, 1888, males, 231, females, 221; total, 452. In the report no distinction as to color is made. Of the 118 received in the last two years 37 are between the ages of twenty-five and thirty-five, 12 of them being females. Ages not stated, 59, of whom 19 are females. Of the 118 received 67 are from our State, and 46 of those 67 are from the parish of Orleans. The married people are 41; the single, 56; widows, 8; widowers, 5; not stated, 7. In regard to the causes of insanity 85 are not stated: religious excitement, 8; heredity, alcohol and old age, 3 each; grief, loss of property, domestic trouble and overwork, 2 each. In regard to deaths the largest number (29) died from dysentery; the next largest (18) from typhoid fever; the next (14) each from paralysis and chronic mania, and 13 from consumption. Of occupations the largest number (29) comes from the laboring class; the next largest (9) from the farmers; the next (6) from the housekeepers; the next (4) from the clerks. We have been much interested in the study of these figures, and our readers will, we doubt not, be as much interested in them as we have been. Our thanks are hereby tendered to Dr. Jones for the copy of the report, which has enabled us to pass a hot summer evening in an interesting and profitable study.

To Bunkie via Alexandria.

Mr. Editor: A late trip into the interior of the State, where I saw and heard much that will be of interest to your readers, and which should receive mention for other reasons, is my excuse for this brief correspondence. Though my ultimate destination was the town of Bunkie, a pleasant commission, as well as a desire to see and converse with the friends of other days, carried me thirty or forty miles beyond to Alexandria. Here I found the Woman's Missionary Society of the State of Louisiana in session under the presidency of that talented and elect lady, Mrs E. J. Fullilove, of Keachie, La., and with a number of delegates from the northern part of the State, but, so far as I could obtain information, without a single representative from the rich and populous region lying south of a line drawn horizontally along the southern boundary of that town. When questioned about it by anxious members of that body, it was a great relief to be able to reply in good sonorous verse from so great an authority as the author of Hamlet:

"'Tis true, 'tis pity; an' pity 'tis, 'tis true."

That was, perhaps, the best that could be done under the circumstances, and when called on for a speech, my impression in consequence was, that I was not only talking out of that nothing void which the philosophers persist in terming the "inner consciousness" (but which odd speakers on extemporaneous occasions know to be quite the contrary), but that I was also holding up, under signal embarrassment, the largest end of an uncommon-sized log.

The opening meeting on Friday night—consisting of an address of welcome by Bro. White, son of the pastor of Alexandria, a response by Miss Lizzie Paxton, secretary of the body, and a telling address by Mrs. Fullilove—was a success; and, incidentally, it was learned that there was quite a breeze of interest among the Methodists of the town on the subject of the conference.

During the eighteen months since your correspondent paid a formal visit to Alexandria, the town has grown amazingly, having put on city ways to a large extent, and it is getting ready with a view for the coming railroad boom. If there ever was a town with an opportunity that can not be escaped, it is this one. The Methodism of Alexandria is likewise growing and progressive. Behind the pulse-beat or surface indications, which may sometimes deceive us, there is the steady heart-beat that bodes excellent things for the future. Bro. White enjoys the favor of the people, and he will, no doubt, have as usual a good report to make at Conference.

On the following day I was caught away by the railroad cars to Bunkie, being met by that large-hearted and iron-framed itinerant, Rev. S. H. Whatley, whose charge I had come to serve by laying the corner-stone of a handsome church on the day following. Bunkie is, comparatively, a new town in the heart of one of the richest and fairest farming districts in Louisiana, the Evergreen settlement being five miles eastward, and Eola and the towns on the Morgan road about an equal distance westward. After prohibition went into effect in Rapides parish, it became the whisky distributing depot for points northward; but that trade has languished of late, and the consequence has been a *pari passu* revival of more useful branches of commerce and an unmistakable accession of sunlight to the hearts and homes of the people. Most fortunately, too, Methodism in its aggressive form has come into this community in the persons of that humble, Christian, indefatigable worker, Bro. Whatley, and his young helper, Bro. Denson; and that, of course, means healthy revolution. This large circuit is almost wholly new ground, and in many quarters the heavy timbers had to be felled; but there is now a waving harvest from end to end, and, if we mistake not, there will be ere long a sound of rejoicing as the reapers come home with abundant sheaves.

From present appearances this work will take rank with our best circuits after the approaching session of Conference. The church at Bunkie will be an architectural gem, copied after one of the plans of Dr. Morton's book, and will cost when finished fifteen hundred or two thousand dollars. Bro. Whatley has received most efficient aid from Sister Rhodes, a Methodist lady of the vicinity, with both means and popularity, and a steady resolution to use both for the glory of God.

On Sunday morning, the day set apart for the corner-stone ceremonies, a tremendous rain storm swept the country, lasting until one o'clock in the day, turning back many hundreds of people, drenched and chilled, who were *en route* to the place of sacred rendezvous, and preventing, it was said, the attendance of, at least, two thousand persons who had resolved to be present—so well had the occasion been advertised, and so thoroughly is the community *en rapport* with the building enterprise. As it was, about six hundred persons, or fully one-third more than seating accommodations had been provided for (in a large cotton warehouse adjoining the depot), assembled in a storm of wind and rain, and after a long sermon and a collection, which was longer than broad, and endless chicken pie (?) we said the beautiful ceremony of our ritual at the laying of the corner-stone, and went away with the profound conviction that the ruin had been a godsend. Surely here are fields white unto the harvest!

J. M. Beard.

An Appeal.

The cry, "Come over and help us," is heard from many mission fields; but from Lochie Rankin (our pioneer missionary), who stands alone in the great walled city of Kading, who can turn a deaf ear?

Dr. Allen reported to our Board, while in session at Nashville, that her time, her heart and hands were *more* than *full*, and that help *must* be sent. From that body of earnest Christian workers a prayer arose that the Lord should lay his anointing hand upon one for this place. With joy and thanksgiving we bless God for the speedy answer and feel sure that the hearts of all Mississippians will rejoice to know that from our State a gifted young lady—Miss Mary McClellan, a teacher of Whitworth College—has consecrated her time, her talents, her all to the Master's work, saying gladly "Here am I; send me."

At a recent session of the Woman's Missionary Society of the Mississippi Conference, held at Wesson, she determined to lay down her work in the home land where there are many willing workers, and go to help the "faithful few." From a telegram received to-day we learn that she was accepted by the Board—"as a gift from God"—for this place in Kading, and now is ready and anxious to be sent.

The amount necessary for the missionary's outfit is two hundred dollars. At the annual meeting of the Woman's Mission Board, in May, the Memphis Conference asked to be permitted to furnish the requisite amount to send help to "Lochie." But since the Lord has honored our State, by calling one from our midst, I feel it will be a pleasant duty for *Mississippians* to contribute this amount. Sisters, brothers, "sacrifice to your gold, the Lord hath need." May you each give as he has prospered you and find in heaven your treasure laid up where thieves do not break through and steal! All contributions received will be acknowledged through the New Orleans Advocate.

Address Mrs. J. B. Chatfield, president of the Woman's Missionary Society of the Mississippi Conference, 1503 22nd avenue, Meridian, Miss.

Mrs. J. B. Chatfield.

Nashville Advocate please copy.

Program.

The Delhi District Conference will meet at Oak Ridge, La., July 26, at 9 A. M. All members and delegates who expect to come by rail please notify Rev. T. S. Rundle, Oak Ridge, La. Get off at Girard and be sure to come on Wednesday, as conveyance will be provided from there to Oak Ridge on that day only.

The following is the program for Sunday-school Conference to be held on Friday:

Report of Sunday-school Work in the District.

Relation of the Sunday-school to the Church—Rev. T. J. Upton, Joseph Girlog.

Qualifications for Successful Teaching—Rev. William Hart, W. L. Dees.

Relation of Pastors to the Sunday-school—Rev. T. H. Dalton, J. O. Bennett.

Importance of District Sunday-school Conferences—Rev. J. M. Brown, Dr. A. S. Helmick.

The Catechism in the School—Rev. H. Armstrong, Rev. J. F. Patterson.

Brethren, please be ready with short speeches.

J. D. Harper, P. E.

The oldest city in the United States is St. Augustine, Fla. It was founded in 1565.

Another Missionary.

MR. EDITOR: A telegram from Miss Mary McClellan announces that she has been "accepted and will sail with Dr. Allen." This means that Miss McClellan, one of the teachers in Whitworth College, and a member of our church at Brookhaven, has offered herself to the Woman's Board for work in some foreign field; that she has been accepted by the Board, and will sail for China, on July 31 or August 11, with Dr. Young J. Allen, who will at that time return to his work in the Celestial Empire. God has highly honored Mississippi Methodism, and especially the church at Brookhaven and Whitworth College, by calling to the foreign work this cultured and consecrated young lady.

Miss McClellan was for several years a student of Whitworth College. In 1886 she graduated at the Nashville College for Young Ladies, and then took a normal course at Lebanon, Ohio. She has been a member of the faculty of Whitworth Female College for one year, and her services were engaged for next session. She joined the church at Brookhaven several years ago, and has been one of our most active and useful young members. Her experience as a teacher has shown her to be possessed of the elements necessary for success in this field of labor, and her fervent piety and unreserved consecration render her eminently qualified for the work to which God has called her. The Lord, who in ancient times claimed as his own the first fruits of the field and the firstlings of the flocks, in laying his anointing hand upon this young lady, has chosen the best that Brookhaven can give.

Miss McClellan will return to Brookhaven before sailing for China, and we wish, just before her departure, to hold in honor of her a public farewell missionary service. We would be glad, Doctor, to have you with us on that occasion.

A. F. WATKINS.

BROOKHAVEN, MISS., July 16, 1888

Alexandria District Conference.

District Conference will convene, July 26, at Evergreen. Conveyances will be at Bunkie Station on the arrival of trains, July 25, 26 and 27, to convey preachers and delegates to Evergreen. The rate of fare over the Texas and Pacific road will be five cents per mile for the round trip; on sale July 25 and 26, good to return until the thirty-first. C. R. GODFREY, P. C.

In view of the fact that at political meetings men wave handkerchiefs and shout themselves hoarse and "call up all sorts of antics," an exchange asks these questions:

In the light of these facts, why is it that hands go up in holy horror when some old saint of God gets loose at camp meeting or in times of revival and becomes the center of a veritable amen corner? Why is it that a political shout is cheered and a religious shout hissed? Why is it fashionable to shout in a political convention and a disgrace to shout in a religious gathering? Why is a live politician called a patriot and a live Christian called a fanatic?

Wildworth Female College.

In another column will be found the advertisement of this famous institution of learning, which on account of its unsurpassed advantages is one of the most largely patronized female colleges in the South. Under the able administration of Prof. L. T. Fitzhugh, President, and Rev. W. B. Murrah, Vice-President, it has achieved a success which is almost phenomenal.

The faculty for the coming session is composed of an exceptionally able and brilliant corps of teachers, five of whom are college-bred male professors.

The President has assumed entire control of the Boarding Department, which will hereafter be under the immediate supervision of himself and wife. It is just now being refurnished throughout with new and attractive furniture, and everything will be arranged for the best comfort of the pupils.

Population in India, according to the principal religions: Hindus, 187,937,438; Mahommedans, 50,121,598; Aboriginals, 6,426,511; Buddhists, 3,418,895; Christians, 1,862,620; Sikhs, 1,853,426; Jains, 1,221,855; Parsis, 85,397; Jews, 12,009; others, 962,066; total, 253,891,821.

Personals.

Bro. G. D. Anders, of East Baton Rouge circuit, reports "telling sermons," "the Lord's presence in power," and fifteen conversions, and as many accessions to the church."

We are glad to learn from Bro. John Pipes that our congregation at Grand Cane, La., has grown so large that a new church is to be built for its accommodation. We rejoice with our brethren there.

Bro Mellen writes that he has just closed a meeting which resulted in thirty-three conversions and sixteen accessions, and the whole membership revived. That is good news.

We have had a call from our old friend, James Manette, of Morehouse parish. He says the united ages of himself and wife amount to 163 years. They were married by the father of Allen G. Thurman, fifty-nine years ago. These old people were *en route* to Seashore Camp Meeting.

Dr. Patterson, who was for several years superintendent of our missions in Mexico, is now in Venezuela, working for the American Bible Society.

Dr. Rivers, in Central Methodist, says:

In a little more than one month this pastor has made about one hundred and seventy-five pastoral visits, which were usually closed with an humble, tender, earnest prayer. Of course weariness has often come over a frame upon which rests the burden of three score and ten years; still we have not been laid up one day since our last Conference. We have been at the opening of each Sunday-school, and have done what we could in that great department of our work. We have preached as many as twenty-two sermons in three weeks, and have seen many precious souls brought to Christ. God is good, and we give to him all the glory.

Monday's dispatches brought us the sad news of the death of Judge J. Harvey Brigham. He has been in low health for many years and died at Kingston, Jamaica, where he held the post of United States consul.

On last Monday, at the Seashore Camp Ground, Dr. Hannaniy had an informal but free and full conference with the members of the Board of Trustees of Centenary College, there present, and accepted the presidency of the college. Before we left that same evening, he informed us that he had secured that day $2,100 toward the endowment of the college. *Centenary has started upwards!* And let everybody give a helping hand.

The following brethren gave us a call, *en route* to the Seashore Camp Meeting: Rev. J. T. Nicholson, of Hazlehurst, Miss.; Rev. R. S. Isbell, of Natchitoches, La.; Rev. J. A. Bowen, of Greenville, Miss.; Rev. J. H. Shumaker, of Arcola, Miss.; Rev. John Pipes, of Grand Cane, La.; Rev. T. J. Newell, of Grenada, Miss.; Rev. J. W. Medlock, of New Iberia, La.

We are pleased to receive from Dr. Barbee the catalogue of Sunday-school publications of our Publishing House. We hope he will send one to every Sunday-school in our church.

The Clarion Ledger, of Jackson, Miss., announces that the contract for building the episcopal residence for Bishop Galloway has been let out. It is to be completed by November 1.

We see it stated in the dispatches that Rev. J. W. Boswell, of Arkansas, has been elected assistant editor of the Nashville Christian Advocate, in place of Dr. Candler.

Col. D. F. Boyd, formerly of the State University at Baton Rouge, La., has leased the Kentucky Military Institute at Frankfort, Ky.

The late Legislature passed fifty-seven House bills and twenty-four Senate bills. *Two* of the House bills were vetoed by the governor.

Items of Interest.

By a late decision of the Supreme Court of Pennsylvania, saloon-keepers are made responsible for any injury, loss or damage suffered by their patrons in the saloons, or as a consequence of their visits there. And the Supreme Court of Nebraska has decided that a woman may sue and recover money her husband has squandered for liquor.

The Century is our authority for saying there are in this country 320,000 teachers, four-fifths of whom are women.

The statement was made in the late Pan-Presbyterian Council in London that there are 4,000,000 communicants; that 60,000 have been gathered from heathenism, and 500 ministers have been sent to preach to the heathen.

Grand Rapids, Mich., has forty-two furniture factories, employing 12,000 men.

H. H. Bancroft, the San Francisco historian has the largest private library in the country. It consists of 50,000 volumes and is valued at $200,000.

One peculiarity of the Reformed Presbyterian Church, or "Covenanters," is that they refuse to exercise the right of the ballot because Christ is not recognized in the Constitution of the United States.

The Northern Presbyterians gave last year an average of $5 a head.

Vital statistics just published show that the annual death rate in New York City is about 26 to 1,000 persons. In London it is a little less than 20.

The total number of city missionaries in New York may be set down at 266, who probably make 800,000 visits a year. Besides these there are hundreds of tract visitors, and hundreds of poor visitors and other voluntary agents of various churches and societies, who are going about continually doing good.

In May, 73,770 immigrants landed in New York City. Altogether the arrivals for the first five months of the year were 187,139, or over 21,000 more than the number during the corresponding period of 1887.

Grenada Collegiate Institute.

The many friends and well-wishers of this young institution will be glad to know of its improved condition. Bro. Newell is and has been giving his leisure seasons in going over the patronizing territory informing all of its successes and needs of the future. Bro. Newell proposes to visit all the District Conferences yet to be held in North Mississippi, and will take pleasure in giving all information of the school; and his desire is to be wearied with inquiries.

Randolph-Macon College.

See the announcement for the fifty-fourth session of Randolph-Macon in this issue of the ADVOCATE. This live institution continues to improve with age. Under a liberal management no expense is spared to add every improvement necessary to keep it well up in the first rank, while the location, health and educational advantages are unsurpassed. The moral influence of Randolph-Macon are of the highest order.

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Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

A Methodist preacher, Rev. J. W. Blosser, M. D., Greensboro, N. C., has discovered a wonderfully successful remedy for catarrh, bronchitis, etc. It is smoked in a pipe. He will mail a trial sample for a two-cent stamp.

Medical students, desiring excellent clinical advantages, should address the Dean, for Catalogue of the Memphis Hospital Medical College, Tennessee.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

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A woman's motto: There's always room at the bottom—for a postscript or two.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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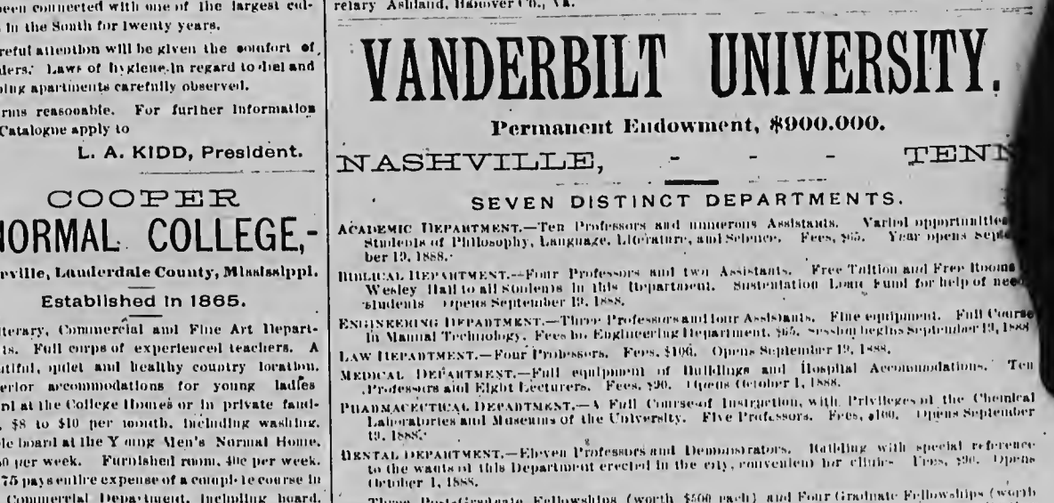

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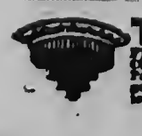

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Our Young People.

WHICH SIDE ARE YOU ON?

BY ANNA B. HENDERSON

Come, children, and listen; I'll tell you in rhyme
A story of something which happened one time:
There was war in the land, and each brave heart beat high,
And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of W—— one day
When the enemy's army marched into the street.
And their own valiant soldiers were forced to retreat;
Such hiding, surrendering, and trembling with fear!
When what in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out from her cottage, courageous and bold!
She faced the intruders who marched through the land,
Shaking at them the poker she held in her hand.
"How foolish!" her friends cried, provoked, it is true;
"Why, grandmother, what did you think you could do?"
"Not much," answered grandma, "but ere they were gone
I wanted to show them which side I was on."

Now, child en, I've told this queer story to you
To remind you of something the weakest can do—
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong.
But, no matter how spalls or mutt for the field,
Or how feeble or graceless the weapon you wield,
O, fall not until the last enemy's gone,
To stand up and show them which side you are on.

—Our Youth.

If the friends of our little cousins would look over their letters before they are sent to this office, it would be doing them a great service. We receive letters which we can not publish because they contain so many mistakes in spelling that we have not time to make the corrections. Young people need help just at that point, and if their parents and friends would give it, good would be done at both ends of the line.—ED.

MR. EDITOR: I see your little folks' department and wish to add myself to the list. Slaughter is a new little town on the Mississippi Valley railroad. We have a nice, large, new Methodist Church near my pa's house, and a nice Sunday-school. My mother is one of the teachers. My little sister Ollie and I are scholars. I am very much interested in Bible questions. Please, in your next paper, tell me how old was Isaac when he was offered for a sacrifice by Abraham. I am a little boy twelve years old. We have a nice college here. We have two teachers. Their names are Prof. Vandiver and Mrs. Vandiver. I will close.

Your little friend,

WILLIE H. KENT.

MR. EDITOR: I have been thinking of writing to your paper for a long time, but have never written. I have decided to write now, and if this is published, and it is acceptable with you and the little cousins, I will probably write again. We are greatly blessed here with religious services. We have Sunday-school and prayer meeting every Sunday; Young Men's Christian Association twice a month, and preaching every second and fourth Sundays, and sometimes oftener. Fearing my letter will be too long, I will close by asking the cousins a question: Is the word "hell" used in any of Paul's writings? and if so, where? Your little friend,

ELLA FOSTER.

CONGRESS, Mississippi.

A Sharp-Eyed Boy.

A poor lad, living near Philadelphia, was invited, a couple of years ago, by a wealthy friend in town to dine with him. Among the dishes new to him on the table, he noticed that one which he particularly relished was set down on the *menu* as "*filet de bef aux champinons.*" A sharp scrutiny soon showed him the "champignons" were only mushrooms, such as he had gathered on the sheep-walks. These, however, as his friend explained to him, were of finer quality, and had been cultivated and canned in France. They sold at retail, his friend explained to him, readily at sixty cents a can. Strolling through the market the next day, the boy saw one or two quart baskets of native mushrooms marked at that price.

"Is there much demand for these things?" he asked. "We do not think much of them in the country."

"They are considered a rare delicacy," said the man, "but only epicures can afford to buy them."

The lad passed on with a new thought in his brain. Why could he not grow mushrooms? He was poor, to be sure, had little time to spare from his regular work, and had no land. Here was a crop which he had been told could be raised in a cellar, one for which there was already a demand which could be easily increased, and no supply.

He went home, and during the next few weeks read every book he could find on mushrooms, laid out beds in a back cellar, manufactured his spawn with a few cold mushrooms and the manure heap, and last fall filled the market with his boxes of tiny silver buttons, blushing delicate pink. They were of precisely the same quality as the French-canned champignons, only they were dewy-fresh and sold at twenty cents. Epicures eagerly filled their baskets, and others who never had tasted them, in the prevailing high prices of all kinds of food, tried the new cheap vegetable, and came again and again. The crop fairly took the market and the boy has already laid up a snug sum toward going to college.

The Hard Problem.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him, "Shall I help you?"

"No, sir. I can and will do it if you give me time."

I said, "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and will do it if you will give me a little more time."

"Certainly, you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but, what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges and one of the ablest mathematicians of his years in our county.

My young friends, let your motto ever be, "if I can, I will."—Evangelist.

Sir Thomas More, Lord Chancellor of England, after having been tried at Westminster and condemned to death without any just or reasonable cause, concludes his speech to his judges thus: "More have I not to say, my lords, but that as St. Paul held the clothes of those who stoned Stephen to death, and as they are both now saints in heaven, and shall continue there friends for ever: so I verily trust, and shall, therefore, most heartily pray, that though your lordships have now here on earth been judges to my condemnation, we may nevertheless hereafter cheerfully meet in heaven in everlasting salvation. —Myer's Lectures on Great Men.

We must not look on that only as prayer to which our lips give utterance; the wish of the believing heart is counted prayer by God; it is the smoke of the incense which ascends in silence before him.

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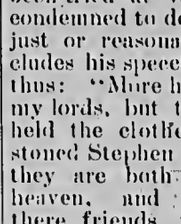

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Household.

A STRIKE.

Once upon an evening dreary,
As I pondered, sad and weary,
O'er the basket with the mending from the wash
the day before;
As I thought of countless stitches
To be placed in little breeches,
I rose in heart rebellious in me, as it oft had
done before.
At the fate that did condemn me, when my daily
task was o'er,
To that basket evermore.

John, with not a sign or motion,
Sat and read the Yankee Notion,
With no thought of the commotion
Which within me rankled sore.
"He," thought I, "when day is ended,
Has no stockings to be mended,
Has no babies to be tended,
He can sit and read and snore;
He can sit and read and rest in;
Must I work thus evermore?"
And my heart rebellious answered,
"Never more; no, nevermore."

For though I am but a woman,
Every nerve within is human,
Aching, throbbing, overworked,
Mind and body sick and sore.
I will strike. When day is ended,
Though the stockings are not mended,
Though my course can't be defended,
Safe behind the closet door
Goes the basket with the mending, and I'll haunted
be no more.
In the daylight shall be crowded all the work
that I will do;
When the evening lamps are lighted, I will read
the paper, too.

SUMMER HINTS.—Dr. William Hammond makes some suggestions in the Boston Journal that are of value in these torrid days. Excessive heat causes gastric and intestinal diseases, and especially a peculiar disorder known as heat-fever or sunstroke. To lessen the liability to the first group mentioned, some attention to the food taken into the system is necessary, and it is especially requisite to avoid vegetables or fruits that are not fully ripe, or in which decomposition has begun. Children are especially liable to suffer from eating such substances. Their digestive systems are exceedingly delicate, and their nervous systems are very impressionable.

"The clothing should be light, and that worn next to the body should be of some material capable of readily absorbing the perspiration. Wool is probably to be preferred, and it should be unmixed with cotton. For the head during very warm weather, nothing is better than a straw hat, for not only is it of light weight, but, if properly made, free passage of air round the head takes place. The so-called Panama hats, which are so closely woven that they will hold water, are the worst possible coverings for the head in summer.

"It is a remarkable fact that sunstrokes are very seldom met with among persons who expose themselves to the full heat of the sun in the country, or outside of the limits of large cities."

SCHOOL WORK AT HOME.—The amount of school work to be done at home is a subject in which parents and teachers are equally interested. Aside from the physical injury caused by carrying loads of books to and from school, is the time consumed out of school hours in the preparation of lessons. No one with the least knowledge of physiology will contend that ten hours a day of intellectual labor is a reasonable tax upon a growing child. Confinement at a desk in a school-room should not be followed by an almost equally close confinement at home for the rest of the day and evening. Fresh air and exercise are of infinitely more consequence to the child than the successful reduction of a certain number of pounds to a certain number of pence, or the ability to recite the list of the kings of the Saxon Heptarchy. If, in order to get the work done it must needs be crowded into the hours rightly belonging to rest, recreation or home duties, then less should be attempted, that *the teacher* may have opportunity to personally superintend the labor which is legitimately hers. —Caroline B. LeRow.

To make boots waterproof, for hunting or fishing, rub into them a preparation made of four ounces of lard and one ounce of resin. Both boots and mixture must be warm when it is applied.—Harper's Bazar.

Great mistakes are often made in trying to economize. It is a safe rule to follow that the *best* is always the *cheapest*. A cheap physician may cost you your life. If you have Malaria in your system, you will not only be miserable, but unfit to work. Lost time is money lost. One dollar spent for Shallenberger's Antidote will cure you in twenty-four hours. Sold by Druggists.

MISCELLANEOUS.

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get **Ayer's Sarsaparilla.**

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Molunous, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffit, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 75 years old, of Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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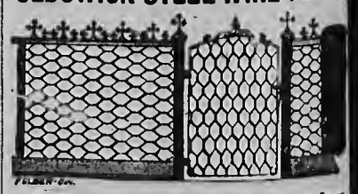

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Christian Advocate.

Marriages.

SKILES—DAVIS.—At the residence of Mrs. M. M. Hayes, Opelousas, La., by Rev S. J. Davies, Mr A. C. Skiles of Dallas, Texas, to Miss M. A. Davis, daughter of Rev. J. S. Davis.

MAGEE—HALL.—On July 5, 1888, by Rev. H. Bradford, Mr. Hugh Magee to Miss Stella Hall, all of Franklinton, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered*

PRITT—The sad intelligence of the death of J. M. PRITT brings the keenest agony to the hearts of a loving family, deep sorrow to a legion of friends, as well as casts a cloud of gloom over the entire community. He died at his home, Montrose, Miss., February 28, 1888. Through his sickness—four long weeks of lingering death—which was of a dangerous type from the beginning, he met it with the spirit of a hero in battle and bore its pain through all of his sufferings with the fortitude of a martyr. And while death gained in the conflict, still it is some consolation to know that he has left the cares and troubles of this world to enter the enjoyments and blissful pleasures of the Christian in the "beautiful city of God."

—He was a member of the Methodist Church for many years, and, as a member, was consistent in conduct, visiting his church vows neither in word or deed. At the time of his death he was a steward and was always a pillar of support to the charge where he lived, ever willing to do his full part towards aiding it, not only financially, but in any other way. He was an earnest and untiring laborer for the welfare and advancement of the school located in his community, and it owes much to his zealous work in its behalf. He was always alive to the prosperity of the vicinity and never failed to take an active interest and a toiler's part in any movement calculated to result in its benefit and improvement. While a man of enterprise and public spirit in all respects, yet he was tempered both with a discerning judgment and business sagacity which made him avoid the endorsement of rash and hasty plans, but almost insured the ultimate success of any movement of which he was the director.

His private life was pure. He was kind and affectionate to wife and children, obliging alike to neighbor, friend and stranger. Finally, let it be said that he was an honest man "the noblest work of God"—a living example of the good results of sterling honesty and strict integrity.

But he has gone. Let us hope that as he felt life ebbing away, as he felt himself being wrapped in the dreamless drapery of eternal sleep; that as this world, with its manifold burdens; were fading he saw in the darkness the gleam of a star, and felt in the gloom the touch of a tender hand, rested his gaze on the streets of gold, the walls of amethyst and the gates of jasper, which mark the everlasting city of the righteous, wherein shall be his abode for all time to come.

W. B. MASSEY.

The following resolutions were adopted by the school:

Whereas, In the wise dispensation of Almighty God, it has seemed good to remove from our midst, our beloved friend, J. M. Pruitt; therefore, be it

Resolved, That in his death the school has lost one of its strongest pillars, and that community has lost one of its best citizens.

Resolved, That we deplore the loss with deep feelings of regret, softened only by the confident hope that our loss is his eternal gain.

Resolved, That we tender to his afflicted family our sincere condolence and heartfelt sympathy in their affliction at the loss of one who was a good, benevolent and loving father, a devoted husband and an upright man.

Resolved, That a copy of these resolutions be sent to the family and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

TUMLEY—Died in Minden, June 16, 1888, Mrs. E. M. G. TUMLEY. She was born December 16, 1808, and died aged seventy-nine years and six months. She became a member of the Methodist Episcopal Church in childhood, and adorned the doctrine of Christ all her life. Her last end was peace. She died of paralysis after an illness of eight months. Thus one by one they are gathered home to their Father's house, where are many mansions. She leaves behind to mourn their loss two noble daughters, and thus is verified the passage: "Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labors and their works do follow them."

H. O. WHITE.

HOUGH—THOMAS J. HOUGH was born near Columbia, Caldwell parish, La., 1814, and died at his home, near Opelousas, La., Friday, June 8, 1888. During the earlier years of his manhood he chose the law as his profession, being admitted to the bar at twenty-one years of age, and served in the capacity of district attorney for two terms. In 1875 he was converted and joined the Methodist Episcopal Church, South, under the ministry of Rev. C. R. Godfrey, having been much impressed by the earnest, zealous preaching of Bro. M. C. Manly. From this period in his life's history he served as class leader, until he entered the ministry in June, 1876. From the session of the Annual Conference, which convened at Trenton, the following winter, he was sent to Natchitoches, La. Here he gave full proof of his calling and election. He reckoned the four years spent there as the happiest of his life. He must have found enjoyment in his Master's work, for success crowned his faithful efforts in this hitherto unfruitful field. He was pastor in charge of the Opelousas station during the years of 1881, '82 and '83, and here he closed his career as an effective minister. He retired to private life at this time and still maintained that tireless energy and trustful faith so characteristic of the man. He was married, December 27, 1865, to Miss Mary E. Faulkner while yet twenty-one years of age. One daughter was given them who, with widowed mother, now mourns the loss of father and husband. May the God of all consolation be with them in their dark hours of bereavement!

S. J. DAVIES.

DAVIS—Bro. WILLIAM A. DAVIS was born near Black Hawk, Carroll county, Miss., August 10, 1850; married to Miss Lula O. Bromgoole, March 17, 1885, and died in Edwards, May 10, 1888. Bro. Davis united with the Methodist Church when quite a youth, and, from what we learn, was ever faithful to his vows and did his duty. Almost his last railroad act was in the interest of his church. He left home only a few days before his death in the hope of the change being beneficial; and only a short while before becoming speechless he called some one and requested them to send some money to one of the stewards for his pastor, that he had forgotten to leave it, thus testifying to his love and interest in his church. Kind, gentlemanly and courteous, he won friends wherever known. Sick for many months, yet no complaints; anxious to live for his loved ones, yet there were no murmurings. His friends, though anxious, did not apprehend such an early death, but entertained hopes of final recovery. Yet all the remedies used, all the tender solicitude, loving attention of the loving ones was unavailing, all hopes shattered, for God saw best to take him to himself. Bro. Davis leaves a mother, brother, a dear little boy and a devoted wife. He had no fear of death, and we hope to see him again in the city of our God.

J. W. COOPER.

CUNYUS—JOHN W. CUNYUS was born in Perry county, Ga., September 28, 1811; died at his home near Edwards, Miss., April 18, 1888. Bro. Cunyus was a steward in the Methodist Church. He loved his church, her doctrines and polity. His was a kind, generous and affectionate nature. Integrity, industry and hospitality were elements prominent in his character. In his home he possessed the magic power of making friends and strangers feel perfectly welcome and at ease. His hospitality was not assumed; but was the development of his noble and sympathetic nature. Christ was often welcomed at the beautiful home in Bethany, and the same spirit in our brother welcomed the itinerant pastor. His home was a Bethany for God's servants. Bro. Cunyus trusted in Christ, and we have the assurance that he has entered into that rest which awaits the people of God. As a citizen, Christian, husband, father and friend he will be sadly missed. "He giveth his beloved sleep."

PASTOR.

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

How marvelous it is that this little gospel, which a child can hold in its hand, which everyone of us can carry in his pocket, is the power to lift the human race upward and forward, the power that stimulates general education. A man said to me not long ago, who had been traveling in the East: "There is one thing very remarkable about the Coptic Christians: they are there in Egypt, obscure, persecuted, and pushed down into the very dirt and mud of the Nile; and yet wherever you find a Coptic Christian, however impoverished he may be, however weak, you find a man who has a certain degree of education in him, who has a certain acquaintance with the literature of the world, more or less, though it may be very slight. How can you explain it?" "Explain it perfectly and at once," I said; "because his religion came to him in a book, and because it came to him in a book which makes all books and all knowledge of books precious in his sight."—Dr. R. S. Storrs.

Are you busy? Are you making money? If so, stick to it, you are fortunate. If you are not, then our advice is that you write at once to B. F. Johnson & Co., 1009 Main St., Richmond, Va. They can show you how to enter quickly upon a profitable work.

Morality apart from religion is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in grosser sins.—Horace Bushnell.

For Rickets, Marasmus, and Wasting Disorders of Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

Scientific.

Water-Spouts in the Atlantic.

Many interesting reports in regard to water-spouts, sighted by masters of vessels during January and February off the Atlantic coast of the United States, have been received by the Hydrographic Office of the Navy Department. Water-spouts are a special class of whirlwinds, and their manner of formation is described as follows in a supplement to the "Pilot Chart of the North Atlantic Ocean," for March: "A layer of warm, moist air at the surface of the ocean happens to have above it a layer of cooler, drier air. This condition of things is one of unstable equilibrium, and sooner or later the warm, light air at the surface rises through the cooler and heavier air above. This process sometimes takes place gradually over large areas, but at other times it is more local, and there seems to be formed in the upper layer a break or opening through which the air of the lower layer begins to drain upward, as through a funnel. Under favorable conditions—that is, when the differences of temperature and moisture and the supply of warm, moist air at the surface are great—this action becomes very intense, and this intensity is still further increased by the fact that as the air rises its moisture is condensed, the latent heat thus liberated adding to the energy of the rising column of air. Now, as this surface air rushes in and escapes upward through the opening thus formed in the upper layer, it takes up a rotary or whirling motion, the velocity of which increases toward the center or axis of the funnel, and a suction or partial vacuum is created, as indicated by the low reading of the barometer at the center of a cyclone or whirlwind. When a whirlwind is thus formed over the ocean, water is often drawn up the center of the whirl some distance, owing to the suction created, and at the same time the moisture in the air is condensed as it rises, so that the name 'water-spout' is very applicable. Indeed, sometimes a spout will burst over a vessel and flood her decks with water, as a cloud-burst does a mountain-side. When a spout is forming, its upper portion is often visible first, seeming to grow downward from the clouds. By observing carefully with a telescope, however, it will be seen that the motion in the column itself is upward, although the moisture in the air which is rising is condensed lower and lower down, thus rendering the whirl visible lower down continually, and making it appear to be actually descending." That part of the North Atlantic from Cuba to the latitude of Philadelphia, and from the Atlantic coast of the United States to the Bermudas, is pre-eminently a region where water-spouts are liable to occur, owing largely to the warm, moist air lying upon the Gulf Stream, and the cool, dry air brought over it by the northwesterly winds from off the coast. Most of the water-spouts referred to were seen within this region. The office wishes to receive many full and accurate reports of such marine phenomena, in order that knowledge of them may be increased. The most important observations regarding a water-spout are the temperature of the air and water, the reading of the barometer, direction and force of the wind, and the changes which take place in each while the spout lasts; also, the direction of rotation of the whirl, and an estimate of its size, character, and changes of form, with, if possible, photographs or sketches, however rough, of its appearance at the various stages of its formation and progress.—Popular Science.

OTHER WORLDS THAN OURS.—Recent improvements in telescopes have enabled astronomers to make interesting discoveries, and it is positively asserted by Sig. Schiaparelli, of Milan, who, it is said, has the finest instrument in the world, that Mars is inhabited by a people somewhat like ourselves. He has made the wonderful discovery of a series of canals in that planet. They are nearly a hundred miles wide, and run from the seacoast to the interior. According to Prof. E. A. Boyle other astronomers have seen the same phenomena. It is known that Mars has snow and rain, while there are indubitable evidences of animal life.

Recreation.

When you walk along the street, study human nature. It is a book you will never tire of perusing if you bring to it a catholic spirit and a touch of that common humanity that makes the whole world kin. If you walk in the fields, keep your senses open to that wider nature that everywhere encircles the human, asking you to "consider the lilies" and listen to the voices among the hills. They will not tire, but rest your brains. I shall be no whit the worse doctor nor any the less fit for my work tomorrow that I look up to-night and know the "sweet influence of Pleiades," nor does it task the brain to remember the familiar faces of Orion, Arcturus, Cassiopeia, and all that host accompanying her that in the northern sky outwatch the night, waiting for the morning. Yet am I humbled and awed when I think of the almost infinite distance of those orbs that have seen our puny generations come and go; the spectrum analysis that shows me across such abysses of space the familiar substances which burn there unconsumed; the mighty spaces over which these stars are momentarily flying, science unerringly indicating whether in advance or retrograde. Then remembering that it is the eye that sees all this—no, not the eye, but something that sits behind the eye, call it brain-cell if you will—which, putting forth its far-reaching fingers across limitless space, takes hold upon the stars. I wonder if the brain that takes cognizance of all this can have differentiated from the simple, primordial cell common to vegetable and animal life, and, if so, then what infinite power must have stood behind protoplasm in that genesis.—W. W. Godding.

Barnabas.

The church has allowed the noblest of the primitive Christian band to fade into obscurity. In what pulpit is allusion made to the good Levite, Joses? The sacred writers, by a line here and there, have drawn his portrait—a grand and well-nigh faultless character.

He comes into view when the crucial test is applied to the new convert. The young church was in great straights. The son or daughter who had joined the disciples were driven from the paternal door. Many were suddenly homeless and without a meal. Barnabas lived in the Island of Cyprus. He had never parted with the old homestead near Jerusalem. No price could have bought it. It may be, for centuries his ancestors had held it. Their bones were there. He lived far away, but his heart clung to the cherished spot. It was sacred soil. The thousands crowding the church must have bread. They had lost their employment and their homes by their fellowship with the apostles. The call for help was urgent. The property that was above rubies must go. It was ripping away a hemisphere of the heart. Tears wet the parchment that passed the play-ground of youth and the graves of ancestors to the hands of strangers. He sold it, and gave the money to the poor saints. Did there ever a purer shekel fall into the treasury of God?—Richmond Christian Advocate.

DOING.—The sacred history tells us of a certain exemplary disciple in the old town of Joppa who was "full of good works and almsdeeds *which she did*." (Acts ix. 36.) Herein is a great contrast to some of modern times. They are full of large charities which they fail to do. Their imagination is lively and their purpose strong. Methods of usefulness are criticised and new ones invented, but the *did* is wanted. All is talk, excellent, seasonable, and often sensible, yet without fruit, so that one can not help wishing that they would say less or do more, for "the talk of the lips tendeth only to penury." It is what we do, not what we contemplate or fancy or hope or promise, that counts in the result. We may be full of good works which we are going to do, but unless this fullness in some form passes into act, it pleases neither God nor man. But when, as occasionally happens, one stumbles upon a woman whose memory, like that of Dorcas, is full of the good works *which she did*, there is a new appreciation of Christian character and a fresh tribute to the grace which produces such blessed results.—Christian Intelligencer.

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By REV. THEO. L. CUYLER, D. D.

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

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Weekly Market Review.

(For Week Ending July 17, 1888.)

COTTON.

Low ordinary	7	@	—
Ordinary	7½		—
Good ordinary	8¼		—
Low middling	9¼		—
Middling	9¾		—
Good middling	10⅛		—
Middling fair	10½		—
Fair	11¼		—
Galveston middling	9 11 16		—
Mobile middling	9¾		—
St. Louis middling	10		—

SUGAR.

OPEN KETTLE:		
Prime	— —	5
Fully fair	— —	6
Strictly Prime	5¼	5⅝
Choice	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Pr. yellow	— —	6⅞
Gray White	— —	— —
Off whites	— —	— —
Sugar-Grain	7 9-16	7⅝

MOLASSES.

OPEN KETTLE:		
Good Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4	4½
Fair	3⅝	3¾
Ordinary	3⅜	3½
Common	2¾	3¼
No. 2	2½	2⅝
Rough	2 50	3 00

FLOUR.

Choice	3 75	3 90
Fancy	4 15	4 20
Extra Fancy	4 50	4 60
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 15	3 25
Cream meal	3 45	— —
Grits	3 60	3 70
Hominy	3 65	— —

GRAIN, ETC.

CORN:		
White	— —	67
Yellow	63	63
Mixed No. 2	60	61
OATS:		
Western	47	48
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	85
HAY:		
Prime	17 00	19 00
Choice	20½	21½

PROVISIONS.

PORK:		
Mess (Standard)	14¾	— —
Prime Mess	14 00	14 25
Rumps	13 75	— —
BACON:		
Fancy breakfast	10½	11
Shoulders	— —	7⅜
Sides, short rib	8⅞	9
Sides, long clear	8⅞	9
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	6¾	6 8⅛
Sides, short rib	8⅛	8¼
Sides, long clear	8	8⅛

GROCERIES.

COFFEE:		
Prime	15¾	— —
Fair	11¾	— —
Common	12½	— —
BUTTER:		
Western Creamery	21	22
Western Dairy	16	17
Common	— —	13
LARD:		
Refined	7¾	7⅞
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13½	14
Cotton seed	36	36¼
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	1 00	1 50
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 25	1 50
Western	— —	— —
SprOUT:		
Western, ₩ bbl	— —	— —
ONIONS:		
New Louisiana	2 50	3 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	9½	9¾
1¾ lb, per yd	8¾	9
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 07½	1 10

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	9½	10
Southern	10	10½
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20½	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

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NEWS OF THE WEEK.

DOMESTIC.

Senor Antonio Flores, President of Ecuador, called upon President Cleveland, on July 11.

The Seashore Camp Meeting began on July 11. A large congregation was present at the opening service.

The naval appropriation bill will contain an item of $50,000 for a commission of three officers to be appointed by the Secretary of the Navy to report as to the most desirable location on or near the Gulf of Mexico for a naval yard and docks for shipping.

About seven thousand people attended a prohibition meeting in Chicago on July 13.

There does not appear to be any substantial basis for the report that the President proposes vetoing the river and harbor bill. The President was entirely satisfied with the bill as it left the House, and the members of the committee do not believe he will veto it because the Senate has chosen to increase this amount $1,560,000.

A deed was filed for record in the county clerk's office in El Paso, Texas, by which a real estate transfer of over 1,300,000 acres of land was consummated, the consideration being over three and one-quarter million dollars. It is the sale of the grant lands of the Texas and Pacific Railway Company to New York parties.

The French residents of New Orleans celebrated the fall of the Bastille, on July 14.

Two freight trains collided on the Western North Carolina railroad, near Asheville, N. C., on July 15, wrecking both engines and smashing up a number of cars. A negro brakesman was killed and five persons wounded, though not seriously.

The bill extending the limits of the port of New Orleans was passed by the Senate, July 16.

The Republican ticket has been indorsed by the Independent Labor party.

Among the acts approved by the President is the joint resolution reserving the public lands in Louisiana and Florida for homestead entry.

An appropriation of $1,000 to teach cooking in the public schools has been made at New Haven, Conn.

FOREIGN.

It is said that Cardinal Moran has had frequent interviews with the Pope on the Irish question, and that he has impressed the latter greatly, showing that it is not good policy to interfere with the politics of the Irish, who, he points out, have great power in the colonies and in America.

Lord Salisbury, in a recent letter referring to the rumor that Mr. Balfour, chief secretary for Ireland, had resigned, said he was glad that story had been invented because it had given numerous associations a chance to put upon emphatic record their appreciation of Mr. Balfour's policy for the advancement of Ireland.

The taking of the Bastille was celebrated throughout France on July 14.

A papal encyclical letter was read to-day in all the Catholic churches in the diocese of Dublin. In it the Pope says he has heard with regret that excited meetings have been held at which inconsiderate and dangerous opinions regarding the recent papal decree have been uttered, even the authority of the decree itself being unspared. His Holiness reiterates his affection for the Irish people and says he has always urged them to keep within the bounds of justice and right.

Five thousand persons assembled in Hyde park, London, July 15, to take action with reference to the imprisonment of Mr Dillon and the death of Mr. John Mandeville. Resolutions were passed protesting against the course of the government in the case of Mr. Dillon, and declaring that the death of Mr. Mandeville was due to the ill-treatment he received while in prison.

The Riforma, commenting on the appointment by the United States House of Representatives of a committee to inquire into the evasion of the contract labor law, with special reference to the influx of Italians into America, says the Italian government will be on its guard to see that neither America nor any other country shall take measures contrary to international law or in opposition to the rights conferred on Italy through diplomatic relations.

A mass meeting of workingmen, held in Montreal, July 15, condemned the landing in Canada of undesirable immigrants, and called upon the government to put a stop to the practice by imposing a fine of $1,000 for each offense upon any steamship bringing such people to Canada.

The Emperor William is on a journey to Russia, on board the royal yacht "Hohenzollern," with the accompanying fleet.

A Lisbon dispatch announces the death of Senor Jose Borges de Castro, a distinguished Portuguese diplomat.

Prince Albrecht of Prussia has been appointed inspector general for the coming army inspection, the first since the accession of Emperor William. Gen. Von Caprivi becomes commander of the Tenth Army Corps, in place of Prince Albrecht.

There have been heavy storms in Hungary, destroying much property and the harvests. Many persons were killed by the hailstones.

The insult offered by Gen. Boulanger to Premier Minister Floquet in the Chamber of Deputies, on July 12, resulted in a duel which was fought on the thirteenth. Gen. Boulanger was wounded in the arm and neck. His wounds are serious.

The differences between King Milan of Servia and his wife, Queen Nathalie, have at length reached a crisis, the only solution of which is the judicial separation or absolute divorce of the royal couple.

Dropping out of the hair, with itching of the scalp, prevented, and the scalp made cool and healthy by the use of Hall's Vegetable Sicilian Hair Renewer.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Winona circuit, at Lodi	July	21, 22
Winona station		22, 23
Sidon circuit, at Greenbrier	(Wed.)	25
Newport, at Spring Grove		28, 29
Carrollton and Greenwood at C.	(Thu.)	Aug. 2
Vaiden circuit, at Prospect		4, 5
McCool, at Prospect	(Wed.)	8
Durant and Lexington, at Durant		11, 12
Ebenezer		18, 19
Belzona	(Tues.)	21
Ethel		25, 26
Zilpha	(Thu.)	30

H. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Cornersville	July	21, 22
Olive Branch		28, 29
Hillsdale and Victoria	(Mon.)	30
Marshall	Aug.	4, 5
Snow Creek	(Sat.)	11
Ashland		12, 13
Hickory Flat	(Sat.)	18
Myrtle		19, 20
Pine Mountain	(Tues.)	30

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and B. R. R., beginning Thursday morning, August 23, 1888.

JNO. HARTHOFT, P. E.

SARDIS DIST.—THIRD ROUND.

Panola	July	21, 22
Mt. Vernon		24
Courtland		28, 29
Pleasant Grove	Aug.	4, 5
Ackalutta		11, 12
Chulahoma		18, 19
Pochem circuit		26, 26
Horn Lake	Sept.	1, 2
Lonsburg		8, 9

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Plattsburg, at Middleton	July	21, 22
Louisville, at Sulphur Springs		28, 29
Lagrange, at Ebenezer	Aug.	4, 5
Walthall, at South Union		11, 12
Chester, at South Union		18, 19
Tampico, at Siloam		25, 26

Camp meeting, on Chester circuit, at South Union, will begin August 17.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley, at Houston	July	21, 22
Pontotoc, at Pontotoc		28, 29
Oklahoma ct., at Pine Grove	(Thu.)	Aug. 2
Prairie		4, 5
Fulton and Smithville		11, 12
Tremont		17, 18
Athens		25, 26
Aberdeen	Sept.	1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

GRENADA DIST.—THIRD ROUND.

Coffeeville, at Long Branch	July	21, 22
Carrollton, at Enon		28, 29
Water Valley circuit, at Taylors	Aug.	4, 5
Tocopola, at Salem		11, 12
Baconr, at Liberty		18, 19
Atlanta, at Slate Spring		25, 26
Pittsboro, at Tabernacle	Sept.	1, 2

J. F. EVANS, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Jones' Chapel	July	21, 22
Mariella circuit, at Ozark		24
Ko-sut-sah circuit, at Pleasant Hill		28, 29
Iuka station	Aug.	4, 5
Iuka circuit, at New Salem		11, 12
Harmony circuit, at Bethel		18, 19
Guntown circuit, at Mt. Zion		25, 26
Blackland circuit, at Pleasant Grove		2[illegible]
Ripley circuit	Sept.	1, 2
Ripley and New Albany		8, 9
Pleasant Ridge circuit		12
Jonesboro circuit		15, 16

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Percy Creek	July	21, 22
Woodville		28, 29
Wilson, at Gayden	Aug.	4, 5
East Feliciana, at Clear Creek		7
East Baton Rouge, a Davis'		11, 12
Pipkin's		14
Bayou Sara, at Thompson's Creek		16
Amite, at Sam Jones Camp Ground		22
Jackson		25, 26
Centreville, at Bethel	Sept.	1, 2
Natrit Wilkinson, at Perrytown		8, 9
New River, at Magnolia		13
Livingston		15, 16

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.

Bento, at New Hope	July	21, 22
Sharon, at Forest Grove		28, 29
Mt. Olivet, at Shiloh	Aug.	4, 5
Anding, at Anding		4, 5
Silver Creek		11, 12
Flora, at Pocahontas		18, 19
Edwards		2[illegible], 26
Ravenwol		25, 26
Camden	Sept.	1, 2
Jackson, at Jackson		[illegible], 9
West Jackson		8, 9

D. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Rovina	July	21, 22
Burlington		28, 29
Hickory Ridge		29, 30
Vicksburg	Aug.	4, 5
South Warren		6, 7
Beech Grove		11, 12
Mesaville		12, 13
Belle Grove		18, 19

W. L. P. QUINNICUTT, P. E.

BRANDON DIST.—THIRD ROUND.

Hillsboro, at Cottrell	Aug.	2
Carthage, at Liberty		4, 5
Conehatta, at Mt. Hebron		7
Neshoba, at Cooks' Chapel		11, 12
Fannin, at Liberty		18, 19
Lake Camp Meeting		24
Trenton, at Gaces Chapel		30
Trenton Camp Meeting		31
Beech Springs Camp Meeting	Sept.	1
Walnut Grove, at Mt. Zion		8, 9
Shiloh		15, 16
Westville		13
Raleigh		22, 2
Marvin		29, 30
Shiloh Camp Meeting	Oct.	12

P. A. JOHNSTON, P. E.

SEASHORE DIST.—THIRD ROUND.

District Conference, at Hattiesburg	July	20, 22
Whitfington, at Steep Hollow		28, 29
Vancleve, at Mt. Pleasant	Aug.	4, 5
Americus, at Pine Grove		11, 12
Hattiesburg, at Camp Ground		18, 19
Augusta, at Camp Ground		18, 19
Bethel		25, 26
Mt. Carmel	Sept.	1, 2
Columbia		4

T. S. WEST, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro and State Line	July	23
Lauderdale		28
Union, at Energy	Aug.	4, 5
Vossburg, at McGowan's		11
Shubuta, at South Chapel		12
Enterprise, at Heidleberg		18, 19
Winchester, at Enon		25, 26
Sandersville, at Holden	Sept.	1, 2
Clark, at Andrew Chapel		8, 9
Meridian station		12
Meridian circuit		13
Paulding, at New Hope		15, 16
DeKalb		21
Hinnsville		22
Marion		23
Leaksville		29, 30

H. D. SORSWORTHY, P. E.

Sunday-school Conference at Lauderdale, July 28, during District Conference.

BROOKHAVEN DIST.—THIRD ROUND.

Providence, at Georgetown	July	21, 22
Gallman, at Byrd's Chapel		27
Brookhaven		28, 29
New Hope, at Bethel		30
Wesson and Beauregard, at Wesson	Aug.	1, 5
Bowerton, at Pleasant Valley		7
Topisaw, at Topisaw		11, 12
Holmesville, at China Grove		25, 26
McComb City, at Magnolia	Sept.	1, 2
Hazlehurst		8, 9
Crystal Springs		15, 16
Adams		18
Franklinton		22, 23

J. M. WEEMS, P.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Providence	July 26
Doubberly	Aug. 8
Topisaw	Aug. 10
Hennington	Aug. 16
Sam Jones	Aug. 17
Lake	Aug. 24
Trenton	Aug. 31
St. Tammany	Sept. 21

CAMP MEETINGS.

The second annual meeting for St. Tammany Camp Ground will begin September 21, 1888, and continue six or eight days. This camp ground is beautifully located seven miles northeast of Covington, La., and five miles south of the celebrated Abita Springs, on a clear, bold, running stream called Little Bogue Falla river. There will be ample accommodations for all who attend. All ministers of the gospel, with all others, are cordially invited to attend. Those coming by the East Louisiana railroad will get off at Abita Springs, where they will be met by stage.

G. H. ELLIS, P. C.

The annual camp meeting on Trenton circuit, Brandon district, Mississippi Conference, will begin Friday evening, August 31. All ministers who can are invited to come and help us. Those coming by railroad will find conveyance at Morton, Miss., at 10 or 11 o'clock A. M., Saturday, September 1.

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Dr. Mackenzie has asked the Medical Journal, of London, to state that in deference to wishes which he is bound to respect he can not reply to the reports of the German doctors, which he says are full of misstatements an[illegible]

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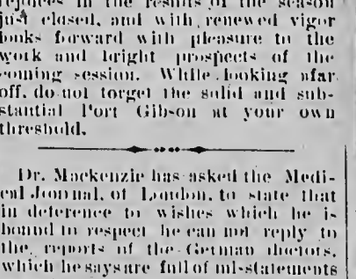

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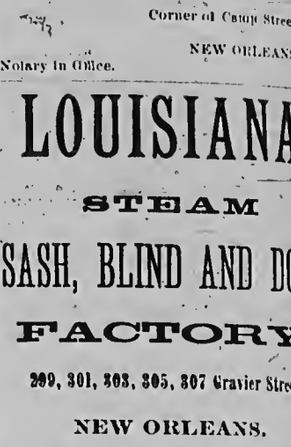

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Hugh Jamieson, Jr.

Christian Advocate.

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THERE ARE NO STORMS THAT NEVER CLEAR.

BY REV. JAMES THURSTON.

Why should our hearts be filled with fear,
Since gladness waits the day of sorrow?
There are no storms that never clear:
'Tis dark to-day and bright to-morrow.

The patriarch's bark of gopher wood—
As in the ancient Book related—
Rode out, long time, the stormy flood,
Till the deep "waters were abated."

Fierce blew the winds that fearful night,
Gennesaret's waters darkly flowing,
When Jesus from the mountain's height,
Beheld His servant's "toil in rowing."

Their Helper came in time of need,
His word the winds and waves controlling;
Henceforth upon their voyage they speed;
The waters ceased their angry rolling.

When clouds shut out the light of hope,
And life repeats the old, sad story,
Then to the mountains faith looks up,
And sees the morning's coming glory.

The storms will pass, the skies will clear,
As testify both faith and reason
And hope, in that celestial sphere,
Finds God's eternal summer season.

Rev. Almarin G. Miller.

BY C. G. ANDREWS, D. D.

He was born in Eastern New York about the year 1815. His parents were very pious members of the Methodist Church, and trained their large family accordingly. Their son, Almarin, was converted to God and became a member of the Methodist Church in his twelfth year, under the pastorate of the Rev. Gleason Fillmore, brother of President Fillmore.

On his twenty-sixth birthday he was graduated to the degree of *artium baccalaureus* from Allegheny College, in Pennsylvania. On the same day he was married to his first wife, Miss Pattie McCalmont, and went immediately to take charge of his first circuit as a member of the Erie Conference. He was ordained deacon by Bishop Soule, August 6, 1843, and elder by Bishop Hamline, July 27, 1845. In the earlier years of his ministry, particularly, he was a great revivalist, and was instrumental in bringing members into the church by the scores and hundreds. Very many instances of remarkable displays of divine power under his ministry were narrated, and occasionally there were occurrences bordering quite closely upon the miraculous.

He came South in about 1846, and became a member of the Louisiana Conference under the articles of agreement of separation of the Church, North and South, which allowed a minister to elect for himself which division of the church he would attach himself to. Bro. Miller's sympathies from the beginning were with the Church, South, and he became thoroughly identified with all the interests and peculiarities of Southern society, Southern politics and Southern church life.

He became principal of the preparatory department of Centenary College, of Louisiana, and continued in that relation until the war disorganized the college. During the war he taught a private school, but when the college was reorganized he was again made principal. In this position he gave great satisfaction, and aided much in achieving the great success to which the college attained before the war. He had in those days a peculiar faculty for managing boys, inspiring them with a wholesome dread of his discipline, but at the same time drawing them unto him with thorough respect and filial love. His old pupils all delighted to meet with him in after life, and showed the warmest attachment for him, even though some of them, while at college, had smarted under his summary methods of enforcing obedience to law.

In addition to his labors as principal, for some years he had the editorial management of the Southern Mirror, a newspaper published in the town of Jackson, indirectly connected with the college, and, to some extent, reflecting its literary character. He had a taste and a fondness for writing; his style being easy, graceful, and often impressive. Not unfrequently he indulged in making poetry, and many of his effusions seemed worthy of the inspiration of the muse.

Bro. Miller's devotion to the church was a paramount obligation of his life. Whatever service his church demanded was freely and enthusiastically given, no matter what the sacrifice of personal interest might be. He delighted in protracted meetings. During a successful revival of religion he was in his congenial element. No duty could be so pressing, no interest so imperative, as to keep him away from such meetings. His cotton fields might be white unto the harvest in autumn, or the grass running riot with hiscrops in the spring; he would leave them both in the hands of the Lord, and labor in a revival until the last benediction was pronounced. He claimed it as a matter of faith that the Lord would never permit him to lose anything, so long as he was faithfully laboring in the vineyard.

He had a happy faculty in conducting a revival service, and had wondrous power in bringing the unconverted to the altar for prayer. He was always the chief agent in the sweeping revivals annually experienced at Centenary College before, and even since, the war. No matter who did the preaching, it was expected that Bro. Miller's peculiar and persistent exhortations should bring up the rear. He always succeeded in filling the altar-place with anxious inquirers. Oftentimes not only the space about the altar would be filled with kneeling penitents, but all the adjoining pews. Then it was that he was in his peculiar element. His confident manner and his shout of victory were contagious, bringing saint and sinner under the glowing inspiration. Many converts of those meetings live to bless his memory. Not a few of them are watchmen on the walls of Zion, and are living to sound the silver trumpet which has fallen from his grasp. Faithful old man! Everybody loved and respected him. He did not compromise with sin of any kind, and if any spoke against him, it was an evidence that they, not he, were blameworthy, their ire having been excited by his conscientious admonition.

Twice in his life he had seasons of mental depression, during which he shrank from society, and resigned himself to silence and sorrow. But even in the darkest moments, when the fear of reprobation would torment him, yet no act or word ever compromised his consistent Christian character, or indicated that he had ceased to be governed by the law of his God. His health was perfectly restored after the first attack, and he returned to his loved employ with a zeal, perhaps, greater than ever. But age and feebleness extreme prevented recovery from the last attack. He died with his last earthly consciousness under a mental eclipse; but, without doubt, his first vision of the spirit land was greeted with supernal light and glory.

A brave, true heart has ceased to beat; an unflinching champion of the right has laid his armor by; an efficient servant of the church has gone to claim his crown. Oh, that characteristics like his could be oftener seen and more consistently exemplified in the church he loved so well!

Here and There.

BY REV. T. B. HOLLOMAN.

Besides the romantic and the beautiful, there are places of great interest to the traveler in the neighborhood of this charming Arcadia Valley. All aboard, ten in number, 8 A. M., we started for the granite quarry, six miles distant. How picturesque the scenery as our road winds around the foot of the mountains! What great rocks lie here and there; some spread out upon surface, others standing upon a mere point, as if wrought out and balanced by the hand of man! What a perpetual grinding and screeching our wagon wheels keep up, with an occasional shaking up, as we bounce over some large stone which projects above the surface! At last we arrived at the place of our destination, with no bones broken, but considerably jolted. Here is a wonderful sight, indeed. The whole face of the earth seems solidly paved with rock; and large boulders lie piled one upon another in every conceivable shape and position. What a mighty upheaval it must have been which threw up such huge masses of solid rock! For the benefit of scientists and visitors the government has reserved a plat which the workmen are forbidden to touch. This is a great place for picnic parties to gather, and a very pleasant place, too, for such pleasure-seekers. The low, scrubby oaks which grow up among the rock serve to furnish abundant shade, and the rock supply the lack of better tables very well, indeed. As usual, names are given to certain rocks and places. One is known as Elephant Rock, from its resemblance to that animal, though as large as a half-dozen Jumbos combined. Creeping in at a narrow passway we found ourselves in a delightful cool room formed by the rocks. This is known as "Lovers' Retreat," or the "Devil's Kitchen." I will leave it to some of your younger correspondents to tell what connection there is between the two names.

After rambling awhile among these wonders we went to the quarry, where we found the workmen taking the rock from a hundred feet beneath the surface. This is called the new quarry, because of its recent opening; and yet the rock had been renewed to this depth over a space of an acre or more. What machinery it must take to lift these great weights, though they seem to handle them with ease. Of course, everything possible is done by steam. The most surprising sight to me was the ease with which these great thick chunks of stone are split. A few small holes drilled five or six inches deep, into which iron pegs are driven, suffice to sever the largest. From hence we went to the cutting shed, where we found fifty men, with all-sized chisels and mallets, bringing the stone from its rough, rugged surface to a smooth, even face. "Clink, clink, clinkerty clink." What a constant din and rattle they do keep up! Here are stones of all sizes and shapes, from the square blocks for buildings and pavements to those of peculiar form and beauty for facings, furniture, tombstones, etc. Next to this we went to the polishing rooms, where, by means of iron filings, emery stone and other compositions, the face of the stone is brought to a beautiful polish. For a long time I have wondered why Solomon employed so many men for so long a time in building his temple. At last I am satisfied. This is a slow, tedious work, and none too many were employed to complete such a structure in so short a time.

From this place we visited what is known as "Pilot Knob," a very significant name given to the highest mountain peak in all this section. Our trip here was for the purpose of visiting the iron mines, which are being worked by a force of two or three hundred men. We were somewhat disappointed here. The falling rocks from above have injured and killed so many people of late that the authorities forbade our going only a few steps into the mouth of the tunnel. The constant digging for ore has so undermined the ground that we found it difficult in places to make our way over the mountain, because of the crevices and caves which have been made by the sinking surface above. How easy it is for the inexperienced to be deceived! These shining, sparkling fragments, which look to me like they are almost solid iron, are poor "chunks;" and those which appear dull and of a greasy look are the best. Tons upon tons of this ore are dug from this mountain every day, and the supply seems almost as great as when the work began many years ago. After gathering a few specimens for those at my parsonage home, we began to turn our steps homeward, where, footsore and weary, we arrived at six o'clock P. M.

Rambles.

BY REV. J. W. MALONE.

My good people at Koscinsko having voted me a leave of absence, we—that is, Mrs. M. and myself—boarded the train early on the morning of the eleventh instant for a visit to the "red hills" of Georgia, where I was born and reared, and where I lived until a few years since. At Starkville we had a stop-over of some six hours, during which time we saw something of the city; but spent most of it with Bro. T. Cameron, our faithful and solid preacher in charge at this place. The next session of our Conference convenes here, and Bro. Cameron will have his church completed and everything in readiness for its entertainment. When completed, the Starkville Church will be a thing of beauty, and will justly be the pride and joy of her people.

At Columbus we were joined by Mrs. Dr. Price and her smaller children, who were off for a visit to friends and relatives in Kentucky. We only had the pleasure of shaking the hand of the genial Doctor, as he remains behind to hold the post. At this point we made close connection with the Georgia Pacific, and were rapidly borne on by this splendidly equipped line to the Gate City. There is no road in all the South that is now so indispensable as this line, and certainly none that has developed so many natural resources. The results to Alabama and Georgia can now be counted by millions, and when it is continued *via* West Point and Winona, and through the great delta to Greenville, Mississippi will find it one of the best lines in all her borders, and it will bring with it, beyond any manner of question, large material prosperity to the State.

At Villa Rica, thirty-eight miles from Atlanta, and the place of our principal sojourn while in Georgia, we found, greatly to our pleasure, that the District Conference of the North Atlanta district was in session. This district, presided over by Dr. W. F. Glen, is at the head of the great North Georgia Conference. Bishop Key was expected to be present and preside, but was detained at home by the illness of his wife. Dr. Morrison, of First Church, on account of the continued affliction of his little son, was also absent. The Conference was well attended; however, and the reports show that Georgia Methodism, and particularly that of Atlanta, is a genuine and live branch. The subjects of home missions and education were given special emphasis. The financial secretary of Emory College, Rev. J. W. Roberts, was present in the interest of this noble institution. To my great surprise it was revealed that in order to carry on their work at Emory, the faculty, from the president down, have been living on half salaries for years. The college is in no worse condition than it has been heretofore; but it is time that this condition was improved, hence those in authority are calling loudly for a permanent endowment fund. And this is not a bugle blast to die away on open air. It is being heard and heeded. The financial secretary secured some $13 50, after his address to the Conference, in a very few minutes, and also reported that like responses had been made by every District Conference before whom that matter had been laid. In addition to this, the North Atlanta district subscribed fifty shares, at $10 each, to the Educational Loan Fund. This fund is to be deposited with the financial secretary, to be loaned without interest to worthy young men, to help them through college, but to be paid back to the college by the beneficiary, allowing him sufficient time to make it, so that the same money can be used in helping other young men, over and over again, thus making it not only a perpetual endowment, but one in which the principal is used, instead of simply the interest.

The greatest work for the church in Georgia to-day is her educational work. The Bible is being ruled out of the public schools, and, in some places, every text-book that mentions the name of God. Though the Florida and two Georgia Conferences, composing the group here, have not been so recreant of their duty along this line as some Conferences that I wot of, yet they have never risen hitherto to a proper sense of their duty in this line of work. But they are waking up, and, from what I can hear and see, I am persuaded that in a very short time Emory College will have an endowment creditable both to Methodism and to the State. Warren A. Candler, the newly elected president, was born and raised at old Villa Rica, in two miles of this place. He is here now visiting his people and attending Conference. His many friends and relatives enjoyed his sermon on Sunday morning, no doubt, very much. It was certainly a happy and masterly effort. With such men at the helm as Candler and Roberts, with all their noble young manhood, their consecrated genius and talents laid upon the altar of the institution from whose walls they were sent forth as graduates only a few years ago, Emory College can but carry on her noble work only to greater success.

VILLA RICA, Georgia.

The Second Gun!

BY "ALUMNUS."

WHY I VOTE, AYE.

In your last issue a correspondent casts a negative vote on the question of endowing Centenary College. I wish to cast my vote in the affirmative, for the following reasons:

I advocate the endowment of this institution because no school can successfully compete with heavily endowed State colleges, unless similarly supported; because we need more departments and more instructors than can be sustained by the meagre patronage which the church grudgingly bestows on its struggling institutions; because buildings out of debt, valuable as they assurredly are, do not and can not constitute a school of real importance, unless supplied with men and apparatus such as other colleges boast of; because with an endowment tuition can be reduced to rates within ordinary Methodist means, which can not be done so long as the instructors depend on patronage for pay, and have not an endowment; because of the prestige which the possession of money will give the institution, independent of other results; because, unless the college is endowed, it must die, as people prefer to send their boys to schools that seem prosperous; because these valuable buildings, rendered useless by neglect, would be forfeited to the church, and probably bought by the more thrifty Catholics, who would make something out of it; because it will be cheaper to endow this college richly than to build another, and equip it for equal usefulness; and, finally, I vote aye, because to neglect and ruin this college will be to discourage the friends of education who have long looked to it as the hope of our young men, and to give the cause of denominational education a blow from which it will not recover for years.

Centenary College has an able president and four competent professors; but a college of high grade in these days should have double that number of teachers, and should pay them well. Only by an endowment can these wants be filled. Give us a half-dozen well-endowed professorships, a building in good repair, a complete apparatus, and a freshly stocked library, and in a few years Centenary will stand abreast of any other institution, not only as it always has, in the beneficence of its influence, but also in the extent and breadth of its patronage and power.

The uneducated, but clear-headed fishermen of Galilee, to whom was committed the diffusion of Christianity in the world, had special qualifications for their calling. When the Master promised to make them "fishers of men," he foresaw that their nimble intellects would be quick to perceive the close and instructive analogies between the successful work of fishermen upon the sea, and the more important work of fishers of men upon the shore. The mending of the net would suggest that the gospel net must not be weakened by rents in any part. The casting of the fisher's net would suggest prudence, vigilance, and adroitness in the casting of the great spiritual net, if it were not to prove in vain; the fact that the landing of the net must be done with care, had its lessons; and the fact that the strongest of nets, cast and hauled by the most faithful and expert of fishermen, were often found empty, indicated that the most careful, and apparently the most wisely directed labors of the spiritual fishermen, were not always productive of visible results; that Pentecostal seasons were not always the fruits of the most faithful labors. And the direction, "Cast the net on the right side of the ship," and the results of obedience to it by those who had toiled all night and caught nothing, would teach those fishermen apostles that while no faithful work for the Master is ever *lost*, a change of methods involving no departure from truth and duty, will sometimes close with precious results a long season of discouraging and apparently useless labor.—Evangelist.

Loyalty to that which is a man's real self, is of primary importance. A man must not tamper with himself by being false to his convictions or inconsistent with his profession, nor allow pleasure to allure him, or pain to frighten him, into a course which would compromise his honor or his salvation. The martyrs were no less loyal to self than they were loyal to Christ. But man is body as well as soul, and loyalty to that is imperative. Disobedience to the laws of health is inconsistent with that reverence which is due to the body as the temple of the Holy Ghost, and may involve at least involuntary disloyalty to principles which only a healthy body can work out.—J. W. B.

Christian Advocate.

THURSDAY, JULY 26, 1888.

"MY YOKE."

BY LUCY DWIGHT WILLIAMS.

"My yoke is easy," called well;
I fashioned it near weary heart for thee;
Think not I gave thy service to compel,
As lords would drive a slave using cruelly,
And scorns the gifts they sell.

Never were my yoke and chain;
Itself so light the wearer feels it not;
And as he can follow fits the wain
So I bear those to God for whom
In me God keepeth rest.

My strength is added to thine own;
We two are conquerors against the world;
There's not a power between thee and my throne
So strong but it must yield, and earthward hurled
Make feet a stepping-stone.

To do great things with little toil,
This is the secret which I give to those
Who take my yoke and labor for the spoil,
That makeeth rich beyond the wealth earth knows
Of gold, and corn, and oil.

My labor is indeed but rest;
I go before my life's in the way,
We work together, and our mutual test
Is love, and for my servants all I pray
Who follow my behest.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—August 5.

THE BURNT-OFFERING.

Leviticus 1, 1-9.

GOLDEN TEXT.—*The Lord hath laid on him the iniquity of us all.*—Isa. liii, 6.

TIME.—B. C. 1490 or B. C. 1290, in April or May.

PLACE.—In Sinai, at the foot of Sinai.

INTRODUCTION.

Origin of Sacrifices. Sacrifices had been offered ever since the fall. We read of the whole burnt-offering, such as those of Abel and Noah, the thank-offering, as that of Jethro, and the sacrifices by which covenants were ratified. To these the law of Moses added the special sacrifices for sins and trespasses, and for particular classes of persons, as the priests, the meat-offerings and the drink-offerings.

1. The Lord—In the Hebrew text of Leviticus, *Jehovah* is the name by which God is always called, except when the word *Elohim* is used with a possessive pronoun, so as to designate him as the God of the chosen people. Neither *Adonai* nor *Shaddai* occurs throughout the book. *Called unto Moses. Out of the tabernacle of the congregation*—When Jehovah was about to give his people the Law of the Ten Commandments (Exodus ix, 3), he called to Moses from the top of Mount Sinai in thunders and lightnings and a thick cloud. When he was now about to give them the laws by which their formal acts of worship were to be regulated, he called to Moses out of the tabernacle, which had just been constructed at the foot of the mountain.

2. Speak unto the children of Israel. If any man . . . bring an offering—Hebrew *Korban*; it is the technical word for an offering to the Lord. The directions given here relate solely to voluntary or free-will offerings, those rendered over and above such as being of standing and universal obligation could not be dispensed with or commuted for any other kind of offering. *Of the cattle, even of the herd, and of the flock*—In Scripture three kinds of four-footed beasts—oxen, sheep and goats; and two of birds—turtle-doves and young pigeons—are appointed for sacrifices.

3. If his offering be a burnt sacrifice of the herd—The original term for burnt-offering (*olah*) comes from the root which signifies *to ascend*. It is so called because it was laid whole on the altar, and then, with the exception of the skin, being consumed by fire, the greatest part of it ascended toward heaven. *A male*—Males were required in most offerings, as the stronger sex, which takes precedence of the other. But females were allowed in peace-offerings, and were expressly prescribed in the sin-offerings of the common people. *Without blemish*—Free from bodily faults, either of defect or redundancy. *Of his own voluntary will. At the door*—Where the altar of burnt-offering was. If the sacrifice was most holy, he entered by the northern; if less holy, by the southern gate. Next he placed it so as to face the west, or the most holy place, in order thus literally to bring it before the Lord.

4. Shall put his hand upon the head—That is, *both* his hands. This meant transmission and delegation, and implied representation; so that it really pointed to the substitution of the sacrifice for the sacrificer. Hence it was always accompanied by confession of sin and prayer. It was to be done "with one's whole force;" as it were, to lay one's whole weight upon the substitute. *Shall be accepted for him to make atonement for him*—To provide a *covering* whereby he may be hidden, and sheltered from the anger of God for his sin. The power to make expiation—that is, to cover an unholy man from before the holy God, or to cover the sinner from the wrath of God, is attributed to the blood of the sacrificial animal, only so far as the soul lives in the blood, and the soul of the animal when sacrificed takes the place of the human soul. When God, therefore, said, "I have given it to you upon the altar to make atonement for your souls" (chapter xvii, 11), and thus attributed to the blood of the sacrificial animals a significance which it could not naturally possess, this was done in anticipation of the true and perfect sacrifice which Christ, the Son of man and God, would offer in the fullness of time through the holy and eternal Spirit, for the reconciliation of the whole world.

5. He shall kill the bullock—If we take the text of Leviticus in its most obvious meaning as our guide, the person who brought the sacrifice had to slay it. It is most likely that the duty devolved on the sacrificer, but that he could employ a deputy who might be a priest or not. In the public sacrifices, and on certain peculiar occasions in later times, the priests or the Levites were appointed to do it. *Before the Lord*—That is, in immediate view of the place where his presence was especially manifested. The worshiper could come no further than the altar. "The altar," says Gibson; "was the people's place of meeting with God." *Priests . . . shall bring the blood*—With the blood began the exclusively priestly functions. *Sprinkle . . . round about upon the altar*—In all burnt, trespass, and peace-offerings the blood was thrown directly out of the vessel or vessels in which it had been caught, the priest going first to one corner of the altar and then to the other, and throwing it so that each time two sides of the altar were covered. Any blood left after these two "gifts," as they were called (which stood for four), was poured out at the base of the altar. We associate blood with *death*. The Jews, on the contrary, associated it with *life*. An illustration of this will be seen in Leviticus xvii, 11-14, especially these words, repeated again and again: "The life of the flesh is in the blood." The idea of death was in the killing of the animal; and the sprinkling of the blood upon the altar meant the dedication to God of a life which had been reached through death. "Dead unto sin"—such was the idea connected with the slain animal. "Alive unto God"—such was the idea connected with the sprinkling of the blood upon the altar. Thus, while penitence is the prominent feature of the presentation and killing, faith is prominent in the sprinkling of the blood.

6. He shall flay the burnt-offering—The offerer skinned the animal, and the skin was the perquisite of the officiating priests. Lange says: "With the slaying the life departs, while the skin goes the old appearance of life, under the conventionally commanded division disappears also the old figure of life, in the burning disappears the substance of the body itself. Only the blood, the soul, does not disappear, but passes through the purifying process of sacrifice, and goes hence into the invisible, to God." *Cut it into his pieces*—To wit: the head, the fat, and inwards, and legs. Signifying the laying open to the eye of God of the inmost being of the offerer.

7, 8. Sons of Aaron . . . put fire upon the altar—Supply the perpetual fire with fuel. The fire was originally kindled from heaven, and was not suffered to go out. The priests, not the offerer, attended to the fire and the arrangement of the slain victim on the altar. *Lay the parts, the head, and the fat*—The pieces were first confusedly thrown, and then arranged upon the fire.

9. Inwards . . . legs . . . wash in water—When the blood was disposed of, the skin removed, and the animal cut into pieces, the sacrificer, or his assistant, washed the entrails and feet. In the case of a burnt-offering, all the pieces were then taken to the altar and salted in accordance with the command, "with all thine offerings thou shalt offer salt." It is said that the salting took place on the slope of the altar. *Priest shall burn all on the altar*—According to the strict meaning of the Hebrew, as shown in the name by which the burnt-offering was commonly called, signifying *that which ascends*, as well as in the verb uniformly applied to the act of burning on the altar, the flesh was spoken of not as destroyed by burning, but as sent up in the fire like incense toward heaven. It was in this way that the believer confessed the obligation of surrendering himself, body, soul, and spirit, to the Lord of heaven and earth, who had been revealed to him. *Offering made by fire*—Thus the sacrifice consumed by a fire which had originally come down from God himself—not by strange fire—would ascend "for a sweet savor unto the Lord." *Sweet savor unto the Lord*—We need no other commentary on this than the words of the Apostle Paul in Romans xii, 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There we have not only a commentary on the old burnt-offering, but a suggestive presentation of the difference between the old one and that which is required in the new covenant. "Present your bodies" (as distinguished from the bodies of bulls or of goats) "a living sacrifice" (as distinguished from the slain sacrifice of the old covenant), "holy" (there we have the significance of the separation of the parts, and the cleansing of the inwards), "acceptable unto God" (the sweet savor of Leviticus i, 9), "which is your reasonable service" (as distinguished from the symbolical service of the old economy). No other exposition of the symbolism of the burnt-offering is needed than these striking words.

PRACTICAL THOUGHTS.

God leaves it to man whether he will worship him or not, but himself decides how that worship shall be rendered.

Man must suffer for his sin, either in person or by substitute.

The Christian's atonement is the Lamb of God; but it is his duty to bring his "burnt-offering"—his own body daily mortified and offered up in the flames of devotion to God. (Romans xii, 1.)

Obedience, self-surrender, consecration, are still "a sweet savor" unto the Lord.

Mansfield Female College.

To the Members of the Louisiana Conference—

BRETHREN: Please allow me to address you in behalf of the interests of this institution. You are doubtless aware of the change in the administration. On coming into the management of the college, I desire to gain the confidence and earnest support of the brethren of the Conference, without which all my efforts would be in vain. So far, I have been cordially welcomed in your midst, and greatly encouraged by the interest manifested on the part of the brethren of this district. It is necessary to secure the vigorous co-operation of every member of this Conference in sustaining and advancing this college to its highest point of success. If every member of the Conference would send but one pupil, a great work would be done to build up the institution, and it would at once be placed in a flourishing condition. The president will do his part, and put forth all his energies in the work; but he can not do everything. On account of the limited time he can not visit all the places desired. Then some of the District Conferences have already been held, and some are to be held upon the same days at a distance from each other. I shall put forth every effort to increase patronage; but I need the united support of the Conference, which I hope to obtain on account of the abiding interest of its members in this institution. This is the only female college in the Conference, and its interests are too great and too important to the church to be allowed to languish. Here is a massive brick structure, well adapted to the purpose, surrounded with a campus not surpassed in beauty by any female college in the whole connection. The surrounding buildings afford enlarged facilities for the work of the college. The music department is well supplied with new instruments of the best make. Here is an extensive library and apparatus, both chemical and philosophical. The faculty will be composed of experienced teachers of reputation, so that the facilities for advanced instruction will meet the highest demand. It is proposed to enlarge the curriculum, so as to embrace the department of industrial arts and all branches of woman's work.

Surely, then, the members of the Conference and Methodists throughout the State ought to support this institution and work for its advancement. Will not every preacher at once see what can be done within his charge by way of sending pupils here. This certainly is not too much to ask, and you will not think the less of me for making the request. I desire to obtain at once the address of all persons who have daughters to educate, and I entreat every preacher and friend of the institution to send me a list of all parties within their knowledge, as I can not otherwise obtain the desired information. The college opens on Wednesday, September 19. Between this and that time I shall visit all the places I can reach, where there is a possibility of patronage. I am in earnest in regard to this institution, in love with the work; and, in co-operation with the friends of the institution, there is no doubt of large success. Those who are closely associated with this institution say that the present prospect is better than it has been for five years. Now for a grand rally on the part of the friends of the institution! Give to the president and the college your prayers, your sympathy, your aid in securing patronage, and great success will crown our united efforts in advancing Christian education within the bounds of the Conference. I shall be happy to receive communications from the brethren, giving me all necessary information to assist me in the difficult work I have in charge.

A. D. M'VOY,
President.

MANSFIELD, LA., July 18, 1888.

Woman's Work.

Again the claims of the Woman's Department of Church Extension are presented, and some reasons why the work should be connectional. The scarcity of parsonages proves that some other method should be tried instead of the old plan of each charge building its own parsonage unaided. In God's church especially the strong should help the weak. A community of feeling awakens an interest in and appreciation of the necessity for parsonages. This is already proven by the unusual stir throughout the church, and the general revival on the subject of parsonages since this movement was inaugurated. One of our presiding elders said: "One encouraging feature in his district is, a greater interest is manifested in parsonages for their own use since the district secretary of Woman's Department of Church Extension has been at work."

The small amounts, gained from time to time for building parsonages, are often diverted from their intended use before the necessary sum is obtained. These sums, placed in the hands of an association, go out to help others, and they will give help in return: and the hope of getting help stimulates some to build. Rev. E. C. Stanley writes of a charge in Montana aided by Woman's Department of Church Extension: "The preacher at Boulder has a comfortable home, result of donation by your Board. The preacher could not live at that place without it. He could not stand to pay the rent—would have to abandon his post; and it would not have been built but for that $100." A brother in Indian Territory, whom this organization helped out of a most trying position, writes: "The $200 was truly a benediction to us. You have no idea how happy I am. We have a delightful home. I wish you could see it. God bless you in your noble work!" Valuable property is sometimes obtained at a reduced price by timely aid. Valuable property is sometimes sacrificed for the want of a little assistance. Those charges having Parsonage Societies feel free to ask aid of the Board of Church Extension. Aid has been given to the building of twenty-four parsonages. In places where parsonages are being built the adult membership fee is fifty cents, and twelve and a half cents the membership fee for children. The fifty per cent. due the Mississippi Conference is given by the Board to the building of these parsonages. If the entire church would enter this work, how quickly needy places would be supplied, entailing such a small individual sacrifice. The rent now paid out for parsonages would be saved to the church, and valuable property would be secured, affording permanent good. Sending out reports periodically advertises the needs of the ministers. When actual and pressing wants are made known to the church, a response is cheerfully made. A district secretary writes of a minister who lived in the drouth-impoverished parts of Texas: Said the faithful man: "I have gone hungry to bed one hundred nights this year." His people were poor, and suffered, too, from the drouth. Many affecting presentations of need could be given.

By correlating the local aid societies on the circuits with the connectional work, and having a Parsonage Society at the place where the parsonage is located, and some person at each charge to superintend a sub-auxiliary where a full organization can not be effected, the advantage of the home interest will be very materially enhanced. The monthly visits of the leaflets, inciting to active work of various kinds, and calling for reports of what has been accomplished, will surely awaken zeal and kindle enthusiasm which will be felt at home as well as abroad. One large circuit hopes to adopt this plan. To quote from a gifted one, and one accustomed to society work: "Each exists and subsists alone, which fact is necessarily the death-knell." As a society, the hour of retiring is the one in which we remember this work in prayer. Do we properly estimate the value of concert of prayer? Do we hinder "the day of God's power" by the weakness of our faith?

This connectional work is another link in the chain that binds our great church. The more interests we hold in common, the greater will be the love for the Master's cause and for all coworkers. As there is beautiful harmony among the myriads of stars, and the same unerring hand guides and controls the various interests of the church, they, too, may move on grandly, each aiding the other in its mission of the earth's redemption. As is the home, so is the nation; as is the home church, so is the universal church. Hear what our great missionary, Dr. Y. J. Allen, says: "It can not be too strongly insisted on that he contributes most to the civilization and conversion of the world who contributes most to the right government of his own people." He also said "that the time might come when we may change attitude with China, and missionaries from the Celestial Empire be sent to us to revive the once-possessed (but now lost) power of the gospel of Christ." We are so nearly in sight of all heathendom that it may be well to remember "the Christian looks to the Bible as the great standard of truth and duty, but the world's Bible is the Christian himself." How much we could improve the sermon of the church in the home land! Its representatives in other climes "have been permitted to see the glory of the Lord and the excellency of our God;" and how beautifully do they shine forth amid their dark surroundings!—are truly "a peculiar people."

Cultivate the home field, from whence cometh supplies of men, women and money.

This work is a beautiful combination of the home and foreign interest, and is conducive to equilibrium of character, which, by its fruits, gives evidence of loyalty to Christ and his church. Engaging in all the lines of work, bringing the individual in contact with suffering humanity, who are hungering for human sympathy, would call forth loving echoes from hearts made congenial by the angelic touch of Christian love. We would be more appreciative of the needs of the distant heathen, and would more lovingly sympathize with our brave ones who labor among them. This home missionary work would develop and put in practice much good that lies dormant in the hearts of our people. There are hearts that burn for those around them. This opens the way, and a welcome is prepared among our unfortunate kindred. The poor are receiving the Word gladly. I have seen responses where efforts have been made that plainly show the leadings of God. A Sunday-school was organized in a grove, and began its itinerancy by going to the dwelling, and afterwards to another dwelling, as an accessible point for the attendance of pupils of two secular schools. The teachers, who were females and members of the Sabbath-school, gave some attention during the week to the preparation of the lesson by the children. Clothing, as well as books, were supplied. I had occasion on one Sabbath to attend to an infant class. One little motherless girl, with an interesting face, knew nothing about the lesson. In vain did I endeavor to arouse her interest. Finally I asked her if she knew any little prayer. She replied, "No." I then asked her if she ever heard, "Now I lay me down to sleep," etc. Her countenance lightened, and, with a smile, she said, "Yes." I requested her to ask her father to teach her that prayer, and ask him to let her kneel beside his knee and pray every night. One said, "The father doesn't know it himself." The father and children are at present members of the Sunday-school, which has located at the church, although they have to walk some distance.

We will find Christ among the poor lovingly revealed to our own hungry hearts. Like the Pharisee, we seem to be thankful that we are not as these publicans who "are in reach of the gospel." We, too, are in reach of the gospel, but we are preached to Sabbath after Sabbath, and exhorted and entreated for successive days; and yet with all this nursing have we the spirit of Christ sufficiently to go out into the highways and hedges and compel them to come in? Individuals have and may perish by the thousand, and nations may crumble, but God will preserve his church, bought with such precious blood. What are we, as individual members, doing to prevent this beautiful country from being numbered with the nations that forget God, and having him say to us, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof"? Has not our beloved church, with all its boasted achievements, gained impetus enough to propel it to a loftier standard and the taking on of other means for soul-saving, which is really economy instead of thriftless expenditure, dividing labor and adding strength to the individuals composing the whole, thus enabling it to press forward with greater force in its pioneering, and leading others, as helpers, in gaining a lost world for Christ, who placed a higher estimate upon fallen humanity than we are wont to do?

MRS. E. D. JONES,
Miss. Conf. Sec. Woman's Dep't Ch. Ex.

Woman's Missionary Convention.

This meeting was held in Alexandria, La., June 22-25, inclusive. While the attendance was not very large, good feeling pervaded every session, and we parted feeling that each individual had been benefited.

The reports from the different parts of the State show an increase of interest. Seventeen new societies are reported. Among our best workers are several juvenile societies, one of which has collected more than one hundred dollars since last July. The treasurer's report shows an increase of about $400 over last year's report. Delhi was selected as the place to hold the next convention. We were very kindly assisted by the pastor, Rev. B. F. White, and cordially entertained by the citizens.

The following officers were elected: President, Mrs. E. J. Fullilove, Keachi, La.; corresponding secretary, Mrs. E. B. Foster, Shreveport La.; treasurer, Mrs. S. B. McCutcheon, Shreveport, La.; recording secretary, Miss L. Paxton, Keachi, La.; auditress, Mrs. P. Younie, Shreveport, La. District secretaries: Shreveport district, Miss E. M. Logan, Mansfield, La.; New Orleans district, Mrs. M. M. Anvray, 310 St. Andrew street, New Orleans; Alexandria district, Mrs. Tate, Alexandria, La.; Delhi district, Mrs. J. D. Harper, Delhi, La.; Homer district, Mrs. J. A. Parker, Ruston, La.; Opelousas district, Miss Mary Goodale, Alexandria, La.

MRS. E. J. FULLILOVE, Pres.
MISS L. PAXTON, Rec. Sec.

From the Work.

WHITTINGTON CIRCUIT.

MR. EDITOR: In obedience to the appointment of Bishop Keener, at the last session of the Mississippi Conference, we (myself, wife and little babe) packed up the small amount of this world's goods belonging to us, and set out for Whittington charge. After a journey of 100 miles over rivers and creeks and rough roads, we reached our work in good condition. There being no parsonage on this work, we began at once to look for a house in which to dwell. Very soon we met with a good brother who the Lord had blessed with more houses than he could occupy, and at once he opened up his heart and gave us possession of a good home for the year, free of rent or charge of any kind; and the good people of the circuit gave what they could of their pittance in furnishing the house and shipping us up for housekeeping. There are five churches on this charge, averaging more than a 100 members each, many of whom are aglow with the love of God. We have ten Sabbath-schools, teaching about 250 children. Prayer meetings are kept up tolerably well, and everything seems to be moving on nicely. I have just closed my first protracted meeting with good success. Seven accessions, ten or twelve conversions, and a general awakening and moving up in the church. Bros. Boone and Cox were with us, and preached with power. The ADVOCATE is not forgotten. Old subscribers nearly all renewed; five new names forwarded, and I think more to follow. May the good work now begun go on, and the fire continue to burn until Satan be banished from our midst and Christ reign supreme.

R. A. BRELAND.

STONEWALL, Mississippi.

DOWNSVILLE, LA.

MR. EDITOR: Downsville has been visited with a season of refreshing from the presence of the Lord—a most gracious and powerful season. Our meeting continued just one week, and the blessed influence of the meeting is permeating the whole surrounding country. Church quickened into renewed life; many precious souls groaning after perfect love, and quite a number stood in response to a proposition, professing to have entered into this most precious experience. Eighteen persons were received into full fellowship in the church, and about forty passed from death unto life. Glory to the name of Jesus!

We were assisted by Bro. G. A. Mandeville; our beloved presiding elder, Rev. R. Randle; our young local preacher, C. F. Staples; Rev. L. L. Pickett, of Dangerfield, Texas, and later in the meeting by the father and two brothers of the writer. How *near heaven* such an oasis? Upon the last night of the meeting the pastor's heart was made to overflow with gratitude, and a sense of unworthiness intensified, by a proposition from some kind friends to pay off last year's indebtedness to him; and a response of $90 of an indebtedness of $111, and the remaining $21 referred to safe hands. God bless the dear people!

ED. B. GALLOWAY.

SALTILLO, MISS.

MR. EDITOR: On July 6 we started a protracted meeting at this place. Bro. W. D. Bass did the preaching and managing of the meeting. Resulted in a glorious revival in the church. Backsliders reclaimed, denominational prejudice overruled by the grace of God; twenty-odd conversions. Had ten accessions to my charge since Conference. Just starting into my protracted meeting. God be praised!

W. T. SHELL.

The Prohibition Convention.

ANNOUNCEMENT OF THE EXECUTIVE COMMITTEE.

The convention of non-partisan prohibitionists at the Alexandria meeting, last year, decided to hold the next convention about the middle of August, but left to its Executive Committee to determine the precise date, the locality and basis of representation.

Having duly considered the matter, it has been determined to hold a three-day's session in Monroe, on August 22-24, and that each parish shall be entitled to twice as many delegate as it has members in the House of Representatives. In addition, each member of the State and Parish Executive Committees shall be *ex-officio* a delegate, and every church, Sunday-school and temperance organization in Louisiana is entitled to representation. A cordial invitation is extended to each Union of the Woman's Christian Temperance Union to send one or more of their members as delegates to this convention.

A committee selected from the leading citizens of Monroe will have charge of the entertainment of delegates and the well-established reputation of this beautiful city for hospitality is full guarantee that they will leave nothing to be desired in this direction.

Such arrangements as are possible will be made with the railroad companies for reduced fares, and timely announcements thereof made.

Every possible effort will be made to secure a full attendance, and distinguished speakers from this and other States will, it is believed, render the occasion one of unusual interest.

In conclusion, we repeat from the announcement of last year "that this is only a wave of that non-partisan prohibition movement that is striving so mightily in every Southern State, strictly within the lines of present political organizations, and which aims to draw to itself all persons of every party, creed, sex and race who can see no good reason why the normal rate of taxation should be increased four-fold in order that a mere handful of men may be protected in selling poison to the rest, and who propose to make this 'a government of the people, for the people and by the people,'" instead of in the language of Canon Wilberforce, "a government of the whisky traffic, for the whisky traffic and by the whisky traffic."

The press of the State is respectfully requested to copy this announcement.

WILMOT-H. GOODALE, Chairman.

J. W. NICHOLSON, Secretary.

From Our Mission Rooms.

BY SECRETARY I. G. JOHN.

Rev. H. D. Hogan, reporting the work in Council Grove district, Western Conference, says: "The charges report 100 accessions since Conference. There have been quite a number added to the church this quarter." A good work for a sparse, but growing population.

Rev. J. L. Lynch, reporting the work on Hensley circuit, Western Conference, says: "I try to preach two and three times every Sunday. Yesterday I preached three times, and traveled thirty miles by private conveyance." A strong buggy or a horse and saddle furnishes the usual traveling conveyance of the Western preacher. If in a timbered country, an open-top buggy has an advantage. In narrow roads the limbs of trees soon demoralize the top. Thirty miles over rough roads, and three sermons, is good work for an able-bodied preacher.

We often have letters from young preachers making inquiries about the Western work. We reply: "If you are willing to accept hard work, large circuits, meagre pay, in order to lay the foundations of the church in a land which will one day be the home of a great people, go West, and you will find such a field." Others ask: "To what part of the West do you advise us to go?" We answer; "Go where you are needed. Write to the Bishops in charge of the West. They are informed as to the needs of the work, and know how to inform themselves as to your fitness for the field." Another writes: "If I go West, I am anxious to preach, but I have some means that I wish to invest." Answer: "If you are going out to invest, you will want rich land at a low price, with good title, accessible to market. Every land agent you meet will say he can show you the spot. Before you look at the land, be very careful to look at the agent."

Bro. J. L. Kennedy, presiding elder of the San Paulo district, Brazil, has been down for three weeks with malarial fever. He is now at work, and rejoices at evidences that the Master is with him and his fellow-laborers. Referring to the Expositor Christar, the monthly organ of our church published in the Portugese language, he says: "It is having its influence for good, and will be felt more and more." He adds: "I wish all the papers of the Methodist Episcopal Church, South, would exchange, whether they can read it or not. Its editor could read their papers, and great good would result to Brazil. Would it not be a comfort to any religious editor to know that the divine truth he sought to sound through his columns in the United States was reverberating also in a strange tongue over the hills and valleys of Brazil? By exchanging, he may sit on the tripod at home and speak loudly to those who sit in darkness and in the shadow of death. His voice may be heard in the Land of the Holy Cross, from the Amazon on the north to the Parana on the south. Will he speak?" We hope the editors will heed this appeal. They will help Bro. Kennedy in furnishing a good paper to his readers. It will bring our church at home in closer sympathy with the church in the mission field. It will aid in preserving the connectionalism of the church from its religious centers at home to the broad circumference of the mission field. Bro. J. L. Kennedy's address is San Paulo, Brazil.

Right here let me say if any of the old friends of our missionaries would write them a kind, Christian letter, now and then, it would help them. We will furnish the address of any of our missionaries to those who wish to write. Bro. Kennedy reports a revival at the District Conference, at Piracicaba. For the first time possibly in Brazil, penitents were invited to the "mourner's bench." At times, fifteen or twenty presented themselves. "Some fifteen professed religion." He adds: "Bro. Farboux, on the sick list, came up to rest, but he would preach, talk, exhort, sing and pray. How a revival stirs the heart of a Methodist preacher the world over?"

Giving and Worship.

BY GEORGE W. CARLE.

The moment religion begins to comprise our life, the moment our life begins to be religion, we begin to give. Imparting, bestowing is the essence of Christianity. It is a necessity of our religious vitality. It supplies our own inward need. True, we do not give aid to the needy and comfort to the distressed for the purpose of cultivating holy graces within ourselves, or, if we do, we have poor success; our giving is the fruit of those graces. And yet, like other fruits, it carries the seed also, hidden in its heart. So our benevolence grows, and except it bear fruit it will not grow. It may be covered with blossoms and redolent with perfume; but the seed of increase is only to the yield of ripened fruit.

But there is another sort of giving, also necessary to our spiritual life and growth. It is not a benevolent ministration to needs, but a tribute of love to love and excellence, a testimonial of reverence or delight. And so we give, and are commanded to give, our gifts to God, who has no needs, and to whom we can give nothing that he has not first given to us. These fruits of our hearts, too, carry their seed within them, and give back to us their own increase. This is why the spirit and activities of beneveolence are not and can not be the whole of religion. It requires also the spirit and activities of worship.

For we need to love God, and love is a very cultivable thing. It is transplantable also. Wheever we willingly give what we prize, there our affections follow, take new root and grow. Even our gifts of mere time and attention have this effect in degree. Be a man's treasure what it may, wheresoever it be transported there will his heart follow. Pleasant intercourse with the object of affection cultivates love. And the nobler, the more profitable the pleasure it yields, and the wider number of our perceptions and faculties that it delights, the finer will be love's response to its cultivation. So worship is made an intercourse with God, pleasant and full of delights to every perception and faculty whose enlistment may help us—not to materialize, but to realize, our God, his personality, presence and perfections. By giving a holiness to joy and beauty, worship emphasizes the joy and beauty of holiness.

But why is there a need, as well as a must, that we love God? We come again, as we ought in every lesson from Exodus, upon the Ten Commandments. For our need to love God, and hence our great need of worship, is, that the more we realize—not materialize, but realize—and love him of whose nature the Ten Commandments are a reflection, the easier and lighter will be the yoke and burden of those Ten Commandments, until at length they count as less than nothing—an adornment—a delight; and, outrunning God's commands, we reach beyond them, and embrace by choice his yet higher *precepts*. Let the mere moralist beware how he neglects worship.

We do not only need to worship, we need to perform public and congregational worship. It is of the very nature of all spiritual profits and pleasures that the more, and the more widely, they are shared, the more they multiply. We need each other in the worship of God. For one thing, we need all community of worship can do for us to keep our religion—which is our life—from the blight of individualism. Our religion is not only and entirely a private matter between each of us and his God. There are priceless results of religion and of worship that we can not get by ourselves, and our fellowmen can not get without us. In public worship it is not good for man to be alone; he needs woman; woman needs man; and both need their fellow-men and women.

How willingly God's religion, especially his worship, which includes the ministration of his Word, leans upon all the arts and industries of civilization! Religion was never intended to displace and supersede, but to comprise and absorb them. She accepts them all as necessary parts of her work. These activities must all go on in order for the ministration of the word of salvation to go on. How absurd—I am almost tempted to say, how cowardly—it is for us, as we sometimes do, to assume that the demands of church and missionary work are a bottomless deep into which we could pour all our wealth and impoverish ourselves! If missions controlled all the wealth of the world, they would still, for their own sake, have to keep every useful and beautiful industry and art a-going.

Times were hard in Moses' day. Very few of the great instruments and vehicles by which truth and right now spread and prevail had then been developed, much less cheapened. So the tabernacle and its construction fairly stands to us for all the modern scheme of religious activities; for it cost so large a proportion of the public wealth that, if such a proportion of the wealth merely of church members were available now for missions, the lack in that field would, for the first time since the days of the apostles, be the lack of workers, and not our present universal, woeful lack of funds. There is one kind of man you never saw, a man to whom you could point, and say: "That man was rich, but gave all his wealth to home and foreign missions, and now is poor, and wishes he had it back."—Sunday-School Times.

Faith, though weak, is still faith a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—H. Muller.

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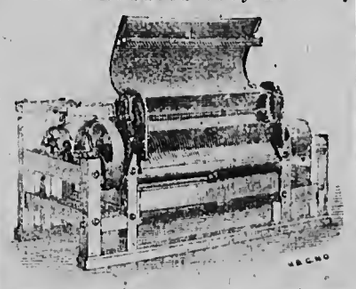

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Lve. New Orleans	5:00 p. m.	9:00 p. m.
Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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Arrives.	Leaves.
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No. 3, Express, 6:25 p.m	No. 4, Express, 8:00 a.m
No. 5, Nat. Rouge acc'dation, 10:00 a.m	No. 6, Nat. Rouge acc'dation, 3:45 p.m

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Baton Rouge Local	3:50 P. M.	10:00 A. M.

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LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....9:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....8:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st L'n.....7:10 am
No. 1 F'st L'n.....7:20 pm	No. 6 Coast.....3:20 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex. 3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Pac. and N. O. Lim.....7:30 am	No. 4 St. Louis and Chic. Ex. 5:50 pm

TEXAS AND PACIFIC.

No. 52 Californ'a Express. 7:40 pm	No. 51 Californ'a Express. 8:35 am
B. Rouge, local. 6:00 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local.....7:20 pm
No. 17 Local.....6:55 am	No. 20 Califor. 11:00 am

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 4, Lim'd. 9:30 am	No. 2, Lim'd.....5:00 pm
No. 5, Fast Line. 6:30 am	No. 6, Fast Line. 3:00 pm

MOBILE AND OHIO.

(Via Meridian.)

No. 5, Fast Line. 6:45 am	No. 6, Fast Line. 9:00 pm

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Sunday Schedule.

Arrive.....7:25 pm | Leave.....7:30 am

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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BUNNICUTT, D. D.

THURSDAY, JULY 26, 1888.

Briefs.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Southwestern Methodist says that in the last six years "our own church here in St. Louis has increased 80 per cent." in membership.

How often we forget that "a man may have a pure purpose, and yet do a great injury"! How apt we are to think that "a clean heart implies an infallible judgment"!

Six-tenths of our words are from the Anglo-Saxon; and the English Bible contains, perhaps, a larger proportion of Anglo-Saxon words than any other book! Inference: If you would know the English language, you must know the English Bible.

The Woman's Missionary Society of the Louisiana Conference held its annual meeting not long since. The year has been prosperous. The members in the society have increased 535 during the year. The total amount collected was $1,160 29. The expenses incurred were $35 35. The total amount remitted to the treasurer of the Woman's Board at Nashville was $1,130 44. Well done for Louisiana!

There are a great many things we desire to understand and can not for want of opportunity to study them. There are a great many things that we desire to understand and can not for want of capacity to take them in. But this sentence from the Interior we have learned in two years to understand most thoroughly:

The religious newspaper has to mind its p's and q's. Shaking hands with people who have sore thumbs is nothing to the delicacy of touch required to avoid a grimace or a sharp complaint.

The Watchman, of Boston, says: "The greater our colleges grow, the less they do for the gospel;" and witnesses Harvard, Yale and Johns Hopkins. If it is so that those great institutions are doing less for Christ as they grow larger and more influential in their several communities, it is a matter that should produce profound regret; but we are sure that our Southern colleges are not growing in that bad way. We believe that their influence for good is increasing with their growth. A college rightly manned will not do less for the gospel because it grows in prosperity.

"The grace of God bestowed upon the churches of Macedonia," is a perpetual supply depot for preachers who desire to preach on liberality. We present our preachers with a "sketch" clipped from an exchange. Now is a good time to preach on the subject.

The churches of Macedonia had ten excellent points in giving:

1. They gave themselves to the Lord.
2. Then to those who needed help "by the will of God."
3. They gave of their own accord.
4. Out of their deep poverty.
5. In trial of affliction.
6. With abundance of joy.
7. According to their power.
8. Yea, and beyond their ability.
9. With an abounding liberality.
10. Earnestly entreating the opportunity as a favor ("grace") to themselves.

A Bishop on His Travels.

MR. EDITOR: Having a few hours to wait here for a west-bound train over the Northern Pacific, I will send you a little "copy" for your columns. With the mercury far up in the nineties, and the day of publication near at hand, an editor is less critical in taste, and more grateful for anything to fill up "the forms." My original plan was to spend Sunday last in this city, but a telegram, announcing a meeting of the College of Bishops in Nashville for the tenth instant, enabled me to enjoy a few more days at home.

The selection of a successor to Dr. Candler, assistant editor of the Nashville Advocate, was the occasion of our meeting, as also a special meeting of the Book Committee. Emory College laid violent hands on our gifted young editor, and at some possible personal sacrifice, but in obedience to what he regards the call of God, he takes the headship of his *alma mater*, from whose halls he graduated less than twenty years ago. Of his successor you have heard before this writing. He was born in the itinerancy, is vigorously orthodox, catholic in spirit, broad in connectional sympathy, and has some journalistic experience. Dr. Fitzgerald will find him a genial associate and faithful co-laborer.

I noticed the usual business activity in the Publishing House. Every press is running full time, and every desk is busy. The Agent is enterprising larger things as the church increases his volume of business. Some recent publications no only do great credit to the mechanical skill and taste of the House, but are an honor to Southern Methodist scholarship. It gave me special pleasure to learn that "Summers' Systematic Theology," so ably edited by Dr. Tigert, is having a liberal sale. Into every preacher's library it must surely go, and ought to find a place in every Methodist home. It is the rich, ripe, precious fruit of the old Doctor's laborious life and consecrated heart. The first edition of Dr. Fitzgerald's "Life of John B. McFerrin" was already exhausted. A charming book is that biography of the great Commoner. Few lives were ever so crowded with vivid incidents and varied experiences. The author had a grand subject, and well sustained his reputation as a master delineator of character. The full-length portrait of that great personality could scarcely have been more skillfully drawn.

A severe critic of Thomas Carlyle said of him that he had written "many things, but not much." No such judgment could be passed upon the facile and versatile pen of our voluminous chief editor. He writes *much*. By the way, I noticed an attractive shelf in the House devoted to the Doctor's various volumes. The books are different in size, but are bound in only two colors—both very bright. The author's taste on the outside happily corresponds with the popular judgment of the sparkling pages within.

From the mission rooms I learned that the receipts from the week of prayer and self-denial this year have passed beyond twenty-five thousand dollars, and will reach thirty. With this amount to start another missionary year, and the going out of several new missionaries to each of our foreign fields, we ought to raise three hundred thousand dollars by the close of the Annual Conferences. Less than this will not meet the emergencies upon us.

During the afternoon, I called to see a young Mississippi missionary who sails in a few weeks for China to take work in Miss Lochie Rankin's school. She had just that morning passed her final examination, and been accepted by the Woman's Board of Missions. Knowing her well from early girlhood, and her father and venerable grandfather also, I had great pleasure in giving her cordial endorsement for the work. No more conscientious and laborious missionary will we have in this field than our gentle, modest, affectionate Mary McClellan. May the Father's blessing be upon the sweet heroic daughter of the church!

On bidding the brethren good-by for a long western trip, Dr. Barbee handed me a new book, just from the press, to entertain the hours of travel. It was entitled, "Life Work;" and, opening it, I found a volume from the pen of Rev. John Pipes, of the Louisiana Conference. Before retiring to my berth in the Pullman that night, I had well-nigh reached the closing chapter. His Louisiana brethren especially will welcome this book. He writes out of long experience and varied observation. He has the wisdom of age, and a sage. Though superannuated technically, he is active with brain and pen. Bishop McTyeire contributes an appreciative introduction.

Leaving Nashville at half-past seven o'clock, Tuesday evening, I reached Chicago, Wednesday morning, at eleven. The crops all through the "Prairie State" never promised greater abundance. No farmer can find apology for abusing the times or the seasons. The early and later rain have assured not only seed for the sower and bread for the eater, but millions of bushels for the speculator to "corner." It was the time of hay harvest and the display of new agricultural machinery. As the groomed horses drew the great mower around the field, the rider seemed rather like one taking an outing than a farm hand at daily labor. We need such machinery and harvests in Mississippi and Louisiana. While the breath of new-mown hay floated in the car window, I began to muse on this proposition: *The relation of grass to civilization*. Some of your agricultural readers might study it to profit.

I had a few hours in Chicago, but the heat was too intense to admit of more exercise than securing railroad tickets and making a few purchases near the hotel. But the great union depots furnished food for reflection. Such surging tides of humanity! and of every color and nationality! To assimilate this heterogeneous mass is already straining to exhaustion the power of our social and governmental institutions. What will result if there is not some check put upon this eastern influx, the son of a prophet is not necessary to foretell?

En route from Chicago to St. Paul, on a vestibuled train, I had a young Buckeye for a traveling companion; at least, he occupied the berth over me in the Pullman. He was self-assertive, slangy, and seemed bent on "having a good time." After some hours of effort to engage me in conversation, he finally said: "Let us have a little game of draw to pass away the time." When informed that I did not know what was meant by a "game of draw," he wore an expression of mingled pity and contempt for my ignorance. And then I began to wonder why he should have assaulted me with such a proposition. I had on a regulation clergyman's vest, with white cravat and silk hat. My bearing and manner of conversation were such as became a gospel minister. Why, then, should this brusque Buckeye challenge me for "a game of draw"? I at last concluded that he had mistaken my ecclesiastical identity, supposing me to be one of those *liberal* preachers who enjoys an evening of "progressive euchre" with some worldly member of his church, and bids for popularity by dispensing with the gospel. Alas! for such cheap appreciation of the highest office in heaven or earth!

St. Paul has felt the fabled touch of Midas since I saw it sixteen years ago. It was then an unpretentious little city of 25,000 inhabitants. Now it has two hundred and twenty-five thousand; and its magnificent business blocks of brick and stone and palatial private residences will compare favorably with any city of the East. Here the Mississippi river is narrow, and the water very clear. I could scarcely realize this morning that it is the same mighty, turbid stream that rolls by your Crescent City, and in which the ships of all nations can ride. Near the city limits Hamline University is located—a well-endowed and successful institution, conducted under the auspices of the Methodist Episcopal Church. But of these and other observations I may write at another time.

Thanks to the courtesy of Mr. C. H. Manship, the son of my old friend of the same name at Jackson, Miss., I have found favor in the eyes of Northern Pacific officials, and have secured reasonable rates and admirable accommodations for my trip to Montana.

CHAS. B. GALLOWAY.

ST. PAUL, MINN., July 12, 1888.

P. S.—Since writing the above I have traveled over a thousand miles, and have just reached this city. I have found a cordial welcome here from Bro. Fleenor and his little flock. To-morrow I shall preach for them, and next week visit the Yellowstone Park, returning in time to preach at Helena on the Sabbath.

C. B. G.

BOZEMAN, MONT., July 14, 1888.

Mississippi Prohibition Convention.

BY C. G. ANDREWS, D. D.

This body met in the hall of the House of Representatives, in the State Capitol, Wednesday, July 18. Forty-three counties were represented. About three hundred delegated members were present, besides a great number who had come up of their own motion to note the progress of the cause so popular with the people, and so praiseworthy in its purposes. Representatives of very many classes were present: the planter and the politician, the merchant and the minister, the lawyer and the legislator, the judge and the mechanic, members of various churches, black people and white people, male and female—all sat down together, forgetting for the time being the questions which divided them, intent upon the one great purpose of stamping out forever the traffic in strong drink.

Hon. E. G. Peyton, of Copiah county, who for many years so worthily wore the ermine as chancellor of this district, was elected president of the convention, and wielded the gavel gracefully and effectively. E. L. Martin, editor of the New Mississippian, was chosen secretary, with Rev. J. B. Gambrell, editor of the Baptist Record, as assistant. Prohibitionists hope for success only through the blessing of Providence; so, in obedience to this principle, Rev. R. G. Porter, of the North Mississippi Conference (more familiarly known to your readers as "Gilderoy") was called upon, and most earnestly invoked the presence and guidance of the Holy Spirit upon the deliberations of the body.

The Rev. Bishop C. B. Galloway, D. D., for many years the chairman of the State Executive Committee, sent a graphic letter, expressing regrets at his necessary absence, pledging continued consecration to the cause, but asking permission for the future to work only in the ranks on account of his pressing duties in the church. The Clarion-Ledger, the official paper of the State, in this week's issue, has this item: "A portrait and biographical sketch of Bishop Galloway, the recognized leader of prohibition in this State, will appear in next issue."

Quite an inclination toward a "third party" cropped out in the speeches and intercourse of certain delegates, but the overwhelming majority opposed any deliverance looking in this direction, and even the more zealous admitted that the proper time had scarcely come.

A resolution was offered, expressing gratification that the Scientific Education Bill, requiring that the injurious effects of alcohol upon the system be taught in the public schools, had passed both Houses of the last Legislature, and regretting that so salutary a measure had failed to become a law for want of the executive sanction. Quite an animated discussion followed. The impression prevailed that the bill had failed not because of objection to instruction on temperance in public schools, but because the bill in question was impracticable in some of its features. So, finally, the resolution was passed with the clause animadverting upon the governor removed. It was quite manifest that the great majority of the convention were indisposed to antagonize anybody, and were actuated only by the purpose of moving steadily forward with one grand aim—the extirpation of the saloon.

Complimentary resolutions were adopted in regard to Hon. Put. Darden, late Grand Master of the State Grange, who had been an efficient temperance worker.

Very honorable mention was also made of John H. Martin, late editor of the New Mississippian, expressing deep regret that the prohibition cause had sustained the loss of such faithful and effective services as was occasioned by the untimely death of this gifted young man.

The utmost harmony prevailed in the convention, and a platform, substantially the same as last year, was adopted. It seemed to be recognized that the same banner and declaration of principles, under which victories so steady and signal had been gained, should still float from the masthead.

The prospects of prohibition are very flattering. Everywhere that it has been tried the effects have been most salutary—commercially, socially and morally. Here, in the Capitol city, although the beer-shops have been closed only a little over a year, yet leading business men aver that Jackson has never been in so healthful a financial state. A prominent physician declares that he has never done so small a credit practice—the poor pay cash. Two sessions of the grand jury—one at Raymond, the other at Jackson—in their official reports congratulate the country upon the success of prohibition.

A very exciting contest is now pending in Lauderdale county. The whisky people are importing money and orators, and are putting forth their best efforts to place King Alcohol back upon the throne from which he was so effectually hurled two years ago. The temperance workers are thoroughly organized, and are determined by God's help to keep the heel of popular suffrage upon the neck of the remorseless, repulsive tyrant.

A contest is also pending in Yazoo county. By consent of both parties, Prohibs and Antis, the determination of the question is to be made by a preliminary election, in which only white men are allowed to vote. The Prohibs say that the question with them is no longer a mere matter of victory, but of how large, how convincing; how establishing a victory. They believe that they will bury the rum power so deeply that no effort at resurrection will ever be made.

Notes.

It was a most significant fact, that, on the very evening, at the Seashore Camp Meeting, that President Hamilton fully accepted the presidency of Centenary College, he raised before night *two thousand and one hundred dollars* toward the endowment of the college. It is a confirmation of a prophecy this paper made when first announcing his election. Let all the people lend a hand, and get their sons ready for Centenary, next September.

The Scripture which announces, "God was manifest in the flesh," introduces a subject which transcends every other subject of thought, while, at the same time, the fact stated brings the Divine Being within the range of human contemplation in the only way by which our feeble minds can take hold of the great subject. Paul says, "God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." God in Christ can be understood because *there* he is revealed in his true relations!

This from an article in the New York Christian Advocate is worthy of the attention of every parent who reads this paper. The money expended in good literature for the children is one of the best investments that can be made and will be paying large dividends long after the parent is sleeping in the dust. The Advocate says:

> The parent who sends his son or daughter out into the world with a genuine love and appreciation of fine and noble literature has little cause to fear that vicious companionships will have power to draw them downward. They will gravitate to libraries and lecture-rooms; to churches and Sunday-schools, where they will be most likely to meet those of like tastes with themselves.

The revelation of God in Christ settles beyond all dispute, and forevermore, the question of God's relations to us and our relations to one another. The fatherhood of God and the brotherhood of men are the great lessons of the incarnation. When the "Word became flesh," these two things were definitely determined. We know who God is, and we know where we are. The revelation of God in his fatherly relations with men is a most precious revelation, and Jesus, the Son of God, in human flesh, being indissolubly connected with our race, declares the brotherhood of men by a fact at once precious and potent—"We be brethren." "One is our Father, even God."

A writer in the Evangelist, commenting on the growth of the Presbyterian Church as evidenced by reports made at the late Centennial in Philadelphia, asks this pertinent question: "Is not the sole and simple secret of the degree of growth which we have enjoyed, to be found in the degree that we have proclaimed, not our distinctive dogmas, but the simple gospel of Jesus Christ?" We think that is the truth, not only as regards the Presbyterian, but as regards all the churches. The "simple gospel of Jesus Christ" preached with earnestness and in love is the only way to growth in the churches. It is well to remember, too, that preaching about the gospel is not always preaching the gospel. We may talk a great deal about Christ to the people without talking Christ.

What greater contrast in the supremest moment of life than this? Strauss said to his daughter:

> My daughter, your father has finished his course. You know his principles and views. He can not comfort you with the assurance of seeing you again. What your father has done will live forever; but his personality will forever cease to be. He must bow to the unchangeable law of the universe, and to that law he reverently says, "Thy will be done."

Paul said to Timothy:

> I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.

Which character is preferable?

It delights us to read from Z. A. Parker, in the Alabama Advocate, the following:

> In looking over the last catalogue of the Southern University I find that institution placing the Bible in its course of instruction with a boldness and fullness that must be exceedingly gratifying to the church which fosters and supports it. In the Freshman, Sophomore, Junior and Senior years, also in the Master's Course, also in every year of the Scientific Course, also in the first, second and third year of the B. P. Course, the Bible is placed on an equality with Homer, Demosthenes, Horace, Livy, Tacitus, and other books. And why not? In this particular the Southern University stands far in advance of many colleges and universities designed for the education of young men under the control of the Methodist Episcopal Church, South.
>
> God is honoring that institution greatly, and it is simply because the institution is honoring him by placing his Word in the course of study. "Them that honor me, I will honor, saith the Lord."

Support for Centenary College.

In order to reach the highest efficiency in the work of education a college must have support in two ways. It must have students. It must have money coming from other sources than tuition fees. A college full of students without endowment can not meet the enlarging demands of the education of this present time. An endowed college without students amounts to nothing at all. Students and endowment are the two essentials needed by all our colleges. These two wants appeal to all our people in such a way that nearly everybody can contribute aid in making our schools successful. As a general rule, the poor people have the children to send, and the rich have the money to give.

Many of our people think that a school full of students needs no money above what is received in tuition fees. While such a state of affairs is good, it does not afford the means necessary to enlarge and perfect the facilities for a most thorough training. At best, tuition fees barely pay the running expenses of a college. There can be no hope of keeping up with improved methods and appliances and apparatus where dependence is placed entirely upon those fees. Sciences are continally being developed more and more. Philosophical and scientific intruments are continually being improved; and the college that would keep its students up even with the advance of improvement and discovery in this direction must have on hand a fund upon which to make drafts as these wants occur.

Just this much has induced the editor of the ADVOCATE to enter into hearty co-operation with President Hunnicutt and Agent Johnston, and others earnestly engaged in the work, for the endowment of Centenary College. We will endow it with students, and we will endow it with money. We are in position to know that many parents are already looking there for a school home for their boys. As to endowment with money, the fact of $4,000 having been secured at Seashore Camp Meeting is a strong pointer. Brother Methodists, the thing is going to be! Are you going to stand by and see this college grow into a most flourishing school, and not take part in the work and in the honor? Nay! You are going to help. Amen!

Yea! Yea! Yea!

CENTENARY'S ENDOWMENT.

MR. EDITOR: By the consent of the Jackson, La., congregation and the authority of Bishop Keener, I will spend two months in canvassing for Centenary College. This move, together with the $1,400 subscribed by the citizens of Jackson, indicates their deep interest in the success of the college. The tide is rising elsewhere. The people are awakening as never before, and the success of the endowment is assured. For the encouragement of the friends and workers I subjoin a list of amounts raised from various sources up to date, and, at Bishop Keener's suggestion, ask you to keep it in the ADVOCATE, adding to such amounts as may be subscribed until the $25,000 requisite is raised:

Bishop Keener	$ 100
Dr. J. E. Coker	100
Mrs. J. W. Taylor	100
H. C. Scarborough	100
Capt. J. N. Pharr's list	1,00
Citizens of Jackson, La.	1,400
Dr. W. L. C. Hunnicutt	500
Rev. R. Carradine	100
Peter James	1,000
Capt. J. N. Pharr	1,000
Rev. C. Keener	1,000
J. C. Grant	1,000

"I expect to make a thorough canvass of the Woodville district at once, and I earnestly solicit the aid of the brethren in bringing Centenary's home district to the front in this noble work. I will be glad to hear from any point where funds or patronage can be secured. Let me state in closing that, by a recent act of the Louisiana Legislature, the sale of liquor is prohibited within *five miles* of the college.

J. V. PENN,
Solicitor Centenary College.

OCEAN SPRINGS, JULY 20, 1888.

Centenary Stock Going up.

MR. EDITOR: One thousand more for Centenary at Seashore District Conference, and the promise of two or three boys. The tide is rising. May there be a flood!

Two hundred dollars were raised at the Jackson District Conference, making in all that I have raised to date fourteen hundred dollars.

P. A. JOHNSTON.

HATTIESBURG, MISS., July 21, 1888.

Books and Periodicals.

BOOKS.

A TREATISE ON SYSTEMATIC THEOLOGY. By Rev. R. C. Armstrong, of Northwestern Texas Conference. Publishing House of Methodist Episcopal Church, South, Nashville, Tenn. 71 pages. 20 cents.

The formidable title quadrates imperfectly with the size of this unpretending pamphlet, but the disappointment becomes agreeable when the purpose of the author to furnish simply an outline for theologues and lay readers is seen to be so judiciously executed. This little volume will be quite a help to our young preachers in understanding Watson, Pope and Summers, which, of course, they will eventually read.

NO. 13 STATE STREET. By David G. Adee. Cassell & Co., New York. For sale by Wharton & Bro., 3 Carondelet St., New Orleans. Price 50 cents.

JOHN B. FINCH, HIS LIFE AND WORK. Prepared by Mrs. John B. Finch and Frank M. Sibley, assisted by many eminent contributors. Nearly 600 pages, crown 8vo. Price $1 50. Sold by subscription (mail or agent). New York: Funk and Wagnalls.

The story of the life of John B. Finch is one that should interest old and young alike. The boy's struggle for an education; his experience as a teacher; his improvement of every opportunity and his dauntless courage, displayed in countless ways; the development of his natural power as a debater and orator; his early love, marriage and sorrow; the consecration to a life of advocacy of temperance principles; his great ability as an organizer, and his diplomatic skill as a peace-maker; his happy home-life with his last love and his boy, John; his rank and place in the hearts of his co-laborers; his sudden death (October 3, 1887), and the lamentations which followed—all these are simply, yet impressively told in the narrative.

Some of his famous speeches, which exhibit the qualities that gained for him his great reputation, are given in full in this book.

PERIODICALS.

—The Forum, for July, has, The Political Situation, by Senator Edmonds; Our Southern Masters by Senator Chandler; How Can Wages Be Increased, by Ed. Atkinson; English and American Manners, by T. W. Higginson; The Stuff Dreams Are Made of, by Dr. M. Clymer; Moral Principle in Public Affairs, by W. L. Trenholm; Romanism and the Republic, by Leon Lowland; The New Battle of the Books, by George Pellew; What Shall Public Schools Teach, by Prof. L. H. Ward; The Bugbear of Trusts, by Henry Wood. Forum Publishing Company, New York. $5 a year.

—The Studio, for June, is late, but is an interesting number to all lovers of art. The Studio Publishing Company, New York. Price 25 cents a number, $2 50 a year.

—The New Princeton Review, for July, is on our desk and has an array of able articles. Edmund Gosse, Eugene Schuyler, Alexander Johnston, Alexander T. Ormond are the principal contributors to this number. A. T. Armstrong and Son, New York. $3 a year.

—The Book-Buyer has a sketch of George A. Heaty, one of the most popular writers of stories for boys. Literary Affairs in Boston, English Notes, and a *resume* of the newest books. Charles Scribner's Sons, New York. $1 a year.

—Book-News is a monthly publication giving prompt and accurate information concerning every new book—its scope, its worth, its price—together with miscellaneous items and articles of special interest to readers, authors and publishers. December number illustrated. 50 cents a year, postpaid. John Wanamaker, Philadelphia.

—Cassell's Family Magazine, for July, is on our table, full of interesting reading and a list of recent valuable inventions. Cassell & Co., New York. Price $1 50.

—The Century, for July, is an unusually fine number. The two notable articles of this number are, Shiloh and the Wilderness, by Edward L. Wilson, illustrated by Harry Fenn; and, Dreams, Nightmares and Somnambulism, by Dr. Buckley, of the New York Christian Advocate. There are other articles of value, among which we note, The Steppes of the Irtish, by George Kennan, and an illustrated article on, The Career of the Confederate Ram "Albemarle." Century Company, New York. Price $4.

It is the intrinsic merit above of Hall's Vegetable Sicilian Hair Renewer that has gained for it great popularity for restoring the natural color of the hair.

Personals.

Dr. B. T. Kavanaugh, of the Kentucky Conference, died July 3. "He was a man of great learning and a scientist of wide fame."

Our correspondents will do us a great favor if they will send their contributions *in an envelope*. The editor and printers would rather see a moccasin than a "rolled manuscript."

A note from Rev. P. H. Dieffenwierth, a superannuate of the Louisiana Conference, now living near Clear Water Harbor, Fla., has this gratifying sentence: "It seems to me that I am becoming more familiar with the things that are not seen. There is a greater hungering and thirsting after a greater Christ-likeness. I have been graciously sustained in my grievous bereavement and increasing burdens and necessities." Bro. Dieffenwierth still preaches and holds prayer meetings as he has strength.

The catalogue of Centenary College, Jackson, La., has been received. The faculty is full. The president and professors are preparing to enter upon the most successful session since the war. Now let the Methodists of Mississippi and Louisiana get their boys ready to enter next September.

Rev. John Pipes and Rev. R. S. Trippett, two of the four members of the Louisiana Conference now living who were present at its organization, met in our office the other day, and talked something of old times.

Prof. Henry Drummond, the author of "Natural Law in the Spiritual World," is said to be a "tall, slim, fair young man, with a trim moustache and well-fitting frock coat. Although so well known in scientific and religious circles, he is exceedingly modest in manner, a charm not always accompanying sudden notoriety."

If this paper should publish all that comes under the eye of the editor in shape of communications, letters, etc., there would be a rumpus raised in the church which twenty-five years of prudence and judgment would not allay. Be thankful, then, for a *somewhat* reticent editor, and give him the benefit of all the prayers you can spare.

The catalogue of the Port Gibson Female College, for 1888, has been received. This institution is under the patronage of the Mississippi Conference, and is successfully conducted by Rev. E. H. Mounger, and deserves the patronage of "the people called Methodists" who are in reach of it.

If the preachers in charge would send us church news once a quarter, everybody could keep up with everybody. Send short, crisp notes once a quarter, brethren.

Dr. John S. Martin, of the Baltimore Conference, and secretary of the last General Conference, died recently in Baltimore in the seventy-third year of his age. He was an able minister of the grace of God, and has gone to the reward of a life service.

Bishop Wilson left last week for his work in Japan and China. The prayers of the church go with him for his peace and the prosperity of his labors.

On account of the pressure of episcopal duties, Bishop Galloway has resigned the chairmanship of the Executive Committee of the Mississippi State Prohibition Convention.

We agree to a good many things said in "A Friendly Letter," which came to this office the other day, but we do not see how we can avail ourselves of its teachings except by regular gradations. This we have been trying to do and will so continue. As the author did not give his or her name, we cannot print the letter.

Hattiesburg High School.

The trustees of Hattiesburg High School solicit correspondence with some experienced and competent educator who desires to locate permanently and build up a first-class male and female school at this, one of the most eligible sites in Mississippi. They desire the school to open early in September. One commodious and well-arranged building, with ample grounds, already provided. The applicant must give satisfactory reference, and be a member in good standing in the Methodist Church. For further particulars address R. J. Collins, Secretary of Board of Trustees, Hattiesburg High School, Hattiesburg, Perry county, Miss.

We call attention to the advertisement of University School, Petersburg, Va., in another column. The twenty-fourth annual session of this school for boys begins the first Monday in October. For catalogue, address W. Gordon McCabe, Head Master.

East Tennessee, Virginia and Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time in Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Medical students, desiring excellent clinical advantages, should address the Dean, for Catalogue of the Memphis Hospital Medical College, Tennessee.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

MR. PHILIP WERLEIN has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

An exchange says its candidate will run "like a rat through a dog-show."

DAVES' TRAINING-SCHOOL.—Daves' Training-school, Lake Charles, La. A lovely little city on a beautiful lake, only thirty miles from the Gulf. Health good, continual Gulf breeze; but little cold in winter and pleasant in summer. School in the midst of a five-acre block. Southern exposure, looking out far-reaching prairies. Board and tuition, low. Training, real and thorough. Full course prepares pupils for advanced college classes. Practical Book-keeping, Modern Languages. The Junior Principal, a graduate of the famed Webb school, and a first-honor graduate of Emory College. Circular giving full particulars on application. A father's oversight and care to boarding pupils. Address Joel T. Daves, Walter W. Daves, Principals.

A railroad man is no more liable than any other man to have a carbuncle.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The most successful dentist must expect to run against a snag occasionally.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

EDUCATIONAL.

E. A. SEMINARY,

On the L., S. and P. Railroad, Midway from Monroe to Shreveport, La., at

ARCADIA, LA.

A school for girls and boys. Course of study ample and practical. Discipline not excelled. Training thorough. Full and able corps of teachers. Board and tuition reasonable. Religious and moral surroundings excellent.

Fall Term begins September 3.
Spring Term begins January 21, 1889.
Commencement, June 6, 1889.

$75 pays entire expenses—board, books, tuition and fees—of a complete English course for one term of twenty weeks.

Catalogues give full explanation.

Address
R. A. SMITH, Principal,
Arcadia, La.

UNIVERSITY SCHOOL

Petersburg, Va.

The 24th Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Virginia; full staff of instructors; situation healthful. Early application advised, as number of boarders is strictly limited. For catalogue address

W. GORDON McCABE, Head Master.

Medical Dep't't—Tulane University of Louisiana.

[Formerly 1847–1884, the University of La.]

Its advantages for practical instruction, and especially in the diseases of the Southwest, are unequaled, as the law secures it superabundant materials from the great Charity Hospital with its 700 beds, and 20,000 patients annually. Students have no hospital fees to pay, and special instruction is daily given *at the bedside of the sick*, as in no other institution. For catalogues or information, address

Prof. S. E. CHAILLE, M. D., Dean,
P. O. Drawer 261. New Orleans, La.

BOSTON UNIVERSITY

Professors and Lecturers 120. Students from nearly every Southern State. Literature, philosophy, science, law, medicine, theology. Circulars of departments free. Address the Registrar, 12 Somerset St., Boston, Mass.

EDUCATIONAL.

Port Gibson Female College,

PORT GIBSON, MISS.

Rev. E. H. Mounger, President.

Opens Sept. 18, 1888; Closes June 18, 1889.

Founded 1843. Incorporated 1854. Devoted to the Mississippi Annual Conference, M. E. Church, South, 1861.

Located in the beautiful town of Port Gibson, in the hill country of Mississippi, with a full corps of accomplished teachers. It is a most desirable home school for girls.

Immediately on the L., N. O. & T. R. R. (Mississippi Valley Road), one hour's run below Vicksburg and seven hours' run above New Orleans. It is accessible day and night to the people of the Mississippi Valley.

The catalogue and terms apply to the President, or to Miss M. E. CRIPPEN, Lady Prin.

GRENADA COLLEGIATE INSTITUTE.

Property of M. E. Church, South.

This school embraces six Departments, each having its own Teachers and apartments. Its history and present condition warrant us in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.

The discipline is firm; the rule is, Do right.

The boarding department is home-like and comfortable.

The health is fine.

Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $55. For music or painting $25 must be added.

For Catalogue and particulars address the President, REV. THOS. J. NEWELL, A. M., Grenada, Miss.

Whitworth Female College,

BROOKHAVEN, MISS.

THE TWENTY-NINTH ANNUAL SESSION

Of this renowned and popular institution of learning

Will Open on the 19th of September, 1888,

with a Faculty, curriculum, and general equipment unsurpassed by any Female College in the South. The Faculty will consist of 11 able teachers, 5 of whom are *College-bred male professors*. The music department will be directed by Prof. Wm. Hennings, of Cleveland, O., a graduate of the ROYAL CONSERVATORY of DRESDEN. Boarding department just refurnished throughout with new and attractive furniture. Location remarkable for its healthfulness. For further information and catalogue, apply to

L. T. FITZHUGH, A. M., Pres.

EDUCATIONAL.

HIWASSEE COLLEGE.

FOUNDED 1849.

In an East Tennessee community of farmers. Beautiful scenery, fresh breezes, pure water, wholesome diet, vigorous health, cultured society, moral surroundings, economic habits. One of the best places in the world for young men and boys. Fourteen States represented here last year. Experienced teachers. Instruction thorough. Rates reasonable. Send for catalogue. Our postoffice is *Hiwassee College, Tenn.*, seven miles from Sweetwater Station, East Tenn., Va. and Ga. R. R. Mails twice a day.

J. H. BRUNER, Pres.
G. W. HUDDLESTON, Sec.

Culleoka Academy,

Culleoka, Maury Co., Tenn.

35 Miles South of Nashville, on L. and N. R'y.

S. V. WALL,
W. D. MOONEY, A. B., C. E., } Principals.

A Thorough Training-school using boys for College or for business. Especial attention paid to the Classics, English and Mathematics. *No saloon within four miles of the school.* Fall term will commence August 28, 1888. For Circulars, address

W. D. MOONEY, Sec.,
CULLEOKA, TENN.

VIRGINIA, CORHAM, ALBEMARLE CO.

KESWICK SCHOOL FOR (15) BOYS.

J. M. PAGE, M. A., Ph.D. (Leipsic); T. W. PAGE, A. B.

Location picturesque and perfectly healthful. Railroad station and telegraph office convenient. **A Select Private School;** thorough academic course; firm discipline; home-like influences. References: Prof. Chas. S. Venable, Chairman Faculty of Univ. of Va.; Pres. W. W. Smith, R. M. College, Ashland, Va.; Prof. Chas. Morris, Univ. of Ga.; Prof. Dr. T. Craig, Hopkins Univ., Baltimore, Md.; Rev. E. Goodwin, Cobham, Va. Circular on application.

DR. J. M. PAGE, Sen. Prin.

OGONTZ SCHOOL FOR YOUNG LADIES

Removed in 1883 from Chestnut St., Philadelphia, to OGONTZ, the spacious country seat of JAY COOKE, will begin its thirty-ninth year, Wednesday, Sept. 26th. For circulars, apply to PRINCIPALS, Ogontz School P. O., Montgomery County, Pa.

Principals—MISS FRANCES E. BENNETT, MISS SYLVIA J. EASTMAN.

Emeritus Principals—MISS M. L. ROSNEL, MISS H. A. DRIGGS.

Randolph-Macon

College has fifteen officers and teachers and a larger number of students than any other male college in Virginia. It is the oldest chartered Methodist College in the United States and has a firmly established reputation and a large and growing endowment—portables, etc.:

1. Its pure moral atmosphere. 2. Its celebrated corps of English. 3. Its new department of Physical Culture.

New and comfortable cottages and Hot and Cold Water Baths for students; proper provision for invigorating college sports and every arrangement for health, comfort and happiness. It is a College seeking above all things to promote sound learning and Christian character, yet full of brightness and life.

Send postal for Catalogue to WM. W. SMITH, A. M., President, or to Capt. RICH'D IRBY, Secretary, Ashland, Hanover Co., Va.

VANDERBILT UNIVERSTY.

Permanent Endowment, $900,000.

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SEVEN DISTINCT DEPARTMENTS.

ACADEMIC DEPARTMENT.—Ten Professors and numerous Assistants. Varied opportunities to Students of Philosophy, Language, Literature, and Science. Fees, $65. Year opens September 19, 1888.

BIBLICAL DEPARTMENT.—Four Professors and two Assistants. Free Tuition and Free Rooms in Wesley Hall to all Students in this Department. Sustentation Loan Fund for help of needy students. Opens September 19, 1888.

ENGINEERING DEPARTMENT.—Three Professors and four Assistants. Fine equipment. Full Course in Manual Technology. Fees in Engineering Department, $65. Session begins September 19, 1888.

LAW DEPARTMENT.—Four Professors. Fees, $100. Opens September 19, 1888.

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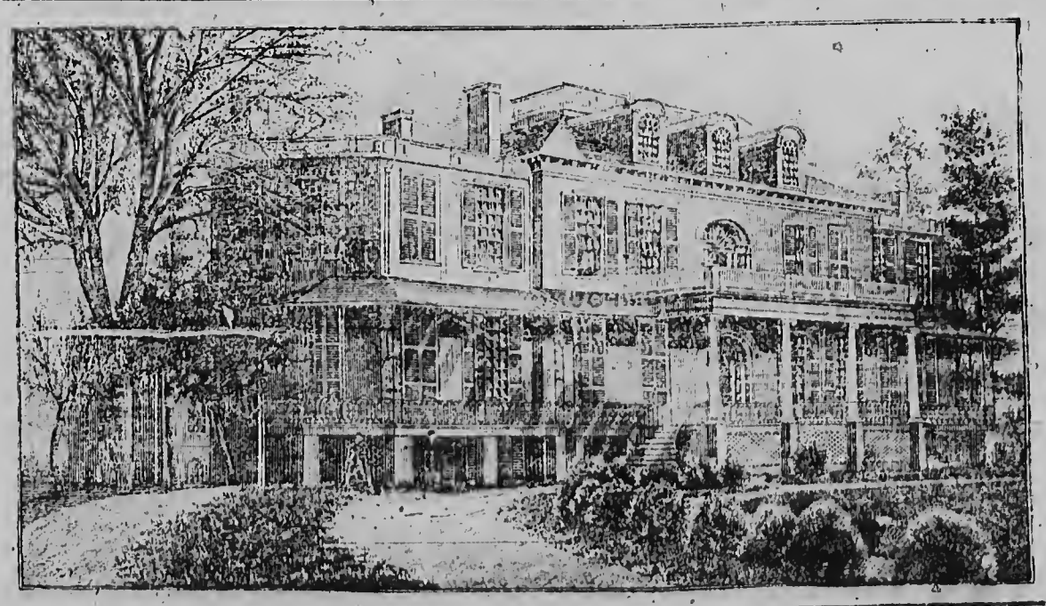

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Our Young People.

A KIND OF MEADOW-SWEET.

BY ROSE HAWTHORNE LATHROP.

Baby's wandering in the field,
Talking with the breezes,
Nodding to the daisy groups,
Laughing as she frets and stoops,
Tumbling when she pleases.
Big as ever she can wield
Is her lunch of posies,
Pulled off from their stalks, I fear,
By the crop, or by the ear,
Or by their yellow noses—
How they lend about her sweet
Toppling sunrise shoulders!
Glad they grew this very day
When Miss Baby goes their way,
While the great sun smoulders.
And she makes the place complete,
The sky looks bluer, surely;
Birds on all sides sing at once,
To praise her only, for the nonce,
Which she receives demurely.
A bee falls into a mistake,
And buzzes round her gold head;
Then down she sits among the stems
Where he can't find her, so he "hems!"
And "haws!" as though he scolded,
And darts away: but never'll wake
(Pray do the bees e'er slumber!)
To meet a flower like this one
He lulled to-day to-night on,
Among others without number.

—Wide Awake.

MR. EDITOR: As you were so kind as to publish my letter, it has encouraged me to write again. I have only missed Sabbath-school once this year, and that was on account of illness. I read my Bible every day and I am trying to be a good boy, but I very often fail. I shall keep trying until I succeed. I want to grow up to be a good, useful man. I have no little brothers or sisters to write to you about, but I have a cunning little nephew, ten months old, living with us, named for Rev. F. N. Parker. By the way, he paid our town a short visit last week. All were delighted to have him among us again. We love our new pastor, Rev. C. B. Carter, ever so much. He is as good and kind as he can be. He preached us little folks a splendid sermon on Children's Day in May. I enjoyed his sermon very much. Some things he said I shall try never to forget. Can any of the little cousins tell how often the word "spirit" is mentioned in the Old Testament, and in how many books of the Old Testament it is not mentioned at all? Wishing much success to the ADVOCATE and a long and prosperous life to the editor, I remain,

Your little friend,
HENRY HULL.

To Miss Daisy Lester, Atlanta, Miss.:

Having seen your questions in the ADVOCATE, I give you my opinion as I find it here and there. (1) The First Methodist Church was built in the City of New York and dedicated to God in the year 1768. (2) The first Methodist preacher was one Philip Embury, who emigrated to this country from Ireland in the year 1760. My mamma knows everybody in and around Atlanta. I suppose the graveyard was at Pleasant Grove Baptist Church, where she joined the church. I am ten years old and a member of the Sunday-school at Duck Hill, Miss.

Your little friend,
HENRY T. KING.

DUCK HILL, Mississippi.

N. B.—How many verses are there in the Bible?

From Two Points of View.

"Run out on the walk and see if your papa is anywhere in sight," said Mrs. Graves to her little son. The child obeyed, and presently returned saying, "Papa has just come around the corner; I am going to meet him." And away he ran, while Mrs. Graves went to put the oysters to stew.

The cat and dog, who had been reared together and were great chums, lay on the wolf-robe before the fireplace.

"How I do pity those poor creatures!" sighed the dog, as he stretched himself and yawned.

"Who?" said the cat, as she licked her left paw and rubbed her cheek with it.

"Human beings, to be sure," answered the dog.

"Why?" asked the cat. She was in a very laconic mood just then.

"Why, indeed!" echoed the dog; "reasons enough to be sure. Just think how terrible it must be to depend upon your eyes almost entirely for everything you know. Fully a minute (or at least fifty-five seconds) before our mistress asked about our master, I had scented his approach. I knew he was nearing home. Yet she and our little playfellow Willie were obliged to see him on the street before they knew he was coming. I don't believe they have any sense of smell at all."

"I am sure they have big enough noses," said the cat, rubbing her paw over her little pink pug.

"Then, too," continued the dog, "even when I have a bad cold and my keen scent is impaired, I can always hear his approach long before she does. Why the house would have been robbed the other night if I had been a poor human being instead of a fortunate brute."

"And how was that?" asked the cat.

"Oh! it was the time master was expected home on the midnight train. I was lying at the foot of the bed when I heard a sound below. I barked. 'Keep quiet! It is only your master,' said my mistress quite sharply; but I barked again, and ran out in the hall. I knew very well it was not my master below; my ear and my nose both told me a stranger was in the house. And sure enough, as I went down the stairs a man ran out of the front door which had been opened by removing the lock. Why, if I were a human being, I should never dare sleep a wink! They are the most defenseless creatures in the world. I pity them."

Later in the evening a friend dropped in to call upon Mr. Graves. "What intelligent eyes th is animal has!" the gentleman remarked as the dog sat looking in his face.

"Yes; he seems almost human sometimes," Mr. Graves replied. "It is a great misfortune such animals are denied the privilege of speech I pity them often."

"Humph!" said the dog as he walked away in disgust to where the cat was sitting. "Almost human indeed! I wonder who needs the most pity."

"It all depends on the point of view," said the cat. "Actually a dog told me one day he pitied me for being a cat; the idea!"—Wide Awake.

DOING AND BEING.—A young girl had been trying to do something very good, and had not succeeded very well. Her friend hearing her complaint, said:

"God gives us many things to *do*; but don't you think he gives us something to *be*, just as well?"

"O dear, tell me about *being*," said Marion, looking up. "I will think about being, if you will help me."

Her friend answered:

"God says, 'Be ye holy,' 'Be ye therefore perfect,' 'Be kindly affectioned one to another.' 'Be ye also patient.' 'Be ye thankful.' 'Be courteous.' 'Be ye not conformed to this world.' 'Be not wise in your own conceit.' 'Be not overcome of evil.'"

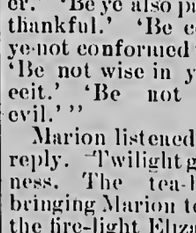
Marion listened, but made no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the fire-light Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that *doing* grows out of *being*."

"We can not *be* what God loves without *doing* what he commands. It is easier to do with a rush than to be patient or unselfish or humble or just or watchful."

"I think it is," returned Marion.—Christian Guardian.

Carry religious principle into common life, and common life will lose its transitoriness. The world passeth away. The things seen are temporal. Soon business, with all its cares and anxieties, the whole "unprofitable stir and fever of the world," will be to us a thing of the past. But religion does something better than sigh and moan over the perishableness of earthly things. It finds in them the seeds of immortality.—John Caird.



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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, the first instantaneous pain-subduing plaster. 25c.

Household.

THE WASHERWOMAN'S SONG.

Wring out the old, wring out the new,
Wring out the black, wring out the gray,
Wring out the white, wring out the blue—
And thus I wring my life away.

An occupation strange is mine;
At least it seems to people droll
That while I'm working at the line
I'm going, too, from pole to pole.

Where'er I go I strive to please,
From morn to night I rub and rub;
I'm something like Diogenes—
I almost live within a tub.

To merchants who vault and spring
In circuses I take a shine;
They make their living in the ring,
And by the wringer I make mine

My calling's humble I'll agree,
But I am no cheap cad to
As some folks are who sneer at me:
I'm something that will wash, you know.

I smile in calm, I strive in storm,
With life's difficulties I cope,
My duties cheerfully perform;
My motto: While there's life there's soap.

Wring out the old, wring out the new,
Wring out the blues, wring out the gray,
Wring out the white, wring out the blue—
And thus I wring my life away.

—Boston Courier.

Family Economy in Germany.

As a people we have not learned the art of getting the most out of what we have. With our larger incomes and better opportunities we often enjoy far less of comfort and contentment than our foreign brethren, who with their limited resources have learned how to husband and to make the best of the little that falls to their lot. Those who have seen the inside of life in France and Germany know how true this is. I well remember how it impressed me in my first experience in Germany. Living in a private family, my breakfasts, which, though consisting only of the usual rolls and coffee, were nevertheless ample, were always brought to my room. With the coffee there came invariably a little jar of milk and some lumps of sugar. During the whole six months of my stay in that house, the number of lumps was never more nor less than five. An American lady living in another family in the same city was wont to aver her conviction that her landlady counted the grains of coffee for every potful she made. Every scrapful of food was utilized.

Like economies were manifested everywhere, indeed, they were a part of common education, not only at home, but at school, where, for instance, the girls were taught to sew and mend, as they were to read and write. And when I went about with the people and saw how they lived; how contentedly and pleasantly they took the affairs of life; how much they made of simple and inexpensive pleasures; how little they were beset with false pride or show, and the petty ambition to go ahead of their neighbors, which are such corrosive influences in American and English society; how much of human kindness and home joy and social satisfaction they had with incomes and prices which would make life for average Americans of similar station a torturing struggle with want—I could not avoid the conviction that in their ways was a lesson which it would be a blessing for us to learn.—Prof. W. O. Atwater, in The Century.

STAY IN THE SUN-LIGHT.—Sleepless people, and there are many in America, should court the sun. The very worst soporific is laudanum, and the very best sunshine. Therefore it is very plain that poor sleepers should pass as many hours as possible in the sunshine and as few as possible in the shade. Many women are martyrs, and yet they do not know it. They shut the sunshine out of their houses and their hearts, they wear veils, they carry parasols, they do all possible to keep off the subtlest and yet most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change this, and so get color and roses in their pale cheeks, strength in their weak backs and courage in their timid souls? The women of America are pale and delicate, they may be blooming and strong, and the sunshine will be a patent influence in this transformation.—Family Visitor

HACKETT, ARKANSAS, Aug. 20, 1887.

Dr. A. T. SHALL, SHERIDAN, Hot Springs, Ark.

Dear Sir: I wish you to send me a bottle of your Antidote for Malaria, which I see advertised in the *Methodist Advocate*, Chattanooga, Tenn., and which I cannot get here. Fifteen years ago my mother had third day chills, and after trying the doctors and other medicines without relief, a friend recommended your Antidote. She tried it. And *one dose* effected a permanent cure. Truly yours.

J. S. EDWARDS,
Pastor M. E. Church.

MISCELLANEOUS.

Constipation
Demands prompt treatment. The results of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. The best remedy is Ayer's Pills. Being purely vegetable, their action is prompt and their effect always beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

"Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."—Dr. I. E. Fowler, Bridgeport, Conn.

"I can recommend Ayer's Pills above all others, having long proved their value as a cathartic for myself and family."—J. T. Hess, Leitlsville, Pa.

"For several years Ayer's Pills have been used in my family. We find them an
Effective Remedy
for constipation and indigestion, and are never without them in the house."—Moses Gretner, Lowell, Mass.

"I have used Ayer's Pills, for liver troubles and indigestion, during many years, and have always found them prompt and efficient in their action."—L. N. Smith, Utica, N. Y.

"I suffered from constipation which assumed such an obstinate form that I feared it would cause a stoppage of the bowels. Two boxes of Ayer's Pills effected a complete cure."—O. Burke, Saco, Me.

"I have used Ayer's Pills for the past thirty years and consider them an invaluable family medicine. I know of no better remedy for liver troubles, and have always found them a prompt cure for dyspepsia."—James Quinn, Middle st., Hartford, Conn.

"Having been troubled with costiveness, which seems inevitable with persons of sedentary habits, I have tried Ayer's Pills, hoping for relief. I am glad to say that they have served me better than any other medicine. I arrive at this conclusion only after a faithful trial of their merits."—Samuel T. Jones, Oak st., Boston, Mass.

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Royal Praise. (35cts.) By J. R. MURRAY. The latest and best Sunday School Song Book. Contains a short course in the elements of Music.
Gospel Hymns No. 5. (35cts.) By SANKEY, McGRANAHAN and STEBBINS. This is the book now being used by Mr. Sankey and Mr. Moody in his meetings.

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PILE OINTMENT
The Great PILE REMEDY.
Why will so many suffer the tortures of piles when they can be speedily cured without pain and without rest. A permanent and immediate cure guaranteed. Send 50c. postal note for sample package.
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CHILDREN are IRRITABLE
Feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then you may know Worms are sapping at the life and unless prompt measures are taken, spasms and finally death will follow. H. A. Fletcher's stock's Vermifuge never fails to cure. Try and see for yourself, it has stood the test
FOR 60 YEARS.

ON 30 DAYS' TRIAL.
THIS NEW
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Has a Pad different from all others, is concave, with soft adjusting ball in center, adapts itself to all positions of the body, retains the ball in the canal, presses back the intestines just as a person does with the finger. Will hold any rupture the hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. ECCLESTON TRUSS CO., Chicago, Ill.

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Christian Advocate.

Marriages.

WILLIAMS—COLTRAN.—On July 10, 1888, by Rev. John T. Sawyer, Mr. William C. Williams, and Miss Cecelie Coltran.

WILEY—PRUETT.—In the Methodist Church, at Bayou Sale, July 15, 1888, by Rev. H. A. Boltz, Mr. T. F. Wiley and Miss Emma Pruett, both of Saline parish, La.

DAVIES—MILLER.—At the residence of the bride's mother, Mrs. Betsy Miller, July 15, 1888, by Rev. H. A. Boltz, Mr. Lafayette Davies and Miss Dorothy Miller, both of Saline parish, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

STEEL.—Little JANIE R. STEEL was born March 7, 1878, and left for her far-away home, October 1, 1887. She was the daughter of H. J. and Dora F. Steel. Her father preceded her to the grave a few years, and at her father's death she was quite young and left to the sole care of a tender Christian mother. Mrs. Steel, after the ruthless blow that stripped her of a husband's care, support and protection, came face to face with terrible consequence of the battle of life, and she saw it had to be fought, and by her alone. How sad the condition! Like a noble, sensible Christian woman, she nerved herself with Christian fortitude, she wielded the ax and felled the forest, took the plow to furrow the ground to make bread for her children, and she was somewhat successful until God, who is the father to the fatherless and a husband to the widow, gave to her in a few years another model Christian husband, who was a father in truth and in deed to little Janie. She was loving, truthful and obedient. She never complained nor grumbled under any circumstances; never resented an insult or an injury only by kindness; never exhibited anger or unpleasantness. Her mother very seldom had to scold or correct her; nor did her teachers at school. Her mother could commit any interest of the household affairs when she was absent to Janie. She never would neglect anything that was committed to her care. She was attacked by spinal meningitis. She lingered on the confines of time and bore her painful affliction without a murmur or complaint, submissively resigned, waiting her Master's will. When the last moment came on earth she stood a moment upon the crumbling battlements of time. She looked backward for a moment with her submissiveness, obedience and goodness, and exclaimed: "Come on, mamma; come on, papa, brothers, sisters."

J. B. NELSON.

MCCLENDON—ELISABETH J. MCCLENDON was born March 22, 1830, in the State of Georgia, and died near Walnut Grove, Miss., March 1, 1888, in the fifty-fourth year of her age. She was married to W. S. McClendon, in 1852, at Franklin, Heard county, Ga.; moved to Mississippi in 1855. Sister McClendon joined the Methodist Episcopal Church, South, in 1853, and lived a consistent and honored member of the same till the Master called her to the church triumphant. Her death was very sudden, though not unexpected to herself or her family, as she had been troubled with heart disease for a year or more previous to her death. At the time of her death she was not confined to her bed. On the day of her death she seemed unusually cheerful, superintended her domestic affairs, and while sitting at the table conversing with her family she suddenly threw up her hands and fell from her chair and, almost before she could be carried to her bed her spirit took its everlasting flight up to God who gave it. She leaves a husband, three children (all married and settled in this community) and many relatives and friends to mourn her loss.

She was a woman of solid piety, a model of propriety in all things, and universally beloved by all who knew her. She was also a woman of great energy and industry, looking after all her domestic affairs with rare diligence. She was very hospitable, and always welcomed her friends with a natural grace of manner which was agreeable to her visitors. This writer bears witness to these traits in her character with pleasure, having been a visitor in the family for thirty years. But that home is now desolate; a loving wife and mother has gone to reap her reward. When I visit her home I find her place vacant. Her seat at the church is also vacant; but when we assemble on the banks of sweet deliverance we shall see her. The Lord bless father and children, and may they all meet in glory, where parting will be no more!

IRVIN MILLER.

Atlanta Constitution please copy.

MOORE—MRS. JENNIE E. MOORE, daughter of Alford and Helen Jones, was born in Spring Creek, Madison county, Tenn., May 6, 1838, and departed this life, near Mooringsport, La., June 12, 1888. She came to Louisiana in 1858, and was married the same year to Mr. D. d. Mooring, who died in 1862, leaving her with one child. She was married again, in 1868, to Mr. J. M. Moore, whom she leaves with three children to mourn her departure. Sister Moore had a religious mother, who made upon her mind religious impressions that never faded away. She professed religion and joined the Methodist Church when sixteen, to which she was ever loyal and true. She loved her church, its members and ministers. In October, 1887, she sought, obtained and professed the precious experience of entire sanctification, which fully prepared her for every coming emergency. As a wife she was noble, affectionate and true; as a mother, was tender, devoted and loving.

As time bears us on to other scenes and cares, we shall ever have a precious memory of Sister Moore. For more than a year she was a constant sufferer. Many and long were those weary hours, but she bowed in submission to him that doeth all things well. As the disease advanced, and friends became despondent, she had always a word of cheer, saying so often that the good Lord would do what was best. When all hopes of her recovery had fled, and the last enemy appeared and must be met, she calmly moved on, fully assured that through Jesus she would conquer. As she drew near the valley her soul was filled with delight at the thought of being so near her heavenly home, and, amid smiles and tears of joy, she talked of loved ones with whom she expected so soon to be. When just at the water's edge, she saw bright visions of the heavenly world and heard the angels singing to cheer her as she crossed the narrow stream. With a pleasant smile, she breathed her last, and took her flight to the city of God. For her to die was gain.

J. S. SANDERS.

HUNTER—Bro. M. S. HUNTER was born in Mississippi, January 28, 1830, and died in Delhi, La., June 24, 1888. The deceased was for a number of years a citizen of Morehouse parish, and on December 25, 1883 was united in a second marriage with an estimable Christian lady (Bishop) of Delhi, and became a citizen of that place. During Bro. Hunter's residence there he was much admired as a kind husband, a good citizen, a good mason, and, more than all, as a consistent, faithful and devoted Christian. He promptly filled his place in Sunday-school, in prayer meeting and at preaching. The day he died, which was Sunday, the writer heard a good Baptist lady remark: "To-day is the first time I ever attended this church when Bro. Hunter was absent." He was always ready to pray in the public congregation, and, as his life was unspotted, he wielded a great influence for good. Such men are so scarce that the loss is the more deeply felt. His bereaved family and entire community mourn their loss. Bereaved ones, by the grace of God, you can go to him. "And God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

H. ARMSTRONG.

HARDY—Mrs. M. C. HARDY (*nee* Chapman) was born in Jasper county, March 17, 1849, and died in Paulding, Miss., June 6, 1888. She was the daughter of T. and M. E. Chapman—both of whom preceded her to the grave—and married R. W. Hardy on February 23, 1880.

Sister Hardy professed religion early in life, and attached herself to the Methodist Episcopal Church, South, of which she remained a consistent member until her death. She was a patient sufferer for several months. She was pious and devout; not a murmur escaped her lips. She did not charge God foolishly; but was perfectly resigned to the will of her heavenly Father; for so she expressed herself to her pastor and others during her afflictions. Truly the grace of God was magnified in her sufferings, and Christ's sustaining power was shown in her dying hour. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." She leaves one brother and four sisters and a host of relatives and friends to mourn her loss; but, thank God, they sorrow not "as others who have no hope," for they trust also in the living God. May God heal all their wounds and draw them closer to himself by this, another tie in heaven!

C. C. CAMPBELL, P. C.

TAYLOR—DR. PETER TAYLOR died at his home, near Buckatunna, July 12, 1888, in the fifty-fourth year of his age. He professed religion and joined the Methodist Church early in life, and remained faithful until death released him from trouble. Naturally of a genial, happy temperament, sanctified by divine grace, he possessed a magnetism over all classes, binding them to his great loving heart, and then in unison to the cross of Christ. He was a first-class physician, always ready to respond to the call of the poor and needy. His was a mind that could rise superior to all opposition and remain the same in adversity as prosperity, ever ready to respond to the cause of benevolence. He loved the church and its cause. His home was the preacher's home. I have known him since January intimately, and to know him well one could not refrain from admiring him. He was true to the church which he supported liberally and to the God whom he adored. We buried him yesterday, surrounded by his family and friends, who fully realize our loss in his eternal gain. A trusted friend and physician, a kind husband and loving father is gone. Gone, but not lost. We shall meet beyond the river where the surges cease to roll.

J. M. MORSE.

MARSH—*Whereas*, Our all-wise heavenly Father has, in his infinite mercy and love, seen fit to remove from our midst our dearly loved friend and associate, MOLLIE MARSH; on behalf of the Methodist Episcopal Church Sunday-school, Lake Charles, La., of which she was a faithful and devoted member, be it

Resolved, That, while God knows best, yet in her death the Sunday-school has lost a most faithful attendant, the church a devoted member, and the community one who gave promise of being one of its brightest and noblest.

Resolved, That we offer to the grief-stricken father, our dearly loved and revered superintendent, and to his deeply afflicted family our heartfelt sympathy and condolence in this, their dark hour of sorrow.

Resolved, That these resolutions be sent to NEW ORLEANS CHRISTIAN ADVOCATE, The Sunday-School Visitor and our city papers, and that a copy of these papers be sent to the family.

MARY R. BRADLEY, for Com.

If you have made up your mind to buy Hood's Sarsaparilla, do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion and preparation, curative power superior to any other article of the kind.

Scientific.

Train Telegraphy.

The value of train telegraphy was well demonstrated at the accident on the Lehigh Valley at Three Bridges. The snow plough, with three engines and two construction cars behind it, ran into a twenty-foot drift of hard snow in a deep cut. The force of the blow against the packed snow was so great as to pile the great engines on top of each other, causing a complete wreck of the train, and killing and injuring several men. The scene of the accident is six or eight miles from the nearest town or station, which could only be reached through the almost impassable snowdrifts, and in the face of the terrible blizzard that was then prevailing, and the regular telegraph lines were all down for miles in either direction. It was here that the new railroad telegraph system came into play. Its single steel wire, stretched along the side of the railroad on poles sixteen feet long, had withstood the fury of the storm, though in many places it was covered by the great drifts and buried out of sight. The messages were transmitted by induction from the metal roof of the car to the line, a distance of ten feet, and even when cars and lines were both buried in the drifts no inconvenience was suffered, as the dry snow acted as a good insulator. The operator on the train soon recovered from the shock of the accident, and within three minutes after it occurred, and while standing in the wrecked and overturned car, flashed this message to the railroad office:

"Train wrecked. Three engines piled on top of each other. Several injured. Send wrecking train and doctors."

Another message was sent to the nearest town in the opposite direction for medical assistance. A relief train was dispatched at once to the scene of the disaster, and reached the place in time to give the wounded prompt attention. Within a short time Superintendent Donnelly arrived, and during the entire day messages were sent to and from the wrecking train. All the beleagnered passenger trains, every one of which was equipped with the new system, were located by means of train telegraphy, and provisions were sent to the hungry passengers. Belated passengers sent despatches to anxious wives from various stalled trains, and all the manifold business of railroading was carried on with celerity. More than 200 messages were sent back and forth over the single line of the company during the three days of clearing the road.

New Style in Barometers.

"Does that sky move and show the expected condition of the weather?" asked a reporter for the Mail and Express, while in a Maiden lane store looking at an instrument resembling in shape a small clock, with a painted landscape instead of the regulation dial.

"Yes," replied the dealer; "that is a movable heaven, and shows every coming change in the weather by either a bright, cloudy or variable sky. It is not a toy, but a useful barometer. The landscape is painted on the glass and is immovable, leaving the upper part clear. Behind the glass is a movable plate of mica on which is painted the sky in all its various aspects of storm and fine weather. The mercury in the barometer affects this plate and causes it to move to the right or left according to the indicated condition of the weather. On this plate is a graduated scale and the fixed arrow at the top gives the accurate pressure, for those who may desire that information. But here is another barometer which is more useful for public places. You see it is constructed like an office clock. The dial plate has an indicating hand which like those on a clock face points out the actual condition of the barometer inside, while above are two movable flat-sided rollers worked by electro-magnets connected with the barometer. On each of the sides are printed legends as to the expected condition of the weather, and which can be seen at the same distance as the ordinary clock. These legends state on the upper roller what the weather is likely to be, from "very dry" to "stormy," while on the lower one you learn whether the mercury is rising or falling. Of course those who desire to know the exact condition of the thermometer or barometer will have to make a closer inspection, as you see there are graduated instruments appended to the lower part of the case. This is likely to be extensively used in places where it is actually necessary for such information to be ascertained in advance.—Mail and Express.

The Indictment.

BY GEN. C. B. FISK.

Alas! how true and terrible is this indictment of the saloon. Oh, that from every hill-top and valley, from mountain and prairie, from city and hamlet, from lakes to gulf, and from sea to sea, there might this day arise the united voice of our sixty millions of people in most solemn declaration of independence of this cruel king, whose injuries and usurpations threaten the destruction of our free government. As did our fathers when they resolved to throw off the absolute tyranny of a bad king, so let us give certain facts to a candid world. This monster, sitting supreme in the politics of this country, has enacted laws authorizing him to open in all our towns and cities slaughter-houses of men, women and children and of all virtue.

He has enacted laws permitting him to transform men into beasts.

He is the direct cause of nine-tenths of the woes and sorrows which blight and curse our people.

He, hiding his monstrous deformity under the forms of law enacted by his own vassals, over whose heads he cracks the slave-driver's lash in halls of legislation, maintains at our expense an army of miscreants who, at the very doors of our homes and in the shadows of our sanctuaries, prosecute the work of murder and death.

He has despoiled labor, burdened property with excessive taxation, impoverished whole communities, hindered education, corrupted morals, fostered crimes, aided all classes of vice and wrong, and plunged his unhappy victims into shame and degradation.

He would have us transmit to our children a heritage of distilleries, breweries and saloons, and chain to the weary backs of society increasing burdens of paupers, criminals, idiots and insane.

He seizes and debauches innocent children, tears sons from the arms of sorrowing mothers, and bears them away to dishonored graves.

He wrings hot tears from the eyes of widows whose husbands he has sacrificed at the shrine of the drunkards' Moloch.

He sits supreme in the national Congress and makes laws in the country's capital.

He governs courts of justice, and makes ministers of the law and Legislatures his lackeys.

He silences the preacher in his pulpit and muzzles the editor at his desk.

He wastes, directly and indirectly, in his revels annually more than a thousand millions of our dollars, and marshals in his staggering procession to death and hell a half-million of our people.

He is a cold, heartless, cruel murderer and assassin of the deepest dye.

He counts his victims by millions. His butcheries go on daily and nightly within sight of the portals of our homes. We can hear the shrieks of his victims and the wail of the bereaved.

He is the howling, prowling, destroying wolf, with scorching, fierce breath, descending upon every fold, slaying and devouring our best loved. Let us rise in our united might as did our ancestors in Old Windham at the call of Israel Putnam on Pomfret Heights in the last century. *Let us hunt this wolf to his den and shoot him.*

Clark—"Well, I will declare! Smithers, how you have picked up lately!" Smithers—"Yes, yes; things were bad enough with me a little while back, but I happened to run across the advertisement of B. F. Johnson & Co., of Richmond, Va., and they put me in position to make money right along. If you know of anybody else needing employment, here is their name and address."

Flowers never emit so sweet and strong a fragrance as before a storm. Beauteous soul, when a storm approaches thee, be as fragrant as a sweet-smelling flower.—Richter.

For Rickets, Marasmus, and Wasting Disorders of Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

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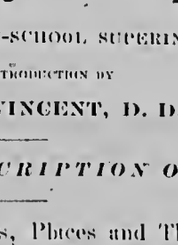

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

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Weekly Market Review.

(For Week Ending July 24, 1888.)

COTTON.

Low ordinary	7	@ — —
Ordinary	7 1/2	— —
Good ordinary	8 1/4	— —
Low middling	9 1/4	— —
Middling	9 7/8	— —
Good middling	10 1/4	— —
Middling fair	10 5/8	— —
Fair	10 3/4	— —
Galveston middling	9 13 16	— —
Mobile middling	9 3/4	— —
St. Louis middling	10 1-16	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	6 3/8
Fully fair	— —	6 1/4
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	6	6 7/8
Pr. yellow	7 1/8	6 3-16
Gray White	— —	— —
Off whites	7 3/8	7 3/8
Stan. Gran.	7 3/4	7 13 16

MOLASSES.

OPEN KETTLE:		
Good Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4	4 1/2
Fair	3 5/8	3 3/4
Ordinary	3 3/8	3 1/2
Common	2 3/4	3 1/4
No. 2	2 1/2	2 5/8
Rough	2 50	3 00

FLOUR.

Choice	3 75	3 90
Fancy	4 15	4 20
Extra Fancy	4 50	4 60
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 15	3 25
Cream meal	3 45	— —
Grits	3 60	3 70
Hominy	3 65	— —

GRAIN, ETC.

CORN:		
White	— —	— —
Yellow	61	62
Mixed No. 2	59	60
OATS:		
Western	44 1/2	45
Texas rust-proof	— —	—
BRAN:		
₩ cwt.	80	82 1/2
HAY:		
Prime	17 00	19 00
Choice	20 00	21 00

PROVISIONS.

PORK:		
Mess (Standard)	15	— —
Prime Mess	14 00	14 25
Rumps	13 75	— —
BACON:		
Fancy breakfast	10	11
Shoulders	— —	7 5/8
Sides, short rib	9 3/8	9 1/2
Sides, long clear	9 3/8	9 1/2
HAMS:		
Sugar-cured	11 1/2	12 1/2
DRY SALT MEAT:		
Shoulders	7 1/2	7 3/8
Sides, short rib	8 3/8	8 1/2
Sides, long clear	8 3/8	8 1/2

GROCERIES.

COFFEE:		
Prime	15 3/4	— —
Fair	14 3/4	— —
Common	12 1/2	— —
BUTTER:		
Western Creamery	— —	22
Western Dairy	16	17
Common	13	15
LARD:		
Refined	— —	8
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13 1/2	14
Cotton seed	35	36 1/4
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	1 50	1 75
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 40	1 65
Western	— —	— —
KROUT:		
Western, ₩ bbl.	5	6
ONIONS:		
New Louisiana	3 00	3 25
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	9 1/2	9 3/4
1 3/4 lb, per yd	8 3/4	9
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 07 1/2	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	10 1/2	11
Southern	12	12 1/2
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20 1/2	21 00
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

CISTERNS.—A. BIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The "Charleston," the first government vessel ever built on the Pacific coast, was successfully launched at San Francisco, on July 19.

It is said that John Mackay has disposed of his cable to Jay Gould for $11,000,000. Negotiations have been pending for some time. Mackay originally asked $13,000,000, but Gould refused the cable at these figures and finally offered $11,000,000, which was accepted.

The towboat "Conroy" exploded on July 20, near Louisville. Seven of the crew were scalded to death.

The bodies of fourteen victims of the flood have been recovered from the wreck of the Baltimore and Ohio bridge, over Wheeling Creek, in West Virginia.

Melville W. Fuller, of Illinois, has been confirmed Chief Justice of the Supreme Court of the United States by the Senate.

The Mill's Tariff Bill was passed by the House, on July 21, by a majority of thirteen votes.

The Southwestern Lumbermen's Convention, after a two-days' session, in Galveston, Texas, adjourned July 20.

Yellow fever is prevalent in South Florida.

The Sunday Law was strictly enforced on July 21, and several violators were arrested.

A disastrous collision between two trains on the Norfolk and Western railroad occurred near Lynchburg, Va., on July 22. Eleven lives lost.

About 2,000 Italians assembled in Philadelphia, on July 22, to protest against statements that had been made that they were a pauper class.

Gen. Sheridan's health has improved, and his physicians think his symptoms favorable.

The Senate, on July 23, concurred without a word of debate in the conference report on the River and Harbor Bill, and the measure now goes to the President for his signature.

In the report of the Senate Judiciary Committee on the Jackson (Miss.) election, the negro vote is said to have been suppressed by force, and the administration is assailed because of its refusal to punish the officials implicated.

The striking engineers and firemen on the Chicago, Burlington and Quincy road have decided unanimously to carry on the fight.

The House of Representatives instructed the Committee on Appropriations to include in the Efficiency Bill a provision for paying the French spoliation claims so far as they have been allowed by the Court of Claims.

The Mississippi Baptist Convention, which met in Jackson, completed its labors and adjourned July 23.

FOREIGN.

At Cambridge, on July 18, the exercises of the University were distinguished by the conferring of honorary degrees upon Bishop Potter, of New York, and the Bishops of Minnesota and of Fredrickton, N. B. The senate was crowded on the occasion of the conferring of the degrees, and they were greeted with loud cheers.

The Earl of Earne has been elected Grand Master of Orangemen throughout the world.

Emperor William and the Czar met near Cronstadt, on July 19. The imperial guest was received with the honor due his rank.

The Neuesten Nachrichten asserts that since the Emperor Fredrick's death, a case containing confidential reports made by German military attaches has disappeared. It mentions the name of a member of Empress Victoria's household as being implicated in the affair.

It is stated that Prince Bismarck, Count Kalnoky and Premier Crispi will meet in Carlsbad at the end of August.

General Boulanger's wound has healed. He is convalescing rapidly.

The police of Madrid, July 20, searched the houses of prisoners suspected of plotting against the government. The raid resulted in the discovery of 3,000 weapons.

The Emperor's projected meeting with King Humbert is definitely fixed for October under the instigation of Prime Minister Crispi. King Humbert has asked the Emperor to visit Rome, and the latter has assented. The Pope being apprised of this fact, has sent a vigorous protest to Prince Bismarck, declaring that the Emperor's presence at Rome would be an act of hostility toward the Vatican, especially during the pending crisis with the Italian government.

The political results of the Emperor's visit to the Czar remain absolutely unknown. The disposition of official circles is toward a disbelief that the interviews have determined anything. The immediate effect has been to lessen the strain of the relations between Berlin and St. Petersburg foreign offices.

N. C. Y. L.

Convenience and comfort are essentials to study and improvement; and these are amongst the features of the Nashville College for Young Ladies. The present main building, completed in 1882, and furnished since that time, is specially adapted to the boarding department, while the building now being erected is specially designed for the school work proper. We note this improvement, and trust those having daughters to educate will see to it that they avail themselves of the advantages offered by this institution. Write the President, Dr. George W. F. Price, for information, which he will be glad to furnish.

Mrs. M. E. Clark's Select School for Young Ladies, Nashville, Tenn., is unexcelled for healthful location, handsome buildings, in 14-acre lawn, advanced and complete curriculum, superior faculty. Reference: Bishop H. N. McTyeire and Dr. Charles Forster Smith, Vanderbilt University; Webb Bros., of Webb School, Bellbuckle, Tenn.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Newport, at Spring Grove	July 28, 29
Carrollton and Green'd at C.	(Thu.) Aug. 2
Valden circuit, at Prospect	4, 5
McCool, at Prospect	(Wed.) 8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Belzona	(Tues.) 21
Ethel	25, 26
Zilpha	(Thu.) 30

D. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Olive Branch	July 28, 29
Byhalia and Victoria	(Mon.) 30
Marshall	Aug. 4, 5
Snow Creek	(Sat.) 11
Ashland	12, 13
Hickory Flat	(Sat.) 18
Myrtle	19, 20
Pine Mountain	(Thurs.) 30

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and R. R. R., beginning Thursday morning, August 23, 1888.

JNO. RAINCROFT, P. E.

ABERDEEN DIST.—THIRD ROUND.

Pontotoc, at Pontotoc	July 28, 29
Oklahoma ct., at Pine Grove	(Thu.) Aug. 2
Prairie	4, 5
Fulton and Smithville	11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

The Aberdeen District Conference will be at Pontotoc, July 26-29.

AMOS KENDALL, P. E.

GRENADA DIST.—THIRD ROUND.

Carrollton, at Enon	July 28, 29
Water Valley circuit, at Taylors	Aug. 4, 5
Tocopola, at Salem	11, 12
Banner, at Liberty	18, 19
Atlanta, at Slate Spring	25, 26
Pittsboro, at Tabernacle	Sept. 1, 2

J. P. EVANS, P. E.

CORINTH DIST.—THIRD ROUND.

Kossuth circuit, at Pleasant Hill	July 28, 29
Iuka station	Aug. 4, 5
Iuka circuit, at New Salem	11, 12
Harmony circuit, at Bethel	18, 19
Guntown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	2 3
Ripley circuit	Sep. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Jonesboro circuit	15, 16

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City	July 28, 29
Franklin	Aug. 4, 5
New Iberia	6
Grand Chenier	11, 12
Opelousas	18, 19
Indian Bayou	25, 26
Sulphur Mine	Sept. 1, 2
Abbeville	8, 9
Lake Charles	15, 16
Washington	22, 23
Crowley	29, 30

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—THIRD ROUND.

Rayne Memorial Church	July 8
Seashore Camp Meeting	15
Carondelet	22
Felicity	29
Morgan	Aug. 5
Gros Tete	12
Dryades	19
Soraparu and Parker Chapel	19
Baton Rouge	26
Craps Street	Sept 2
Ca eolton	2
Plaquemine and Donaldsonville	9
Algiers	16
Louisiana Avenue	16

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield	July 28, 29
Sabine, at Mission Chapel	31
Many, at Prospect	Aug. 4, 5
Anacoco, at Beech Grove	7
Caddo, at Stonewall	11, 12
Natchitoches, at Provencal	18, 19
Bellewood, at Pine Grove	20, 21
Coushatta, at Davis' Springs	25, 26
East Point, at Wesley Church	28
Shreveport	Sept. 1, 2
Pleasant Hill, at Mt. Pleasant	5
Mooringsport, at Pine Hill	8, 9
South Bossier, at Benton	15, 16
North Bossier	18
Valley circuit	22, 23

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

District Conference, at Evergreen	July 26-29
Evergreen, at Bayou Jaque	Aug. 1
Simmsport, at Simmsport	4, 5
Centerville, at Trout Creek	11, 12
Castor, at Sardis	18, 19
Columbia, at Columbia	26, 27
Ada, at Liberty	Sept. 1, 2
Montgomery, at Montgomery	8, 9
Spring Creek, at Hineston	15, 16
Sugar Town, at Pine Grove	22, 23

R. F. ALEXANDER, P. E.

DELHI DISTRICT—THIRD ROUND.

West Monroe, at Bowman's Chapel	Aug. 4, 5
Harrisonburg and Shelly Island	11, 12
Waterproof, at Jordan's Chapel	18, 19
Winnsboro, at Oakley	25, 26
Providence, at Providence	Sept. 1, 2
Oak Grove, at Watson	8, 9
Lind Grove	15, 16
Richland, at Union	22, 23
Oak Ridge, at Prairie	29, 30
Bastrop	Oct. 6, 7

J. D. HARPER, P. E.

HOMER DIST.—THIRD ROUND.

District Conference, at Minden	July 25-29
Tullig, at Mt Moriah	Aug. 4, 5
Brushwood, at Dubberly	11, 12
Farmerville, at Pennessee	16
Summerfield, at Summerfield	18, 19
Hamesville, at Mt. Zion	25, 26
Homer, at Lisbon	Sept. 1, 2
Arcadia, at Simmsboro	8, 9
Vernon, at Oak Ridge	15, 16
Indian Village	19
Sparta and Saline	22, 23
Ruggold	29, 30

ROBERT HANDLE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Woodville	July 28, 29
Wilkinson, at Gaydon	Aug. 4, 5
East Feliciana, at Clear Creek	7
East Baton Rouge, at Davis'	11, 12
Pipkin's	14
Bayou Sara, at Thompson's Creek	16
Amite, at Sam Jones' Camp Ground	22
Jackson	25, 26
Centerville, at Bethel	Sept. 1, 2
North Wilkinson, at Perrytown	8, 9
New River, at Magnolia	13
Livingston	15, 16

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.

Sharon at Forest Grove	July 28, 29
Mt. Olivet, at Shiloh	Aug. 4, 5
Audley, at Audley	4, 5
Silver Creek	11, 12
Flora, at Pocahontas	18, 19
Edwards	25, 26
Raymond	25, 26
Camden	Sept. 1, 2
Jackson, at Jackson	8, 9
West Jackson	8, 9

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Byrd's Chapel	July 27
Brookhaven	28, 29
New Hope, at Bethel	30
Wesson and Beauregard, at Wesson	Aug. 4, 5
Bowerton, at Pleasant Valley	7
Topisaw, at Topisaw	11, 12
Holmesville, at China Grove	25, 26
McComb City, at Magnolia	Sept. 1, 2
Hazlehurst	8, 9
Crystal Springs	15, 16
Adams	18
Franklinton	22, 23

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Lauderdale	July 28
Union, at Energy	Aug. 4, 5
Vossburg, at McGowan's	11
Shubuta, at Soule Chapel	12
Enterprise, at Heidleberg	18, 19
Winchester, at Enon	25, 26
Sandersville, at Holden	Sept. 1, 2
Clark, at Andrew Chapel	8, 9
Meridian station	12
Meridian circuit	13
Paulding, at New Hope	15, 16
DeKalb	21
Hunnsville	22
Marion	23
Leakesville	29, 30

R. D. NORSWORTHY, P. E.

Sunday-school Conference at Lauderdale, July 28, during District Conference.

VICKSBURG DIST.—THIRD ROUND.

Bartonbon	July 28, 29
Hickory Ridge	29, 30
Vicksburg	Aug. 4, 5
South Warren	6, 7
Beech Grove	11, 12
Mendville	12, 13
Belle Grove	18, 19

W. L. C. BUSSICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Whitlington, at Steep Hollow	July 28, 29
Vancleve, at Mt. Pleasant	Aug. 4, 5
Americus, at Pine Grove	11, 12
Pattlesburg, at Camp Ground	18, 19
Augusta, at Camp Ground	18, 19
Bethel	25, 26
Mt. Carmel	Sept. 1, 2
Columbia	4

T. S. WEST, P. E.

Fourth Week in July.

Hot! hotter! hottest. Hot weather has its joys; but, alas! its sorrows. It is particularly in midsummer that sufferers from debility have their heaviest burdens. They are "all run down" and have a feeling of "all gone-ness." Sometimes they go out of town in order to get strong, but with the close quarters and ill-cooked cookery of the "summer resorts," they are apt to lose more than they gain. Then comes the attacks of the various bowel disorders. Among the children, cholera morbus and cholera infantum prevail, and need prompt attention. Don't think of going through the hot weather without TARRANT'S SELTZER APERIENT, the great Summer regulator. So many thousand people, old and young, have been helped through midsummer trials by this favorite medicine that there is no need of argument concerning it. The public know "Tarrant's." The physicians prescribe it, for they have tested its value. Whether at home or abroad; summering by the seashore or rambling among the mountains; bicycling over smooth roads or fishing in the Adirondacks, Tarrant's Seltzer Aperient is a necessity as part of the Summer outfit.

The composition of Tarrant's Seltzer Aperient is no secret. There is no mystery about it. If there were, the doctors would not prescribe it as they do. For forty-four years they have used it. If you have any doubts about its merit, ask the leading physicians of this country. The druggists sell this medicine.

Camp Meeting Calendar.

Camp-Meet'gs.	*Begins.*
Providence	July 26
Doubberly	Aug. 8
Topisaw	Aug. 10
Hennington	Aug. 16
Sam Jones	Aug. 17
Lake	Aug. 24
Trenton	Aug. 31
Hinestown	Sept. 15
St. Tammany	Sept. 21
Spring Creek	Oct. 7

A Methodist preacher, Rev. J. W. Blosser, M. D., Greensboro, N. C., has discovered a wonderfully successful remedy for catarrh, bronchitis, etc. It is smoked in a pipe. He will mail a trial sample for a two-cent stamp.

CAMP MEETINGS.

Hinestown Camp Meeting will commence Thursday, September 15. All ministers are invited.

Spring Creek Camp Meeting will commence Friday, October 7. All ministers are invited.

Dear Brethren (of the Alexandria district), do come and help us in these meetings on Spring Creek.

W. B. HILL.

The second annual meeting for St. Tammany Camp Ground will begin September 21, 1888, and continue six or eight days. This camp ground is beautifully situated seven miles northeast of Covington, La., and five miles south of the celebrated Abita Springs, on a clear, bold, running stream called Little Bogue Falla river. There will be ample accommodations for all who attend. All ministers of the gospel, with all others, are cordially invited to attend. Those coming by the East Louisiana railroad will get off at Abita Springs, where they will be met by stage.

G. R. ELLIS, P. C.

The annual camp meeting on Trenton circuit, Brandon district, Mississippi Conference, will begin Friday evening, August 31. All ministers who can, are invited to come and help us. Those coming by railroad will find conveyance at Morton, Miss., at 10 or 11 o'clock A. M., Saturday, September 1.

B. H. RAWLS, P. C.

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Prof. Echardt, the musical director, is a graduate of the Leipsic Conservatory of Music, and has been connected with one of the largest colleges in the South for twenty years.

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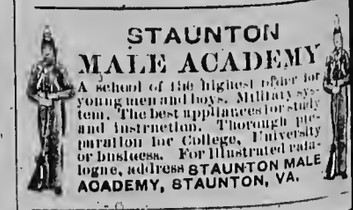
Rev. M. G. WILLIAMS, Athens, Ala.



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Christian Advocate.

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HOUR OF PRAYER.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?

Blest be the tranquil hour of morn,
And blest that solemn hour of eve,
When on the wings of prayer upborne
The world I leave.

Then is my strength by thee renewed,
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hopes of heaven.

Words can not tell what blest relief
Here for my every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And even the penitential tear
Is wiped away.

Oh, till I reach that blissful shore,
No privilege so dear shall be
As this my inmost soul to pour
In prayer to thee.

A Bishop on His Travels.

MR. EDITOR: I believe my last letter, except the postscript, was written from St. Paul. A trip over the Northern Pacific gives one an idea of the vastness of our country and its marvelous, undeveloped resources. The distance traversed by that road is 2,251 miles, and most of the area tributary thereto has scarcely been touched by the hand of American enterprise. For miles, as we sped over the prairies of Dakota, no human habitation was visible, save here and there a railroad section-house, or the hut of a herder hid away in a little cave for protection against the winds and snows of winter. The country contiguous to Fargo, where we enter the territory, has become famous for the large yield and quality of its wheat. I was told that a certain Dakota brand of wheat, known as "No. 1 Hard," ranks first in the markets of the world, commanding from ten to fifteen cents more per bushel than other grades. The railroad guide-books tell of a bonanza wheat farmer in that section who employs a thousand hands, owns 75,000 acres of land, over one hundred and seventeen square miles, and in harvest season runs two hundred and twenty reaping machines. Without a particle of sympathy for agrarianism, I must say that is too much *terra firma* for one man to own. A few more such agricultural kings would develop social conditions worse than the South now feels because of her unmixable races. Worse, because such a peasantry have many of the vices and few of the virtues of the Southern negro.

But population is flowing in, and those untilled fields will soon become the homes of men seeking room and a chance. Population will come, because the railroad owns the land and wants to sell. By industrious and skillful advertising, liberal transportation and easy terms of sale, settlers will be attracted and secured. The Northern Pacific railroad owns 1,350,000 acres of land in Minnesota, 7,000,000 in North Dakota, 19,000,000 in Montana, 1,750,000 in Idaho, and 12,000,000 in Washington Territory and Oregon, an aggregate of over 40,000,000 acres. This is all located in alternate sections within a certain distance on both sides of the line. It was by this immense land subsidy the road was built over bleak prairies, across wild gorges, through or over lofty mountains, and down beautiful valleys on to the Pacific.

This route of travel will grow in popularity as its scenic wonders are better known. There is every variety of scenery and every comfort known to modern travel. Some ascents are marvels of railway engineering. From Livingston, Mon., to the Bozeman tunnel, a distance of twelve miles, there is a grade of ninety-six feet to the mile. Two strong engines, puffing, as if straining to the utmost every rod and screw, are necessary for the train to make the summit. And in the neighborhood of Livingston, the junction of the branch road to the Yellowstone National Park, the first snow on the mountains is seen by the traveler from the East. The mornings become chilly and overcoats are eagerly donned.

On reaching Bismarck, the capital of Dakota, the first morning out from St. Paul, I found a daily paper with the press dispatches. Bismarck is a small place of about four thousand inhabitants, well located on the banks of the Missouri river. Already it indulges the luxury of a daily paper. Before reaching that point, looking out over interminable, uninhabited prairies, I had begun to feel the loneliness of a strange, far-away land. But the morning paper brought news of yesterday's doings in Washington, London, Berlin and elsewhere. I discovered my social whereabouts, and recovered the normal tone of my spirits. Among other evidences that I was yet in the midst of our progressive civilization, the local columns of that territorial paper gave account of a woman's missionary meeting, and advertised a church festival with strawberries and ice cream.

Some distance beyond Bismarck we passed through what is known as the "Bad Lands," called also, and more euphoniously, "Pyramid Park." This is a sudden transition from the green rolling prairies. The hills are totally bare of any vegetable growth, and have tossed themselves into various heights and every conceivable shape. At one glance you see cones, domes, spires, castles, turrets, etc., and in variegated colors, determined by the several geological formations. Along the little watercourses, between these ranges of rugged desolation, a few small trees are seen; otherwise the entire region seems to have been baked by fires within, and scorched by the sun from above. I learned, however, that back some miles from the railroad there were excellent grazing lands, and some of the largest ranches in the West.

At Glendive we were in Montana, and caught a first glimpse of the Yellowstone river. Along its banks, and up this strikingly beautiful valley, the railroad runs for three hundred and forty miles. At Glendive the river did not present its usual clearness, on account of recent freshets in that section. A few miles from that point we passed Fort Keogh, where a regiment of soldiers are stationed in neat, homelike quarters. That military station and a few Indian camps just below revived vivid memories of the bloody wars which, fifteen or twenty years ago, made historic the whole Yellowstone Valley. We passed near several places where the red and white man went down to a common grave. Not many miles off was the scene of Gen. Custer's last charge, in which that gallant chieftain fell, together with every man under his command. Not one was left to relate the story of the fatal conflict. But peace now reigns everywhere, and this famed valley will learn war no more. Only here and there an Indian is to be seen off the reservations, and they are quietly engaged in pastoral or agricultural pursuits. Their hunting grounds have given place to grazing lands and wheat fields. The buffalo and bear have yielded the valleys to the short-horn cow and the thoroughbred horse. Though Eastern Montana no longer affords sport and support for the hunter as in other days, she can rival any section of the country in cattle and horses of the best record and finest strains. And all this change has been wrought within the past ten years!

I reached Bozeman on Saturday morning, the fourteenth instant, and there spent the Sabbath. Our young pastor, the Rev. H. C. Fleenor, transferred from the St. Louis Conference last winter by Bishop Hendrix, has wrought a good work. He has gathered together our little flock, inspirited them with new hope, organized a flourishing Sunday-school, and impressed himself upon the whole community as a man of push, purity and piety. His congregations are increasing, and our church influence extending. Bro. Stateler, the venerable leader of our cause in this territory for so many years, came in from his home, forty miles distant, on Saturday afternoon, and added much to the pleasure and profit of our Sabbath services. He has partially recovered from the paralytic stroke of twelve months ago, and expects to meet his brethren in Conference next week. I had the pleasure of preaching twice on the Sabbath, talking to the Sunday-school, baptizing two children and dedicating our tasteful little brick church. Bro. Stateler, who had contributed over $600 toward its erection, presented the building for dedication, and named it "Morton Chapel," in honor of our church extension secretary who gave one year of service to Montana, and has ever been an ardent friend of the work. The congregation was large in the morning, and at night many turned away for want of seats.

Bozeman is a flourishing town of about 4,000 inhabitants, and admirably located at the head of the Gallatin Valley. It was named in honor of John Bozeman, who, with a party of emigrants, attracted by the beauty and fertility of the valley, settled there in August, 1864. Three years thereafter Mr. Bozeman was murdered by the Indians in the neighborhood of the Yellowstone. The town has already the solid expression of permanency and the stir of city enterprise. Substantial business blocks of brick, a few elegant mansions and numerous neat cottages are a revelation to those who suppose Montana is beyond the "timber line" of civilization. The town has two banks, three newspapers, two flouring mills, and all lines of business represented, including "fashionable dress-making." And its continued growth is assured. The magnificent Gallatin Valley, the finest agricultural section of the Territory, would sustain it, if all the mines were exhausted and all other signs were to fail.

On Sunday afternoon I rode down the valley six miles to visit the family of Bro. Robinson, one of our prosperous and loyal members. He is an East Tennesseean, a successful farmer, an enterprising citizen and an ardent Southern Methodist. Coming West many years ago, he has grown up with the country, has the "rustling" manner of a typical Westerner, and has great expectations for the future of the Territory.—But here every citizen talks hopefully, moves briskly and keeps his eyes before him.

All claim that the climate is pleasant. The atmosphere being so pure and dry, the extreme cold of winter is not more severe than in much lower latitudes. The nights in midsummer are always cool. I find it necessary to wear heavy flannel all the time, and never go out in the evening or early morning without an overcoat. I noticed the thermometer on Monday morning at six o'clock—really two hours after sunrise—and it registered 48. The nights are very short. It is yet twilight at nine o'clock, and day begins to dawn at two and a half. Hours of sleep must be regulated without regard to the sun.

On Monday morning I left Bozeman for a tour of the Yellowstone National Park, which has just been completed. I leave in a few hours for Helena to spend the Sabbath. The Montana Conference will meet, on Wednesday next, at Butte.

Fraternally yours,

CHAS. B. GALLOWAY.

MAMMOTH HOT SPRINGS,
YELLOWSTONE PARK, July 21, 1888.

The Support of Our Schools.

BY J. D. CAMERON, D. D.

In his thoughtful article, of July 19, Bro. J. W. Honnall says: "It suits the majority of our Mississippi Methodists better to send their boys to our schools which happen to stand just over the State line." Is that a fact? Do "the majority of our Mississippi Methodists" send their boys to our schools at all? I can not speak for those within the bounds of the Mississippi Conference; but how many boys from the bounds of the North Mississippi Conference have attended school at Vanderbilt University the past session? How many at Centenary College? How many have gone to these institutions since they have been such? What does it avail though they do stand with open arms, if their arms are to remain comparatively empty? My opinion is, that the majority of our people send their boys to the State University and the Agricultural and Mechanical College; the majority of those who send anywhere. I have not a word to say against these as secular schools; but they fail by far to meet the demands of Christian education. I presume Centenary College is doing a good work for the Mississippi and Louisiana Conferences; but no church school is doing much for the education of the boys of the North Mississippi Conference. This is the fact, and it is with facts we must deal. There is a good deal of State pride among our people, which causes them to want their boys educated within the limits of the State. It is also a fact that our people do not send South to school to any considerable extent. No matter as to the cause of this, we are dealing with facts. If Vanderbilt and Centenary are meeting the demands of the church, then we need nothing more. Are they doing this? Are they educating our young men for the ministry? Which one is doing this? Or are they both contributing their part? How many are they educating? The two Alabama Conferences have united on the Southern University, and the union seems to be real and perfect. And what a grand work that school is doing for the church within their bounds! Over two hundred young men matriculated there the past session, and only twelve of that number returned to their homes out of the church; thirty-three are preparing for the ministry, and four of the twenty-eight graduates have offered themselves for foreign mission work. What blessings those young men will be to the church, either in the pulpit or pew!

We want schools for our boys where the Bible is taught as a text-book and Christianity as held by Methodists is part of the curriculum. A mother said, last year, in the presence of several Alabama preachers: "I think when my boy goes off to school, I will have to go with him." One of the preachers, who proved to be a trustee of the university, said: "My sister, if you would attend one commencement at Greensboro, your fears would all subside." That mother has attended that one commencement, and is now ready, without fear, to send her boy to the Southern University. If the institutions we have are meeting the demands of the church, then they are all we want. If they are not, can the demands be met? If so, how? It seems to me that these are the questions to answer.

A Reminiscence of Centenary College.

Dr. R. H. Rivers, of Louisville, Ky., writes for the Central Methodist the following account of a thrilling scene at one of the commencements at Centenary College during his presidency of that institution. It will bring vividly before many of our readers the glorious times we used to have on those memorable commencement occasions. The seeming failure, yet complete triumph, of the young man spoken of comes to us now as a prophecy of the life of the college itself. It has seemed to fail. There are those who have said, "Better tell it to quit;" others have hissed; but the old college has held on, and now complete triumph is in sight! Dr. Rivers writes thus:

"It was about the year 1850 or 1851, I was a young president. I had suffered great anxiety as to the success of the commencement. I had sought by all proper methods to prepare the young men for the occasion. They had written and re-written their pieces; had had them rigidly criticised and thoroughly corrected. They had also practiced them before me, and had given much attention to their delivery. At length the time had arrived, and the gatherings of the people were very large. At the time of which I write, Centenary College of Louisiana was at the zenith of its prosperity. We had at least two hundred and fifty students in all departments. C. G. Andrews, since become distinguished as an able and pious minister of the gospel, graduated that year. According to my recollection, he was a tall, manly youth, and highly connected. Bishops McTyeire and Keener, then in the earlier years of their ministry, were sitting on the platform. Drs. Winans and Drake, already passed the meridian of life, were also adding to the interest of the occasion by their presence. Gov. Foote, of Mississippi, had addressed the literary societies in one of the most classic and beautiful orations of his wonderful career. Governor Walker, of Louisiana, was showing his patriotism by his fatherly interest in the rising young men of his own great State, as well as those of neighboring States. Besides these, were many others from every portion of the States of Louisiana and Mississippi. Many 'brave men and fair women' of wealth and culture had come from a distance to listen to the displays of oratory which imparted so much interest to our commencement occasions. Naturally of a deeply sympathetic nature, and always loving my boys with something akin to the deepest parental affection, I was, of course, kept in a state of continuous excitement. I was so anxious for the perfect success of the various exhibitions, that both sleep and appetite left me. Restless, anxious, excited, I had reached the regular graduating exercises.

"Boys generally do well on such occasions, and mine had almost covered themselves with glory. There had not been a single failure. I had worked hard, and had been assisted by Prof. Martindale, one of the very best teachers of elocution that ever graced a professor's chair. At this stage one of our brightest boys was called on for his speech. He had written an address which would have done credit to one more mature than he was. It was full of poetic sentiment and glowed with the creations of an exuberant imagination. He had spoken about a half-page when he came to a dead halt, uttering these words: 'Ever and anon.' After a most awkward pause he again repeated: 'Ever and anon.' Another halt. (Confusion—disappointment!). Has he forgotten his piece? Again he repeated: 'Ever and anon,' and again he stopped. Some one on the stage turned to me, and said: 'Better tell him to take his seat; he has lost his speech.' While the sympathy was almost universal, a few hissed him. He rose almost on tiptoe, he advanced to the very front of the stage, and in a voice indicating self-possession, energy, determination, triumph, he again repeated: 'Ever and anon as I look abroad upon the magnificent works of nature; as I behold the sun in his matchless career through the heavens, I see him accompanied to his setting by the most gorgeous clouds, which, like so many chariots of gold and crimson and blue, follow as in a triumphal procession; and then, when I look up to the mighty heavens and behold the firmament, the work of his fingers; the moon and the stars, which he has ordained, I can but exclaim: "Great and marvelous are thy works; in wisdom hast thou made them all."' It was over—the long agony closed amid a deafening shout of applause from the entire audience. On he went; the Rubicon was crossed; his words burned; his thoughts breathed; his language glowed; his voice rung out; his harmonious and often gorgeous sentences, in tones as clear as ever bell sent forth in answer to its clinging tongue. He was the hero of the day. He had fairly won his spurs, and almost every other speech was forgotten amid the triumphs which young Hines had wrested from defeat itself.

"After the exercises were all over, there was much discussion as to whether that hero of the hour had been merely acting a part, or whether he had really forgotten his piece. I never knew. I simply give the incident as one of the most remarkable I ever witnessed on a commencement occasion."

The one thing that we need this hour is a concerted aggressive movement of the church against the world. It is so plain no one can deny it, that the churches have lost their "grip" on the tens of thousands of people whose supreme duty it is that the churches should care for. We mean the people who meet us every day in the streets, many of whom are in our employ. Our conduct towards them has been such that they do not believe that we care for their souls, and they have become alienated from the sources of spiritual life. They are perishing spiritually, and are depressed and burdened materially, because they are not keeping God's commandments and doing his will, and they have, therefore, fallen into a condition of unrest and misanthropy that no person can look on with satisfaction. Their confidence will not be gained by sending missionaries among them and distributing tracts, but by the personal contact of the best men and women in the churches. We have made the church in some sense a private affair by consulting too much our ease and convenience, and it is not God's house, as they understand it. They are mistaken, but they are not convinced by a simple denial. The pastors are only in part responsible for this state of things, and the least responsible. We must learn the significance of the saying of Christ who described his mission to this world by saying, "The Son of man is come to save that which was lost."—Central Christian Advocate.

Beneficence is a running stream. If cash flows out of a Christian man's pocket, it will almost miraculously flow in again, just as water rushes into a channel whose waters have to gush out. Many a good man's purse is like a syphon, the very emptying of which insures its refilling.—Dr. Arthur Edwards.

Christian Advocate.

THURSDAY, AUGUST 2, 1888.

"AFTER THE HEAT OF THE DAY."

BY N. H. W.

In the hush of the summer evening,
After the heat of the day;
When the sunset that promised so much
Has faded in clouds of gray—
The welcome calm comes down,
And the earth is cheered by the sound.
For all nature was weary and drooping with thirst,
After the heat of the day;

In the hush of life's quiet evening,
After the heat of the day,
When the bright prospects of youth
Have vanished in sorrow away—
Then God's calm of peace comes down
And old age is cheered by the sound,
For the heart was sad and the way was long,
After the heat of the day.

—Presbyterian.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—August 12.

THE DAY OF ATONEMENT.

Leviticus xvi. 1-10.

GOLDEN TEXT.—*Without shedding of blood is no remission*—Heb. ix. 22.

TIME.—B. C. 1490 or B. C. 1220.

PLACE.—The plain of El Rahah, at the foot of Sinai.

1. After the death of the two sons of Aaron.—The chronological link connecting the following law with the death of the sons of Aaron was intended not only to point out the historical event which led to the appointment of the day of Atonement, but also to show the importance and holiness attached to an entrance into the inmost sanctuary of God.

2. Speak unto Aaron ... come not at all times into the holy place This arrangement was evidently designed to inspire a reverence for the most holy place, and the precaution was necessary at a time when the presence of God was indicated by sensible symbols, the impression of which might have been diminished or lost by daily and familiar observation. *That he die not*—Because of his presumptuous intrusion. *I will appear in the cloud upon the mercy seat*—That is, in the smoke of the incense which the high-priest burnt on his yearly entrance into the most holy place, and this was the cloud which at that time covered the mercy seat.

3. Thus shall Aaron come—That is, with the sacrifices, dress, purifications and means of expiation mentioned afterward. *A young bullock*—That is, with the blood of it, as it is explained (verse 14). *For a sin-offering*—For his own family's sins, for a goat was offered for the sins of the people. *A ram for a burnt-offering*—These victims he brought alive, but they were not offered in sacrifice till he had gone through the ceremonies described between this and the eleventh verse.

4. Put on the holy linen coat ... breeches ... girdle ... miter—This clothing is separated from that of the common priests by a *white* linen girdle, in place of the ordinary priestly girdle wrought in needle-work with "blue and purple and scarlet." (Exodus xxxix. 29.) The high-priest is thus to lay aside his "golden garments" of authority, and to be clad in pure white. It seems most probable that the high-priest, in preparing to enter the holy of holies, attired himself in spotless white as a token of the holiness without which none, in a spiritual sense, can enter the divine presence. He thus became a more distinct foreshadow of the greater High-priest, who is "holy, harmless, undefiled, separate from sinners;" who has once for all "entered into that within the veil." *Wash his flesh in water*—His entire body, and not merely his hands and feet, as was required in preparing for the ordinary ministrations.

5. Shall take of the congregation two kids of the goats for a sin-offering—Inasmuch as these sacrifices were for the people the victims were supplied by them, as the former ones had been by Aaron. The fact that the two goats together constitute the sin-offering is to be particularly noted. The high-priest's sin-offering was a bullock, and the ordinary sin-offering for the whole congregation was the same; here it is changed to two goats, to meet the particular ritual provided, but they together constitute a single sin-offering. *One ram for a burnt-offering*—The burnt-offering for the people was precisely like that for Aaron and his house (verse 3). The burnt-offering, both for the high-priest and for the congregation, was not a bullock, but an inferior victim was prescribed, probably to avoid withdrawing the attention from the other sacrifices, and thus to bring out with greater force the significance of the whole work of the day as an atonement for sin.

6. Aaron shall offer ... bullock ... for himself—Not *kill*: that is spoken of in verse 11; this verse refers to the formal act of placing the victim in front of the entrance to the tabernacle. The bullock for his sin-offering stood between the temple-porch and the altar. It was placed toward the south, but the high-priest, who stood facing the east (that is, the worshipers), turned the head of the sacrifice toward the west—that is, to face the sanctuary. He then laid both his hands upon the head of the bullock, and confessed.

7. Two goats ... before the Lord at the door—The two goats formed a single sin-offering. In order duly to bring out the meaning of the sacrifice, it was necessary that the act of a living being should be performed after death. As this could not possibly be visibly set forth with a single victim, two were employed, as in the case of the birds in the rite for the healed leper. The two goats were presented together before Jehovah. Up to this point they were on a par, and to decide which of them should die, recourse was had to casting lots.

8. Cast lots upon the two goats—In the eastern part of the court of priests—that is, close to the worshipers, and on the north side of it, stood an urn, called Calpi, in which were two lots of the same shape, size and material; in the second temple they were of gold, the one bearing the inscription "la-Jehovah," for Jehovah, the other "la Azazel." These two goats had been placed with their backs to the people and their faces toward the sanctuary, westward. The high-priest now faced the people as, standing between his substitute (at his right hand) and the head of the course on ministry (on his left hand), he shook the urn, thrust his two hands into it, and at the same time drew the two lots, laying one on the head of each goat. Popularly it was deemed of good augury if the right-hand lot had fallen "for Jehovah." *One lot for the Lord*—A lot is a solemn appeal to God in a doubtful matter, relative to practice, as an oath is in testimonies and engagements; and each of them ought to be the last resource when other methods of decision fail, and to be used as a solemn act of religion or not all. *The other lot for the scapegoat*—Both this and the other goat typified Christ: this in his death and passion for us; that in his resurrection for our deliverance.

9. Goat upon which the Lord's lot fell ... a sin offering—The goat was not to be offered on the altar until after the sacrifice of the high-priest's sin-offering. It should be observed that verse 9, 10 merely speak of the purposes for which the two goats were destined. The practical directions respecting them, in which the required details are given, will be found in verses 15, 16, 20-22.

10. The goat ... to be the scapegoat shall be presented alive before the Lord The high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel—the so-called "scapegoat"—and another round the throat of the goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round toward the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth into "a land not inhabited." Assuredly a more marked type of Christ could not be conceived, as he was brought forth by Pilate and stood before the people, just as he was about to be led forth, bearing the iniquity of the people. *To make an atonement with him* The sins of the people were confessed not on the goat which was killed, but on that which was "let go into the wilderness;" and it was this goat, "not the other," "which bore upon him all the iniquities" of the people. So far as the conscience was concerned, this goat was the real and the only sin-offering "for all the iniquities of the children of Israel, and all their transgressions in all their sins," for upon it the high-priest laid the sins of the people after he had, by the blood of the bullock and of the other goat, "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar." *To let him go ... wilderness*—See verses 21, 22. The only meaning of which this seems really capable is that, though confessed guilt was removed from the people to the head of the goat, as the symbolical substitute, yet as the goat was not killed, only sent far away into "a land not inhabited," so, under the old covenant, sin was not really blotted out, only put away from the people, and put aside till Christ came, not only to take upon himself the burden of transgression, but to blot it out and to purge it away.

11. Shall kill the bullock of the sin-offering which is for himself—The first part of the service was designed to solemnize his own mind, as well as the minds of the people, by offering the sacrifices for their sins. The sin-offerings, being slain, had the sins of the offerer judicially transferred to them by the imputation of his hands on their head, and thus the young bullock, which was to make atonement for himself and the other priests, was killed by the hands of the high-priest.

12, 13. Shall take a censer, etc.—While the blood of the victim was being received into a vessel, taking a censer of live coals in his right hand and a platter of sweet incense in his left, he, amid the solemn attention and the anxious prayers of the assembled multitude, crossed the porch and the holy place, opened the outer veil which led into the holy of holies, then the inner veil, and, standing before the ark, deposited the censer of coals on the floor, emptied the plate of incense into his hand, poured it on the burning coals, and the apartment was filled with fragrant smoke. Intended, according to Jewish writers, to prevent any presumptuous gazer prying too curiously into the form of the mercy-seat, which was the Lord's throne.

14. The blood of the bullock, sprinkle it—While the incense was offering in the most holy place the people withdrew from proximity to it, and worshiped in silence. At last the people saw the high-priest emerging from the sanctuary, and they knew that the service had been accepted. Rapidly he took from the attendant, who had kept it stirring, the blood of the bullock. Once more he entered the most holy place, and sprinkled with his finger once upward and seven times downward, counting as he did so: "Once" (upward), "once and once" (downward), "once and twice," and so on to "once and seven times," always repeating the word "once," which referred to the upward sprinkling, so as to prevent any mistake. Coming out from the most holy place, the high-priest now deposited the bowl with the blood before the veil.

15. Kill the goat ... for the people—Leaving the coals and the incense burning, he went out a second time to sacrifice at the altar of burnt-offering the goat which had been assigned as a sin-offering for the people; and carrying its blood into the holy of holies, made similar sprinklings as he had done before with the blood of the bullock. While the high-priest was thus engaged in the most holy place, none of the ordinary priests were allowed to remain within the precincts of the tabernacle.

16. Make an atonement for the holy place—Taking up the bowl with the bullock's blood, he next sprinkled once upward and seven times downward toward the veil, outside the most holy place, and then did the same with the blood of the goat. Finally, pouring the blood of the bullock into the bowl which contained that of the goat, and again the mixture of the two into that which had held the blood of the bullock, so as thoroughly to commingle the two, he sprinkled each of the horns of the altar of incense, and then, making a clear place on the altar, seven times the top of the altar of incense. Thus he had sprinkled forty-three times with the expiatory blood, taking care that his own dress should never be spotted with the sin-laden blood. What was left of the blood the high-priest poured out on the west side of the base of the altar of burnt-offering. The object of this solemn ceremonial was to impress the minds of the Israelites with the conviction that the whole tabernacle was stained by the sins of a guilty people, that by their sins they had forfeited the privileges of the divine presence and worship, and that an atonement had to be made as the condition of God's remaining with them.

Letter from Monroe, La.

It is due the ladies of the Monroe charge, and others who have co-operated with them, to publish the fact that we have at last succeeded in building a handsome parsonage in this city. The building is quite large, containing six rooms, with verandah in front and on the west side, which is shaded by a large pecan tree, known as the Texas pecan. The house is finished throughout, including painting. (I am sure the brethren who have preceded me here, and who know the painfulness of having to eke out fifteen dollars per month for rent from an inadequate salary, will be glad at this intelligence.) The house and lot is worth about two thousand dollars.

Now, a few words as to how we accomplished this important enterprise; and they will answer that very important question which I anticipate—"Is it paid for?" I could not have succeeded but for two important facts:

First: About eighteen months ago, when the Monroe Building Association was incorporated, I advised our Ladies' Aid Society to take five shares in the concern; which they did, and which they have promptly kept paid up. I can not enter into an explanation here of the workings of these mutual associations. They are found in many of our larger towns and cities, and brethren living in such towns where they are in operation know the good they are doing. Here they have enabled many a man of only moderate means to build who heretofore has been paying rent year after year, with no prospect of a home. The taking of these shares enabled us to draw from the association $510, which amount is returned in monthly payments of $11 60, and will require four years and six months to liquidate it. The ladies meet these monthly payments, and, as they have a parsonage which they are justly proud of, they enter into the work heartily, so that the preacher is free from anxiety as to the payment of rent. He, of course, attends to the payment of the amount as it falls due; and should these good ladies fall behind a dollar, he could, with propriety, call on a friend for the deficiency, which he could not do if it was for rent. The rest of the money paid for the house, about $900, was contributed in cash, material, etc. Our townsman, Mr. Connor, was very liberal in his contribution, for which we are very grateful.

The second fact referred to is, that a gentleman—a good brother who worships with us, but not a member of our church, and who desires that his name be not mentioned—gave us the lot on which the parsonage is built. The lot is a very desirable one—90 feet front by 101½ feet deep, and is only one block and a half from the church. He valued the lot at $600.

I regard this as a very providential movement, for our churches here are weak, numerically and financially. While our church is the strongest numerically, our people are poor. I can not at this moment think of one who may be regarded in what is termed, "good circumstances." Our Baptist brethren have not been able to employ a minister during the year, while our Presbyterian brethren have become a part of a circuit, and have services only two Sabbaths in the month. This decline is owing, partly, to the fact that this is not the business center it was before the extension of the Vicksburg, Shreveport and Pacific railroad westward. At our last Annual Conference, however, the authorities converted Monroe into a station. While I do not question the wisdom of the change, it has been rather hurtful to the pocket of the pastor, and but for this delightful home, which we entered a month ago, I do not see how we could live. Happy the preacher who is not racked with anxiety as to where the money is coming from to meet his monthly rent as it falls due!

I wish I could write encouragingly with regard to the spiritual condition of our church here, but I sometimes feel that the devil has more to encourage him in this direction than have I. I hope, however, before the year closes to witness a better state of affairs.

The prohibitionists hold annual convention here next month. I hope the session may tell for good. The drink habit is the curse of this country, and the greatest enemy the church has to contend with. Said a gentleman to me, not long since: "There is a young man here who at one time lived in my town. He was then a consistent Christian. I met him to-day, and I hardly recognized him; he seems to be a complete wreck." How many such cases we have in our midst!

On the second Sabbath in July we had an unexpected treat. Rev. R. S. Trippett spent two days with us, and while here favored us with two of his excellent sermons. He has many friends here who were glad to see and hear him again.

Very truly yours,

W. HART.

Seashore District Conference.

Hattiesburg being the elected site of the present session, and Friday, July 20, the day to convene, at the opening hour a very full attendance of members was present. Rev. T. S. West, P. E., occupied the chair. Rev. J. W. Chambers was elected secretary.

The various reports from pastors in charge revealed the fact of increased development of the Master's cause within the bounds of the district. Two new camp grounds were established and meetings held since last Conference—one near Hattiesburg, the other near Covington; making a total of six camp grounds within the bounds of this district. Bay St. Louis has been raised from mission ground into a self-sustaining station for a single man. New parsonages at Covington and Columbia, with prospective ones at other points, speak well for comfort of future pastors. The two new railroads that will soon traverse this district will obliterate the "piney woods" and the training-ground for young and heady aspirants for the ministerial office. In a few years this section will demand the best talent of the Conference.

Dr. T. S. West, in his own persuasive, inimitable style peculiar to himself, moves up and down, in and around among this people, holding a firm, yet gentle rein, inciting activity, enthusiasm and fidelity among the pastors and members. The report on missions for home field advocated the concentration of forces and money—say, two first-class men of faith, talent, consecration and endurance—to embrace the whole field as their circuit of operations; turn them loose to turn this section right side up, and render it loyal to Christ.

The report on Sunday-schools stressed the importance of using our church catechisms in the school and home, also establishing juvenile missionary societies.

The preaching, without a single exception, was awakening; no effort to exalt self, but Christ and him crucified.

The session, as a whole, was harmonious and most delightful. Out of five places seeking the honor of entertaining the next District Conference, Ocean Springs carried off the prize.

The citizens of Hattiesburg dispensed a generous hospitality, and can secure another session of Conference at an early day, if desired.

When Bro. P. A. Johnston makes his report, you will find that Seashore district appreciates Centenary College.

Hattiesburg is "the future city" of Mississippi. With an unbroken pine forest on all sides, her corporate limits have room for expansion. Three railroads are to penetrate her streets. Unsurpassed water facilities for manufacturing purposes are in her borders. Close proximity to Alabama coal-fields, by rail, will supply cheap fuel; pure air and gulf breezes will supply health. All that is needed is men of capital and capacity, and these are now prospecting. Bro. H. J. Harris is editing and publishing the Hattiesburg Courier, sending forth a clean, high-toned paper that will greatly tend to educate the masses upon a solid moral basis. The dwellings are cosy and comfortable looking, and a majority are painted.

The old District Conference parsonage has disappeared; you can't find it. Dr. West now occupies a parsonage building that is as handsome in its dress of soft-toned paint and harmonious trimmings as a bride adorned for the marriage. The amateur painters—Heard, Willis and Tommy—can stand the review of the critic's eye and put to blush the veteran.

Hattiesburg High School has secured the services of Prof. Foster, of Columbia, Miss., who comes highly recommended as an educator and Christian gentleman.

R. B. NOWNER.

Woman's Work.

The annual meeting of the Seashore Woman's Foreign Missionary Society was held Tuesday, July 17, 1888. The following officers were elected for this year:

President, Mrs. J. J. Lyons, New Orleans, La.; corresponding secretary, Mrs. J. Bancroft, Mobile, Ala.; recording secretary, Mrs. A. M. Zable, New Orleans, La.; treasurer, Mrs. A. J. Lewis, Meridian, Miss. Vice-presidents—Mrs. Christian Keener, Louisiana Conference; Mrs. Ab. Watts, Mississippi Conference; Mrs. Price Williams, Alabama Conference; Mrs. S. M. Jones, North Mississippi Conference; Mrs. Anson West, North Alabama Conference. Agent for Woman's Foreign Missionary Advocate, Mrs. J. H. Lakin, Montgomery, Ala.

The treasurer reported having paid over last year to the treasurer of the Woman's Board of Missions $45 50. Amount collected for dues this year, $31.

The society was addressed by Rev. Dr. McCoy, of Birmingham, Ala.; also by Dr. R. B. Crawford, of Eufaula, Ala.

These gentlemen remarked that they were glad to see the women of the church interested in mission work. In all heathen nations women were the greatest sufferers. The Woman's Missionary Society embodies some of the most intelligent and consecrated women of the church; their wisdom and sagacity were the admiration of the Conference. Although at the beginning their efforts had been small and feeble, they were now raising for missionary work as much as the entire revenues of the church twenty years ago. God's richest blessings were invoked upon the women and their labors.

ALICE M. ZABLE,
Recording Secretary.

NEW ORLEANS, Louisiana.

From the Work.

COUSHATTA, LA.

MR. EDITOR: On Saturday, June 16, with the assistance of Bro. W. H. Henderson, of the Grand Cane work, we began a series of protracted services in our church at this place. Bro. Henderson preached two sermons a day until Thursday. His sermons were on well-chosen subjects, and were not only attractive on account of his fluency of speech and earnestness of delivery, but on account of the deep thought and logical reasoning they contained. He revealed to his congregation many truths of the blessed Bible.

On Thursday evening Bro. L. L. Pickett, the evangelist from Texas, arrived, and the meeting was given up to him. He held two services a day, the morning services consisting of Bible reading and short exhortations, which were very interesting and profitable to all who took part in them. Bro. Pickett is a man of true holiness, and to be in his presence is to feel the influence of his perfection in Christ Jesus. He made very plain the necessity of sanctification, and aroused the church of Coushatta to a sense of her duties. His work was first to get the church to work, and, after accomplishing this to some extent, he preached, prayed, and sung for the salvation of sinners. Night after night the altar was filled with penitents, and, although there were not many added to the church, and only three or four were converted, as far as we could learn, we feel sure that seed for the Master was sown that will yet bring forth an abundant harvest. Church members who had been in the habit of attending balls and such worldly amusements were converted from the errors of their way. Many discontinued the filthy use of tobacco, and, last and greatest, family altars were erected where there had been none. Bro. Pickett labored with us about ten days. Then he was compelled to leave for Downsville, to fill an engagement with Bro. Eddie Galloway, to hold a meeting for him. We want Bro. Pickett to return. Praise the Lord! Yours in Christ,

R. A. DAVIS.

BUNKIE, LA.

MR. EDITOR: You published a communication, not long since, written by the senior preacher, Rev. S. H. Whatley, as to the general state of our circuit; but it is of one of our appointments—viz, Elno Bayou—that I wish to write at this time. I made my first visit to this community about the first of February, and almost exclaimed with Moses: "Carry me not up hence, unless thy presence go with me." But, thanks be unto God who giveth us the victory, his presence did go, and has continued with us; for by his Spirit's influence we have been enabled to pull down one of Satan's strongholds, and permanently establish, in place thereof, the kingdom of God and his Christ.

We held a protracted meeting with this people some time in April, at which we had twenty-five accessions, to which has since been added, from time to time, such as shall be saved. Here we have a flourishing Sunday-school, under the superintendence of our worthy brother, D. W. Bass. May God bless and magnify his labors, and so enable him to sow the good seed in the youthful heart and mind that by and by he may "come with rejoicing, bringing his sheaves!" We also have a prayer meeting at this place, under the leadership of Bro. B. C. Conant, who is very efficient, carrying on the work with great zeal and courage. All the members of this charge pray in public, and at their Thursday night meetings the power of God is made manifest.

I have just returned from a visit to this community after having preached three times, receiving two members and holding one prayer meeting. This people appreciate the gospel, and I feel assured in saying that they not only have their names on the register of God's temporal kingdom, but they are indelibly written in the Lamb's book of life; and though, strictly speaking, they be poor in this world's goods, they are rich in the love of Christ. Brethren, pray for this dear little flock, asking that the power of the ever blessed Spirit may enable them to be faithful unto death, and receive the crown of life.

J. E. DENSON,
Junior Preacher.

MAUREPAS, LIVINGSTON PARISH.

MR. EDITOR: My uncle, G. L. Jones, takes the ADVOCATE, and I read it every week, and I look forward, from one paper to the other, for a letter from Livingston circuit; and, as I see so few, I will try to give a few lines from Maurepas Church, of which I am a member. We held our Quarterly Conference here on June 23 and 24. Our beloved presiding elder, Bro. Ellis, was with us from Friday until Tuesday night, and preached several good sermons on Sunday. We had our new church dedicated at the Conference. On Saturday the general interest of this work was looked into. We feel very thankful to the Conference for sending such strong-minded, good, Christian-hearted men as Bros. Ellis and Tucker to us. With this short letter I will close. I am, yours, a lover of the cause of Christ,

M. F. BRADFORD.

LIVINGSTON CHARGE, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed our protracted meeting at Live Oak, and my heart is made to rejoice while I write. The Lord was with us in great power. We commenced on Saturday, July 14, and continued until Wednesday night, preaching twice a day. The interest increased from the first. The Rev. James Healey, of Pipkin's Chapel, reached us on Monday morning, and preached six of the most heart-searching and soul-stirring sermons to which I have ever listened, the fruits of which will only be seen in the great morning of the resurrection. The church was greatly revived and harmonized. We had thirty-five accessions and about fifty conversions, and many more to follow.

ROBT. W. TUCKER.

Simeon's words were the swan song of Judaism, but Anna's were the lark song of Christianity. Most Christians are mere Jews, like Simeon, wishing to get to heaven as soon as they themselves are saved. But Anna caught the true spirit of Christianity, for instead of desiring to depart, she hurried away to communicate the good news "to all them that were looking for redemption in Jerusalem."—M. G. Pearse.

The McAll Mission, Paris.

The following letter from Mr. McAll, of Paris, is both interesting and instructive in regard to city mission work, and especially to those of New Orleans engaged in such work, as both the cities are largely under Roman Catholic influence, although the proportion of Protestantism is greater here than there. Mr. McAll's letter is published in the June number of The Missionary Review of the World. I quote as follows:

"I will attempt no more than a faint sketch of what we have been enabled to accomplish within the last two or three months in the way of extending the work, planting new stations in hitherto neglected districts of Paris and throughout France. This we have been enabled to do at a comparatively small additional outlay, as the entire work of many of the new stations is undertaken gratuitously by the French pastors and others in the respective localities, so that we have only to provide the little mission halls and their incidental expenses, which, in many cases, the very small means of these friends on the spot would not enable them to meet.

"I will begin with last evening, January 12. We had the privilege of opening at 8 o'clock P. M. our 114th station. It is situated in a quarter of Paris peopled by very poor and religiously ignorant people, in a district called Monceau. Several of our valued helpers live near the spot, and have long much desired to attempt something for their less favored neighbors. During the visit of M. Guillaume van der Beken, secretary of the Paris Young Men's Christian Association, some friends at Cincinnati felt so much interested in his statements respecting our work that they resolved to aid its extension. They assured an extra fund to M. van der Beken for this purpose. He and his wife and her cousin and two ladies, all living close by, sought out this new mission hall, and last night we set it apart for an effort to reach the poorest and most neglected around. It is in the Rue de Tocqueville, close by a benevolent institution in which houseless men get a meal and a night's lodging. From this proximity, we doubt not, that many will turn into the room and hear the gospel for the first time in their lives. The opening meeting was very encouraging. With the exception of a few friends, it consisted entirely of the neighbors, working people, etc. The place looked exceedingly neat and attractive, and was well filled. It was delightful to hear the people try to sing the hymns, and their attention was reverent while we commended them to our Father's blessing. These Christian ladies (mentioned above) of the neighborhood propose to organize in the hall, in addition to the public meeting, children's religious services, mothers' meetings, etc.

"On Wednesday, of last week, we opened our 113th station, at St. Germain-en-Saye, an ancient town of 18,000 inhabitants, a few miles from Paris. Mr. Elliott J. Shepherd, of New York, has generously supplied the funds for this new movement, in memory of the birth of a little daughter during his sojourn in the town. M. Bayroux, the French pastor of St. Germain, will take the direction of the station, we supplying him weekly with speakers from Paris. On the opening evening we were cheered to see the little hall filled, and though all was new and strange to the majority of those present, there was respectful and serious attention throughout. The speakers remarked that, while during long centuries the town had witnessed all manner of events and revolutions, never had a place been opened in its streets for the preaching of the pure gospel (the Protestant Church is on the outskirts) until that night. We all felt that it was our privilege to make thus a direct assault on the strongholds of ignorance and incredulity, and returned home with the glad conviction that 'the Lord was there.'

"Time and space fail me to detail the openings which increased our stations from 99 at the close of 1887 to 114 as it now stands. In all, we have increased our number of sittings by about 1,600, raising the number with which we start the year to about 17,000."

The following thoughts are suggested by this letter:

(1) These mission stations are not only not independent of the Protestant Churches and pastors in Paris, but they are aided, abetted and sustained altogether by many of them.

(2) They are "the auxiliaries of the French Protestant Churches," and from them "the French Protestant Churches are receiving converted souls that they never could have reached."

(3) They are *mission stations only*, and not established with a view of building up separate congregations (churches), although many of them will ultimately develop into established churches and become new centres of missionary influence and work among the masses.

Now, is not this the very kind of movement which we need in New Orleans?

Dr. Carradine said in his address, at the annual meeting of the City Mission, held in his church, that there were *one hundred and fifty thousand* people in this city who were habitual non-church goers. How can we reach these masses? The open-air meetings are doing it, and doing it successfully, too. But we want to make this work permanent. How can it be done? By establishing in each neighborhood where the open-air meetings are held one of these mission stations, to be sustained and worked up by the church most accessible to it. This can be done. From the number of names that have come in to me by the card system, I could establish a new church of from ten to twenty-five members within four blocks of the Louisiana Avenue Methodist Church. But, of course, this is not to be once thought of. Then what are we to do with these people? Do nothing? Then we have lost the fruit of our labor in large measure. But a mission station, held once a week, in the room already rented for a Sunday-school, and both under the care of the Louisiana Avenue Methodist Church, would save these newly awakened and converted souls, and become a constant source of supply to the church working it. There is no doubt of it. The McAll work is positive demonstration of it. Therefore, it is no experiment in undertaking this work all through the city. If pursued systematically and persistently, its success is a certainty. Then the reaction on the church so at work would be great indeed. It would develop workers, and vary the class-meeting experience by enabling a man to tell *what he has done for God*. I verily believe that there are many people in our churches who want to work, and would work for God for the salvation of souls, if they only knew what to do. They are waiting to be put to work. There are willing souls standing idle in the market-places. We must find work for them.

Re-read McAll's letter. Would not such a system of mission work here give our churches plenty to do? Would not the direct reaction of such work increase the efficiency of the laity as Christian workers, and send a thrill of spiritual power all through the churches? Would we not increase in vitality, because we helped others to live? If to French Protestantism, McAll's mission stations are "the pulsation of their own church-heart," why can it not be so with us?

J. J. HILLINGSLEY.

Supplemental—Since writing the above, three weeks have elapsed. In addition to a mission school for Dr. Walker's Church of 70 scholars, a mission station has also been opened. Last Monday night the leader informed me that every chair (80) was occupied, and about twenty were standing during the entire service. B.

Woman's Work.

We present our readers with some extracts from the annual address of Mrs. E. J. Fullilove before the Louisiana Conference Woman's Missionary Society, at the meeting held in Alexandria, La., in June last. Want of space forbids publishing the whole address.

We have reached the close of another year for our Woman's Missionary Society. Before we turn a leaf in our ledger, let us review the open page and cast up the account. To our credit we find a gain of 17 societies and 555 members, renewed interest and actual growth. We feel the healthy glow of life in the whole body, and our spirit is strengthened for greater effort. Along this credit line runs the debit column. Let us reckon some of the items. Our Christian government and happy homes; our helpful ministers and consecrated churches; our blessed Bibles, and sweet songs of praise floating on every breeze; our precious prayers which bring God and the holy angels into the mystic recesses of our hearts, where the sacred hush is often "too pure for a word." All this we find crowded into this debit column; while over all we find written—pardon for all through the precious blood of the Savior. If we could sum up this line, think you *our work* would cancel the debt? There is but one thing we can give in part-payment—which is, ourselves—and even then we only give that which was his from the beginning. We are ready to turn a white, spotless page. We can only begin a creditable entry by writing over one line, "Savior;" over the other, "self." Perfect consecration is our only plea. The "dues" of our society—dimes—seem a paltry offering in this connection; yet when they follow holy consecration they become a sweet expression of our gratitude and a medium for the good news of salvation.

Already the consecrated dimes of a host of devoted women have enabled the vanguard of the Christian army to shout the glad tidings. The listening heathen have heard the silvery echo, and they send back the cry, "Come over and tell us." Thousands are girded for the march. Are you ready to join this army of light-bearers? It is your Savior who says, "Go." He redeemed your souls, and you are under as much obligation as any other; you are debtor as much as was Paul. Will you go? Will you leave home and friends and native land for the sake of him who died for you? It was for you—all the ignominy and shame and poverty and crucifying. He left his father's home of many mansions and the companionship of a million million angels for you, my sister, to show you the way of life. Your hearts are filled with unutterable love and you, doubtless, say to your own hearts, "I am his—all his;" but apply the test—will you go to rescue for him those souls who are crying for "light—more light"? Ah! who of us are ready for the going! Perfect consecration means going or sending just as God wills. Hard as the going seems, many stand ready for the march, waiting only for rations. The Lord's treasury has stood by the door for many long days to receive the money which is to supply these rations. The Lord himself stands over against the treasury, and sees every penny cast in. Shall we be content to have our blessings mensured by our mites? Do we place our mites in sending alongside the going of others, and hope to share equally in the reward? We would be loth to have our share of eternal life measured by our pitiful mites. Our heads and hearts may be consecrated, but I fear our gold has never been touched by the fingers of God's love. Few of us have ever given gold. The wise men brought to the Babe of Bethlehem gold, the purest type of material wealth, and sweet perfume, the emblem of cheerful giving. Did all the gold and all the gratitude vanish with the eastern magi?

Sisters, we have written "self" over the credit line on our new page, and "self" includes everything. God's plans will go on, whether we fail or fall, for the resources of the universe are his. If we refuse to labor with him, another will step in and win our crown. We have balanced our account; the new page is before us, and we are workers for eternity. The lions in our pathway are chained. Have faith in our cause, and "let the sneers of ridicule pass over the polished surface of our souls like a breath on a mirror which evaporates, leaving no trace behind." It is before our Savior's radiant face we must stand or fall. He will meet us in "the quiet valley between the mountains of sorrow and prayer."

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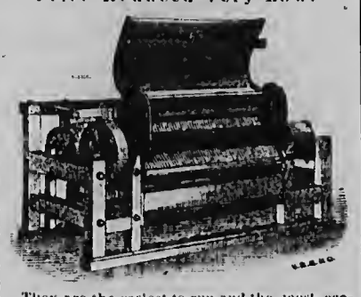

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Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
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The Direct Line from New Orleans to
NORTHERN, EASTERN, WESTERN,
—AND—
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Texas and California Express	Leaves.	Arrives.
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The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

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No. 3.....6:25 pm	No. 1.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 1 Fast Ex. 7:00 pm
No. 1 Fast Ex. 7:20 pm	No. 6 Coast. 3:15 pm
No. 5 Coast. 9:05 am	No. 2 Lim. Ex. 3:40 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Chic. and N. O. Lim. 7:30 am	No. 4 St. Louis and Chic. Ex. 5:00 pm

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No. 17 Local....6:55 am	No. 20 Califor. 11:00 am

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(New Orleans and Northeastern Railroad.)

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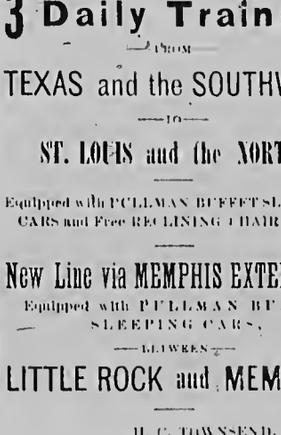

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, AUGUST 2, 1888.

Briefs.

Be sure to read the article by "Barnabas," on this page. Two more are to follow soon.

Chaplain McCabe, in Zion's Herald, figures it out that there are in the Methodist Episcopal Church 400,000 users of tobacco, and that they spend $10,000 a day. In a year this amounts to $14,600,000. The Chaplain, who is intensely missionary in his thoughts and feelings, suggests that the tobacco be stopped, and this amount given to the missionary collection. We hardly ever see a man or woman stop an expensive habit that the money saved may go to help the Lord's cause.

The necrological list of the first half of 1888 includes many distinguished names—the Emperor William of Germany; the Emperor Frederick of Germany; Chief Justice Morrison R. Waite, Roscoe Conkling, A. Bronson Alcott, Louise May Alcott, Matthew Arnold, John T. Hoffman, Benjamin H. Brewster, William Dorsheimer, W. W. Corcoran; ex-Governor Joel Parker, of New Jersey; Henri Herz, Stephen Heller and Ciro Pinsuti, musicians; Professors Bonamy Price, Asa Gray and Lauren S. P. Hickok; ex-Consul-General George Walker; E. Labiche, the French author; the Rev. Alexander H. Mackonochie, the ritualist; D. R. Locke, better known as "Nasby;" the artists Edward Lear, Felix O. C. Darley and D. H. Strother (Porte Crayon); George H. Corliss, the eminent engineer and mechanician; Henry Bergh, Joseph W. Drexel, Jean Baptiste Godwin, the French philanthropist; ex-Governor Horace Fairbanks, of Vermont; Dr. Emil Bessels, the polar explorer; Dr. Cornelius R. Agnew, Rear-Admiral C. S. Boggs, and Mrs. Mary Howitt, the novelist.

Is it not cheaper, and in every way wiser, to endeavor to endow a college that is already in existence with a good history behind it than to try to build up a new one? The money necessary to found and build up a new college if put into one already domiciled in ample buildings will do far more good. If the Methodists in our territory were to conclude to build a new college, after they had expended $50,000, they would not be as far advanced as Centenary College is to-day. Then, why not put the $50,000 in Centenary? If you add $50,000 to $50,000, you have $100,000. If you add $50,000 to $00,000, you have $50,000—just what you started with. If you have money to put in a college, put it in one already in existence, and you may have a reasonable hope that it will accomplish something. New colleges, unless amply endowed at the start, are doomed to years of struggle for existence. We understand there are men among us who have money to put in schools and are simply waiting to see what the church will do in the matter of educating her sons. We are glad to hear this, and as glad to say to those waiting to give, that the Methodists of Mississippi and Louisiana are fast coming to the wise conclusion that it is far better for the church and the young men of the church to endow Centenary College than to spend money experimenting on a new institution. So those who have been holding back may now give their money in confidence that it will accomplish much.

The Teachings of Jesus.

Beginning with the Sermon on the Mount, whose interpretations of all preceding revelation flashed light over all the past, and ending with the remarkable discourse uttered the night before his crucifixion, in which the grandest thoughts and purest feelings and sublimest emotions of his great nature bubbled over in a limpid stream of eloquent teaching which has gladdened all the ages with hope, the study of the utterances of Jesus and his methods of communicating thought disclose the fact that as to both utterances and methods he is different from every other teacher of morals. There is seen something which differentiates him sharply from all other speakers. The ponderings and musings and studies of the world over his "sayings" have justified and proved the truth of the announcement of his enemies: "Never man spake like this man."

How can this be explained? One thing that helps to explain it is the strange fact that in no place, in no manner, nor at any time did Jesus ever antagonize a single truth in the world. Such an attitude no teacher had ever stood in before. His teaching, while it largely extended the range of the human mind in the realm of truth, was yet in harmony with all the truth the world had—with the whole of it taken together, and with each fragment of it taken separately. In enlarging the field of human vision over the domain of morals, he poured in a light which revealed the old truths in their real relations. And this revelation became a true interpretation of that which had gone before in the speeches and writings of "holy men of old." This strange attitude is assumed and clearly shown on the mount when he delivered the great discourse. In reading that sermon we see the dimness of the dawn brightening under the rays of the rising sun. And as all natural light has its exhaustless fountain in the sun, so all moral light, all truth, has crystallized in its permanent form in the teachings of Jesus.

Another thing that helps to explain the difference between Jesus and all other teachers is his claim to absolute authority to teach, and his unquestioned assertion that his was the only authoritative teaching. No other teacher could do such a thing as this without contradicting the plainest facts of his own consciousness. Such a claim can not be made by anyone who is not in conscious possession of *all* truth. The possession of truth carries the authority to teach. The more clearly the truth is apprehended the larger becomes the authority for its proclamation. Jesus being the fountain of truth—holding it all in conscious possession—is the only authorized teacher of morals; and this tremendous claim he openly made. From his earliest to his latest words there is no word, nor act, nor tone that diminishes aught from this high claim. The consciousness of the possession of truth, and the consequent authority to teach it, left no room for theory or speculation, and took away all hesitancy. Jesus never theorizes, never speculates, never hesitates. Such acts imply doubt, and Jesus never doubts. Standing at the center of truth, he speaks with authority: "This is truth, believe it and be saved; reject it, and be lost forever." That is all. Nothing can be added. Nothing can be subtracted. It is the last word that can be said. Is it any wonder they said, "Never man spake like this man"?

The New York Herald says that whenever and wherever there is a pulpit on fire the people always go in crowds to see it burn.

A Side Light.

BY "BARNABAS."

The school question recurs. Reading the earnest appeals being made for the patronage and endowment of Wofford, Centenary and other honored institutions of the church, one is led to speculate upon the reasons why these appeals are not more effectual. Upon this subject the communications in our Advocates for a year or two past reveal many men of many minds. In a multitude of counsellors there is a multitude of counsel. We await with interest the advent of the alchemist who will transmute the heterogeneous mass into "wisdom."

The recent transfer of prominent educators from our church colleges to those under the control of the State is, in this connection, significant, if not alarming. Such an exodus can be accounted for on but one or two hypotheses: that the salaries of our college professors are not generally adequate to the demands of respectable living, or that the State University or the scientific school offer superior advantages for the Christian culture of young men, and hence a larger field of usefulness to those who are engaged in it. It would be hardly charitable to suppose that these Christian educators are so far dominated by the spirit of worldly ambition as to have used the prominence they have acquired under the patronage of the church as a stepping-stone to higher things, financially; that they have merely gone from a good salary in a church school to a better salary in a State University. Whatever may be the motive prompting these changes, their effect can not but be hurtful to the interests of denominational education. The time has come when to hold their own in comparison with those of the State our church schools must be liberally endowed. Endowments must come in one of two ways—either from small contributions by many contributors (which is the better way), or large gifts by men of means. The rich men of the South today are those generally who have made their fortunes since the war. The toil and self-denial by which these were made are yet fresh in mind. Such men can not, therefore, be expected to hazard their means in the endowment of institutions of learning, unless they can see in those having these institutions in charge a devotion and zeal approximating that which they themselves have displayed in earning the money they are solicited to give. Nor can the enthusiasm of the church at large be aroused by the example of chosen men—ministers especially, called from the high work of preaching the gospel to that of Christian education—abandoning the position in which the wisdom of the church has placed them, either for the sake of a higher salary, or for the uncertain prospect of a wider field of usefulness in a scientific or other secular school. If the loss to the church ended with the outgoing of these eminent teachers, the hurt would not be so serious. But when we reflect that to fill the vacancies thus created our best men must be called from the active ministry of the Word—and try to estimate the effect upon a gainsaying world of this movement, which goes always from Church to State schools at higher salaries, and never in the reverse direction—the damage done calls for serious consideration. The common sense of the world and the common sense of the church agree in this: that the best plea for Christian education is *Christian education*; and no one can doubt that this can be better accomplished by the conversion of the young through the instrumentality of thoroughly religious men and women in a church school than by any effort to convert science to Christianity through the medium of an occasional professorship in a State University or institutes of technology.

The case is not greatly relieved by the fact that some of the parties to this exodus are laymen. A layman qualified for teaching in a denominational school should be one whose call to the professor's chair is only less urgent than his call to the ministry—one whose life and teaching are animated by the essential spirit of the gospel. There is not a wide difference after all between a preaching teacher and a teaching preacher, and the church's hold upon the one should not be less strong than her hold upon the other.

The conclusion of the whole matter for the present is this: Let the church abandon the policy of multiplying schools and colleges beyond her capacity to keep them up, thus driving useful men by starving salaries to secular institutions; and, then, if any choose to go for the sake of gain or at the prompting of individual judgment, let them go in all charity, but not with the consent or endorsement of the church. The exigency calls for loyalty all round—in the professor's chair, as well as among the membership of the church at large.

President Hunnicutt Accepts.

After due deliberation, I have accepted the presidency of Centenary College, constrained by a deep sense of that obligation which rests upon me, in common with all Christians, to maintain and advance the agencies of Christian education among us. No outward appliance is so much needed by our church in all this region as a well-equipped college for boys which shall be liberally and largely patronized by the Methodists of Mississippi and Louisiana. Such a college I most ardently desire, and in this desire I feel assured I am joined by thousands throughout both these States. No college for boys, deserving the name, was ever well maintained without an endowment or its equivalent. I, therefore, propose that we immediately begin an energetic movement to endow Centenary College. It has ample grounds, large and elegant buildings, a healthy and accessible location, and is worth, at least, *seventy-five thousand dollars*. My proposition is that $250,000 be raised for its endowment in ten or less annual installments, and that $25,000 of that amount be raised the present year. All established colleges are endowed, and our church colleges all, as with a simultaneous impulse, are moving for endowment. Indeed, their life depends upon it. We can not compete, as we must, with State and other endowed institutions without endowment. I propose the following plan for endowing Centenary College:

1. That any friend of education, able to do so, be and is hereby earnestly requested to endow a professorship, to be selected and named by the endower. Two persons might unite in endowing a chair with twenty-five or thirty thousand dollars, the professorship to bear their joint names.

2. That twenty-five persons be requested to give $1,000 each to raise the $25,000 called for this year. (Several have already given their notes under this proposition, and we hope the amount will be raised by the subscribers of $1,000 each. Notes may be given payable in installments or bearing interest, the principal not being collectable while the interest is duly paid.)

3. That all friends of this movement be requested to subscribe one or more hundred dollars to the general endowment fund, either in notes payable, say, in four annual installments, or in notes bearing interest as above specified.

4. That our women, some of whom have accomplished wonders in many other great enterprises of the church in recent years, be asked to aid in raising this endowment fund by forming multiplying guilds. Say, one gives five dollars and induces five of her friends to give five dollars each, and each of these five induces five others; or twenty-five persons to give five each, they all reporting to the first one, will make a sum of $155. Or, one gives one dollar and induces four others to do likewise, and each of these four induces four others, and each of these four others to contribute a dollar each, which would amount to eighty-five dollars.

Now, friends, this means work for God in the cause of Christian education. Let us do it.

W. L. C. HUNNICUTT.

The Southern Methodist Review.

This quarterly is on our table with its *one hundred and forty pages* of choice reading matter. Prof. R. M. Smith writes in a reverent spirit of "The Revelation to the Greeks," quoting from Plato, Aristotle, Socrates, Æschylus and Diogenes Laertius, to prove that "into the hearts of all true seekers after God did come a true revelation from on high." "How Shall I Educate My Girl," by Jesse T. Littleton, is an article that should be read by every parent and every teacher of girls. Dr. C. G. Andrews has shown us in "Several Scripture Readings" that he has the happy faculty of sifting out the true meaning of Scripture words and phrases by comparing several translations together. He shows that Mr. Wesley's translation has anticipated many of the changes made by the Revised Version, even taking "a front rank with the productions of the combined wisdom of the succeeding ages." "Father Ryan and His Poems" are discussed by Rev. J. Thomas Pate, and many of the sparkling thoughts of the poet-priest are reproduced. Rev. O. E. Brown contributes an article on the theological line, on "Gracious Ability," using that term as a synonym of "Prevenient Grace." Prof. Martin, of Vanderbilt University, contributes his third paper on the "Book of Jonah." Rev. C. R. Lamar writes of "Freedom and Law;" and Rev. Boone Keeton of "Analogy or Identity." Both articles are of interest. Rev. C. H. Buchanan contributes a very valuable paper, on "Worship and Its Abuse." There is scarcely anything more "abused" than worship; and if this article on its abuse could be scattered widely through the church, it would go far toward effecting a reformation. The editor's table is a rich feast. In "Christ in the Book of Job," Dr. Harrison shows that the Authorized Version has about the true translation of the celebrated passage in reference to the resurrection. "The Progress of the Publishing House," is an encouraging *resume* of it business. In his article, "The Great Cryptogram," the Doctor completely demolishes Mr. Donnelly and his cipher. "Methodist Deaconesses," is an article of special value at this time on a subject which is attracting a great deal of interest in all the churches. Altogether this is an able and valuable number of the Review.

The number of regularly issued publications in the United States and Canada is 15,420, and the total circulation of each issue is 30,165,220—that is, an average of one copy to every two people of the population of the United States. Nearly 18,000,000 copies are sent out once in seven days by the weekly press—or one copy for about every three people. The monthly periodicals issue an aggregate of 6,000,000 copies each issue, or about one periodical for every ten of our population.

Notes.

The Synod of the Reformed Presbyterian Church did two notable things recently. It confirmed a law requiring members to give one-tenth of their earnings, and adopted a resolution directing the sessions to prosecute, according to church discipline, members who advertise in Sunday newspapers.

In one of our churches in Charleston, S. C., the Sunday-school recently had a "College Day." Addresses were made concerning Wofford College, and a collection taken to aid in its endowment, and the amount, $100, sent to the agent of the college. It occurs to us that this is a good way to bring before our people information concerning our schools; that by it interest will be awakened and enthusiasm kindled in a cause that ought to be dear to every Methodist. It is specially a good point gained when the children in our Sunday-schools are made acquainted with what the church is endeavoring to do for their education and training for the work of life.

The amount of money we are contributing to carry out the last command of our blessed Lord—well, it really makes us sick to think about it! Just think of it, and you will feel, perhaps, the same qualms. *Eleven hundred thousand Christians* contributing two hundred and fifty thousand dollars for mission work is a "spectacle to men and angels." A brother in our office, the other day, said we were not giving enough money to kill the snakes in one province of Africa. If we don't do better, God will "turn our blessings into curses." Twenty-five cents apiece is the measure of our missionary zeal for one year!

What Dr. Potter says, in the Wesleyan Christian Advocate, in regard to Emory College will apply with equal force to our Centenary College. It is this:

If Emory's normal constituency were in working relations with the college, five hundred students would represent it properly. This is a perfectly reasonable statement of the possibilities of the college. We are not thinking of the next generation, but of the next year.

The more you think over that statement, the more you see that it is a "reasonable statement of the possibilities of the college."

We had the pleasure of meeting our worthy confrere, Dr. Carter, of the NEW ORLEANS CHRISTIAN ADVOCATE, while on our recent visit to Seashore. The Doctor is greatly improved in health and almost entirely relieved of sciatica, from which he has suffered so much. As a Methodist preacher he has had a varied experience. The first year of his ministry he received as a salary the full amount of thirty-six dollars, and the second year he received only a palmetto hat; still he lived and is now a great preacher as well as a good editor.—Alabama Christian Advocate.

We reproduce the above for the purpose of saying that the gift of *that hat* is one of the bright spots in our itinerant life. We think, however, that the brother whose quarterage one year was a barrel of walnuts is entitled to "honorable mention."

This paragraph from the Evangelist touches in an interesting manner a subject that seems to be of general interest at this particular time:

How long should a sermon be? Some say more; some say less. There is no rule which will work in all cases. But any preacher who wishes to know how long *his* sermons should be, can easily ascertain if he is capable of reading the expression on the faces of his audience, and will watch for opportunities to indulge in that intellectual exercise. So long as those faces plainly say "Go on; don't you see we are interested?" he may safely continue, provided he has not already continued long enough. He should never risk a very emphatic or even threatening demand to stop. If he finishes while the faces cry "Go on," he will be sure to see them again and often. If he waits until they utter a vigorous protest against his sermon long drawn out, he will be sure to hunt for them thereafter in vain. So there is no fixed measure for a sermon. Some are too short at forty minutes; others may be too long at twenty. It is only poor sermons, or sermons poorly preached, the people require to be very short.

In his report of the Seashore Camp Meeting and the preachers who dispensed the Word of life on that occasion, Editor McCoy, of the Alabama Advocate, has this reference to himself:

As to the editor of this Advocate and his pulpit labors, we quote the following from the Times-Democrat for the benefit of our friends: "Dr. McCoy is held in high esteem as an *exhorter* of great strength in the church." In the midst of so many great preachers it was highly proper to have one first-class *exhorter*. We thank the reporter for the compliment paid us, and rejoice to know that even in this age of progress and development Methodism has one good exhorter left as a landmark.

Whether it was exhortation or preaching, we happen to know that no one held the attention of the large audience more closely than Bro. McCoy, and no words were more fervent and earnest than his.

Personals.

The portrait of Bishop Galloway in the last week's Clarion-Ledger does not look anything like him. A paper that can't do any better than that ought to quit trying.

We call attention to the Centenary Endowment column in this paper. Now, friends, give your aid to this scheme. Notes for whatever amount you are willing to give may be given to Rev. P. A. Johnston, Forrest, Miss.; Rev. J. V. Penn, Jackson, La.; Prof. G. H. Wiley, Jackson, La., or to Rev. W. L. C. Hunnicutt, Port Gibson, Miss. President Hunnicutt, in a private note to us, says, "I hear of students for Centenary wherever I go."

Mr. and Mrs. Gladstone celebrated their golden wedding, July 25. Testimonials in the shape of letters, telegrams and presents poured in upon them by hundreds.

The Sam Jones Camp Meeting, near Webster, Miss., will begin August 17, and continue about ten days. Better and more ample accommodations will be furnished the public than at any previous meeting. Our thanks are tendered to Bro. Cassels for an invitation to be present.

The seventh annual report of the Law and Order Society of the City of Philadelphia is one of the most interesting documents we have seen in many a day. The addresses from prominent men on the subjects of Law and Order are indeed very fine. Our thanks are hereby tendered to the secretary, Rev. Robt. Graham, for this report.

We have received the catalogue and circular of the Memphis Conference Female Institute, located at Jackson, Tenn. This is one of the oldest female colleges in the South and has done much good work. Dr. A. W. Jones is the president, which position he has held for thirty-five years.

The East Mississippi Female College, at Meridian, Miss., is now under the guidance of Rev. R. M. Saunders, recently of Norfolk, Va. One of the papers published where President Saunders last lived and labored has this concerning him:

He has moved among us with such quiet usefulness and grace, and met with so much earnestness and diligence in the field of knowledge, that his place can not be well filled—a man of modesty and wide learning, a preacher of ability and eloquence and one of the most distinguished educators in this part of the country, he has naturally become endeared to our people and they will regret to see him go away.

Augustus Bell, colored, died recently near Rodney, Miss. He was the body servant of Gen. Jackson at the battle of New Orleans and was 103 years old.

Rev. E. P. Roe, the popular novelist, died at his home on the Hudson river, July 20.

Rev. J. W. Honnoll, presiding elder of the Greenville district, North Mississippi Conference, has published a thoughtful sermon on "The Sin Against the Holy Ghost." Copies can be had of the author, Clarksdale, Miss. Price 10 cents.

Rev. J. W. McNeil, the efficient secretary of the Hennington Camp Ground Association, near Crystal Springs, Miss., has our thanks for an invitation to the seventeenth annual camp meeting. The exercises will begin Thursday, August 16, and close the following Wednesday.

We had a pleasant call, last week, from Prof. Grote, of the Southern University, Ala. He was *en route* to Texas to visit his mother. He speaks encouragingly of the future prospects of the Southern University. Prof. Grote occupies the chair of modern languages.

Dr. Cunnyngham, editor of our Sunday-school literature, is on a tour of visitation to the Western Conferences.

Keachie College, of which Rev. T. N. Coleman is president, has removed to Nacogdoches, Texas, and will begin operations in its new field next September.

Rev. James A. Newsom, the pastor of our church in Madison, Miss., died at that place, July 29. He was a promising and popular young pastor.

A note from Bro. Johnston, agent for Centenary College, says: "Five hundred dollars more for Centenary's endowment at the Meridian District Conference."

Bro. Mellen writes of a "glorious meeting" held by Bro. Burton and himself at Adams Church, Lincoln county, the particulars of which will be sent soon. Send us always such news, brethren. It encourages everybody.

It affords us pleasure to chronicle the marriage of Bro. Van Valkenburgh, of the Louisiana Conference, and Miss Ellen Thomson, of this city. The happy event was consummated under the tabernacle at the Seashore Camp Ground by Dr. Evans in the presence of a large number of interested friends. The itinerant can't do without a helpmeet. We would scatter flowers along their path.

Books.

THE GREAT PYRAMID OF EGYPT—ITS TEACHING TO US AS A PEOPLE. A lecture delivered at Champaign. By Charles Latimer, C. E. Price 25 cents. Publisher, P. H. Jones, Chicago, Ill.

The fact that the author of this work—who was chief engineer of the N. Y. P. & O. R. R.—takes the ground that the great Pyramid of Egypt was built by men inspired by God, will render it interesting to those engaged in scientific religious investigation. This is the last published work of the author (lately deceased) and is given in an interesting, readable style, which commends it to all. It is well printed and handsomely bound.

THE RISE OF SILAS LAPHAM By W. D. Howells.

This new number of Ticknor's admirable paper series of original copyright novels is one of the latest works of this prince of American novelists. Many critics rank this as his greatest and most impressive work, and the crowning triumph of the school of realism in American literature. It is the fortieth volume of Ticknor's Paper Series, which has been one of the greatest successes in the American publishing trade.

TWO COLLEGE GIRLS. By Helen Dawes Brown. Ticknor and Company, Boston. Wharton and Bro., New Orleans. Price 50c.

This book belongs to Ticknor's Paper Series of choice reading. It is a vivacious and highly amusing picture of these pretty and fascinating seniors and sophomores, the scene being laid at one of the great Eastern colleges for women (some say at Vassar). It is rich in beautiful passages of tender pathos, strong, simple and vivid, and full of sustaining interest. Nothing has been published since "Little Women" that will so strike the public taste. The action takes place in one of the leading American colleges for women, and although no definite localities are mentioned, the scene will be easily recognized.

LIVING RELIGIONS; OR, THE GREAT RELIGIONS OF THE ORIENT FROM SACRED BOOKS AND MODERN CUSTOMS. By Rev. I. N. Fradenburgh, Ph. D., D. D. Cranston and Stowe, Cincinnati. Price $1 50.

This is an instructive book on a very interesting subject. The religions of the East are commanding more attention in the West than ever before. The author not only gives a clear statement of what these religions are as to doctrines and precepts, but he gives an account of the manners and customs and religious rites and ceremonies of the various peoples who hold and practice them. While there is much to admire in these religions, their brightest light fades into darkness when brought alongside of Christianity. The religions examined in this book are, Buddhism, Taoism, Confucianism, Brahmanism, Hinduism, Zoroastrianism and Mohammedanism. All these are written of in good style and many quotations from their sacred books are given, besides sixteen illustrations and a steel engraved likeness of the author.

ORIGIN OF THE BAPTISTS By Rev. J. R. Riggin, of the Little Rock Conference. Price 10 cents.

The author has taken the histories of the best Baptist authors and out of them has constructed an argument to show that the Baptists are quite a modern sect. Whether the readers will all consider the argument unanswerable, we do not know, but we are sure all will be interested and more fully informed on the subject than before reading this pamphlet.

CATALOGUE OF SUNDAY-SCHOOL PUBLICATIONS of the Publishing House of the Methodist Episcopal Church, South. J. D. Barbee, agent, Nashville, Tenn.

This is a catalogue of books that have been selected, classified and arranged in libraries in accordance with a resolution to that effect by the last General Conference. The catalogue also contains a list of Sunday-school supplies and requisites. If you want to know what to get for your school send for this catalogue.

The sixth annual report of the Board of Church Extension of our church is an interesting document, and shows that large advance in the cause of Christ among the people has resulted from this arm of the service. Dr. Morton and his helpers are doing good work.

Notice.

The fifty-second session of Emory and Henry College opens September 13, 1888. For catalogue apply to President R. W. Jones, M. A., LL.D., Emory, Va.

Martha Washington.

In this issue of the ADVOCATE will be seen the announcement of the coming session of this famed and delightfully situated institution. The surroundings at Martha Washington are scarcely surpassed for beauty and elegance by any other institution of its kind in the South. Rev. D. S. Hearon will take pleasure in giving explicit information as to the advantages, terms, etc., which are to be had at Martha Washington. Address is Abingdon, Va.

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CHANGE.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

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Business Notices.

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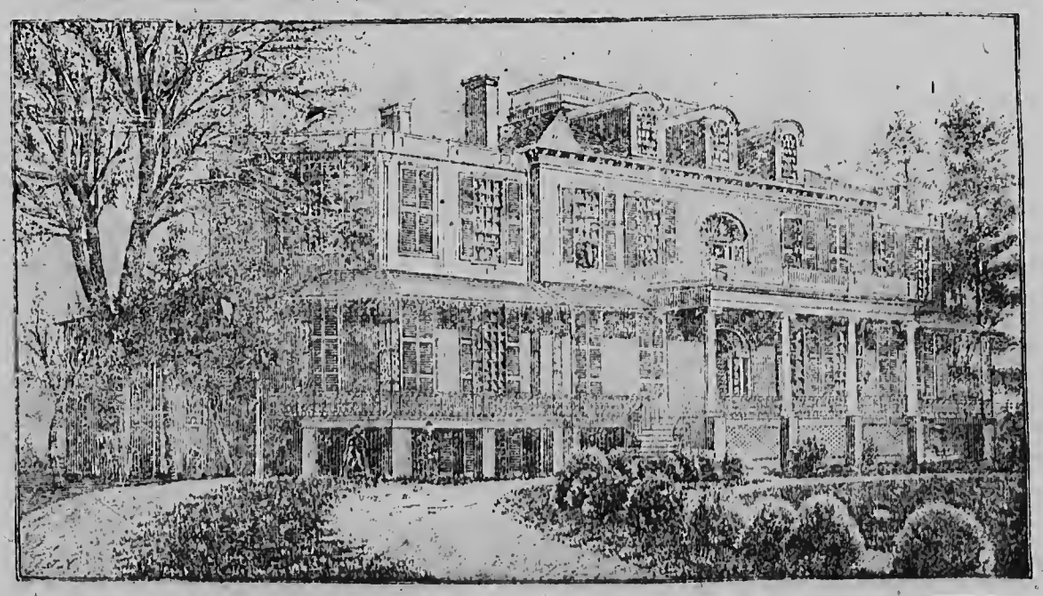

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Golden Thoughts on

Mother, Home and Heaven.

In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.

WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 435 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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GET IT! If you have a Mother, Father, Brother, Sister, Son or Daughter at Home or Abroad, on whom you would bestow a GIFT that would at all times prove a WELCOME GUEST of rare worth and lasting benefit, GET IT!!

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HUGH JAMIESON, Jr., Publisher,
AGENT.

Our Young People.

WHICH LOVED HER BEST?

"I love you, mother," said little John;
Then forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the wood and water to bring.

"I love you, mother," said rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"To day I'll help you all I can.
How glad I am school doesn't keep!"
So she rocked the baby till it fell asleep.

"I love you, mother," again they said,
Three little children going to bed.
How do you think that mother guessed
Which of them, really, loved her best?

—Anon.

MR. EDITOR: I have been wanting to write to the ADVOCATE ever since mamma has been taking your dear paper. I read the cousins' letters, but never see one from this circuit. Bro. Backus is our preacher, and we all love him, and Sister Backus and their little girl, Daisy, very much. They are doing everything they can to build up the religious cause; have established a Sabbath-school in our neighborhood, which is flourishing and encouraging family altars all around. I am a little girl ten years old. My papa is dead. I have no brothers and only one sister. She is married, but is living in the house with us this year. I will close, hoping Bro. Daniel Ellis and family will see this at Carthage, Miss. We hope they are well and doing well. Sister often speaks of their kindness to her when she boarded in DeKalb and went to school. I will expect to see this in print.

PEARL HOUSTON.

DEKALB, Mississippi.

MR. EDITOR: As I have not written to your paper for some time, I thought I would write this pleasant afternoon. Mr. Editor, we have a fine preacher. He is Bro. Godfrey. I like him so much. I will be so glad when our meeting starts. I hope we will have good weather for it. I am a member of the Methodist Church. I joined under Bro. Whatley. The Baptist meeting was very nice; had dinner on the grounds every day. Well, I will close for this time, hoping my letter will not reach the waste-basket.

LULA TALIAFERRO.

EVERGREEN, Louisiana.

MR. EDITOR: I go to Sunday-school every Sunday. My papa is our preacher. Mr. J. F. Miller is our superintendent. I like him very much. I will answer Ella Foster's question: It is if the word "hell" is used in any of Paul's writings. Looking through Paul's writings I did not find the word "hell" therein. Hearing my father speak of editorial scissors, I will close at once.

Your little friend,

MATTIE E. AHRENS.

NEW ORLEANS, Louisiana.

MR. EDITOR: I am a little girl thirteen years old. I go to Sunday-school nearly every Sunday. I have a nice time when I go fishing. We are going to Bayou Delake fishing. Wont we have a nice time? I have a little pet dog. Her name is Fanny. I will close by asking a question: Where in the Bible is the word "grapes" found?

ELLA BARNHILL.

EVERGREEN, Louisiana.

MR. EDITOR: I have been thinking of writing to your paper for a long while. The Baptist State Convention met at Evergreen, July 5. I went every day except Friday. We had a delightful time; had dinner on the grounds every day. I will close for this time, hoping to see my letter in print.

LILLIE BARNHILL.

EVERGREEN, Louisiana.

A Word to the Boys.

If we are to have drunkards in the future some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it worth knowing. Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting in practice.

I know you don't drink now, and it seems to you as though you never would. But your temptation will come, and it probably will come this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? eh, what will you do? Will you say, "No no! none of that stuff for me! I know a trick worth half a dozen of that!" or will you take the glass with your common sense protesting and your conscience making the whole draught bitter and a feeling that you have damaged yourself, and then go off with a hot head and a sulking soul that at once begins to make apologies for itself and will keep doing so during all its life? Boys, do not become drunkards.—Dr. Holland.

Children's Sayings.

Our own little Floy was, one day, trying to "dressmaker" with a rusty needle, and sundry long breaths and short jerks gave evidence that all was not plain sailing. At last the little seamstress gave up in despair, and went to her work-basket.

"There, now, mamma!" she exclaimed, "I'm going to run this needle through my *enemy*!"

Mr. Pilsbury is something of a taxidermist, and one afternoon made preparations to skin an owl, preparatory to mounting it. Phil, his ardent little admirer, heard of proceedings, and rushed frantically home, exclaiming, "Mamma, mamma, mayn't I go'n see *Mr. Cranberry peel an owl?*"

A little girl was one day given for the first time some gooseberries. After a while she came back and asked for some more "turkeyberries."

THE RIGHT KIND OF A YOUNG MAN TO LOVE.—I love a young man who loves his mother so fondly that for her sake he is chivalrous to other women. I love a young man who will step out of his way to avoid crushing a worm, and will not deem it beneath his dignity to succor a stray kitten. I love a young man who is pure-hearted and slow to laugh at smutty stories. I love a young man who believes there is a nobler career in life than to be a good dancer or a successful society man. I love a young man who is not ashamed of tears for others' sorrows, for a tender song or for a beautiful thought. I love a young man who can not be laughed out of a duty, or ridiculed from a purpose. I love a young man who hates whisky as angels hate Satan, and thinks too much of his brain to make smoked meat of it. I despise a "goody goody" young man, but I love a good one. I would not like to be even third cousin to a dude, but I love a young man who is hail-fellow well met with nice girls and scorns not the companionship of his sisters.—Our Dumb Animals.

NEATNESS IN GIRLS.—Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them, and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she can not be liked.

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Household.

OIL STOVES.—The editor of the Household department of the New England Farmer, in treating of oil stoves, quotes as follows from a lady who uses them: "She says that a three-wicked stove is needed to do the work of a family of four or five persons, and with such a stove everything can be done, and no wood or coal fire is needed for washing or ironing. Visiting the headquarters of another kind of stove, and one familiar through long and satisfactory use, I heard the need of cleanliness rehearsed. The stove should be daily washed with soap and water after filling it not quite full. The outside of the cones through which the wicks pass, must be rubbed with sand-paper once a week, and the flame should be kept burning as much as three-fourths of an inch above the cones, for if turned lower the combustion would be incomplete, and the odor from it a source of trouble.

"If one is to make good cake or crochet a pattern, she follows directions closely; but when she buys a machine of any sort, she is very likely to ignore the 'recipe' that goes with it. If you invest in a stove, read carefully the concise rules accompanying it, as not one needless direction is given. Also be prepared to make some mistakes at first, and be sure that the fault lies in some misunderstanding, and not in the stove itself, if it is a kind which has been in general use for some time. Once becoming accustomed to its use, it will be found helpful in winter as well as summer." The experience in the Chronicle Household has shown the oil stove to be a great saving of heat and discomfort in the kitchen work in summer.

OLD CLOTHES.—It is a mystery to many people how scourers of old clothes can make them almost as good as new. Take for instance a shiny old coat, vest, or pair of pants of broadcloth, cassimere, or diagonal. The scourer makes a strong warm soapsuds and plunges the garment into it, souses it up and down, rubs the dirty places, if necessary, puts it through a second suds, then rinses it through several waters and hangs it to dry on the line. When nearly dry he takes it in, rolls it up for an hour or two, and then presses it. An old cotton cloth is laid on the outside of the coat and the iron passed over that until all the wrinkles are out; but the iron is removed before steam ceases to rise from the goods, else they will be shiny. Wrinkles that are obstinate are removed by laying a wet cloth over them and passing the iron over that. If any shiny places are seen they are treated as the wrinkles are; the iron is lifted while the full cloud of steam rises and brings the nap up with it. Cloth should always have a suds made specially for it, as if washed in that which has been used for white cotton or woolen clothes, lint will be left in the water and cling to the cloth. In this manner we have known the same coat and pantaloons to be renewed time and again, and have all the look and feel of new garments. Good broadcloth and its fellow cloths will bear many washings and look better every time because of them.

CLOTH MADE OF GLASS.—M. Dubus Bonnet, of Lille, France, has invented a process of spinning and weaving glass into cloth. The warp is composed of silk, forming the body and groundwork; on which the pattern in glass appears, as effected by the weft. The requisite flexibility of glass thread for manufacturing purposes is to be ascribed to its extreme fineness, as not less than from fifty to sixty of the original threads (spun by steam-engine power) are required to form one thread of the weft. The process is slow, for no more than a yard of cloth can be produced in twelve hours. The work however, is extremely beautiful and comparatively cheap. A French paper, commenting on this discovery, says: "When we figure to ourselves an apartment decorated with cloth of glass, and resplendent with lights, we must be convinced that it will equal in brilliancy all that the imagination can conceive and realize; in a word, the wonders of the enchanted palace mentioned in the Arabian tales."

There is a still, small rain from heaven that has more to do with the blessedness of nature, than the mightiest earthquake or the loviest rainbow.—Macdonald.

MISCELLANEOUS.

Long-Standing

Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.

This medicine is an Alterative, and causes a radical change in the system. The process, in some cases, may not be quite so rapid as in others; but, with persistence, the result is certain. Read these testimonials:—

"For two years I suffered from a severe pain in my right side, and had other troubles caused by a torpid liver and dyspepsia. After giving several medicines a fair trial without a cure, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, 76 Lawrence st., Lowell, Mass.

Last May a large carbuncle broke out on my arm. The usual remedies had no effect, and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Hollis Springs, Texas.

"I had a dry scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. Tyron, (of Fernandina, Fla.,) recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 14 Chambers st., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but it gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and after faithfully continuing the use of this medicine for some months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Furbush, Haverhill, Mass.

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Gospel Hymns No. 5. (35cts.) By SANKEY, GRANAHAN and STEBBINS. This is the book now being used by Mr. Moody in his meetings.

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Christian Advocate.

Marriages.

JONES—DURDEN.—In Lexington, Miss., March 19, 1888, by Rev. T. Y. Ramsey, Mr. Peyton Jones, of Tehula, Miss., to Miss Annie S. Durden, (younges) daughter of John Durden, Esq.

KAY—DORDS.—At the parsonage, Robeline, La., February 21, 1888, by Rev. R. S. Isbell, Mr. A. H. Kay and Miss Rosanna Dords, both of Natchitoches parish, La.

JACKSON—SMITH.—At the Methodist Church, Robeline, La., April 30, 1888, by Rev. R. S. Isbell, Mr. A. L. Jackson, of Sabine, and Miss Tennessee Smith, of Robeline, La.

Obituaries.

Obituaries of less than thirty-five lines (six words each), will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SELSER—MATILDA CAROLINE SELSER was born in Jefferson county, Miss., October 27, 1825. When quite young her parents moved to Warren county, where she grew up to womanhood and was married to John Durden, May 19, 1842. When quite young she made a profession of religion and joined the Methodist Episcopal Church, of which she remained a devoted member till death. In Lexington, Miss., June 29, 1888. Her end was peaceful—Indeed, it was triumphant.

The last interview I had with her she gave the most satisfactory testimony as to her faith in the Lord Jesus Christ. She was a woman of strong mind, cultivated, and of decided character, which was manifest in all the relations of life. To her deeply bereaved husband, who still lingers with us, she was everything that could be desired; affectionate, devoted, patient and kind, willingly sharing with him all the burdens and sorrows of life. Perhaps husband was never more dependent upon wife, consulting her in all matters that pertained to domestic life. Hence their relations to each other was a beautiful illustration of the apostle's injunction to husband and wife. As mother, she was an admirable illustration of the truly Christian character. By her wise counsels and diligent attention to the duties which constitute the Christian mother she made an indelible impression upon her deeply bereaved children, who to-day realize keenly the loss they have sustained and may we not hope that she will continue to speak to them in motherly address, saying, "Follow me as I follow Christ!" As neighbor and friend, she was a noble illustration of Christian character. Kind and generous, she was ever ready to minister to the comfort of those in distress, being no respector of persons. But in her character there was nothing more conspicuous than her devotion to her church. Having been trained in her early religious life under the influence of those distinguished men whose names are historic in Mississippi Methodism—Winans, Drake, Lane, and others—it is not surprising that she exhibited such maturity of the Christian character. She loved her church, its doctrines and discipline, and was never happier than when doing something to advance its interests. The Sunday-school was her special care. She stood by it, and labored to sustain it under the most discouraging circumstances. She never failed to meet her class when it was possible to do so, and was always prepared to instruct them. Who will, who can fill her place in the church? Who will take up her mantle and carry the work on? Our little weak church in Lexington has been sorely afflicted in the last fifteen months; but while "God hurles his workmen, he carries his work on." To her ten children and numerous grandchildren it is an irreparable loss; but they weep not as those who have no hope.

In offering this humble tribute to her memory, her pastor feels that he has sustained a loss that can not be repaired. May the Lord bless the bereaved ones and lead them up to a happy reunion in the "sweet by-and-by."

THOS. Y. RAMSEY.

JOURNEY—SISTER MARY A. TEAL was born August 24, 1858; married to W. T. M. S. Journey, January 25, 1883; died March 16, 1888. She professed religion and joined the Methodist Church in 1872, and lived a consistent member until death. The last three years of her life were spent in deep affliction. She had not a moment's ease during these three years; but it has never been my pleasure to know a person who bore affliction as she did. She never murmured nor complained, but said, "The Lord's will be done." She was the daughter of E. J. and Mary J. Teal, who are living in sweet anticipation of a happy meeting on the banks of sweet deliverance. Sister Journey died in sight of heaven, and is now forever at rest. She leaves a devoted husband, father, mother and many relatives and friends to mourn their loss; but their loss is her gain. We say farewell but for a short time. We commend her friends and relatives to him whom she trusted while living.

H. A. BURROUGHS.

HODGES—FELIX EDMUND HODGES, infant son of A. S. and C. E. Hodges, was born April 2, 1886; died Wednesday, June 27, 1888, aged two years, two months and twenty-five days. Little Felix was a loving and sweet child. His life budded on earth, and now has blossomed in heaven. It was hard for papa and mamma to give up their darling baby. His little chair is vacant; his steps are no longer to be heard; but it is a comfort to know they can meet their little babe again. Another little lamb at rest with the fold.

COUSIN VASHTI.

BATES—MRS. AUGUSTA J. BATES, relict of Joseph W. Bates, was born November 18, 1848, and died at her home in Kosciusko, Miss., July 21, 1888. She professed religion when young and joined the Methodist Episcopal Church, South. Her religion at once became a fixed principle to govern her future life, so that she at once became an example to others. No one could be in her company without becoming impressed with her piety. Her pure modesty adorned her character; her simplicity was her beauty; to know her was to love her. She was gentle, patient, faithful, progressive. When the dark-winged angel came, there was but little preparation to be made. Her moral house had been kept swept and the light was burning. She passed over the river to receive her reward. We deeply mourn our loss, but not without hope. We know where to find her. Those who live right die happy.

W. W. WILLIAMS.

GLOVER—CICILY GLOVER, wife of John Glover, of DeSoto parish, La., was born in Wilcox county, Ala., July 28, 1828, and died July 15, 1888, aged sixty years. She had her full share of affliction and trials incident to this state of probation. I do not know when she professed conversion or joined the church, nor do I know the particulars of her last illness; but, having been acquainted with her more than thirty years, I can testify to her consistent Christian life and devotion to Christ. She raised a large family of children—all of whom I believe are professors of religion. Having faithfully filled all the offices allotted to woman, she has ended her earthly pilgrimage and has entered the home of the good and the rest of the weary, to await a reunion with loved ones who are on their way. To live is Christ, to die is gain to the faithful.

J. P.

BRIGHAM—Resolutions of Bastrop Sunday-school on the death of JUDGE J. H. BRIGHAM:

Whereas, We have received the painful intelligence of the death of Hon. J. Harvey Brigham, which occurred at Kingston, Jamaica, in July, 1888; *And, whereas*, The deceased was for many years the faithful and efficient superintendent of this Sunday-school; therefore, be it,

Resolved, That in the death of Bro. Brigham the Methodist Episcopal Church, South, has lost a faithful and pious member and the Sunday-school cause a strong and earnest advocate.

Resolved, That we recognize the results of Bro. Brigham's life-work in the permanency and success of this Sunday-school and church.

Resolved, That we extend our condolence and sympathy to the bereaved family of our deceased brother.

Resolved, That a copy of these resolutions be furnished the Morehouse Clarion and NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also a copy be sent to the family of the deceased.

P. H. DALTON, Sup't.
G. W. NOFF, Sec'y.

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

Of course there is poor preaching in the world. Who ever preaches as the gospel ought to be preached? When we consider how sacred, how lofty, how honorable, how responsible this function is; when we reflect that ministers are sent forth to be the messengers of the great God to their fellow-sinners, and to utter his voice to them, we may well marvel that any man should dare to assume such an office; or that, having assumed it, he should dare exercise it in so imperfect a manner. But the preaching is at least as good as the hearing. And both preaching and hearing would be greatly improved were the true idea of worship recognized: that it is God and his Word we are concerned with here; that his ministers are to "seek the law at his mouth," and the people are to hear it, "not as the word of men, but, as it is in truth, the word of God." How much this conviction, deeply inwrought into our minds, would do to cure the defects both of our preaching and our hearing!—Dr. H. A. Boardman.

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Scientific.

Geography and Its Related Sciences.

Mr. H. J. Mackinder would define geography as the science whose main function is to trace the interaction of man in society, and so much of his environment as varies locally. According to Mr. Bryce, the environment comprises the influences due to the configuration of the earth's surface; those belonging to meteorology and climate; and the products which a country offers to human industry. The first of these categories depends more largely than has been acknowledged on geology, and is related to physiography, which asks, "Why is it?" to topography, which asks, "Where is it?" to physical geography, "Why is it there?" and to political geography, "How does it act on man in society, and how does he react on it?" and itself asks, "What riddle of the past does it help to solve?" We may stop short at any of these questions, but can hardly answer a later one with advantage unless those which preceded it have been answered. Of meteorology, average or recurrent climatic conditions alone—not weather-forecasting—come within the geographer's ken. In considering the productions of a region, the distribution of minerals is incidental to the rock structure. The distribution of animals and plants is pertinent in so far as those organisms form an appreciable factor in man's environment, and in so far as it gives evidence of geographical changes, such as the separation of islands from continents and the retirement of the snow-line. But the study of the distribution of animals and plants in detail, and as illustrating evolution, is in no sense a part of geography. Geography and history are related in their elementary stages, but diverge in their higher stages. The geographer must furnish to the historian the ideas and facts in science which he requires, and must go to the historian for the verification of the relations which he suggests. The body of laws governing those relations, which might in time be evolved, would render possible the writing of much "prehistoric" history. Mr. Green's "Making of England" is largely a deduction from geographical conditions of what must have been the course of history.—Popular Science.

PROPORTION OF WATER TO SOLID MATTER.—Water covers about three-fourths of the earth's surface, says Iron; and water, according to Dr. Whitelaw, forms about three-fourths of the weight of living animals and plants. Prof. Chaussier dried the body of a man in an oven, like a brick in a kiln, and after desiccation the body weighed only twelve pounds. Rather more than one pound of water is exhaled daily by the breath, about one and three-quarter pounds by the skin, and two and three-quarter pounds by the kidneys, making the daily emission of water by the body about five and one-half pounds, or not quite three quarts. Human blood contains from 78 to 83 per cent. of water, the gastric juice 97 per cent., the flesh 77 per cent., the skin 58 per cent., bones from 7 to 20 per cent. This large percentage of water in the animal body will not appear surprising when it is remembered that a large proportion of the food we consume consists of water. Taking vegetable food first, cucumbers and mushrooms contain as much as 96 per cent., cabbage leaves 92 per cent., turnips 88 per cent., carrots 83 per cent., potatoes 75 per cent., the various kinds of fruit from 75 to 80 per cent., bread from 44 to 49 per cent. Animal food is equally replete with water, the percentage of water in haddock being 82, sole 78, veal 75, beef 74, mutton 71. Milk contains 87 per cent. of water, an egg 74 per cent. The list might be extended almost indefinitely; but we may conclude by stating, for the comfort of total abstainers, that much maligned beer contains as much as 90 per cent. of water. How much more, under certain conditions, we are unable to say.

The most potent remedies for the cure of diseases have been discovered by accident. The first dose of Dr. Shallenberger's Antidote for Malaria was given, as an experiment, to an old lady almost dying from the effects of Malaria, on whom Quinine acted as a poison. *One dose* cured her; and a single dose has cured thousands since. It is the only known Antidote for the poison of Malaria. Sold by Druggists.

The Camp Meeting.

The season is upon us; the problem upon the church. It is a problem—how to maintain the old-time religious influence and impress of the meetings, and still meet the new and changing needs of the age. The camp meeting is peculiar to American Methodism, and has been greatly blessed in the past in conversions and reclamations. In olden times, when churches were sparse and the stationed minister the exception, concentration in the grove for purely religious and evangelistic work was a notable event for the year, and great trophies of grace and marvelous spiritual power were exhibited. Then tents' companies were large, and went to stay through the whole meeting, and special preparation was made to secure the attendance of the unconverted and to hold them under religious influence and strong, persuasive personal effort. Those days are largely gone, and can not be restored. The change is but a part of the radical transformation which has taken place in society, and the ministry and laity are not responsible for it. Unfavorable comparison of the present with the past does not help to a solution of the problem. Censorious words spoken against the ministry and laity who live in this age, as if responsible for present conditions, are as unwise as they are unchristian.

Many Christian people think that with the church facilities now so generally possessed, and with a stationed ministry, the work once done at the camp ground can be done with much better economy of effort at home. For this reason, very largely, the attendance upon the meetings is transient, the majority going and returning the same day. Of course, this large class of people is not present long enough to be brought into close sympathy with the deeper religious work of the week.

A new feature has come in the way of the cottage, and the grove is eagerly sought by the wearied and heavy-laden for physical change and recuperation. This is an excellent departure, and we think providential, to furnish a resort which can be enjoyed by our families at little expense, and where the atmosphere shall be moral and restful. The pulpit at the grove has of late become a rostrum for the preaching of excellent sermons, and the work has seemed to be more directly exegetical and educatory. The Sunday-School Assembly is finding its place and work on the camp ground for biblical study and edification. Many thoughtful people have the impression that here, very largely, is the solvent to the problem. Not that the assembly is to absorb and supersede the camp meeting, but that it is coming to provide the modification, in some degree, demanded.

The most imperative need of Christianity is a better interpretation of the Bible. We all need to join anew the "school of Christ." It is not Cephas, Paul nor Appollos that we need so much to know as Christ. He has spoken. Let it be the mission of the camp ground, in a sense never known before, to reveal him. Preach him, teach him, reflect him on the camp ground, and God will lead out the denomination to the best use of these accessories. "Let all your things be done with charity."—Zion's Herald.

"Seest thou a man wise in his own conceit; there is more hope of a fool than of him." It is the men who are open to conviction—who are teachable, who take hold of things out of the beaten track, and, "taking time by the forelock and not by the fetlock," go forward to success. To this latter class we desire especially to appeal and urge them to write to B. F. Johnson & Co., 1009 Main St., Richmond, Va. They will do you good and not evil.

The cross is the distinct announcement to us of that wonderful law which fills all life, that "through much tribulation we must enter into the kingdom of heaven." - Perfection through suffering—that is the doctrine of the cross. There is love in that law.—F. W. Robertson.

Many People refuse to take Cod Liver Oil on account of its unpleasant taste. This difficulty has been overcome in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites. It being as palatable as milk and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

Nothing can constitute good breeding that has not good nature for its foundation.

MISCELLANEOUS.

Look Here, Friend. Are you Sick?

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is there a sort of sticky slime collects about the teeth? Is your appetite poor? Is there a feeling like a heavy load on the stomach, sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy?

Are your eyes sunken? Do your hands and feet become cold and feel clammy? Have you a dry cough? Do you expectorate greenish colored matter? Are you hawking and spitting all or part of the time? Do you feel tired all the while? Are you nervous, irritable and gloomy? Do you have evil forebodings? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Do your bowels become costive? Is your skin dry and hot at times? Is your blood thick and stagnant? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? Do you frequently spit up your food, sometimes with a sour taste and sometimes with a sweet? Is this frequently attended with palpitation of the heart? Has your vision become impaired? Are there spots before the eyes? Is there a feeling of great prostration and weakness? If you suffer from any of these symptoms, send me your name and I will send you, by mail,

One Bottle of Medicine FREE

Send your address on postal card to-day, as you may not see this notice again.
Address, naming this paper, Prof. HART, 212 E. 9th St., N. Y.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

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OF NEW ORLEANS.
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Paid up Capital, $300,000. Assets, $439,684.14.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Crockery, China, Glassware and General House-Furnishing Goods.
Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10 $12, $20 and $25. Chamber Sets, $2 45, $3 50 and $4 50.
Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.
Blanchard Churns and Gate City Filters, Refrigerators, Ice Boxes, Bath Tubs and Summer Goods.

Artificial Limbs,
Trusses and Surgical Appliances Made to Order and Adjusted
— BY —
A. McDERMOTT,
200 - - - ST. CHARLES STREET - - - - - - 200
Bet. Julia and St. Joseph.

GRANT FURNITURE HOUSE.
$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.
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Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases. A Complete Family Medicine. Perfect Substitute for Calomel. The Greatest Remedy of the Age for Bilious Diseases.
The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children or adults of any age in all cases where there is a derangement of the system.
MALARIA ERADICATOR AND LIVER REGULATOR
It has been used with most wonderful effect in
Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.
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OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 35½ Whitehall St.

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MOST PERFECT MADE

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NEW YORK. CHICAGO. ST. LOUIS.

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STEAM
SASH, BLIND AND DOOR
FACTORY,
209, 301, 303, 305, 307 Gravier Street,
NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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COR. ST. CHARLES AND POYDRAS STS.
Entrance, 151 Poydras Street.
Good Board, Comfortable Rooms, Moderate Rates.

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DESIGNERS AND DECORATORS IN
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174 CAMP STREET, NEW ORLEANS.
Write for prices. Samples sent to country free.

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Poor Cutlery is worse than none. It spoils your temper. For fifty years past we have been selling the manufactures of JOSEPH ROGERS & SONS, Sheffield, England, and never have been disappointed in the quality.

Two-blade Knives at.....50 cents
Three-blade Knives at.....75 cents
Four-blade Knives at.....$1 00

TABLE CUTLERY, RAZORS and SCISSORS all at moderate prices.

A. B. GRISWOLD & CO.,
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Send for a Catalogue.

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CARPETS,
INGRAINS,
LACE CURTAINS,
WINDOW SHADES,
UPHOLSTERY GOODS.

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in all Grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS. UPHOLSTERING GOODS.
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PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.
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WILSON & FOSTER,
Attorneys, Counselors and Solicitors,
No. 5 Commercial Place,
Corner of Camp Street,
NEW ORLEANS, LA.
Notary in Office.

Weekly Market Review.

(For Week Ending July 31, 1888.)

COTTON.

Low ordinary	7 11/16	@— —
Ordinary	7 7/8	— —
Good ordinary	8 5/8	— —
Low middling	9 3/8	— —
Middling	10 1/16	— —
Good middling	10 1/2	— —
Middling fair	10 7/8	— —
Fair	11 5/8	— —
Galveston middling	9 15-16	— —
Mobile middling	9 7/8	— —
St. Louis middling	10 1-16	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	6 5/8
Fully fair	— —	6 1/2
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5 3/4	6 3/4
Pr. yellow	7 1/8	— —
Gray White	— —	— —
Off whites	7 3/4	7 3/4
Stan. Gran.	7 3/4	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4 1/2	4 5/8
Fair	4	4 1/4
Ordinary	3 1/2	3 5/8
Common	2 3/4	3 1/4
No. 2	2 1/2	2 5/8
Rough	2 50	3 10

FLOUR.

Choice	3 75	3 90
Fancy	4 15	4 20
Extra Fancy	4 50	4 55
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 85

CORN PRODUCTS.

Corn meal	3 15	3 25
Cream meal	3 45	— —
Grits	3 60	3 70
Hominy	3 65	— —

GRAIN, ETC.

CORN:		
White	66	67
Yellow	60	— —
Mixed No. 2	58	— —
OATS:		
Western	44 1/2	45
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	75	80
HAY:		
Prime	17 50	19 00
Choice	20 00	21 50

PROVISIONS.

PORK:		
Mess (Standard)	15 1/2	— —
Prime Mess	14 00	14 25
Rumps	13 75	— —
BACON:		
Fancy breakfast	10	11
Shoulders	8 1/8	— —
Sides, short rib	9 3/4	— —
Sides, long clear	9 3/4	— —
HAMS:		
Sugar-cured	12 3/4	13 1/2
DRY SALT MEAT:		
Shoulders	7 7/8	8
Sides, short rib	— —	8 3/4
Sides, long clear	— —	8 3/4

GROCERIES.

JOFFEE:		
Prime	15 3/4	— —
Fair	14 3/4	— —
Common	12 1/2	— —
BUTTER:		
Western Creamery	— —	22
Western Dairy	17	18
Common	13	14
LARD:		
Refined	8	8 1/4
FEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13 1/2	14
Cotton seed	35	36 1/2
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per crate	1 25	1 50
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	1 25	1 65
Western	— —	— —
KROUT:		
Western, ₩ bbl	4 50	5 00
ONIONS:		
New Louisiana	3 50	3 75
Western	— —	— —

BALING STUFFS.

BAGGING:		
2 lb	11	— —
1¾ lb, per yd	10 1/4	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 10	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Yonag	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	12	12 1/2
Southern	13	13 1/2
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20 1/2	20 75
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/4	— —
Sulphuric acid	1 3/4	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Bryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Mr. David T. Day, chief of the division of mining statistics, has submitted a summary of the mineral products of the United States in 1887, in advance of the official report. The total value is $558,056,345. It shows a wonderful gain over 1886, and is $200,000,000 greater than the output of 1886.

The bill appropriating $11,000 to construct a road to the national cemetery at Pineville, La., has become a law; the bill to subdivide the western judicial district of Louisiana has passed and will probably soon be signed. The appropriation of $27,000 for improvements to navigation of the jetties and lower Mississippi in the way of lights, etc., has gone to the Senate. Mr. Newton's bill, appropriating $75,000 for a public building at Monroe has become a law. An appropriation of $3,500 for the geological survey in north Louisiana, which he proposed, has been included in the general appropriation for geological surveys of $400,000. Mr. Robertson's bills appropriating $50,000 for a public building at Opelousas and $15,000 for a road to the national cemetery at Baton Rouge, are before the President.

A movement is on foot among the soap manufacturers of the United States to form a soap trust. A meeting was held in New York recently and the plans of the organization discussed, but no definite action was taken.

Gen. Beauregard, commissioner of public works of this city, has resigned his office.

The Secretary of the Treasury has forwarded to the Senate a statement giving an account in detail of a vast amount of assets in Europe amounting to many million dollars once belonging to the Confederate government, but now subject to a valid claim of the United States.

The House Committee on Banking and Currency, on July 28, ordered a favorable report on the Senate bill to reimburse the depositors of the Freedman's Bank, with an amendment authorizing the commissioner of the institution to pay the expenses incurred in the settlement of the accounts.

Of the four anarchists, who are charged with a conspiracy to blow up with dynamite Judges Gary and Grinnell and Inspector Bonfield, in Chicago, two have disappeared and, it is supposed, jumped their bonds and fled the city.

The steamboat, Edward J. Gay, laid up at the head of First street, this city, turned to the water's edge on July 30.

FOREIGN.

It is learned that the object of the plot, which was discovered at Rustchuk, was to murder Prince Ferdinand. Two of the ring leaders, Bogneteff and Ivanoff, have been arrested.

The Riforma, published in Rome, had an article, on July 25, on the agitation that is being carried on in the United States against Italian immigration. It says that the movement in question is based solely upon an unreasonable hatred of the Italian element and that public opinion in Italy will not allow the question to drag.

The Emperor William arrived at Stockholm, on July 26. A magnificent display was organized in his honor by King Oscar of Sweden.

The King of Greece, who is on his way to St. Petersburg, had an interview, on July 26, with Count Kalnoky. The prime minister assured his majesty of Austria's sympathy with Greece, whom, he said, she regarded as one of the main ramparts against pan-Slavism in the Balkans.

Emperor William has ordered that his military entourage, hitherto called "maison militaire," shall in future be designated as "headquarters of His Majesty, Emperor and King."

Nine emigration agents have been arrested at Cracow for inciting the natives of that district to immigrate to America.

The Imperial family, on July 27, attended the ceremony of the blessing of the waters of the Neva by priests in front of the winter palace at St. Petersburg.

A son was born to the Emperor William on July 27. Congratulations were received from all the European courts.

A volcanic eruption at Bandaisin, fifty leagues from Yokohama, has destroyed several villages and killed 1,000 persons, including 100 visitors at the Thermal springs.

From Japanese papers of July 10, particulars of an emeute in Seoul, the capital of Corea, on June 20, are given. The emeute had its origin in the revival of the absurd rumors directed against foreigners and which had weight owing to the dense ignorance of the people of Japan.

The Czar appears to have given his assent to the creation of a Bulgarian monarchy, with either Prince Waldemar, the youngest son of King Christian, or the Duke of Cumberland on the throne. The Duke of Cumberland has decisively rejected the offer, which was made to him through Prince Bismarck.

Emperor William left Stockholm, on July 28, in the yacht "Hohenzolen," and arrived at Copenhagen, on July 30, where he was extended a cordial greeting.

The protest of the Vatican against the visit of Emperor William to Rome has proved effectual. One result of the Vatican's diplomatic triumph is that Minister Crispi has sent instructions to the Italian embassy in Paris to institute the negotiations for a commercial treaty with France. Berlin official circles strongly distrust the Italian government on account of its relations with France.

Eight thousand navvies are now on a strike in Paris and others are expected to join the movement. Twenty-three of one hundred persons arrested have been held for trial on the charge of having been concerned in rioting at Lavillette.

A faded or grizzly beard is unbecoming to any man, and may be colored a natural brown or black by using Buckingham's Dye for the Whiskers.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Carrollton and Green'd at C. (Thu.)	Aug. 2
Valden circuit, at Prospect	4, 5
McCool, at Prospect (Wed.)	8
Durant and Lexington, at Durant	11, 12
Ebenezer	18, 19
Belzona (Tues.)	21
Ethel	25, 26
Zilpha (Thu.)	30

R. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Marshall	Aug. 4, 5
Snow Creek (Sat.)	11
Ashland	12, 13
Hickory Flat (Sat.)	18
Myrtle	19, 20
Pine Mountain (Tues.)	30

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and B. R.R., beginning Thursday morning, August 23, 1888.

JNO. BARCROFT, P. E.

ABERDEEN DIST.—THIRD ROUND.

Oklahumpt., at Pine Grove (Thu.)	Aug. 2
Pearlie	5
Fulton and Smithville	11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

AMOS KENDALL, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka station	Aug. 4, 5
Iuka circuit, at New Salem	11, 12
Harmony circuit, at Bethel	18, 19
Gunntown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	27
Ripley circuit	Sept. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Jonesboro circuit	15, 16

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	Aug. 4, 5
New Iberia	6
Grand Chenier	11, 12
Opelousas	18, 19
Indian Bayou	25, 26
Sulphur Mine	Sept. 1, 2
Abbeville	8, 9
Lake Charles	15, 16
Washington	22, 23
Crowley	29, 30

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—THIRD ROUND.

Morean	Aug. 5
Gros Tete	12
Dryades	19
Soraparu and Parker Chapel	19
Baton Rouge	26
Craps Street	Sept. 2
Carrollton	2
Phapmedine and Bonabilonville	9
Algiers	16
Louisiana Avenue	16

THAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Many, at Prospect	Aug. 4, 5
Attacapo, at Beech Grove	7
Caddo, at Stonewall	11, 12
Natchitoches, at Crowneal	18, 19
Bellewood, at Pine Grove	20, 21
Coushatta, at Davis' Springs	25, 26
East Point, at Wesley Church	28
Shreveport	Sept. 1, 2
Pleasant Hill, at Mt. Pleasant	5
Mooringsport, at Pine Hill	8, 9
South Bossier, at Benton	15, 16
North Bossier	18
Valley circuit	22, 23

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Shumsport, at Shumsport	Aug. 4, 5
Centerville, at Front Creek	11, 12
Castor, at Sardis	18, 19
Columbia, at Columbia	26, 27
Ada, at Liberty	Sept. 1, 2
Montgomery, at Montgomery	8, 9
Spring Creek, at Hineston	15, 16
Sugar Town, at Pine Grove	22, 23

B. F. ALEXANDER, P. E.

DELHI DISTRICT—THIRD ROUND.

West Monroe, at Bonman's Chapel	Aug. 4, 5
Harrisonburg and Sicily Island	11, 12
Waterproof, at Jordan's Chapel	18, 19
Winnsboro, at Dickley	25, 26
Providence, at Providence	Sept. 1, 2
Oak Grove, at Watson	8, 9
Lind Grove	15, 16
Richland, at Luton	22, 23
Oak Ridge, at Prairie	29, 30
Bastrop	Oct. 6, 7

J. D. HARPER, P. E.

HOMER DIST.—THIRD ROUND.

Tulip, at Mt Moriah	Aug. 4, 5
Brushwood, at Rubberly	11, 12
Farmerville, at Tennessee	15
Summerfield, at Summerfield	18, 19
Haynesville, at Mt. Zion	25, 26
Homer, at Lisbon	Sept. 1, 2
Arcadia, at Shumsboro	8, 9
Vernon, at Oak Ridge	15, 16
Indian Village	19
Sparta and Saline	22, 23
Ringgold	29, 30

ROBERT HANDLE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Hillsboro, at Cantrell	Aug. 2
Carthage, at Liberty	4, 5
Conehatta, at Mt. Hebron	7
Neshoba, at Cooks' Chapel	11, 12
Fannin, at Liberty	18, 19
Lake Camp Meeting	24
Trenton, at Grace Chapel	30
Trenton Camp Meeting	31
Beech Springs Camp Meeting	Sept. 7
Walnut Grove, at Mt. Zion	8, 9
Shiloh	15, 16
Westville	13
Raleigh	22, 2
Marvin	29, 30
Shiloh Camp Meeting	Oct. 12

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Gayden	Aug. 4, 5
East Feliciana, at Clear Creek	7
East Baton Rouge, at Davis'	11, 12
Pipkin's	14
Bayou Sara, at Thompson's Creek	16
Amite, at Sam Jones Camp Ground	22
Jackson	25, 26
Centerville, at Bethel	Sept. 1, 2
North Wilkinson, at Perrytown	8, 9
New River, at Magnolia	13
Livingston	15, 16

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.

Mt. Olivet, at Shiloh	Aug. 1, 5
Anding, at Anding	4, 5
Silver Creek	11, 12
Flora, at Pocahontas	18, 19
Edwards	25, 26
Raymond	25, 26
Camden	Sept. 1, 2
Jackson, at Jackson	8, 9
West Jackson	8, 9

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Wesson and Beauregard, at Wesson	Aug. 4, 5
Bowerton at Pleasant Valley	7
Topisaw, at Topisaw	11, 12
Holmesville, at China Grove	25, 26
McComb City, at Magnolia	Sept. 1, 2
Hazlehurst	8, 9
Crystal Springs	15, 16
Adams	18
Franklinton	22, 23

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Union, at Energy	Aug. 4, 5
Vossburg, at McTowan's	11
Shubuta, at Soule Chapel	12
Enterprise, at Heidleberg	18, 19
Winchester, at Enon	25, 26
Sandersville, at Holden	Sept. 1, 2
Clark, at Andrew Chapel	8, 9
Meridian station	12
Meridian circuit	13
Paulding, at New Hope	15, 16
DeKalb	21
Hinnsville	22
Marion	23
Leaksville	29, 30

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	Aug. 4, 5
South Warren	6, 7
Beech Grove	11, 12
Meadville	12, 13
Belle Grove	18, 19

W. L. C. RUNNICUTT, P. E.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Honbberly	Aug. 8
Topisaw	Aug. 10
Hennington	Aug. 16
Sam Jones	Aug. 17
Downsville	Aug. 17
Lake	Aug. 24
Trenton	Aug. 31
Beech Springs	Sept. 7
Hattiesburg	Sept. 14
Hinestown	Sept. 15
St. Tammany	Sept. 21
Spring Creek	Oct. 7
Shiloh	Oct. 12

N. C. Y. L.

This institution, the Nashville College for Young Ladies, new and complete in all its appointments, comes before you for your consideration. It has established a reputation for a high grade of scholarship, and continues to sustain this position in the minds of those who know it. On account of its growth, the management is now erecting a new building to be used for the school proper. Address Rev. Gen. W. F. Price, D. D., President, Nashville, Tenn.

Wesleyan Female Institute.

In this issue of the ADVOCATE, Dr. Harris announces the coming session of this renowned institution; and the luxuries and comforts of a well-established home, together with moral surroundings unsurpassed in any community, will be found at Staunton. The large number of young ladies in attendance the past session is indeed an indication of the worth and merits of the Wesleyan Female Institute. For full information address Rev. W. A. Harris, Staunton, Va.

Select School.

To parents and guardians looking for a home and school, combined with advantages rarely obtained away from home, should read the announcement of Mrs. M. E. Clark, which will be seen in this issue of the ADVOCATE. Mrs. Clark's address is Nashville, Tenn., and our patrons will find her a lady of rare worth and superior attainments.

Southern University.

Rev. A. S. Andrews announces, in this issue of the ADVOCATE, the date of the opening of the next session of Southern University. Dr. Andrews' address is Greensboro, Ala., and he will be pleased to answer all correspondence.

CAMP MEETINGS.

The camp meeting on the Shiloh Camp Ground, six miles southwest of Pelahatchie Station, on the Vicksburg and Memphis railroad, will commence on Friday night before the second Sunday in October (12). All ministers, traveling and local, invited. Please come, brethren, and assist us. We will have conveyance at Pelahatchie on Saturday morning, October 6.

J. D. MILLER, P. C.

The camp meeting for the Dawsonville Camp Ground will begin this year, as usual, on Friday night before the third Sunday in August. Everybody invited. Ministers especially are most cordially invited to attend. Come, brethren without a special personal invitation. Let the first week of August be universally observed as a week of prayer for the success of the meeting.

E. B. CALLOWAY, P. C.

Hinestown Camp Meeting will commence Thursday, September 13. All ministers are invited.

Spring Creek Camp Meeting will commence Friday, October 5. All ministers are invited.

Dear Brethren (of the Alexandria district), do come and help us in these meetings on Spring Creek.

W. H. HILL.

ROYAL

BAKING POWDER
Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*
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THE GREAT HEREAFTER.

BY OTWAY CURRY.

'Tis sweet to think, when struggling
The goal of life to win,
That just beyond the shores of Hope
The better years begin.

When through the nameless ages
I cast my longing eyes,
Before me, like a homeless sea,
The Great Hereafter lies.

Along its blooming bosom
Perpetual summer smiles,
And gathers like a golden robe
Around the emerald isles.

There, in the blue, long distance,
By balmy breezes fanned,
I seem to see the flowering groves
Of the old Eenlah land;

And far beyond the islands,
That gem the waves serene,
The image of the cloudless shore
Of holy heaven is seen.

Unto the Great Hereafter—
A fearless thing and dark—
I freely vow and gladly give
Of life the wand'ring bark.

And to the far-off haven,
When shad wy seas are passed,
By angel hands its quivering sails
Shall all be furled at last.

Rambles.

BY REV. J. W. MALONE.

A few days after the adjournment of the North Atlanta District Conference, about which I wrote you, I had the pleasure of a visit to the Piedmont Chautauqua, which is only a few miles from this place, and a half an hour's run from Atlanta. This is the day of Chautauquas, and this section, full of men of push and enterprise, is not to be left behind. Inaugurated only a few months ago, the success of the enterprise here is something marvelous. But these stirring Atlantians and wide-awake Georgians, with Henry Grady in the lead, and the Constitution to back them, can do almost anything, and do it quickly. The grounds, a few weeks ago in native forests and old fields, are now simply beautiful, and the buildings are all completed, or nearly so, and occupied. Visitors are pouring in from all directions. The services of the very best ministers and teachers in the United States have been secured, and the Piedmont Chautauqua is now in full operation. When but a youth, less than a half-score years ago, I used to go to Salt Springs Camp Meeting. People came in large numbers in buggies and carriages from Atlanta and all the surrounding country, and a sufficient quantity of good free-stone water was found to supply all needs; but from a number of springs neither man nor beast would drink. From the taste of these waters the place was called Salt Springs. These springs have now turned out to be possessed of the finest mineral properties. Hotels, business houses and handsome residences have sprung up like magic, and the plain, poor farmers who owned the springs and the land around are now rich. Capitalists from Atlanta have invested a quarter of a million dollars in a handsome hotel and grounds. Convenient to this and the springs the Chautauqua is located. Besides these advantages the climate in North Georgia is the most salubrious and delightful of any in all the South. The Piedmont Chautauqua can but succeed.

The city of Berlin, Germany, with eleven hundred thousand inhabitants, has fewer churches than Atlanta, a place of not more than seventy-five thousand people. Brooklyn, N. Y., enjoys the distinction of being called the "City of Churches." This term might well be applied to Atlanta. No less than sixty churches "point their spires heavenward" from this proud little city nestled in here among "the red hills of Georgia." Nearly one-third of these are Methodists, with a church property valued at $250,000. The value of the property belonging to other communions I failed to get, but the Baptists and Presbyterians are both rich and prosperous. We preachers out in Mississippi think a charge with three or four hundred members a very heavy one. My own numbers 180, and it seems to me that it is about all I can do to look after them; but Drs. Morrison and Lee, pastors of the First and Second Methodist Churches in Atlanta, have no less than *fourteen hundred* members in each of their charges. But the work in these churches is largely done by laymen. Every available force is organized and put to work. The pastors of these large churches have learned from necessity to do what Bishop Galloway told the preachers of the Winona district last year: "Never to do anything that they could get anybody else to do." I have yet to meet more active and zealous men than those of First Church. There is a committee appointed to look after every conceivable interest. And these laymen not only do the work of their own church, but they have under their management mission work, which they have established in four different parts of the city. Each of these missions in a few years will be an independent and self-supporting congregation.

VILLA RICA, Georgia.

An Earnest Cry.

BY REV. J. M. WYATT.

Christian education is now receiving considerable attention by pen and mouth. There is no one feature in our church for which we should be *more active, more liberal* and *more harmonious*. Our preachers and laymen of Mississippi agree that we should do a vast deal more than we are doing in building up schools and educating our children. I am truly concerned about this matter. It does appear to me that the best plan is for our two Conferences in this State to judiciously locate and build up a first-class high school or college in the State. It is evident, with the history of education before us, and the facts existing in other parts, that there is no way *at all* to advance this momentous subject as to project, erect and patronize a good college in our midst for boys and young men. If our brethren who object to this course of meeting our moral obligation of advancing Christian education, had heard Bishop Galloway at the Winona District Conference, both privately and publicly, with judicious zeal, earnestly advocating the building of a college in our "own dear" State, they would urge objections no longer. We blushed with shame as he so magnetically forced upon us the obvious truth, that according to our ability and facilities, and the incentives encompassing us, that we Methodists of Mississippi are behind any other like-sized territory in our connection. I shall say, Amen! to anything that will help forward Centenary. But it has ample room in Louisiana and Southwest Mississippi. Our people are not sending to it; there is no indication that they will. I love the Southern University, Greensboro, Ala., where I spent a time pleasantly and profitably. Emory College, McTyeire Institute and Vanderbilt University are doing excellent work; but, oh! how few boys and young men we are putting in these splendid halls of learning. It is clear to my mind that the quickest and safest way to build up district high schools is to lead off in a good, flourishing college. This would also largely increase the interest of female education among us. A wealthy, prosperous, intelligent, godly man in a community will not impoverish his neighbors; will not cause them, with their pursuits and enterprises, to wither and die. They will imitate their wise elder brother and sister. Some of our laymen are urging that we build a college in our growing commonwealth. One of the wisest men in the Church, South, says of *us—the Methodist people of Mississippi*—that it is a sin and a shame that we are doing *so little* for Christian education. May the Lord bless us *all*, and grant us great success in this *very* important work!

WINONA, Miss., July 20, 1888.

Aberdeen District Conference.

The nineteenth session of the Aberdeen District Conference, North Mississippi Conference, was held in Pontotoc, July 27-29, 1888. Every preacher in the district was present, together with a good average attendance of laymen. The Rev. Amos Kendall, the presiding elder, presided over the Conference, and discharged the duties of his office with credit to himself and to the satisfaction of all. He looked carefully into every interest pertaining to the church throughout the bounds of the district. Every member of the Conference, both clerical and lay, seemed to conspire together to make the occasion one of profit, and they succeeded. Questions put by the president and different members brought out many important facts, and resulted in profitable discussion. We had no wrangling, and no one was bored. The reports of the various committees were appropriate, and occasioned discussion. Especially was this so of the report on temperance on Saturday night, which was given wholly to the discussion of this subject in the presence of a large audience. The reports of the preachers indicated that the district was in a fine condition in every particular. The Sunday-school work was never more prosperous, and is still improving. Our own literature is used unanimously. There are but few union Sunday-schools in the district. There has been improvement in the circulation of church papers. The financial outlook is encouraging. The salary of preachers and presiding elder well up, and the collections ordered by the Annual Conference, it is believed, will be paid in full in most instances. The spiritual condition of the church in the district is good; congregations large in every charge. The district is on the upward tendency. A Ministerial Educational Aid Society was organized, and quite a nice little sum of money collected. The officers are: Rev. Amos Kendall, president; Capt. T. B. Sykes, secretary, and M. C. Shell, treasurer.

The Rev. G. W. Bachman, Dr. W. B. Murrah and Rev. T. J. Newell were present, looking after the interests represented by them, and added much to the occasion. The preaching was good. We had sermons by Revs. G. W. Bachman, Eugene Johnson, E. L. Spraggins, George S. Inge, G. H. Hodge, G. W. Gordon, W. B. Murrah and T. J. Newell.

The Sunday-school Conference for the district was held the day preceding the District Conference, and was a day of profit. Capt. T. B. Sykes presided, and the sermon was preached by Rev. Eugene Johnson, and was full of thought and religion. The Conference was never better entertained. The best arrangements for horses ever seen by this writer. The hospitality of the people was lavish, and the good pastor spared no pains in order to make all pleasant. The Conference will gladly return to Pontotoc at any time. The delegates elected to the Annual Conference are: T. B. Sykes, J. M. Haley, R. C. Clark, and M. C. Shell.

The next session to be at Houston.

Among many other good resolutions passed by the Conference, the following was unanimously agreed upon:

Whereas, The time fixed for holding the North Mississippi Conference is so early that it will materially interfere with us in bringing up our finances; therefore, be it

Resolved, That the Aberdeen District Conference, now in session, respectfully request Bishop J. C. Keener to change the time of holding said Conference from November 14 to December 12, 1888.

HESLEP R. TUCKER,
Secretary.

BUENA VISTA, Miss., Aug. 1, 1888.

Meridian District Conference.

The District Conference for Meridian district, Mississippi Conference, was held at Lauderdale, Miss., July 26, 27. No Bishop being present, Rev. R. D. Norsworthy, presiding elder, presided. The writer was elected secretary, and D. W. Heidelberg assistant. There were present twelve pastors, twelve delegates, and one local preacher, but no recording steward. Five charges had no laymen in attendance. The Conference, however, in numbers compared favorably with those of former years. Prominence was given to devotional exercises, and we had many seasons of refreshing from the presence of the Lord. The preaching was well received by the people, and was owned and blessed of God.

The outlook on the district is encouraging. The preachers present seemed to be in fine health. The presiding elder, whose health a few weeks back appeared to be failing, was apparently as strong and efficient as ever. Financially and spiritually, as a whole, the work is in good condition. A drouth in one place is counterbalanced by refreshing showers in another. Prohibition is receiving a large share of attention, and though the whiskyites have become very much alarmed lest the preachers soil their ministerial robes, and the churches be destroyed, they continue to cry aloud and spare not. The pending conflict in Lauderdale county necessitated the absence of our prohibition champion, Dr. Black. He is the whisky men's dreaded foe, and has done a work in East Mississippi that will have a telling effect for good in future generations.

Rev. P. A. Johnston, presiding elder of Brandon district and agent of Centenary College, also Rev. H. R. Caldwell, preacher in charge of Lake circuit, paid us a visit. Bro. Johnston made a strong speech in favor of endowing Centenary College, and raised five hundred dollars in endowment notes for that purpose.

Rev. R. M. Saunders, of the Virginia Conference, recently elected president of East Mississippi Female College, was present, and by his genial spirit, wise counsels and Christian character won us all to an increased interest in the success of that institution. While we shall sadly miss the familiar face of Bro. A. D. McVoy, we feel that he has a worthy successor.

The following were elected delegates to the next Annual Conference, viz: S. B. Watts, T. P. Bell, S. S. Cope, and W. W. Moore. Alternates: A. M. Moore and D. W. Heidelberg.

Vossburg was selected as the place for holding the next District Conference.

Thus closed a delightful and profitable reunion of the preachers and laymen of the Meridian district, made so, largely, by the unbounded hospitality of the people of Lauderdale, and the judicious arrangements of their beloved pastor, Rev. H. P. Lewis.

L. CARLEY, Sec.

Homer District Conference.

Homer District Conference, of the Methodist Episcopal Church, South, convened in the Methodist Church at Minden, July 25-29, inclusive, Rev. Robert Randle, P. E., in the chair. Every pastor in the district was present except Bro. Hocutt, of the Haynesville charge. He was kept away by sickness, and Rev. J. M. Davies, L. D., reported for him. Of the local deacons, local preachers and lay delegates, forty were present. Rev. G. A. Mandeville, of Farmersville, preached the opening sermon. Every interest of the church was well looked after by special committees appointed by the chair. The reports of the pastors and the various special committees showed improvement all along the line, the least improvement being in the cause of church extension. This interest evidently needs talking up in this district. The members of the Conference were prompt in attendance upon the business sessions, the spirit of brotherly love prevailing in all things. Sister J. A. Parker, of Ruston, secretary of the woman's and juvenile missions in the district, was present, earnestly engaged in her great work. Sister Parker is evidently the right women in the right place, and we look and pray for a great blessing upon her, and a grand, forward move in her work. The singing, praying and preaching was, in the main, good, the Spirit of the Master being manifestly present in all the services. I would speak especially of the love-feast and other services of the day on Sunday. Love feast at nine A. M., conducted by Rev. Robert Parvin. It was indeed a feast of love, so many partaking of the elements, and giving such strong and convincing proof of love for Jesus and the brethren. "It was good to be there." At 11 A. M., Rev. T. B. White, D. D., preached a Holy Ghost sermon from the text: "I have a message from God unto thee." (Judges iii, 20.) This service was followed by communion, in which service a great many engaged. Bro. Parvin conducted the children's meeting at four P. M., which service was amusing and, we hope, beneficial to the little folks. Rev. J. A. Parker, filled with the Spirit, preached at 8 P. M. from Matthew v, 1-16, inclusive. During the Conference four joined the church—three by profession of faith, and one by certificate.

F. C. GREENWOOD,
Conf. Sec.

A Chance Word.

Who can estimate the value of a chance word, in the sense in which there is such a thing as a chance? Upon the silence occasioned by the sudden stopping of a street-car there fell these words:

"So long as you can contribute to the pleasure, happiness or comfort of any human being, you are of importance in the world, and no longer."

Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps in the great day it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life-struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, not yet our seeming success in life, but our part in God's plan for others, is the measure of our importance in the world.—Sunday-School Times.

The bread of life is given us, but we must take and eat it if it do us good; the fountain is opened for us, but we must go to it if we are cleansed.

Current Coins.

(Southern Churchman.)

Wonderful our nineteenth century civilization! We can go to England in a few days, and from the Atlantic to the Pacific without so much as getting out of our carriage. But neither these nor electric lights make man holy; they make him more comfortable, that is all. For as long as we are satisfied with only the outward forms of Christianity we are not one whit better than our heathen ancestors, who had not so much as a match, let alone a steamship. The heart of us nineteenth century folk is as much averse to piety as that of people who lived before Christ. Required to love God with all our heart and our neighbor as ourselves; always to prefer God's will to ours and sacrifice our delights to Christ if need be—men and women now no more like to do these than men and women of Cæsar's day.

(Raleigh Christian Advocate.)

Away on the vast plains of the West the prairie grass is sometimes set on fire. And when the wind is high, the conflagration spreads with awful rapidity. Within an hour the prairie becomes a vast plain of towering flame and sun-darkening smoke. No speed of flight can save the traveler from the fiery cyclone. There is for him only one possible refuge—that is, to set the grass afire around him and burn out a circle between him and the approaching wave of flame. This being done, he finds a refuge of safety in the burnt space around him. The rolling waves of fire coming to the burnt district, having nothing to feed on, dies out. He is safe because he stands where fire has done its consuming work.

In like manner the penitent sinner is safe in Jesus, because he stands where the fire of justice has done its worst. Jesus suffered in our place.

(Dr. James Hamilton.)

The temple itself is full of vacant worship. It resounds with rash vows and babbling voices. It is the house of God; but man has made it a nest of triflers, a fair of vanity, a den of thieves. Some come to sit as reckless and irreverent as if they were stepping into a neighbor's house. Some come to it, and feel as if they had laid the Most High under obligation, because they bring a sheaf of corn, a pair of pigeons, whilst they never listen to God's Word, nor strive after that obedience which is better than sacrifice. Some come and rattle over empty forms of devotion as if they would be heard because of their much speaking. And some in a fit of fervor utter vows which they forget to pay, and when reminded of their promise by the "angel" of the church, they protest that there must be some mistake; they repudiate the vow, and say it was an error.

(Prof. Huntington.)

The King's messenger, therefore, must heed the whole message of his Lord—the message of the written page and the message of the field and the wood. Mr. Lanier says that the novelist must be at once a scientist and a poet. It is not too much to say that the preacher ought to be at once scientist, poet, philosopher and teacher. Like Solomon, he should be an acute observer of the phenomena about him. Like Paul, he should be able to analyze the motives and activities of the human mind. Like David, he should have a soul in sympathy with both the world of nature and the world of men. Like the Lord Jesus, he should put all worlds under contribution for lessons of spiritual wisdom.

The times in which we live give emphasis to our reflections. The cultivated intellect of our day is largely concerned with the study of natural science. The world is out of doors with telescope and microscope, hammer and crucible. Let us take our Bibles and go, too.

(Watchman.)

Divine wisdom declares, "He that *winneth* souls is wise." In order to win, there must be something winning. There was much to be pondered in the remark of a little girl that she did not want to go to heaven if her unsocial and fretful grandfather, who was a preacher, would be there, because he would be forever scolding about the noise which the children might make. Heaven is in a measure judged by what is seen of the spirit and temper of those who profess to be going there. This fact imposes additional obligations upon all who would influence others in a heavenward direction, to be heavenly minded and heavenly acted. It is greatly to be regretted that some of the worst prejudices against the Christian religion are to be derived from the offensiveness of those who are regarded as the representatives of that religion, but who do not give due heed to the injunction of the apostle when he says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Christian Advocate.

THURSDAY, AUGUST 9, 1888.

EXEMPLE.

BY JOHN KEBLE.

We scatter the seed with careless hand,
And dream we ne'er shall see them more:
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or in rank'ling sloth.

The deeds we do, the words we say,
Into the still air they seem to fleet,
We count them ever past;
But they shall last,
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of the risen dead,
Keep thou the one true way,
In work and play,
Lest in that world thou cry
Of woe thou hear.

(Vincent and Holway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—August 19.

THE FEAST OF TABERNACLES.

Leviticus xxiii, 33-44.

GOLDEN TEXT.—*The voice of rejoicing and salvation is in the tabernacles of the righteous.*—Psa cxviii, 15.

TIME.—B. C. 1490 or B. C. 1210.

PLACE.—The plain of Er Rahah, at the foot of Sinai.

33, 34. The fifteenth day of this seventh month—The fifteenth of Tisri (October), five days after the Day of Atonement, the last appropriately preparing for the thanksgiving. The Hebrew months being lunar, the full moon would fall on the fifteenth. What the seventh day or Sabbath was, in reference to the week, the seventh month seems to have been in reference to the year. It closed not only the sacred cycle, but also the agricultural or working year. It also marked the change of seasons, the approach of rain and of the winter equinox, and determined alike the commencement and the close of a sabbatical year. *Shall be the feast of tabernacles*—One of the three great festivals at which every male Israelite was to present himself before Jehovah at the sanctuary. It was in its nature a joyous occasion, the most joyous of all the feasts, the one widely named, *par excellence*, "the feast." This last of the festivals was pre-eminently one of joyful festivity and of loud and high praises to the Lord, their great benefactor. The Jews have a saying, that "whoever has not seen the rejoicing of the last great day of the Feast of Tabernacles has never seen a day of joy in his life." *For seven days*—From the fifteenth to the twenty-first of Tisri. The feast proper lasted only seven days. *Unto the Lord*—The festival was strictly religious. Religion and festive rejoicing are not antagonistic.

35. The first day ... a holy convocation—The most probable conclusion is, that the days of holy convocation were occasions for sabbatical rest for the whole people, and that they owed their name to gatherings for religious edification, which, in later times, were probably held in every town and village in the Holy Land. These meetings might have been like those held in the synagogues, which were established after the captivity. There were in the course of the year, besides the weekly Sabbath, seven days of holy convocation—the first and last days of the Feast of Unleavened Bread, the first day of the Feast of Tabernacles, and the day following the feast, the Day of Pentecost, the Day of Atonement, and the Feast of Trumpets. *Ye shall do no servile work*—Literally, no work of labor, no work that belongs to one's worldly calling, such as labor in agriculture or handicraft. A license was permitted for the preparation of food, which is fully expressed in Exodus xii, 16. This license was not granted on the weekly Sabbath or on the Day of Atonement. On them it was not lawful to do work of any sort, not even to kindle a fire.

36. Seven days ... offer an offering made by fire—The burnt-offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. There were offered on each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, in all amounting to seventy. Thirteen were offered on the first day, twelve on the second, eleven on the third, and so on, reducing the number by one each day till the seventh, when seven bullocks only were offered. *On the eighth*—Not strictly a part of the feast, but added, either as the solemn close of the whole cycle of yearly feasts" (Keil), or as the special thanksgiving day for the completed harvest. The offering on this day consisted of one bullock, one ram and seven lambs. *A holy convocation*—On the afternoon of the seventh day of the feast the people began to remove from the "booths." For at the octave, on the twenty-second of Tisri, they lived no longer in booths. But it was observed as "a holy convocation;" and the festive sacrifices, prescribed in Numbers xxix, 36-38, were offered, although no more by all the twenty-four courses of priests, and finally the "Hallel" sung at the drink-offering. *A solemn assembly*—Hebrew, *a day of conclusion*, because it was the end of the feast (John vii, 37); or *of restraint*, because they were restrained from servile work, and obliged to attendance upon God's worship; or *of detention*, because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents till this was over. *No servile work*—This day had evidently all the characteristics of a Sabbath day; and yet, coming in as it does after the close of the last feast of the sacred year of Israel, it gives a hint of the Sabbath of the coming era, which shall no longer be the seventh, with a backward reference to the memories of the past, but the first day of the week, with a forward reference to the glories of an age whose sun arose, never more to set, on the morrow after the Sabbath which followed the last Passover of the old Covenant.

37. These are the feasts of the Lord—The "set feasts" or appointed times of annual observance were five: the Passover, the Day of Pentecost, the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles. Their observance took place in the parts of the year corresponding to our March, May and September. Divine wisdom was manifested in fixing them at those periods: in winter, when the days were short and the roads broken up, a long journey was impracticable; while in summer the harvest and vintage gave busy employment in the fields.

38. Beside the Sabbaths—God will not have any Sabbath sacrifice diminished because of the addition of others proper to any feast. And it is here to be noted that, though other festival days are sometimes called Sabbaths, as here (verse 39), yet these are here called "the Sabbaths of the Lord," in way of contradistinction to other days of rest, to show that this was more eminently such than other feast days, which also sufficiently appears from the Fourth Commandment. *Beside your gifts*—All the dedicatory offerings, which were presented to the Lord without being intended to be burned upon the altar; such, for example, as the dedicatory gifts of the tribe-princes (Numbers vii), the firstlings and tithes, and other so-called heave-offerings. *Vows ... free-will offerings*—Not only the votive and free-will slain or peace-offerings, but burnt-offerings also, and meat offerings, which were offered in consequence of a vow, or from spontaneous impulse.

39. Also ... fifteenth day—Nothing has been said in the previous verses of the dwelling in booths, as the object there was only to treat of it as an appointed time with its days of holy convocation. Here, however, this is introduced by itself, as a necessary direction, yet so as not to disturb the singleness of view in which the whole cycle of feasts has been presented. There is no occasion, therefore, to suppose that this is a distinct document subsequently added. As this precept has reference simply to the dwelling in booths, there is no repetition of the command for the holy convocations, or for the sacrifices. *When ye have gathered in the fruit of the land*—That is, the produce, including the grain, the olives, the vintage, and the fruits of all kinds. ... The original idea of the festival plainly appears to be expressed in the name applied to it in Exodus—"the Feast of the Ingathering"—the celebration of harvest-home, when the fruits of the earth were gathered in. It fell on a time of year when the hearts of the people would naturally be full of thankfulness, gladness, and expectancy. All the crops had been long stored, and now all fruits were also gathered, the vintage past, and the land only awaited the softening and refreshment of the "latter rain" to prepare it for a new crop. It was appropriate that, when the commencement of the harvest had been consecrated by offering the first ripe sheaf of barley, and the full ingathering of the corn by the two wave-loaves, there should now be a harvest feast of thankfulness and of gladness unto the Lord.

40, 41. Take you on the first day the boughs of goodly trees—Though all the Hebrew festivals were occasions of joy, this was the most joyous of all, as marking the full deliverance from Egypt, the full possession of the land, the full fruition of harvest. The booths and the boughs which the people bore in their hands must have presented a brilliant spectacle by day, and the lights and singing at night testified to the happiness of the nation. Spiritually, this feast represented the full fruition of heaven, where we shall call to mind the wilderness life of the earth, where we shall celebrate the full ingathering of Christ's harvest, where we shall make a perfect dedication of all that we are and have, and where we shall rejoice with joy unspeakable. *Palm trees ... boughs of thick trees ... willows of the brook*—The rabbis ruled that the fruit of the "goodly trees" meant the *ethrog*, or citron, and the boughs of thick trees the myrtle, provided it had "not more berries than leaves." The citron must be without blemish or deficiency of any kind, the palm branches at least three hand-breadths high, and each branch fresh, entire, unpolluted, and not taken from any idolatrous grove. Every worshiper carried the citron in his left hand, and in his right hand the *lulav*, or palm, with myrtle and willow branch on either side of it, tied together. *Seven days ... seventh month*—Seven was a sacred number, and accordingly the sacred times are arranged in cycles of seven. There is first a cycle of seven days, ending with the Sabbath; then a cycle of seven weeks, closing with the Feast of Weeks; a cycle of seven months, culminating in the Month of Feasts; a cycle of seven years, closing with the Sabbatical Year; and a cycle of seven sevens of years, or seven weeks of years, followed by the Jubilee.

42. Shall dwell in booths seven days—These were to be the regular dwellings of all Israel during the week; and, except in heavy rain, they were to eat, sleep, pray, study—in short, entirely to live in them. The only exceptions were in favor of those absent on some pious duty, the sick and their attendants, women, slaves, and infants who were still depending on their mothers. *All that are Israelites born*—The omission of the foreigners in this command is remarkable. Perhaps the intention was that on this joyous occasion they were to be hospitably entertained as guests.

43, 44. That your generations may know, etc.—The nation was never to forget its nomadic life during the eventful years in which they passed out from under the rule of Egypt till, as conquerors of Canaan, they settled down in the goodly land. Their past trials and pilgrimage and the deliverances wrought by God were to be kept in perpetual remembrance. *I made the children of Israel to dwell in booths*—No evidence is adduced to show that the Israelites in the wilderness at any time lived otherwise than in tents, and, indeed, during a large part of their wanderings the construction of booths would have been impossible from the scarcity of trees. The reference to the booths (*succoth*) seems to be rather to the first encampments of the Exodus (compare Exodus xii, 37; xiii, 20), when they must have been as yet very imperfectly supplied with tents. *I am the Lord your God*—It was not so much the trials of the wilderness that the feast brought to view as the covenant care of God for his people amid these trials—the time when their "shoes" were "iron and brass," and when their strength was made equal to their day. That journeying in the wilderness had not been a season of affliction only. It had rather been one of triumph over affliction when the people were "persecuted, but not forsaken; cast down, but not destroyed." "God himself was in the midst of them. His tabernacle was in their camp. The pillar of cloud went before them by day, and the pillar of fire by night. The free air of the desert blew round them. Liberty, not bondage, was their portion. Their old enemies had been destroyed in the Red Sea; they had beheld them sink as "lead in the mighty waters." There was no time in all their history when the Almighty showed more clearly that his favor compassed them as a shield.

PRACTICAL THOUGHTS.

God's gracious dealings with us, both as a nation and as individuals, should be held in grateful remembrance.

The joy which springs from a grateful heart is one in which the poorest may share—one which no man can take from us.

Offerings should accompany our thanksgiving. We should "honor the Lord with our substance, and with the first fruits of all our increase." (Proverbs iii, 9.)

"Servile work" belongs to this world only: it should be jealously excluded from those holy times which are given to us as a foretaste of heaven.

What happy occasions our Sundays would be if kept as true feast days unto the Lord—if we called the Sabbath, "a delight, the holy of the Lord, honorable," and should "honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words," but delighting ourselves in thoughts of him, and communion with him.

From Our Mission Rooms.

BY SECRETARY I. G. JOHN.

Our correspondence from Brazil is full of encouragement. The revival spirit reported in the church at Piracicaba is extending over the whole mission. Rev. J. W. Tarboux, presiding elder of the Rio de Janeiro district, reports all departments of the work advancing. We give some extracts: "On our way to the District Conference we visited a *fazueda* (farm), and preached at night, celebrated the Lord's Supper, baptized three children, published the bans of four couples, and received seven candidates for church membership—a good night's work for this country." "As ye go, preach." Our missionaries are running on the apostolic line. They preach in the household, and baptize the converts by families.

Speaking of the Conference work, Bro. Tarboux says: "We were all encouraged and animated after a careful inquiry into the condition of the various fields occupied by us. Things are getting organized and settled on a firmer basis throughout the Conference. What is needed now is a supply of men, fresh and strong, to push the work at all points. We long for the coming of the Bishop with the relief party. We will have a jubilee when they do get here." The "relief party" will not be as large as our brethren desired, but it was all the Board could send and meet the calls coming from every field. When can we send all the re-enforcements needed? When each preacher shall make it a matter of conscience to raise every dollar of the assessments. The amount assessed will meet the most pressing demands of the work. To man the work as it should be done the collections should reach $500,000. Why not? Is one-half a million of dollars too heavy a draft on the liberality of one million Southern Methodists?

Again, Bro. Tarboux writes: "One of the most cheering features is the development of our native force. There are now three young preachers on trial in the Conference, and three more will apply for admission on trial this year. These young men are growing in piety, intelligence and fitness for the itinerant work. The two District Conferences this year were especially interesting because of the opportunity they gave us of getting the workers together, and discussing with them the various features of church work, and instructing them as to the best methods." The work is rooting itself in the native soil, and will yield a harvest of laborers, who in turn will gather in a harvest of souls.

Bro. J. W. Wolling, who shared the labors and triumphs of the revival in Piracicaba, says: "The ladies of the college did noble work, and a number of the girls came forward to make profession. These twenty make forty-five persons applying for membership in the Piracicaba Church this year. But in the Rio district we have a charge where over seventy have applied this year." The flame is spreading. Will the church at home pray that it may extend to every province in Brazil?

"There is now before the Imperial Assembly a bill to grant perfect religious liberty. If it is passed, the way will be greatly widened for us to go up and possess the land for the Lord." This item of news in Bro. Wolling's letter is of special importance at this time. Would it not be well if every Christian would pray that all barriers to the gospel in that land be broken down?

Eight Annual Report, Louisiana Conference Woman's Missionary Society.

With praise and thanksgiving, with wonder and love, we record the progress of the Woman's Missionary Society of the Louisiana Conference for the year just closed. The work has grown spiritually and numerically. Its vitality is stronger. It is knit into the hearts of preachers and people as never before. Number of adult auxiliaries, 30; juvenile and young people's societies, 12; total auxiliaries, 42; adult members, 821; juvenile, 454; total membership, 1,275; subscribers to Woman's Missionary Advocate, 163; life members, 6; scholarships, 1; increase over last year, auxiliaries, 17; members, 555.

The Woman's Missionary Advocate has completed a most successful year. Twelve thousand copies are now issued, and its financial condition is most satisfactory. When we consider how potent a means this paper is for enlightening and enlarging our views of the mission work—furnishing information and awakening personal interest in the several fields, enlisting workers and inspiring zeal—we wonder that every member does not constitute herself an agent. It is a necessity to our workers, and should be in every Methodist family in the Conference.

There is no force entrusted to our hands carrying so wide dissemination of good in any cause as that of the press. This fact was recognized, and the necessity met, in the wisdom of the Woman's Board of Missions by the publication of leaflets, which are distributed liberally and systematically, each bearing on its light wings the seed of truth and the germ of blessing. Of these, 5,200 have been furnished the auxiliaries during the year.

Mite-boxes are found to further the finances remarkably, serving also as a means of educating our juveniles in the grace of giving. Four hundred have been supplied to the societies for the last quarter.

Upon examination you will find that there are 16,315 members of the Methodist Church, South, in the Louisiana Conference. Of this number two-third are women, giving us 10,870 women alone. Of these, only 821 have responded to the call of God in these last days, as given in the Woman's Missionary Society. As another has said: "Ten thousand eight hundred and seventy women have been redeemed in the Louisiana Conference. Of these, only 821 have answered the call of the Lord and of the church to give the gospel to the women in heathen lands." Do we not recall the gentle, reproachful words of the Healer: "Were there not ten cleansed, and where are the nine?" I urge this question upon every woman in the Conference: My sister, are you one of the thankless nine? "The Lord turned, and looked upon Peter;" this was all—no word of reproach, no withdrawal of his long-suffering love. Do any of us now feel that sorrowful look piercing our hearts; knowing we have thus denied him, estimated so lightly our allegiance, and our privilege in sending abroad the blessings we still thanklessly take from his loving hands?

Our watchword for the past year—as sounded forth first from the heights of Omnipotence, hurled like a lance of light through the thick darkness of Egypt, and resounding still from the ramparts of our Zion—has been: "Speak unto the children of Israel that they go forward"—the battle-cry which saved the chosen people from destruction, that insidious decadence which comes from tarrying by the flesh-pots of self-indulgence and sloth, being spoken again in tones of all-embracing love by our Lord, when he said, "Go ye, therefore, and teach all nations." These have formed the device on our banners, as chosen by our leaders for the year just closed. It behooves us to ask ourselves, Have we, as those in trust, kept these words in our hearts and wrought them into our deeds? We have all heard the story of the British soldier who was asked, "If Queen Victoria were to issue a proclamation and commit it to the hands of her army and navy, saying, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" The brave fellow, accustomed to obey promptly and without question, replied: "Well, I think we could manage it in about eighteen months." It is humiliating to remember that the soldiers of Christ have held this commission nearly 1,900 years, and not one-half of the race has heard of the cleansing blood. This question of membership is a vital one. The indifference of the women to this tremendous responsibility which has been thrust upon them is cause for serious inquiry and anxiety. The increased demand upon us, the wide open doors of China and Japan and Brazil, not only invite, but demand our entrance. "Woe is unto us" if we enter not.

The large answers to prayer, visible in the results of the year just closed, fill us with joy and wonder. We had set apart seasons of prayer for the upraising of new missionaries. While we were yet speaking, the answer came—seven young women, "our best," offered themselves, and are already gone to the regions beyond. Shall we let these self-abnegating and devoted ones suffer or fail? The response must come in a mighty stirring of our hearts, and a united moving of our hands to strengthen and uplift them.

The call of the church in China is still, "More missionaries." Our women there are overtaxed. Brave Lochie Rankin sits alone in Kading to-day, the only white woman in that large and heathen city, facing a thousand dangers, while she steadily and successfully carries on her solitary work. She needs an assistant. Nearly every letter brings a pleading cry from one or another of the missionaries—"Send help: there is *such* a harvest for the gathering."

It needs not that we stand on the mountain peaks of faith to see the light of fulfilled prophecy breaking over the East. Five years ago there were five girls' schools in Yokohama and Tokio. To-day there are more than thirty, and all well patronized. One hundred thousand Shanars, a devil-worshiping tribe in India, have accepted Christianity. There has been an increase of nearly one million native communicants to all the Christian churches in heathen lands during the past year. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him; all nations shall serve him." It remains for each to decide for herself, Shall I enter into the joy of this harvest, or despairingly cry, "I knew thee that thou wert a hard man, and so I went and buried my talent in the earth"?

Is there no heart in the Louisiana Conference which will respond to these calls, "Here am I; send me?" Women of the church, you to whom they come authoritatively and personally, is not your love so warm, so eager toward him who gave himself for you, that you can do this? I know I am not asking an easy thing. I am asking that you count all things but loss, if need be, for the excellency of this crown. Is there no mother who will devote her darling? Is there no daughter who will give herself to this work?

May God so honor the Louisiana Conference as to call from out our borders some to be the bearers of this glorious gospel to their sisters who sit in the thrall of impenetrable ignorance and gloom!

MRS. C. J. FOSTER,
Cor. Secretary.

From the Work.

NEWTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The third Quarterly Conference for this circuit came off at Decatur, July 14. Our presiding elder, Rev. P. A. Johnston, was present with much zeal for the Master's cause. He gave us a stirring speech on the subject of education, and in behalf of Centenary College. His efforts to awaken the people all over his district on the subject of education, and unent their patronizing our own institutions of learning, are not fruitless. Suffice to say, he is doing a good work on this (Brandon) district. Our church work on this circuit continues to advance, despite ambient disadvantages. The finances will very likely come up in full, if not in excess. Very few copies of the ADVOCATE are taken, and it is a difficult task to prevail upon our people to subscribe for it. We agitate the subject at each Church Conference and in private families; but, instead of success, we are met with the cry of straitness in money matters generally. After all, Mr. Editor, there are some who can and ought to take the ADVOCATE, that do not take it, and, therefore, we shall inclose their names to the publisher, to send each one a sample copy, hoping thereby to induce them to subscribe at once. The crop prospects are most flattering, though we are having a superabundance of rain just now. Pray for us.

ISAAC L. PEEBLES.

CENTERVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: This is a hilly, pine-woods country. There is no scarcity of beautiful streams, which afford abundance of water, of the best quality, for man and beast. While crossing and recrossing these beautiful streams, I think about the fountain of life that is flowing freely for those who love him.

This circuit is Centerville circuit. When the writer first arrived on the work he had a very discouraging account given him of the work. They almost universally declared that the circuit was dead. This, of course, had a tendency to discourage the young preacher. From the accounts that he had given him, and from external appearances, it seemed like it was useless to attempt to redeem the circuit. For all this, the Lord put it into the hearts of some to encourage the young man. There was an old backslidden Methodist that encouraged him a great deal. He says: "My son, whatever you do, don't quit your work, for it will injure you spiritually. Go ahead, my son, and the Lord will bless you, and you will come out all right." The young preacher resolved that he would go ahead and trust in the Lord. I am glad to report that the work is building up. Since Conference we have had several conversions, and about fifteen or sixteen accessions to the church. We are expecting the Lord to do greater things than these before this year closes. We are holding a meeting now. Pray for us, that we may have a glorious revival.

WILSON MOORE, P. C.

SHILOH CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed my second meeting on Shiloh circuit, Brandon district, Mississippi Conference, both of which resulted gloriously. The first was held at Salem, which resulted in a glorious revival in the church, and seven accessions. The second was held at Clear Creek, where they have just built a nice new church-house, and we had a regular Pentecost; the church wonderfully revived, and nine accessions, making in the two meetings sixteen accessions, and that number added to eighteen received before, making thirty-four to date, with five more protracted meetings to hold, and my camp meeting; so we are hoping and praying for grand results. Pray for us. I think that Shiloh circuit is moving up, and I am rejoicing at the degree of success that has crowned my labors.

I was assisted by Bros. Clark, Foreman, Robinson and Kendall, local preachers, and had one sermon from Bro. R. A. Sibley, of the Marvin circuit, in the above meeting. They all did efficient work, for which I am under many obligations.

A. D. MILLER.

LOVE'S LAKE, LA.

MR. EDITOR: Will you allow me space in your valuable paper to say a word for this part of the moral vineyard? The people of this country are wide awake and God-fearing and God-loving people. We have a fine Sunday-school at this place, and our teachers are very devoted and kind. On July 4 the good people gave our Sunday-school a nice barbecue. We have a good prayer meeting going on at our church every Wednesday night, and the good people of this community take a great interest in it. Our pastor is Bro. Williams. He is doing a good work, and we all like him, and we pray that God's Holy Spirit may ever be with him, and enable him to go on with his good work.

G. H. CRAWFORD, M. D.,
Supt. Sunday-school.

Endowments for Education.

BY BISHOP HENRY W. WARREN.

A QUAINT TALKER.

While the General Synod of the Reformed Dutch Church was sitting in New York, in 1814, a venerable and quaint-looking old man, with his broad-brimmed, round-crowned hat in his hand, walked calmly up the aisle toward the president's seat, bowing as he came up, and said, "Mr. President, I want to talk." Nobody knew him, and the president asked, "Are you a member of this body, sir?" "No, sir," was the reply, "but I want to talk." The president reminded him that none but members had a right to speak, when an aged minister, who had just come in, recognized him, and said, "I move that the Rev. Elias Van Benschooten have leave to talk." It was carried, and then the old patriarch went up to the president's table, drew from his pocket a large roll of bank-bills, and counted them—$800. Then he took another package of obligations, amounting to $13,840, and counted this out, and in a few well-chosen words donated them to the astonished synod, and asked a committee of reference to arrange the conditions. Subsequently by will he added other sums, the whole being allowed to accumulate until it reached $20,000. Such was the history of this endowment, which was, so far as is known, the first one made in our country, and certainly the first made in the Reformed Church, for theological education. Not a dollar of it has been lost. The interest has educated more than one hundred and twenty-five young men for the ministry, some of whom have been among the most eminent and useful in the service of the church at home and in foreign lands. "And by it he, being dead, yet speaketh," by many voices, in many lands, through many ages. He built wisely.

INTO WHAT SHALL WE BUILD OUR LIVES?

Into pure personal character, of course, for that endures, is ours forever. "Now *abideth* faith, hope, charity." And he who goes through this life and out into the boundless possibilities of the next acquiring an enlarging faith, brightening hope and blissful love, is everlastingly rich.

WHAT ARE OUR IDEALS?

We have those that we love—national, denominational, Christian; men by the millions have laid down their lives for them; they are dearer to us than life. How can we make them spread and survive?

When victorious Titus had ravaged Jerusalem, and pricked with spear-points all the inhabitants of the beautiful city into exile and slavery, he left behind only a million corpses and salt-sown ruins. He thought it was an end of the hated nation. But before he left the shores of Joppa a rabbi obtained permission to gather a few boys out of the desolation and teach them the law. Law and theology were synonymous then, and now. Ah, victorious Titus, you made a concession fatal to Roman supremacy! Ah, down-trodden rabbi, you gained a point vital to your race's continuance! That school was the cause of the recovery of the amazing vitality and persistence of his people. It built law, national feeling, consciousness of being a peculiar people, into mind. That abides. Whatever ideal we have for personal excellence, family, liberty, nation and race must be built into mind. Isaac Rich, of Boston, having no children, put the outcome of his life into the Boston University. Now the children of his mind number nearly 1,000 every year, all being carefully trained in the best knowledge, patriotism and religion.

THE PROCERTY IS KEPT FOREVER.

It works out one's own plans, perpetuates his ideas, builds his theories into character, and by God's system of book-keeping is related to the contriver always. The product of that mind-factory by spiritual commerce passes, not to other continents, but to other worlds. The manager of wide commerce here stands on celestial shores and "sees his sunny ship blown softly home," not laden with spices, ivory, jute and various woods, but with character, nobleness and Christliness. What priceless products will be turned out in a thousand years! He who remembers the giving of a cup of cold water will not forget the founder of a new colony and the builder of another empire of virtuous minds.

SUCH PROPERTY IS CUMULATIVE.

Property is apt to be dissipated after the death of the gatherer. Relatives who receive by the thousand are not apt to be as careful as he who toilfully earned by the dollar. But a good school has an attractive power. Parents see the good done to their children, and want to help others. One son I knew had his tuition given him by a free scholarship, when neither he nor his father could pay it. Soon after the father was able to buy in the same college a scholarship that gave free tuition to one pupil perpetually. Already eight young men have received its benefit. Eight for one, and more to follow; always more to follow! Two millions of dollars flowed to a single college in New Jersey during the presidency of a single man.

A PERSONAL JOY.

Men who make these endowments are glad of it. A man put $25,000 into a theological school, and liked it so well that within five years he put in $200,000 more, and felt like a king and creator all the time. It is a more precious work to him than a steam yacht or stud of fast horses, into which some men put so much money. Life grows larger, and reaches into the distant centuries and eternities.

A single woman, winning her bread at the point of her needle, could not found a college; so she made a school of her little room, went to the orphan asylum, and adopted a little boy. She gave him an education, and saw him occupy the foremost pulpit of the land from the Atlantic to the Pacific. How gloriously her own life summed itself, blossomed and bore fruit meanwhile!

TRAINED MEN ARE NEEDED.

We never can have too many strong men; we always have too few. God never takes a weary workman home for coronation but we anxiously ask, Who can take his place? Eight hundred new churches a year, new colleges, enlarging business at home, and the world's conversion at home and the world's conversion abroad call for more men. We already have more colleges and more money in them than any other denomination; but our demands are so many that we have not half enough.

WHAT CAN I DO?

Perhaps no great things, certainly not all one wishes; but we can choose some really great plan, and work to it as the years go by. Perhaps the remaining years are not very many, and God says, "Do quickly." I have to-day talked with the confidential adviser of a man who planned to put ten millions into public benefactions. He died before it was done, and his heirs do not care to do it. Heirs are often made listless by expectation and harmed by inheritance.

Be *just* to children and all dependent on you rather than on themselves, and then be generous to others of God's children. In all things consult God, and hear him say, here and hereafter, "Well done!"—Pittsburg Christian Advocate.

To the Bishops, Ministers and Members of the M. E. Church, South.

Dear Fathers and Brethren:

It becomes my duty to lay before you the plans of the Board of Education for the Colored M. E. Church in America, and to let you know the demand for means to carry forward the work with which the church has charged them.

The church is to be congratulated upon the fact that the debt on Paine Institute is paid off, and thereby it comes in possession of property valued at $15,000; besides we secure the Rev. Moses U. Payne endowment fund of $25,000. Here is a token of divine favor and an earnest of ultimate success. But this is not the goal of our labors or the haven at which we aim. It is but a means thereto. It is the first station on this great thoroughfare of Christian enterprise. Here we stop only long enough to take in wood and water, and then the car is off, bearing its precious cargo onward to the great depot of final delivery—eternity.

The Board has greatly desired to broaden its field of operation, so as to make other portions of the Colored Church the beneficiaries of its labors; but until the debt on Paine Institute was paid off it could do nothing beyond. Now the way seems open. Accordingly, at the request of the Board of Trustees of the Lane Institute, located at Jackson, Tenn., and by a unanimous resolution of the College of Bishops of the Colored Church, indorsing the same, the General Board has agreed to ask our Bishops to appoint a minister of our church to take charge of that institution, and also to have charge of the theological department. This necessarily involves a pledge for his support. We can no more appoint one of our brethren to such a post of duty as this without caring for his support than we can appoint a man to Africa without providing for him. To sum up, then, according to the estimate of the Board, to sustain our work as it now stands, and keep a commissioner in the field, it will require $5,000. This amount, with a small margin, we have apportioned among the Conferences (except the Foreign and Domestic Mission Conferences) upon the basis of the assessment for foreign missions. We do not claim the right to *assess* the church, and yet every intelligent, right-thinking person will see that the Board must make an estimate of the cost of its work, and adopt some systematic plan for its collection. I append these apportionments to this paper for information. I propose to address a communication to each Conference, with a request that they accept these amounts and provide for their collection. Besides this amount, we must seek by personal appeals to secure funds to provide additional buildings to meet the necessities of our work. The Paine Institute must have a chapel, and additional boarding facilities for at least one hundred boarding pupils. The Lane Institute must have a boarding department provided altogether. These two institutions—one in the East and the other in the West—must meet the demands of the Colored Church as training-schools for the present. Will not the whole church help us in this delicate, but all-important work? If we could realize on our unpaid subscriptions, they would go a long way toward erecting the buildings so much needed at the Paine.

We are just now in a peculiarly embarrassed condition, or, at least, we are likely to be, if the church does not come to our help. To pay off the debt we have allowed salaries to go unpaid; and now the indications are that our brethren may forget that we and our families must live. Brethren, please don't forget us. We are your servants in this work, and must look to you for a living. Remit all moneys to either C. G. Goodrich, Augusta, Ga., or to me at Covington, Ga.

Your brother in Christ,

W. C. DUNLAP,
Commissioner of Education.

The following is the apportionment by Conferences of the amount estimated by the Board for the support of our colored work:

Alabama Conference	250
Arkansas Conference	90
Baltimore Conference	250
East Texas Conference	70
Florida Conference	60
Holston Conference	130
Kentucky Conference	150
Little Rock Conference	150
Louisiana Conference	120
Louisville Conference	250
Memphis Conference	300
Mississippi Conference	200
Missouri Conference	225
North Alabama Conference	325
North Carolina Conference	390
North Georgia Conference	450
North Mississippi Conference	250
North Texas Conference	150
Northwest Texas Conference	150
Pacific Conference	50
South Carolina Conference	250
South Georgia Conference	250
Southwest Missouri Conference	150
St. Louis Conference	125
Tennessee Conference	450
Texas Conference	90
Virginia Conference	400
Western Conference	30
Western Virginia Conference	40
West Texas Conference	50
White River Conference	60
Total amount	$5,850

There is no such way to attain to greater measures of grace as for a man to live up to the little grace he has.—Thomas Brooks.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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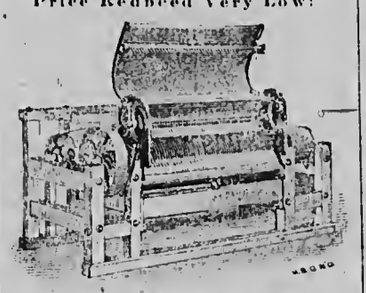

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Arr. Meridian	10:26 p. m.	1:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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Arrives.		Departs.	
No. 1, Fast Mail	9:00 a.m.	No. 2, Fast Mail	5:30 p.m.
No. 3, Express	6:25 p.m.	No. 4, Express	8:00 a.m.
No. 5, Rat. Rouge accelation	10:00 a.m.	No. 6, Bat. Rouge accelation	3:15 p.m.

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LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1..... 9:00 am	No. 2..... 5:30 pm
No. 3..... 6:25 pm	No. 4..... 8:00 am
No. 5..... 10:00 am	No. 6..... 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:05 am	No. 4 Fast Ex. 7:50 am
No. 1 Fast Ex. 7:20 pm	No. 6 Coast. 3:10 pm
No. 5 Coast. 9:05 pm	No. 7 Lim. Ex. 1:40 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim. 7:30 am	No. 4 St. Louis and Chic. Ex. 5:50 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:35 am
B. Rouge, local. 11:00 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 14 Local. 7:20 pm
No. 17 Local. 9:55 am	No. 20 Califor. 11:30 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd. 9:30 am	No. 2, Lim'd. 5:00 pm
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Sunday Schedule.

Arrive. 7:25 pm	Leave. 7:50 am

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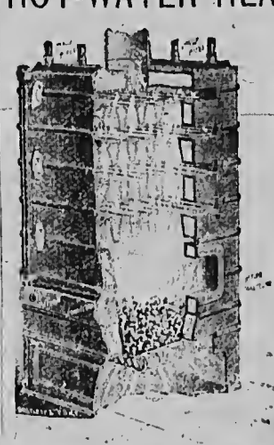

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

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REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, AUGUST 9, 1888.

Briefs.

Last Sunday the editor had the privilege of dedicating our new church in Donaldsonville, La. Bro. Wimberly, our pastor there, has built wisely and well upon the foundation laid by his predecessor. The new church is one of the prettiest we have seen, and the cheapest. It is well furnished with walnut chairs. The aisles and pulpit are handsomely carpeted. The congregation has grown largely during the year, there being now a *membership* of over forty—stanch men and elect ladies. At the close of the service the house was dedicated, free of debt, to the worship of God.

Dr. W. B. Platt, of England, contributes to the Popular Science Monthly, for August, a very interesting and instructive paper, on the "Injurious Influences of City Life." These influences, he believes, "lead, sooner or later, to degeneration of the individual and his offspring by producing progressive feebleness, and to ultimate extinction of such families as are long subjected to their force." Among these influences he names three, which he thinks specially harmful: 1. Disuse of the upper extremities for any considerable muscular exertion. Arm exercise is considered as having a most important bearing on the general health. 2. The incessant noise of a large city. Noise is an irritant to the nerve centers, and produces an opacity of the crystalline lens of the eye. 3. Jarring of the brain and spinal cord by continual treading upon stone and brick pavements. In walking, the jar of the fall of the whole weight of the body comes entirely upon the heel. These influences working together with other causes produce nervous exhaustion. He makes the statement that there are few families now living in London who, with their predecessors, have resided there continually for three generations!

According to the Independent, the gains of Christianity in the United States for the year just past are 6,434 churches, 4,505 ministers and 774,861 members. The largest gains have been in the Baptist denomination; the Methodists come next, and then the Lutherans, the Presbyterians and the Episcopalians. The membership increased in the Baptist Churches 244,478; in the Methodist, 166,871; in the Lutheran, 56,770; in the Presbyterian, 54,249, and in the Episcopal, 20,254. The number of Baptist ministers increased 3,100; Methodist, 820; Lutheran, 225; Presbyterian, 156; Episcopal, 66. The whole number of communicants last year was 19,015,462. The number this year is 19,790,323. That don't seem to us to be much advance. Given May, 1887, 89,952 ministers, with 132,451 church edifices and 19,915,462 church members with which to prosecute church work, and the result May, 1888, in a gain of 6,434 church edifices and 4,505 ministers and 774,861 members seems to us to be very small. The church is evidently not handling her forces to the best advantage. *Nineteen millions* of people, with God's infinite resources in reach, ought surely to be the means of transferring more than seven hundred thousand people from the world to the church.

Hopes—Delusive and Real.

The hopes of this world, how deceptive, how delusive they are! They picture the future in radiant hues, but the shadows of disappointment creep over the bright scene, and the hopes are lost in the darkness of despair. The invalid looks out through his chamber at the calm hour of eve, and beholds the sun sinking to rest in his couch of purple and gold, and listens to Nature's vespers in praise of providential care as she reposes trustingly in the arms of Almighty Goodness; and he *hopes* to see the morning when the same Nature shall awake with a smile from her delightful slumber and send up a anthem in praise of God's love! But, alas! the morning sun rises upon a house in which there is a *felt* stillness, the curtains droop mournfully to shut out his glad beams, the inmates move about with muffled tread, the finger is on the boisterous lip, the haze of sorrow dims loving eyes, the agony of bereavement chokes the utterance, for the invalid lies upon his bed, covered with the shroud of death—*his earthly hopes all gone out in that darkness*! Who can picture the bright hopes of a fond mother's heart when, after years of care and prayer and sleepless nights and anxious days, she looks through eyes of love upon a noble boy, whose young life is running over with promises of usefulness and honor? Who can conceive the crushing anguish of that mother's soul when, with eyes blinded by tears and heart staggering under the heavy blow of bereavement, she listens to the mournful words uttered over that manly form, "Earth to earth, ashes to ashes, dust to dust"? How cruelly deceptive are the hopes of this life! Based upon the desire of the mind; when the desire is unaccomplished, hopes have faded to nothingness.

The hopes of religion are true. They change, but with every change the prospect broadens and brightens. They assume new attitudes and present new positions, but every such change enlarges the view and gives the soul more ravishing sights of the beauty and bliss beyond the bourne of time. The hopes of religion are the loving messengers Heaven sends out to accompany the weary pilgrim and cheer him on his journey to the fatherland. They light up his pathway, encourage his fainting heart, freshen his faltering courage, and exhilarate his drooping spirits. The Christian is a "prisoner of hope." And what a prison it is! Paul and Silas in the Roman dungeon, with their feet fast in the stocks, were made to rejoice in hope of the vision of God. The Christian's hope is anchored to the Rock of Ages, and holds him securely through all the surgings of life's tempestuous ocean. And when life has ended, the hope has grown to full fruition in the paradise of God. The reason for the reality and steadfastness of the Christian's hope is found in the simple fact that it is based upon the Word of the Lord—"and the Word of the Lord endureth forever." Paul begins his epistle to Titus with a reference to the steadfastness of his hope—"In hope of eternal life, which God, that can not lie, promised before the world began." In the letter to the Colossians he refers to it as "the hope which is laid up for you in heaven." Sustained by such teachings, the Christian joyfully sings—

"In hope of that immortal crown
I now the cross sustain;
And gladly wander up and down,
And smile at toil and pain."

A very interesting farewell service was held in Brookhaven, Miss., third instant, on the occasion of the departure of Miss Mary McClellan for her work in China. Miss McClellan goes out with Dr. Allen, and the good wishes and prayers of the editor and readers of the ADVOCATE go with her.

Rev. Horace D. Kimball.

With great distress we chronicle the death of the gifted and useful pastor of Moreau Street Church, in this city, whose name stands at the head of this column. He passed away on Wednesday, the first instant, after an illness of eleven days—an illness superinduced by excessive labors and cares, together with a never-lifting sorrow for the loss of a mother, who recently preceded him to heaven.

He was of a very sympathetic, emotional temperament, and responded promptly to the sorrows and burdens of others, whether domestic or spiritual. This was largely the explanation of his tireless zeal and popularity as a pastor. He knew the circumstances of every member and household of his congregation, and entered into the cares and fears of his people as if they were his own. In his pulpit offices he was laborious. That he was able to minister acceptably four years consecutively to a city congregation, without previous experience and without more capital than he created from week to week, is sufficient proof of his careful pulpit preparation.

He was in constant demand in his own and contiguous Conferences for protracted and camp meeting occasions. That he should so frequently respond to these calls was deplored by his own people as possibly an overestimate of his physical strength. He never seemed conscious of his limited endurance, or his right to judge of the propriety or justice of these outside exactions. In the out-door services in this city he was ever ready upon call, and was ever listened to with pleasure and profit. Specially was he indefatigable in the mission work of his own charge, and has left, as a monument of his industry and organizing power, one of the most successful mission schools in this city. He had such an ambition as every good man ought to have—an ambition to succeed for the Master's glory, for the welfare of his fellows. He was singularly free from selfishness.

Combined with great emotional susceptibility, which dominated all his speech and conduct, there was a personal purity, self-forgetfulness, magnanimity, earnestness and concentration of purpose that made him magnetic. You felt on listening to him that he was both good and strong, and that it was both right and wise to yield to his persuasions.

He was but twenty-seven years of age, and had been a traveling preacher four years with only one appointment; and yet his life was full of rich results.

The completion of his college course in midst of great difficulties excited a just parental pride, and taught the boys of North Louisiana a lesson of toil and noble purpose, both largely and profitably read. His Conference associates will emulate his ingenuous and earnest career. His congregation remember with tearful gratitude, and will doubtless profit by, his example of devotion and self-sacrifice. A large number of faithful Christians in other places, converted under his ministry, raise an Ebenezer where they heard him preach. A mission chapel, inaugurated by his labors, will doubtless be completed and monumentalize his pastorate in this city.

He organized a home circle where a loving wife and children will treasure the memory of his loving and pure life, and will devote themselves to the purposes he cherished. He leaves his wife and two children a legacy to the Louisiana Conference. They will find comfort in the memory of his self-denying life, and his translation to a sphere where he is as free as a bird and with as little care.

C. F. E.

New Colleges, or Support for the Old Ones?

BY REV. T. J. NEWELL.

It is to every lover of the South a cause of profound gratitude and great rejoicing that her natural resources, so long hid and neglected, are being found and developed. And thrice happy indeed is every true son and daughter of this Southland as he sees her institutions of learning, so long hindered by the blight of war, warming into new life under the genial rays of the sun of a new prosperity. Not only are those colleges founded in *ante-bellum* times beginning to have a better pulse, but new ones are begotten by the life and spirit of this time. This life, Doctor, has touched Mississippi, and some are beginning to ask what part are Mississippi Methodists going to take in this great movement born of necessity. The Methodists have no high school nor college in our State for the education of boys. What shall they do? Shall they send their boys out of the State and have them educated at Methodist schools already equipped, or shall they have such schools and colleges as can do the work within our own State? A few facts will aid us in coming to some conclusion:

(1) Methodism is a unit that can not be partitioned by State, or even Conference lines; and that which seems to be a growth or improvement can only rightly be adjudged when the whole is considered. Even temporary progress at one point may prove to be permanent death at another, and thus the whole body be weakened.

(2) That distance has largely been overcome—men and mail no longer travel by the slow and tedious stage route, but steam and electricity have almost annihilated space, and brought our furtherest schools and colleges and put them at our doors. Men have been known to go 500 miles to camp meeting, and to return home unhurt. How near should a school be that it may secure patronage?

(3) Schools and colleges to be built and being built will be no more easily sustained and made successful than those already built and equipped. Fine buildings, splendid equipage and great endowments are seeming necessities, but one and all of them are useless and become a reproach if our sons are not put within their reach. The Vanderbilt, with its colossal buildings and liberal endowment; Emory and Henry, with its inimitable location, excellent buildings, extensive libraries, beautiful lawns; and Centenary, with all its boasted beauty and long line of illustrious *alumni*, may yet stand as the molded monuments of a mistaken policy. Our boys must be found, inspired, encouraged and directed to these institutions; and this work is largely to be done by the preachers, whether the institution be in Louisiana, Virginia or Mississippi.

(4) Is it true that our sons are not provided for? Are all of our male colleges full? Have these school-men all they can manage? Are they unfitted for the places they hold? Do they charge too much for their work? President Hunnicutt, let us hear from you. Answer these questions. Do not be afraid of detail; tell the whole truth. We Mississippians propose to do something. And here the new president of Emory and Henry, Dr. R. W. Jones, late of Columbus, Miss., might speak, and also Dr. A. S. Andrews, and also Dr. Garland. *Are our sons provided for?*

Mississippi Methodists must act. Let them act wisely. We can do one of two things: Establish a college in Mississippi and educate our sons at home, or we can send them out of the State to Methodist colleges already established and anxious to have them. The former we can do. I have letters assuring me that it can be done. One layman says, "I will give $10,000." Another says, "There is an hundred thousand dollars in Mississippi ready to be laid on the altar of Christian education for the Methodist sons of Mississippi." A minister says, "I will vouch for the raising of $5,000." The latter we must do. There are more than 70,000 Methodists in Mississippi, and one boy from every 500 would give us 140 boys. They can not wait until a college is built in our own State. They must be educated. They should be in the halls of Methodist colleges this fall. Let the sons of Centenary see to it that Dr. Hunnicutt be made glad by their kindly aid, and let the sons of Emory and Henry and the daughters of Industrial Institute and College see to it that Dr. Jones be made to feel that he is not forgotten. I would exhort for Dr. Garland and Dr. Andrews, but I must close.

Shall Our Education Be Christian?

BY PRESIDENT HUNNICUTT.

The times in which we live demand that the church shall not only ask this question afresh, but answer it with emphasis and with action. Education is of many kinds, and thoughtful people hold different views as to what kind is best. The man who regards only this world thinks education should merely *lead out*, develop and strengthen our natural powers, while he who views this world as only preparatory for another believes that capacities are to be enlarged and powers to be strengthened only that they may be filled with vital truths and guided by a wisdom higher than human. This distinction is fundamental. The object of education should determine its character. To rear an intellectual animal is one thing; to train a man to be a worthy co-worker with God is another thing. But even for this world the development theory fails. Think of developing a man into a physician, or a lawyer, or a soldier. The mind must be supplied with facts from without to answer the ends of this life, and the earthen vessel must be filled with heavenly truths that the man may adjust himself to the claims of the world to come. Hence arises the necessity for the religious element in education. There must be incorporated with the methods and matter of all proper education those moral forces which shall work against the primal curse and help to exorcise the devil that strives to get the better of us all. Any education which ignores the fallen condition of our race and the divinely prescribed remedy for universal depravity can never be the education for Christians—certainly not for Methodists. We must have Christian education or none. The State educates for this world; the church, for this world and that which is to come.

The church can never afford to abdicate or transfer to another her maternal office as an educator. She is bound by every consideration of duty and interest to educate her children. To this policy reason and religion alike impel us; to the discharge of this duty our Discipline and our consciousness alike constrain us. The church can never afford to entrust her children willingly to the foster-care of the State, that by its very constitution is forbidden to favor any form of religion, and, of course, can not teach any. State institutions are gagged and hampered in the matter of teaching religion. They are not constituted for that purpose.

The matter of cheapness is made a prime consideration with many in selecting a school. Herein many, too, are deluded. For in those institutions where tuition is free the sum of the necessary expenses is often found to be greater than in those where full tuition is charged. Besides, most things cost about what they are worth, and the cheapest are not apt to be the best. But, admitting cheapness, shall the parent risk or sacrifice the moral and spiritual welfare of the child for the sake of saving a few dollars? To have a young person at the most susceptible and formative period of life spend a year or more in the moral atmosphere of a high-toned Christian school is worth more than the entire charges of any of our colleges. The personal influence of teachers is simply incalculably great. No man can estimate how much of good in the present generation is due to such men as Olin and Bascom and Pierce; not for their work in the pulpit, where they were peerless orators, but for their presence and power in the school-room, where they were masterful teachers of mind and heart. At Emory College I learned Latin and Greek and mathematics and other things in abundance, but nothing that impressed me so much as when Bishop Pierce, then president, told in the presence of all how utterly little and unspeakably mean a young man ought to feel who had been guilty of an ungentlemanly or a wicked act. Scores who heard him in those days had virtue strengthened in them, no doubt, forever.

If our church schools shall fail to make the Bible prominent as a text-book, and to maintain the power of personal piety among their students, then must they forfeit their claim to the name of Christian. But, thank God, our church is awakening to the great importance of this subject, and with one accord our Conferences say we must have Christian education. Surely Mississippi and Louisiana will not break the unanimity of the vote.

Notes.

John Wesley once wrote to Adam Clarke this laconic epistle: "Do not please the devil by preaching too loud or too long, but please God by denying yourself herein."

This characteristic sentence from Mayor Hewitt, of New York City, will do for governors, judges, legislators and all other public officers to "muse upon" during this summer weather:

The first mission of an American citizen is never to do a mean thing, and the meanest thing an American citizen can do is, when he takes a public office and knows what his duty is, not to do it because he is afraid it will hurt his personal popularity.

A young brother asked us a question, the other day, that proved a poser! His question was, "Why don't some of the wise men of the church formulate a plan by which everybody in the church shall be reached and induced to contribute to the cause of missions?" We could not answer at that time. Since pondering the question we have come to the conclusion that the man wise enough to originate such a measure has not yet appeared. Here is a field for discovery which, if successfully worked, will yield immortal fame.

The attempt of the Boston Common Council to oust Swinton's Outlines of History from the public schools because of its teachings in regard to the sale of indulgences by the Catholics, has aroused Boston from center to circumference. Tremont Temple and Faneuil Hall have had no such meetings since the days of abolitionism. The storm grows apace every day. This unwarrantable interference on the part of the priests is considered as but another blow at the public school system, and the old Puritan blood of Boston is boiling as in a caldron.

During the Presbyterian Centennial missionary meeting, in Philadelphia, a lady spoke to another lady in the seat in front of her, saying: "If you will go, I will pay half your expenses." They were strangers to each other. Now the lady spoken to is inquiring in the papers for the lady who spoke. That word was of the Lord, and she has concluded to be a missionary, and now inquires for the one who proposed to pay half her expenses. How strangely things are brought about by the providence of God! "His ways are not as our ways."

Personals.

Dr. Haygood has favored us with the "Report of the Proceedings of the Trustees of the John F. Slater Fund for the Education of the Freedmen—1888." The report shows that forty-five schools for colored people have been aided by $15,000 being distributed among them. Under the judicious management of Dr. Haygood this fund is doing a vast good, jus where it needs to be done. Copies of the report will be sent postpaid on request. Address Rev. A. G. Haygood, D. D., Decatur, Ga.

Dr. C. G. Andrews and family passed through our city, a few days ago, *en route* to Seashore for a few weeks' vacation. The salt breezes of that delightful place will, we trust, refresh the weary pastor, and bring the roses to the cheeks of wife and children.

This is what Dr. Cameron said in our paper, last week, about the work of Christian education at the Southern University at Greensboro, Ala.: "Over *two hundred* young men matriculated there the past session, and only *twelve* returned to their homes *out of the church.*" That is what all our colleges will do, if properly supported by the prayers of the church. Do you ever pray for the teachers and pupils in our schools?

The District Conferences came in upon us heavily this week, and many important articles have been held back to give the church the news from these Conferences. These Conferences are becoming a very popular and efficient arm of our service.

Prof. R. W. Jones, who has so successfully conducted the Mississippi Industrial School for several years, is now president of Emory and Henry College, Virginia. We congratulate Emory and Henry.

Bro. Mellen has won our gratitude by sending us a copy of his discourse, delivered at the last session of the Brookhaven District Conference, on "Obligations and Objections." It is a missionary sermon complete in structure and bristling with facts and pervaded with holy earnestness. It is published at the request of the District Conference and commended by Bishop Keener. By all means get it. It can be had from Bro. Mellen at Jesson, Miss.

On our table we find a new candidate for public favor. It is the first number of The Southwestern Lumber World. It is devoted exclusively to the interests of the lumber trade in the Southwest. It is a monthly, published at 71 Camp street, by The Lumber World Company, of which H. F. Lewis is president and A. L. Gilmore, secretary. The price is $1 per annum.

The catalogue of the Southern University, Greensboro, Ala., shows that this institution is in a good condition, with the future brightening in every direction. The curriculum for the regular and scientific course is complete and thorough. We rejoice to see the Bible occupying a conspicuous place in the course of study, being a text-book for every class.

The cause of prohibition has received a defeat in Lauderdale county, Miss. The Baptist Record attributes the defeat to several things working together. We are heartily sorry that the ebb has come at this time; but all history proves that no good cause ever marched to complete triumph without meeting some reverses on the way. We think the general cause is far in advance of what it was one year ago, and so we take heart from that fact. Local defeats can be borne when we know that the long line of battle has advanced.

Rev. Samuel J. Hawkins, presiding elder of the Sulphur Springs district, North Texas Conference, died at Sulphur Springs, Texas, August 1. Bro. Hawkins was once a member of the Louisiana Conference. He was a man faithful and true. "The church buries her workmen, but God carries on his work."

The Alexandria District Conference, by resolution, has requested Rev. John Pipes to prepare and have published a history of Methodism in Louisiana, west of the Mississippi River. Did the Conference furnish your brother with the necessary funds for such a work?

Besides Bro. Kimball, who was called away in the prime of young manhood and from the threshold of a useful ministry, the church in our city is called to say "good-bye" to two eminent saints, who went home last week—Sister McKnight, of Louisiana Avenue, and Sister Phillips, of Felicity Street. Two ripe sheaves have been gathered into the garner of God.

A note from Bro. Penn brings the good news that the citizens of Jackson, La., have contributed $1,000 more for the endowment of Centenary College. This makes $2,400 from them. The citizens of Jackson appreciate the college. Send in your names with amounts right along, friends. The college is going up.

From the Butte City Daily Miner we learn that Bishop Galloway opened the eleventh session of the Montana Conference, July 25. Rev. E. J. Stanley was elected secretary. The above-mentioned paper says of our young Bishop:

Bishop Galloway is a typical Southerner. He is of uncommonly fine physique—a model in physical conformation and expression. He possesses great dignity, without ostentation. He is humble, without affectation. He is a man of strong convictions and marked individuality; and would sooner surrender his life than his principles. He would have made a distinguished jurist, a grand political leader, or a military chieftain worthy of knightly spurs, had not God wanted him for the work of the ministry.

We call your attention to what Bro Malone in his article, on another page, says about the laymen in the Atlanta churches doing the church work. Ponder it, ye laymen of Mississippi and Louisiana.

Bro. Cassels, of Gloster, Miss., writes that preachers attending Sam Jones Camp Meeting will be cared for as usual. Meeting begins Friday, August 17.

Items of Interest.

The Supreme Court of Nebraska has decided that a woman may sue and recover money her husband has squandered for liquor.

American enterprise is felt at Hernosand, Sweden, which has just been provided with the most northern electric light station in the world. The lamps there are lighted at 2:30 o'clock in the afternoon and put out at 12:15 o'clock at night.

There are seven mission ships cruising in the North Sea, ministering not only to the spiritual wants, but to the bodily necessities of the fishermen. Medical assistance is often sought on board the mission vessels, and, as one of the speakers at the meeting said: "It is understood throughout the fleets that, whatever a man's motive in going on board a mission ship, no man is allowed to leave without hearing of Christ."

Spurgeon has eighty colporteurs among his workers, and their sales last year amounted to $45,800. Should not every church have its colporteurs?

Twenty-five years ago there were no Sunday-school scholars in Germany; now they count 300,000 scholars.

The late William W. Corcoran, the millionaire philanthropist, gave away in sums of over $5,000, nearly $6,000,000. In small sums he gave away $1,500,000.

The record of the inventions by women for which patents have been granted by the United States up to May 1, 1888, shows the number has reached 2,116.

It is estimated that pin factories in New England turn out 10,800,000,000 pins yearly, and that other factories in the States bring the number up to 18,000,000,000. This is equal to one pin a day for every inhabitant of the United States.

The Supreme Court of Pennsylvania has decided that Sunday marriages are null and void.

In Monroe county, Illinois, there are more saloon keepers than Sunday-school scholars.

For the quarter ending June 1, the Methodist Tract Society of New York distributed 135,832 pages of tracts in that city. Good work, and everybody can engage in it.

The Missionary's Outfit.

Mr. Editor: Received for missionary's outfit (Miss Mary McClellan) the following amounts:

Wesson W. M. S.	$ 7 60
"Wessun Lilies"—(juvenile)	11 45
Jackson—"Hopeful Reapers"—(juvenile)	5 00
Vicksburg W. M. S.	5 00
Natchez—"Jefferson St." Aux.	7 00
Crystal Springs W. M. S.	5 00

Let every auxiliary in our Conference contribute to this fund, and remember in prayer the dear young lady who sails at an early day for her distant home in China.

Mrs. J. B. Chatfield,
Conf. President.

Holly Springs District, North Mississippi Conference.

Will the preachers in the above-named district please send me the names of their delegates who will attend the District Conference at Victoria, August 23-26? Also write me names of those who expect to bring their wives. Fraternally.

J. T. Moody.

Hyrtalia, Miss., August 2, 1888.

East Tennessee, Virginia and Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Endowment for Centenary College.

Bishop Keener	$ 100
Dr. J. E. Coker	100
Mrs. H. W. Taylor	100
H. C. Scarborough	100
Capt. J. N. Pharr's list	1,300
Citizens of Jackson, La.	1,400
Dr. W. L. C. Hunnicutt	500
Rev. B. Carradine	100
Peter James	1,000
Capt. J. N. Pharr	1,000
Rev. C. Keener	1,000
J. G. Grant	1,000
V. S. Goodin	100
Rev. C. W. Cartet	100
At Seashore District Conference	1,000
At Meridian District Conference	500
J. M. Porter	200
A. C. Werber	100
J. Hirsh	100
Rev. B. W. Sewell	100
Louis Levy	100
A Friend	200
Dr. J. S. Jones	200

The Prohibition Convention at Monroe, La.

ANNOUNCEMENT OF RAILROAD RATES.

I am authorized by lines east of the Mississippi river to name you rates of one full fare going, and one-third of the highest limited fare returning, on the certificate plan for delegates and members from points in Louisiana. The road from Vicksburg to Monroe also agrees to this rate. Delegates coming from points at which through tickets to Monroe are not sold should be instructed to purchase tickets for the going journey to Vicksburg, and repurchase thence to Monroe, *taking certificates from both agents from whom purchases are made.* The certificate given for the fare paid from Vicksburg to Monroe will then be honored at Monroe for reduced rate returning to Vicksburg, and the other certificate will be honored at Vicksburg for reduced rate thence to starting point, if presented on or before August 26. The "T. P." road will sell tickets to Shreveport and return at one and one-third fares.

W. H. Goodale,
Chair'n Ex. Com.

Notice.

The fifty-second session of Emory and Henry College opens September 13, 1888. For catalogue apply to President R. W. Jones, M. A., LL.D., Emory, Va.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

Hugh Jamieson, Jr.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"I know that you love me," she said, "because when I lay my head against your breast your heart beats so loud I can hear it." "That," gasped the poor fellow, as the truth dawned upon him—"that is not my heart. That's my Waterbury watch."

Daves' Training-School.—Daves' Training-School, Lake Charles, La. A lovely little city on a beautiful lake, only thirty miles from the Gulf. Health good, continual Gulf breeze; but little cold in winter and pleasant in summer. School in the midst of a five-acre block. Southern exposure, looking out on far-reaching prairies. Board and tuition, low. Training, real and thorough. Full course prepares pupils for advanced college classes. Practical Book-keeping. Modern Languages. The Junior Principal, a graduate of the famed Webb School, and a first-honor graduate of Emory College. Circular giving full particulars on application. A father's oversight and care to boarding pupils. Address Joel T. Daves, Walter W. Daves, Principals.

A net income—the fisherman's.

Business Notices.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind, colic, and is the best remedy for diarrhœa. 25c. a bottle.

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One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location: one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comforts secured. Expenses very low and the school very economical.

For particulars address

A. D. M'Voy, A. M., Pres.

Prof. D. F. Huddle, Sec.

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Port Gibson Female College,

PORT GIBSON, MISS.

Rev. E. H. Mounger, President.

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For catalogue and terms apply to the President, or to Miss M. E. Comegys, Lady Prin.

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This school embraces six Departments, each having its own teachers and apartments. Its history and present condition warrant us in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.

The discipline is firm; the rule is, Do right.

The boarding department is home-like and comfortable.

The health is fine.

Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $85. For music or painting $25 must be added.

For Catalogue and particulars address the President, Rev. Thos. J. Newell, A. M., Grenada, Miss.

Whitworth Female College,

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THE TWENTY-NINTH ANNUAL SESSION

Of this renowned and popular institution of learning

Will Open on the 19th of September, 1888,

with a Faculty, curriculum, and general equipment unsurpassed by any Female College in the South! The Faculty will consist of 14 able teachers, 5 of whom are *College-bred male professors.* The music department will be directed by Prof. Wm. Hennings, of Cleveland, O., a graduate of the Royal Conservatory of Dresden. Boarding department just refurnished throughout with new and attractive furniture. Location remarkable for its healthfulness. For further information and catalogue, apply to

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Tuition free to young men studying for the ministry, who come well recommended.

Next session begins Monday, September 3.

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Location picturesque and perfectly healthful. Railroad station and telegraph office convenient. A Select Private School; thorough academic course; firm discipline; homelike influences. References: Prof. Chas. S. Venable, Chairman Faculty of Univ. of Va.; Pres. W. W. Smith, B. M. College, Ashland, Va.; Prof. Chas. Morris, Univ. of Ga.; Prof. Dr. T. Craig, Hopkins Univ., Baltimore, Md.; Rev. E. Goodwin, Cobham, Va. Circular on application.

DR. J. M. PAGE, Sen. Prin.

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Removed in 1883 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its thirty-ninth year, Wednesday, Sept. 26th. For circulars, apply to Prince Pa., Ogontz School P. O., Montgomery County, Pa.

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Culleoka, Maury Co., Tenn.

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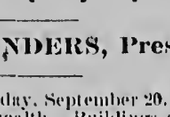

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Three Post-Graduate Fellowships (worth $500 each) and Four Graduate Fellowships (worth $300 each) are annually awarded. Board from $10 to $20 per month. Register is sent on application to Wils Williams, Secretary of Faculty.

L. C. GARLAND, Chancellor.

East Mississippi Female College,

(Under the patronage of the Mississippi Annual Conference.)

MERIDIAN, : : : : : MISS.

REV. R. M. SAUNDERS, President.

The 18th session begins on Thursday, September 20. Superior advantages in all respects. Locality noted for health. Buildings commodious and provided with the best educational appliances. Ten teachers, most of them specialists. Thorough and advanced course of study in English, Mathematics, the Sciences, Ancient and Modern Languages. Daily conversations in French and German with pupils studying these languages. Elocution and Calesthenics taught entire school, in classes, free of charge. Special provision for teaching music, instrumental and vocal. Drawing, painting, designing, etc., etc. Normal Class for training young ladies for teachers. Every desirable comfort and convenience in boarding department. Correspondence invited with parents who have daughters to educate. Catalogues, containing full information, to be obtained by addressing the President.

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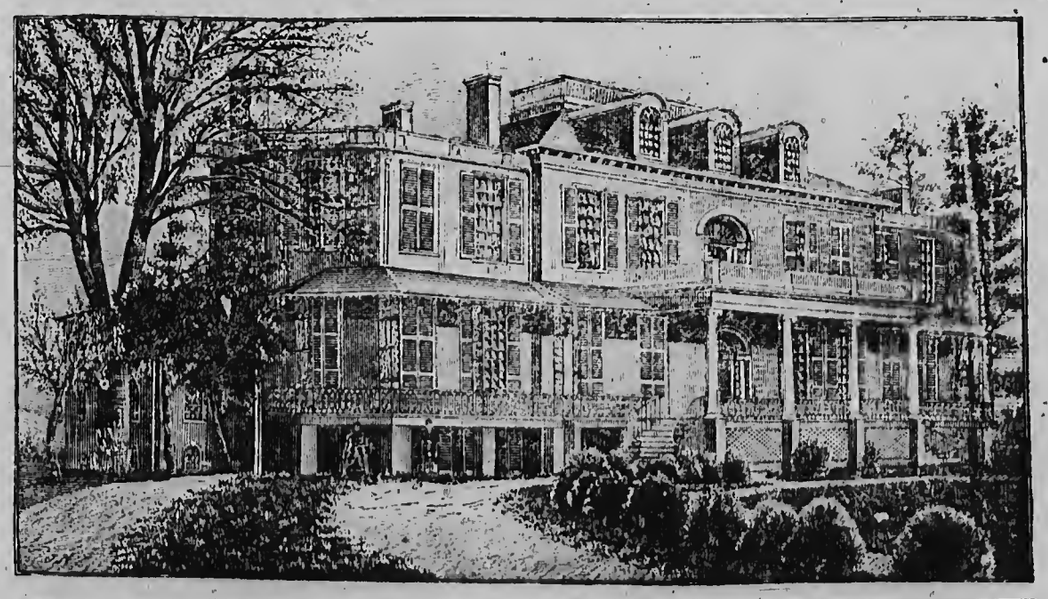

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

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Our Young People.

PRESERVES.

All the summer weather,
Saying naught of "nerves,"
Tells a little house-wife
Making choice preserves.
How she does her cooking
Surely no one knows,
Tho' they watch her daily
While she comes and goes.

More than hail her goodies
Go to pay her rent,
Yet in every season
She is well content;
And from noon till even
And from morn till noon
Ever at her labor
Hums a pleasant tune.

Rose and lily syrup,
Richest clover jam,
Fill her tiny fruit-jars,
Full as she can cram.
Now you've guessed my riddle,
And you'll all agree
That the name we call her
Always ends with *Bee*.

—Exchange.

MR. EDITOR:—My Christian name is Marvin. I am a namesake of the noble Bishop Marvin. I am called "Bishop." I am twelve years old. My grandfather, Rev. J. B. Higginbotham, has been at rest for nine years. I expect you knew him. I have three sisters and two brothers. Two of my sisters are married. My oldest brother, Serge, is a telegraph operator; also, one of my brothers-in-law, Mr. Newsom. Of course, I am proud of them. I have not decided what profession I will choose if God spares my life until I am a man. I am a member of the Methodist Episcopal Church, South. "Old Gilead" is my church. I am also a member of the Sabbath-school at that church. Mr. W. C. Hatcher is our superintendent. The Sunday-school had a picnic at Gilead Church, July 7. We had a pleasant time, plenty to eat and cold water to drink. The recitations and essays were very good. I think Miss Ada McMurray's was the best. It was a recitation, "A Dream of Heaven." You can imagine it was pretty. Our preacher is Rev. N. J. Roberts. I think he is *the* preacher. I saw a letter in one of the ADVOCATES from Cousin Lulu Godfrey. It was splendid. Her mother and my father are sister and brother. Mr. Carter, I have seen you and I heard you preach, in 1886, at the open-air meeting, on Sandy Creek. You must come again and preach to us. We all like you. Pa is a subscriber to the ADVOCATE, and we love the dear paper. It was grandpa's paper. Last night, July 22, while I was asleep, the light of the lovely moon was darkened by a total eclipse. My sisters, Linda and Effie, were the only ones at my home who saw it. They said it was a sight to them. I wish they had awakened poor me, so I could have seen it, too. I have no pets but myself. I have a brother and sister in heaven. Papa is a farmer. We reside on the plantation that dear grandpa owned. It is a dear old home. Dear Mr. Carter, please publish this letter. Many thanks for your kindness if you do; if you do not, I shall be a disappointed lad. I will say good-by. I wish you every success. May God bless you, and may a bright crown be your reward!

Your little friend,
MARVIN HIGGINBOTHAM.
EAST FELICIANA, Louisiana.

MR. EDITOR: I have been thinking I would write a letter to the ADVOCATE for a long time, but I was afraid it might find its way to the waste-basket. I am a little girl nine years old. I have three brothers living and one sister in heaven. Two of my brothers have been here at my grandpa's very sick for a long time, but we think both are improving now. I live at Pelahatchie in Rankin county, but my brother Josie and I have been here going to school. Our teacher's name is Mrs. Mary Blalack. We love her very much. We have a new church at Pelahatchie, and have a nice Sunday-school. Excuse all mistakes, as this is my first attempt.

EVA WATTS.
PELAHATCHIE, Mississippi.

"I'll Stir the Batter."

A dear, beautiful little boy in Pennsylvania signed the temperance pledge at one of the temperance meetings held for children. A short time afterwards his mother was busy in the kitchen, preparing cakes and pies. "Davy," she said, "go up to the closet and bring down the whisky jug. I want some for these mince pies."

Dave, as was his habit, instantly obeyed. But as he went dancing up stairs, the thought came to him, "Can you, a temperance boy, carry a whisky jug?"

He stopped right there and decided the question. Then hurrying back to the kitchen, he said:

"O, mamma! I can not carry a whisky jug. I've signed the pledge; but I'll stir the batter while you go."

Without a word the mother gave into his little hands the spoon with which she was stirring the batter, and went herself to bring the jug. She felt a strange choking sensation in her throat, but she walked up those stairs with a firm tread, and seized the jug. When she came down, the dear little fellow was beating at the dough with all his might. His eyes followed her as she went to the sink and began to empty out the contents of the jug.

"What—are you doing, mamma?"

"I'm emptying out the whisky. We'll not have any more in our mince pies."

"O mamma! do you mean it?"

"Yes; I mean to use lemons instead."

"Goodey, goodey! we're going to have temperance pies."

And Davy fairly danced up and down the kitchen, as the whisky gurgled out of the jug into the sink.

Touch not, taste not, handle not the unclean thing.—Bulletin.

BRAVE AND KIND.—There is a saying that "the bravest are the tenderest," and this saying seems to apply to dogs as well as men. Last spring, in Paris, there was reported in the papers a trial in which it was proved that a Newfoundland dog had saved the life of his mistress, Madame Brunot. She had been threatened by a burglar who had entered her house in the night.

The dog flew at the burglar's throat like an enraged lion; the man succeeded in disengaging himself, and started down a stairway, but Patand—that is the dog's name—followed him, seized him by the coat, and held him until help had been summoned, when the burglar was placed under arrest.

"As soon as the affair was over," said Madame Brunot in telling the story, "Patand went quietly and lay down under the table as if nothing had happened—which I don't think, somehow, was much to his credit."

This brave dog's portrait appeared in the illustrated papers; it showed a good and kindly face. And now another story is told of the same Newfoundland, which illustrates the other side of his character.

Madame Brunot possesses a cat, scarcely yet grown, for which Patand has an extremely warm affection. One day last year the cat suddenly disappeared. Patand showed great concern and even grief. Three days passed by, and he was still inconsolable. The fourth day Patand also disappeared, and his mistress was beginning to worry about his absence, when, toward evening, he returned with little Minet, the cat, in his mouth. Where or how he had found her, no one knows.—Youth's Companion.

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Household.

THE USE OF SORROW.

"If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish was granted,
Patience would die and hope depart—
Life would be disenchanted.

Thirst in Young Infants.

It is a mistake to suppose that because milk is a liquid food it is at the same time a drink which is capable of satisfying the thirst of infants. Although milk appeases hunger, it makes thirst more intense after it has remained some time in the stomach and digestion of it has begun. It is thirst which causes healthy, breast-nourished infants to cry for long periods of time in many instances. There are many cases of indigestion due to weakness or insufficiency of the child's gastric juice which would be greatly benefited, or even cured, if the child were allowed an occasional drink of water.

The above was left on our desk with this note:

BRO. CARTER: Please print this and relieve my burdened heart. C.

The heart that goes out in compassion for the infants' in their sufferings is a heart akin to the great heart of Jesus Christ.

Make Home Happy.

We should use every effort in our power to make home the most attractive of all places, so that when the business cares of the day are over the husband, son, or brother, instead of seeking the needed recreation elsewhere, may find it just where it should be, within the limits of a peaceful, serene, happy home.

Every wife, mother, sister, or daughter should strive to the utmost of her ability to offer some rational diversion to the jaded, worn-out toiler who has suffered during the long weary day from the push and hurry and worry of some vocation that has again with the next sun to be taken up with its monotonous round of toil and duty, whether the chafed spirit and aching limbs are willing or not, for necessity issues cruel edicts that must be obeyed.

Let every woman remember that a pleasant evening spent at home is a perfect charm against the temptations offered abroad and to the practice of looking to forbidden resorts for enjoyment and happiness. Few men are proof against the snares that are offered elsewhere, in the form of innocent, agreeable recreation, and happy are those restless spirits that can find around the old home fireside some diversion that will prove a safeguard against the fashionable follies and pastimes that so often lead to lives of profligacy and an utter abandonment of all virtuous tastes and pursuits.

A little forethought, a small sacrifice of time and feeling, will enable any wife and mother to devise some innocent scheme to detain the would-be rover at home, and after it becomes a habit for him to remain at home, and expect the enjoyment planned for him by loving hearts and hands, it will be no difficult matter to be content when an interesting story is to be read aloud or a new song to be sung or played on some instrument by some member of the household. A pleasant spirit of rivalry should exist among the ladies of the family, each striving to excel in making the evening most enjoyable; and in time the father, husband and brother will partake of the spirit, and each one will soon learn to show his attachment to home by preferring it to any other spot, and will look forward to the evening hours with the most joyful anticipations of pleasure and happiness.—Baltimorean.

RALEIGH, N. C., Feb. 20th, 1888.

DR. A. T. SCHALLENBERGER, Rochester, Pa.

Dear Sir: I wish to say a word in behalf of your wonderful Chill and Fever Pills. Some months ago a friend, who knew that my wife had been afflicted for months, sent me a package of your pills. I gave them to her and they cured her at once. A neighbor, Mr. Perry, had suffered with chills for more than a year, and had taken Quinine until his hearing was greatly injured. Seeing the cure wrought in my wife's case, he procured a bottle of pills and was speedily restored to perfect health. I feel that this is due to you. Very truly,

REV. J. D. DAVIS.

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Alexandria District Conference.

MR. EDITOR: The District Conference for the Alexandria District convened in Evergreen, La., on Thursday last, with our beloved presiding elder, Rev. B. F. Alexander, in the chair, and the writer was elected secretary. The attendance throughout was good; but there were several preachers absent through unavoidable causes and, Mr. Editor, we all expected you until Sunday morning, and many were disappointed that you could not come.

The reports of the various pastors show a move upward—souls converted, backsliders reclaimed and the reviving influence of God's Holy Spirit working everywhere. Collections to date are fair, and all are hopeful of a good financial showing at this Conference.

The Rev. A. D. McVoy arrived on Saturday, and talked to Montgomery and Mansfield "good." He also preached, on Sunday morning, a sermon at once powerful and practical. Rev. B. F. Tate preached at the Baptist church, kindly lent for the purpose.

Now, as to the main purpose for which this Conference was held, viz: spiritual improvement in Christians, and conversions. The visible conversions were small in number—only one; but who knows how many that one will be the means of saving? It was a happy event, and the individual is one of the boys of our presiding elder; namely, Robert. He was gloriously happy. But the influence of the sermons preached, the prayers, the songs and let me not forget to mention the glorious love-feast we had on Sunday morning), and, above all, the presence of God's Holy Spirit and its reviving influence will long be felt and remembered, and the fruit will be known at that day when we shall know even as we are known.

The people of this place exerted themselves in their hospitality and courtesy to preachers and delegates, all denominations uniting in welcoming them, and furnishing conveyances and other conveniences. Taking into account the Baptist Convention early in the month, and the number who were then entertained and those who have been here during the past week, I was much surprised in a ride of seven miles not to see a single chicken. All the chances of the preacher charge for a chicken pie between next year are decidedly slim. Evergreen has now resumed its usual quiet appearance. The next Conference goes to Jackie.

WALTER DUNSTAN, Sec.

The Delhi District Conference.

This body convened at Oak Ridge, on Thursday, July 26, at one A. M.

In the absence of a Bishop (a common thing for this district), Rev. J. D. Harper, P. E., occupied the chair, and, of course, well filled it. All the itinerant preachers of the district, except three, were present. Some of these brethren have been deeply afflicted, but all have stood to their posts and labored efficiently. The attendance of laymen was small, but the "faithful few" were there. We had only two committees—one on Public Worship, and the other on Quarterly Conference Journals. All the interests of the church were looked after, and the reports of the preachers showed progress in all lines of church work. Spiritual improvement is indicated by large attendance upon the services held, the increase in members and efficiency of the Sunday-schools, increased circulation of the ADVOCATE; but the good reports on finances were not a majority.

Material improvement is indicated in the building and repairing of churches and parsonages. We adopted a resolution looking to the increase of the circulation of the ADVOCATE, and the pastors are all alive to its interests; so if you fail to get all the subscribers you ought to have, it is not because the preachers are asleep. Missions, church extension, education and temperance were all discussed; and it is believed that the church in this district is advancing in respect to all these great movements.

President McVoy was present the first day, and represented Mansfield Female College, and made a good impression. President Fitzhugh was present during the remainder of the session looking after the interests of Whitworth College, and assisted us in our work by some timely suggestions.

T. H. Dalton, Dr. A. S. Helmick; S. Whited and I. B. Bowman were elected delegates to the Annual Conference, and L. G. Johnston and J. B. Riley, alternates.

We are to have a District Sunday-school Conference at Monroe, at such time next year as the presiding elder may designate. The next session of the District Conference is to be held at Bastrop, and the editor of the ADVOCATE must consider himself specially invited.

A. M. BROWN, Sec.

Report on Temperance.

The following report was adopted by the Meridian District Conference, Methodist Episcopal Church, South, at Lauderdale, Miss., July 26, 1888:

Your committee beg leave to report as follows:

There is such a degree of enlightenment existing to-day upon the subject of temperance, that we deem a recital of oft-repeated facts and arguments unnecessary. We, therefore, merely offer for adoption the following resolutions:

Resolved, That we look with profound gratitude upon the progress the temperance cause has made in the last few years, and that to-day it is attracting the attention of the best thinkers of every class of society. Not only is the humble citizen of obscure talents and limited influence awakened by its demands, but men of the highest position and most conspicuous ability—statesmen, jurists, physicians, business men of every vocation—are giving their best thoughts to the all-absorbing question.

Resolved, That in view of the fact that intemperance has become an evil habit of such magnitude as to demand the interference of the State, we rejoice that provision has been made for the suppression of the whisky traffic by the strong arm of civil law. While the local option law, as now in force, may not be so perfect as to be beyond improvement, we believe it to be the duty of every person to use it as the best means at hand for the extinction of the great evil of intemperance.

Resolved, That we believe it to be the duty of every Christian, and especially every minister of the gospel, to promote, publicly and privately, the prohibition of the liquor traffic, as provided for by our State laws. While we do not believe in the ministry taking sides, offensively, in merely political questions, we do not understand the prohibition of crime, insanity, idiocy and pauperism, the inevitable results of the whisky traffic, to be a question of political expediency only, but one of morality, the magnitude of which no one can ignore. And while we, as ministers of the gospel and laymen in the church of God, subject ourselves unjustly to odious epithets and to the charge of being political meddlers, we do not deem it our prerogative to abate our efforts, in the least, to secure the establishment and enforcement of prohibition law throughout the bounds of the district we represent.

Resolved, That we solicit the continued co-operation of the ladies of the Woman's Christian Temperance Union, and others, whose hearts have been stirred by the evil of intemperance, that prohibition may be so entrenched in the minds of the people as to leave no doubt of its future success.

L. CARLEY,
D. C. LANGFORD,
P. W. PUGH,
Committee.

"The gods give no great good without labor," is an old proverb, and a true one; the hardest labor is not always that which is best paid, however. To those in search of light, pleasant and profitable employment, we say write to B. F. Johnson & Co., Richmond, Va.

A Danger to Be Considered.

The Richmond Advocate, in a long leader, on "Our Ministry in Cities," concludes with these wise words of warning:

"Is there not some danger of the prevalence in many of our churches of a false standard of excellence for pastors? A gift for speaking, combining a good voice, a pleasant manner, a ready and confident utterance, with quick play of the emotional nature, when accompanied by an aptitude for pastoral work performed pleasantly (whether with spiritual effectiveness is not too closely inquired)—things that result in considerable popularity with the masses and soon give a man the reputation of *drawing*; these are now frequently regarded as the qualifications necessary for a large church in a city. Real depth of piety, thoroughness and accuracy of biblical and religious knowledge, roundness and purity of culture in mind and manners, discretion, judgment, knowledge of human nature, attained by experience—these are too often esteemed of little value, should some drawback exist of personal manner in delivery or some degree of native reserve by reason of which a man does not at first appear at his best.

"We have known men of the highest order of intellect and culture, though not of the best speaking talent, men of the deepest and truest type of nobility of character, though for that very reason incapable of flippant self-confidence, looked upon by many people as inferior to very ordinary, yea, grievously defective, men who could speak well and were unconscious of the shallowness of all they spoke.

"If we expect to elevate our town congregations, to build them up in grace and real usefulness, to develop their best qualities and make them strong, steady, liberal, intelligent Christians, and not ignorant and conceited bigots or weak and vain zealots for the narrow band they belong to, we must try to give them men of combined native force and gracious culture. Still more, if we expect to exert upon the whole urban community, through our pulpit and church services, a durable and powerful influence, we must repress the pushing to the front of a shallow flippancy without depth of mind or accuracy of information.

"Bishops and their advisers must search for men of genuine ability and habits of real thinking, whose 'lips retain knowledge' and not empty froth of words, men of ripe and lofty spiritual character, and prefer results less noisy and showy, but more abiding and progressive. This may transfer a number of men from the country and remand others, hastily stationed, to their former sphere of labor—in the pleasant agricultural regions. It may drive off the floating trash of some churches, but it will benefit and please our best and most reliable hearers."

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, rouses the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

Ministerial Attentions.

We gladly place before our readers the following earnest words from the Methodist Times, of London:

"At this moment a majority of the people of England go to no place of worship. While we are fiddling and quarrelling about the tune, Rome is burning. The fundamental sin of modern Christianity is its anti-Christian selfishness. Too many church members imagine that the chief duty of Christian ministers is to dance attendance upon them, instead of going forth to seek and to save the lost. The perpetual demand—for pastoral services of all sorts is a subtle and deadly form of selfishness.

"Instead of whining for ministerial attention, let them become ministers themselves, first to their own household, and secondly to their neighbors. The modern tendency to exalt the pastor above the evangelist is the greatest of all practical heresies. In the church founded by the Holy Spirit on the Day of Pentecost, the pastor occupied the lowest place. Apostles, prophets, and evangelists ranked above him. In those glorious days Christians were unselfish, and instead of supposing that the church existed to strengthen and comfort them, they went forth to strengthen and comfort the perishing. The church was founded not to protect sickly hot-house Christians from a breath of fresh air; but to evangelize the human race. It is an army to conquer the world and the devil, not an ambulance corps to carry about lazy Christians who ought to walk on their own feet. Every individual Christian ought to be a missionary. We are in great danger of spoiling Christians by doing too much for them. Our pastoral nurses feed them when they ought to be feeding themselves. We wheel them about in ecclesiastical perambulators when they ought to be strengthening their limbs by vigorous exercise. A great many Christians are fearfully overfed with services and sermons. They are perpetually devouring the finest of the wheat, and never doing Christian work. Of course they suffer from chronic spiritual dyspepsia. How could it be otherwise? Jesus Christ did not spend his time in listening to sermons and enjoying the means of grace. He went about doing good. He secured his own highest happiness by ceaselessly promoting the happiness of others. It is a terrible delusion to imagine that the world can ever be evangelized by ministers or by lay agents. Every Christian man and every Christian woman must take an active part in the work. On the Day of Pentecost they were all filled with the Holy Spirit, and they all began to publish the wonderful works of God."

Though Christ's riches were immense and unsearchable like himself, though heaven was his throne, and the earth his footstool, he became poor and was destitute of a place to lay his head, that we might be rich in faith here and heirs of the kingdom hereafter.—Fletcher

Marriages.

VAN VALKENBERGH—THOMPSON.—At Seashore Camp Meeting, July 25, 1888, by Rev. C. E. Evans, Rev. F. D. Van Valkenburgh, of the Louisiana Conference, to Miss Ellen W. Thompson, of New Orleans, La.

HYCE—COLLETTE.—At the residence of the bride's father, Mr. I. Collette, West Baton Rouge, July 26, 1888, by Rev. Lewis A. Reed, Mr. James A. Hyce, of Mount Pleasant, to Miss Florence E. Collette.

SPINKS—ASWELL.—At the residence of the bride's father, Mr. B. W. Aswell, Jackson parish, La., July 26, 1888, by Rev. R. S. Coller, Mr. R. W. Spinks to Miss Mollie A. Aswell.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

ELLZEY—Mrs. AMANDA N. ELLZEY, daughter of James and Mary Booker, and wife of R. A. Ellzey, was born in East Feliciana parish, La. She joined the Methodist Episcopal Church, South, when young and remained a consistent member till she fell asleep in Jesus, which came to pass, July 23, 1888, aged fifty-four years, eight months and twenty-four days. Thus another one of God's children has gone to join the already innumerable host of heaven, among whom are her three sons, Lucien Rankin, Clarence and Archie, and her little daughter, May Asia. She leaves to mourn her loss her husband, six sons and two daughters. She was one who amid all the storms and tempests on the sea of life never made shipwreck of her faith, and of a good conscience toward God, but, kept hoisted to the breezes of divine grace, as the sail of her bark, the blood-stained banner of the cross, till she was sweetly glided by the waves into the haven of heavenly rest. Those of us who have seen the hearty faith with which she flew to the mercy-seat in times of danger and trial, find it very easy to disengage her, in our thought, from the cold embrace of death. We behold her released from the dust that cumbered, changed into a celestial—her innocent blue eyes opened upon the "sweet fields of Eden," her tender heart expanding in the upper air, her happy nature pervaded by that ineffable Presence which heightens happiness beyond expression. Shall we not rather joyfully accept for her this blessed transition? Though we can not but sorrow that she no longer walks with us here, let us, in the spirit of devout submission, try to say, "Thy will be done!"

R. A. ELLZEY.

PARKER—Mrs. SALLIE PARKER, daughter of James and Mary Wilson, died in Jackson, Miss., June 9, 1888, aged about forty-five years. She was a faithful child and made a worthy woman. In early life she professed religion and became a member of the Methodist Church. For many years she was a faithful teacher in the Sunday-school, where her amiable spirit and gentle manners won the love of her pupils. In 1873 she was married to Mr. Joseph P. Parker, who, with two interesting children, is bereft by her death. She was a beautiful woman, and the light and joy of the parental household, only the mother and one daughter of which are now left. Death has made many visits to the family. The oldest son was killed in the battle of Baker's Creek; the father died in 1866; the next year Miss Josie was taken away in the bloom of youth; Miss Mary and two brothers, Andrew and Luther, fell victims to the yellow fever epidemic of 1878. Mrs. Parker was an affectionate and dutiful wife and mother. Though she had suffered for more than a year with a disease of the heart, her departure at last was sudden and unexpected by her friends. Yet she was ready, regretting only that she must leave her loved ones on earth. Her resignation was beautiful and her confidence in God unwavering to the last.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

"God in his wisdom has recalled
The boon his love had given,
And though the body moulders here
The soul is safe in heaven."

W. L. C. H.

MISCELLANEOUS.

The secret of my happiness is, I have thrown away my old Blacking Brush, and have

WATERPROOF BOOTS
BEAUTIFULLY POLISHED WITHOUT LABOR.

Wolff's ACME Blacking

Produces a polish without the old brush, and the shine will last a week on men's, and three on women's shoes. Why stick to old ways in these days of progress? Sold by Shoe Stores, Grocers, Druggists, etc.

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DESIGNERS AND DECORATORS IN

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Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
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No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

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Crockery, China, Glassware and General House-Furnishing Goods.

Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10 $12, $20 and $25. Chamber Sets, $2 45, $3 50 and $4 50.

Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.

Blanchard Churns and Gate City Filters, Refrigerators, Ice Boxes, Bath Tubs and Summer Goods.

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GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut, $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with

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to children or adults of any age in all cases where there is a derangement of the system.

It has been used with most wonderful effect in

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DON'T THINK

That because stomach, liver or kidneys have for a long time tormented you your torment must keep on indefinitely. Sure relief and speedy can be obtained by the use of this famous remedy, which has been before the world for 44 years

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Good Board, Comfortable Rooms, Moderate Rates.

POCKET KNIVES.

Poor Cutlery is worse than none. It spoils your temper. For fifty years past we have been selling the manufactures of JOSEPH ROGERS & SONS, Sheffield, England, and never have been disappointed in the quality.

Two-blade Knives at.....50 cents
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Weekly Market Review.

(For Week Ending August 7, 1888.)

COTTON.		
Low ordinary	7 3/8 @	— —
Ordinary	7 7/8	— —
Good ordinary	8 5/8	— —
Low middling	9 5/8	— —
Middling	10 1/8	— —
Good middling	10 1/2	— —
Middling fair	10 7/8	— —
Fair	11 5/8	— —
Galveston middling	10	— —
Mobile middling	10	— —
St. Louis middling	10 1/8	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	6 5/8
Fully fair	— —	6 1/2
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5 3/4	6 3/4
Pr. yellow	7 1/8	— —
Gray White	— —	— —
Off whites	— —	— —
Stan. Gran.	7 1/2	— —
MOLASSES.		
OPEN KETTLE:		
Good Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Syrup	— —	— —
RICE.		
Prime	— —	— —
Good	4 1/8	4 1/2
Fair	3 3/4	4
Ordinary	3	3 1/4
Common	2 1/2	2 3/4
No. 2	2 1/4	2 3/4
Rough	2 50	3 00
FLOUR.		
Choice	3 80	3 95
Fancy	4 20	4 30
Extra Fancy	4 55	4 60
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35
CORN PRODUCTS.		
Corn meal	3 00	3 25
Cream meal	3 45	— —
Grits	3 30	3 50
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White	64	66
Yellow	59	— —
Mixed No. 2	58	— —
OATS:		
Western	38	— —
Texas rust-proof	— —	— —
BRAN:		
℔ cwt	75	80
HAY:		
Prime	17 00	19 00
Choice	20 00	20 50
PROVISIONS.		
PORK:		
Mess (Standard)	15 1/2	— —
Prime Mess	14 25	14 50
Rumps	13 75	14 00
BACON:		
Fancy breakfast	11	13
Shoulders	8 1/2	— —
Sides, short rib	— —	9 7/8
Sides, long clear	9 3/4	9 7/8
HAMS:		
Sugar-cured	13 1/4	14
DRY SALT MEAT:		
Shoulders	— —	8 1/4
Sides, short rib	— —	9
Sides, long clear	— —	9
GROCERIES.		
COFFEE:		
Prime	15 1/2	— —
Fair	14 1/2	— —
Common	12	— —
BUTTER:		
Western Creamery	— —	21
Western Dairy	16	17
Common	13	14
LARD:		
Refined	— —	8 1/4
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13 1/2	14
Cotton seed	35	36 1/2
Lard	65	68
VEGETABLES.		
CABBAGES:		
Western, per crate	1 50	1 60
Chicago, per 100	— —	— —
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	1 25	1 50
Western	1 40	2 00
KROUT:		
Western, ℔ bbl	4 50	— —
ONIONS:		
New Louisiana	2 50	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
2 lb	12 1/2	— —
1¾ lb, per yd	11 3/4	— —
BALING TWINE:		
℔ lb	— —	11
TIES:		
℔ bundle	1 12	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	12	13
Southern	14	— —
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ℔ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ℔ ton	12 00	— —
Meal	20 1/2	20 75
Pure ground bone	30 00	— —
Muriatic acid, ℔ lb	2 1/2	— —
Sulphuric acid	1 3/4	— —

CISTERNS.—A. RIGGS & BRO., 247 Bellord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Mr. James G. Blaine left Liverpool for New York on August 1.

Yellow fever in Florida appears to be dying out.

Over 300 Italians, disgusted at not being able to obtain employment in New York City, sailed for home on August 1.

The Catholic Total Abstinence Convention opened in Boston, on the first instant.

Mr. Robertson's bill subdividing the Eastern Judicial District of Louisiana, and establishing United States Courts at Baton Rouge, La., passed the Senate on August 1, and went to the President for his signature.

An explosion of an oil stove in a New York tenement-house, on August 3, fired and destroyed the building, in which one hundred and fifty people were caged. Thirteen were burned to death and many fatally injured.

Mr. Wilkinson's bill, establishing additional aids to navigation at the mouth of the Mississippi, was called up by Senator Gibson on August 3, and passed the Senate.

On the third instant a band of unfriendly Indians fired into the tents of the soldiers and the store at the subagency between Fort Thomas and San Carlos, Arizona.

A hurricane struck New Market, Iowa, on August 4. The damage is quite heavy, but no loss of life has been reported.

Gen. P. H. Sheridan, commander-in-chief of the United States Army, after a lingering illness, died at Nonquitt, Mass., on the 5th.

The Farmers' State Alliance, which met in Opelousas, La., after a session of four days, adjourned August 5.

Senator Sawyer offered an amendment in the Senate, on the second, to the general deficiency appropriation bill, authorizing the Secretary of the Treasury to pay the United States and Congo National Emigration Steamship Company $100 for every adult person of color who shall desire to go to Africa on the ships of their lines.

Belva Lockwood, the champion of woman suffragists and presidential candidate, gave a lecture to a meagre audience of less than fifty persons, in New York, August 5.

Colonel Herbert, the chairman of the House Committee on Naval Affairs, will shortly make a speech on the general subject of the decay and restoration of the American navy. This country had a good navy in 1866, according to Admiral Porter. In ten years after the war the Republicans spent $234,000,000, and the navy had become worthless. The Democrats are spending $20,000,000 per annum, as compared with $23,500,000 spent by the Republicans, and nevertheless are rapidly restoring the navy.

The drivers on the street car lines in Brooklyn are on a strike.

Hon. Thomas Seay was re-elected governor of Alabama, on August 6. The Democrats carried the State by 100,000 majority.

FOREIGN.

Emperor William arrived at Friedrichsruhe on August 1. Prince Bismarck awaited his arrival at his mansion. Crowds of people cheered the Emperor.

The names of five priests, who urged the tenants on the Van Delenhr estate to resist the evictors, have been forwarded to the Pope by the clerical authority.

France protests against the Italian occupation of Massowah.

Silesia is being devastated by terrible floods, the worst known in thirty years. Along the rivers Beber and Yarken the damage is especially great.

A terrible explosion occurred in a fireworks factory at Wandsworth, a section of London, on August 3. Several women, who were at work in the building were killed.

The Riforma, of Rome, referring to the emigration question, dwells upon the importance of America's co-operating with Italy instead of listening to the suggestions of those whose object in raising the question is above all to crush the Italian element.

Mirir Pasha, the special Turkish envoy to Berlin to present the Sultan's congratulations to the Emperor William on his accession to the throne, took to the Emperor an autograph letter from the Sultan and a gold casket set with brilliants and containing a smoking set.

A formal note was sent by Prince Bismarck through the English embassy asking that the Queen receive the Emperor William, who, the note stated, intended to visit England. If the plans of Prince Bismarck are executed in time, the Emperor William will arrive in London in November, during the winter session of Parliament.

Bishop Harris, of the Episcopal diocese of Eastern Michigan, was stricken down with paralysis in London, on August 5.

Princess Victoria of Teck has presented to Queen Victoria the jubilee tribute of the children of the kingdom, amounting to £6,000. The money will be given to a children's hospital.

Our readers have doubtless often noticed that Hood's Sarsaparilla is well spoken of in the newspapers. The press is quick to recognize merit, and does not hesitate to give praise where it is due. The following is from the Baptist Weekly, a leading religious paper:

"Advertising may bring an article prominently before the public, but no advertising can long help it if it has not real merit. Hood's Sarsaparilla is well advertised; but the best proof of its value is that so many persons use is on the recommendations of friends who have proved its peculiar virtues."

Mr. Lane, member of Parliament for Cork, writes to the press that when he was in prison he was unable to eat the prison food, although he was starving.

Hall's Vegetable Sicilian Hair Renewer is the most reliable article in use for restoring gray hair to its original color and promoting the growth of the hair.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Durant and Lexington, at Durant	Aug. 11, 12
Ebenezer	18, 19
Belzoni	(Tues.) 21
Ethel	25, 26
Zilpha	(Thu.) 30

R. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Snow Creek	(Sat.) Aug. 11
Ashland	12, 13
Hickory Flat	(Sat.) 18
Myrtle	19, 20
Pine Mountain	(Tues.) 30

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and B. R.R., beginning Thursday morning, August 23, 1888.

JNO. BARCHOFT, P. E.

ABERDEEN DIST.—THIRD ROUND.

Fulton and Smithville	Aug. 11, 12
Tremont	17, 18
Athens	25, 26
Aberdeen	Sept. 1, 2

AMOS KENDALL, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka circuit, at New Salem	Aug. 11, 12
Harmony circuit, at Bethel	18, 19
Guntown circuit, at Mt. Zion	25, 26
Blackland circuit, at Pleasant Grove	25
Ripley circuit	Sep. 1, 2
Ripley and New Albany	8, 9
Pleasant Ridge circuit	12
Jonesboro circuit	15, 16

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Grand Chenier	Aug. 11, 12
Opelousas	18, 19
Indian Bayou	25, 26
Sulphur Mine	Sept. 1, 2
Abbeville	8, 9
Lake Charles	15, 16
Washington	22, 23
Crowley	29, 30

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—THIRD ROUND.

Gros Tete	Aug. 12
Dryades	19
Scraparn and Parker Chapel	19
Baton Rouge	26
Craps Street	Sept. 2
Carrollton	2
Plaquemine and Donaldsonville	9
Algiers	16
Louisiana Avenue	16

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Caddo, at Stonewall	Aug. 11, 12
Natchitoches, at Provencal	18, 19
Bellewood, at Pine Grove	20, 21
Coushatta, at Davis' Springs	25, 26
East Point, at Wesley Church	28
Shreveport	Sept. 1, 2
Pleasant Hill, at Mt. Pleasant	5
Mooringsport, at Pine Hill	8, 9
South Bossier, at Benton	15, 16
North Bossier	18
Valley circuit	22, 23

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Centerville, at Trout Creek	Aug. 11, 12
Castor, at Sardis	18, 19
Columbia, at Columbia	25, 27
Ada, at Liberty	Sept. 1, 2
Montgomery, at Montgomery	8, 9
Spring Creek, at Hineston	15, 16
Sugar Town, at Pine Grove	22, 23

R. F. ALEXANDER, P. E.

DELHI DISTRICT—THIRD ROUND.

Harrisonburg and Sicily Island	Aug. 11, 12
Waterproof, at Jordan's Chapel	18, 19
Winnsboro, at Oakley	25, 26
Providence, at Providence	Sept. 1, 2
Oak Grove, at Watson	8, 9
Lloyd Grove	15, 16
Richland, at Union	22, 23
Oak Ridge, at Prairie	29, 30
Bastrop	Oct. 6, 7

J. D. HARPER, P. E.

HOMER DIST.—THIRD ROUND.

Brushwood, at Dubberly	Aug. 11, 12
Farmersville, at Tennessee	16
Summerfield, at Summerfield	18, 19
Havnesville, at Mt. Zion	25, 26
Homer, at Lisbon	Sept. 1, 2
Arcadia, at Simmsboro	8, 9
Vernon, at Oak Ridge	15, 16
Indian Village	22
Sparta and Salice	22, 23
Minggold	29, 30

ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Neshoba, at Cooks' Chapel	Aug. 11, 12
Fannin, at Liberty	18, 19
Lake Camp Meeting	24
Trenton, at Gasca Chapel	30
Trenton Camp Meeting	31
Beech Springs Camp Meeting	Sept. 1
Walnut Grove, at Mt. Zion	8, 9
Shiloh	15, 16
Westville	15
Raleigh	22, 23
Marvin	29, 30
Shiloh Camp Meeting	Oct. 12

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—THIRD ROUND.

East Baton Rouge, at Davis'	Aug. 11, 12
Clipkin's	14
Bayou Sara, at Thompson's Creek	16
Audite, at Saul Jones Camp Ground	22
Jackson	25, 26
Centerville, at Bethel	Sept. 1, 2
North Wilkinson, at Perrytown	8, 9
New River, at Magnolia	13
Livingston	15, 16

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.

Silver Creek	Aug. 11, 12
Flora, at Pocahontas	18, 19
Edwards	25, 26
Raymond	25, 26
Camden	Sept. 1, 2
Jackson, at Jackson	8, 9
West Jackson	8, 9

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Topisaw, at Topisaw	Aug. 11, 12
Holmesville, at China Grove	25, 26
McComb City, at Magnolia	Sept. 1, 2
Hazlehurst	8, 9
Crystal Springs	15, 16
Adams	18
Franklinton	22, 23

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vossburg, at McGowan's	Aug. 11
Shubuta, at Soule Chapel	12
Enterprise, at Hebbleberg	18, 19
Winchester, at Enon	25, 26
Sandersville, at Holden	Sept. 1, 2
Clark, at Andrew Chapel	8, 9
Meridian station	12
Meridian circuit	13
Paulding, at New Hope	15, 16
DeKalb	21
Hinnsville	22
Marion	23
Leakaville	29, 30

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Beech Grove	Aug. 11, 12
Meadville	12, 13
Belle Grove	18, 19

W. L. C. HUNNICUTT, P. E.

N. C. Y. L.

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Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Topisaw	Aug. 10
Hennington	Aug. 16
Sam Jones	Aug. 17
Downsville	Aug. 17
Sam Jones	Aug. 17
Lake	Aug. 24
Trenton	Aug. 31
Beech Springs	Sept. 7
Andrew Chapel	Sept. 7
Hattiesburg	Sept. 14
Hinestown	Sept. 15
St. Tammany	Sept. 21
Spring Creek	Oct. 7
Shiloh	Oct. 12

CAMP MEETINGS.

The Andrew Chapel Camp Meeting will begin Friday night before the second Sunday in September. Ministers cordially invited. Conveyance will be at DeSoto, Saturday morning, to carry preachers to the ground

W. W. MORSE, P. C.

The camp meeting on the Shiloh Camp Ground, six miles southwest of Pelahatchie Station, on the Vicksburg and Memphis railroad, will commence on Friday night before the second Sunday in October (12). All ministers, traveling and local, invited. Please come, brethren, and assist us. We will have conveyance at Pelahatchie on Saturday morning, October 13.

A. D. MILLER, P. C.

The camp meeting for the Downsville Camp Ground will begin this year, as usual, on Friday night before the third Sunday in August. Everybody invited. Ministers especially are most cordially invited to attend. Come, brethren, without a special, personal invitation. Let the first week of August be universally observed as a week of prayer for the success of the meeting.

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Christian Advocate.

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UNHEEDED GIFTS.

BY LILLIAN GREY.

placed rare lilies in her hands—
hands that scarce had touched a flower;
creamy rose-buds, whose perfume
balmed her for her funeral hour.

wrapped her form in lustrous silk,
draped soft folds of filmy lace
her slender pulseless wrists,
underneath the patient face.

she lay in perfect rest;
ittle voices—late so slow to praise,
ursed her many virtues o'er,
spoke of all her pleasant ways.

reaper heeded not the wealth
bloom that lay within her hands;
not a word of love or loss
er sealed ears could understand.

. . . . . .

nge, we so often keep the flowers
lay in folded hands at last!
little luxuries of life
hlood, till care for them is past.

nize that we do not oftener praise
e willing toiler by our side!
keep the full-blown flower of love
til our friend we long has died?

—Good Housekeeping.

A Bishop on His Travels.

MR. EDITOR: Agreeable to omise, I write you somewhat my observations in the Yelstone National Park. An atpt at accurate or adequate cription of the wonders in t "Wonderland" I will not ay.

The Yellowstone National Park ixty-five miles long and fifty- miles wide—about 3,575 are miles—and lies mostly in Territory of Wyoming, inding narrow strips of Idaho Montana. It was withdrawn m settlement and set apart a national park by Congress 1872. The patriotic wisdom t conceived and secured the sage of such a measure is rthy of all honor. It is a at educational institution, free all the world, where the wons of nature may be studied enjoyed without let or fee. d tourists come annually by usands—some for scientific dy, others for recreation, and go away to exhaust the vocabry of adjectives in a vain atpt to express inexpressible ight.

o reach the Park you leave main line of the Northern cific at Livingston, Mon., and e a branch railway to Cinne-, about fifty miles, where ges are in waiting to conr tourists to Mammoth Hot rings, a distance of eight miles r a strikingly picturesque ntain road. From Livingn, which is cosily situated at foot of the Snow Mountains, m whose lofty heads the white nets are never removed, the road follows the Yellowstone er through a narrow gateway he Rocky range known as the wer Cañon. Abrupt, rugged ks rise three thousand feet either side, and listen in silent ndeur to the musical rush of sparkling Yellowstone along narrow, pebbly channel. The re route from Livingston to nebar is a succession of sub views, valley and mountain mit vying with each other in llenging admiring attention. Few landscapes could be more beautiful than Paradise Valley, with its cottages and cattle ranches, and not many mountain scenes more sublime than Emigrant's Peak, over ten thousand feet in height, his awful form robed in clouds, while the play of sunbeams made his snowy crown glisten with glory.

Just before reaching Cinnebar the conductor called attention to a peculiar formation known as the "Devil's Slide." Up the bare mountain sides, which rise 2,000 feet above the valley, two smooth, vertical walls stand out 200 feet high and fifty feet broad. They seem to have been run by mathematical lines and built by the careful, skillful masonry of man. From between these walls, one of dull grey stone and the other a bright red, the softer materials had been washed away, looking, indeed, as though it might have been done by the toboggan sport of some prehistoric monsters.

At Mammoth Hot Springs, eight miles from Cinnebar, and a few miles within the Park limits, there is a spacious, well-kept hotel. This is our point of departure for the tour of wonderland, and contains itself many very remarkable formations. We arrive at the hotel about noon, and have until the next morning at eight o'clock for observation and rest.

Soon after luncheon I started out for sights and insights. Before ascending the lofty white terraces built by the calcareous deposits of those boiling springs, attention is arrested by two prominent figures. One is a solitary, cone-shaped shaft nearly fifty feet high and twenty feet in diameter at the base. This is called "Liberty Cap," and is said to be the remains of an extinct geyser. Not many yards away, jutting out from the bluff, is a similar formation, aptly distinguished as the "Giant's Thumb." In the long ago they were active geysers, and the wonder of Indian and engle. Today, the fires within exhausted, they are sombre monuments of departed glory. The opening of other craters of ebullition have built the great "Minerva Terraces," with spouting springs and steaming pools and boiling basins of every shape and color. Near the center of eruption the water is about 200 degrees F., and, as it pours out into the beautifully tinted and scalloped basins, sends up ceaseless clouds of steam. An estimate has been made of the rate of deposit from one of these springs, and found to be about one inch in sixty days. At this ratio it has not required many years to build "Terrace Mountain." The color of the deposits vary, and are formed according to every law known to the mineralogist.

The Gardner river flows near some of these springs, and this recalls a "fish story" told by the driver of our stage. He verified the story by relating a chapter of his own experience, that it was possible for an angler to catch a trout from the waters of the river and, without moving from his tracks, throw it into a hot spring, and have it well cooked, ready to eat in a few moments. I have no reason to doubt the driver.

To refer in detail to the various points of interest at Mammoth Hot Springs would require a series of letters. The "Narrow-Guage Terraces," a long, sharp ridge with a hundred little springs gurgling and spouting; "Cupid's Cave," a beautiful grotto made by the snowy-white stalactite and stalagmite formations flowing from a basined-shaped spring just above called "Cleopatra's Bowl;" the "White Elephant," the "Chameleon Spring," and other points too numerous for mention, entertain an entire afternoon.

The very cool nights contrasted strangely with the steaming cauldrons plainly visible from the hotel verandah. We had a white frost every morning, and double blankets were in demand every night; but the days were warm and the mosquitoes ravenous.

At eight o'clock, next morning, several fine Concord coaches, each drawn by four strong horses, were driven around to begin the grand tour of the Park. Good hotel accommodations are provided at the several stations, and the whole trip is made in four days. The pleasure of the tour is heightened by agreeable, intelligent stage-coach companions. It is well, if possible, to form a party before leaving Mammoth Hot Springs. The companionship of four or five days in a stage, as a revelation of character and test of mental fibre, is worth the neighborhood of as many years on adjoining lots in the same town. Various motives prompt the visits of tourists. Some come for scientific study, some to see the beautiful and admire the wonderful, some for recreation, and others because it is fashionable. The sentimental young lady comes and gets "awfully tired" of the stage ride; thinks the mosquitoes "dreadful," the dust "perfectly execrable," the days are "horribly long," and the evenings "disgustingly dull." When asked what she thinks of some rugged, hoary peak crowned with the snows of centuries, or some great geyser rumbling like subterranean thunder, making the ground beneath your feet quiver, and sending vast volumes of hot water hundreds of feet in the air, glistening in the sun like moving mountains of pearl, she replies, "*It's very nice.*" I saw her.

The Park roads are very good, having been constructed by government engineers, albeit here and there a tourist from the lowlands could not suppress nervousness at the steep descents and dizzy ascents. I soon learned to reply implicitly upon the skillful driver, with his foot on the brake.

Leaving Mammoth Hot Springs in the early morning, we reach Norris Geyser Basin for dinner, a distance of nearly twenty miles. Starting at an elevation of 6,200 feet, within the first three miles we ascend eleven hundred more, and pass through the "Golden Gate." A tall, immense boulder stands off from the mountain about fifteen feet, near the summit, and forms this golden gateway. Passing through it, we are greeted by the "Rustic Falls," formed by one of the tributaries of Gardner river leaping over a ledge of rock about sixty feet, and then, by mere gradual descent, winding through the deep cañon below. The next attraction, a few miles beyond, was the "Obsidian Cliffs," a mountain of volcanic glass, glistening like jet, and opaque. Having read of the difficulty in constructing a road around that mountain, the rock blasted by heating and suddenly cooling with water, and being assured that it was the only half-mile of glass road in the world, I was rather disappointed with the view. Outside of "Wonderland" it would be wonderful.

At Norris we encountered the first "five-hole area," and saw the first real geyser. The entire basin and neighboring hill-sides are filled with rumbling springs and tossing waters. And they are of every color. One is perfectly black, another is pure sulphur, with odor too strong to stand near it very long, and others of varying hue to stainless white. Walking near them, the whole earth seems hollow, and the shell separating you from the sulphurous cauldron as thin as October ice. One of the geysers, called the "Constant," sends a column of clear water up fifteen or twenty feet every half minute. Another, called the "Minute Man," spurts a bolder stream thirty feet in the air every sixty seconds. The "Steamboat Vent" throws out no water, but keeps up a ceaseless roar exactly like the escape of steam through the mud-valves of a Mississippi packet, and darkens the heavens with clouds of smoke. Scientific gentlemen who have given these phenomena special study predict that this "Steamboat Vent" will some day be the greatest geyser in the world. Another, called the "Growler," is aptly named, roaring within a deep cave, threatening to leap from his lair and tear in pieces his victim. But of all these marvels of nature you have not space to hear.

Pursuing our journey in the afternoon, we pass many beautiful springs, notably the "Beryl," drive through Elk Park, and follow the windings of the river through Gibbon Cañon. What magnificent vistas! Four miles from the entrance of the cañon are the Falls of Gibbon. I climbed down the mountain-side for some distance, and had a charming view of the cataract. The volume of water is not large, but falls 160 feet, and, with the evening sun playing full upon it, looked like a bridal veil entwined with ribbons of rainbow.

About six o'clock we reached the hotel at Lower Geyser Basin, and there spent the night. Some points of interest near by I visited after supper, in company with a very intelligent New York gentleman, who had made a thorough and leisurely tour through the whole Park. We saw two "Paint Pots"—mud geysers—and several springs scarcely equaled for delicate coloring. Tracks of elk and antelope were found, but the wild natives of those mountains themselves we failed to see. One of the drivers, however, saw quite a number of elk the evening before come down from the hills to browse in the beautiful valley and very near the hotel. The law for the protection of game in the Park is now rigidly and very properly enforced. Within a few more years buffalo, elk, antelope, deer, etc., will be numerous. At present there is a herd of buffalo numbering about an hundred.

But this letter has grown so long I must reserve for another some account of the great geysers, the Yellowstone Falls, and the Grand Cañon.

Fraternally,

CHAS. B. GALLOWAY.

HELENA, MON., July 23, 1888.

Rev. James Ansel Newsom.

BY REV. I. W. COOPER.

"There is no death; what seems so is transition.
This life of mortal breath
Is but the suburb of the life elysian.
Whose portal we call death."

On the morning of July 29, 1888, at the parsonage in Madison Station, Miss., just as the bells rang for the Sabbath-schools, Rev. James Ansel Newsom, after an illness of thirty days, sweetly fell on sleep.

"But he lay like a warrior taking his rest,
With his martial cloak around him."

His departure took place in vigorous manhood. The dates of his life read: Born in St. Helena parish, La., December 28, 1865; converted at the age of eleven; licensed to preach at seventeen; admitted on trial in the Mississippi Conference at nineteen. In 1884 he was appointed to assist on the Benton circuit; in 1885 he served the North Wilkinson circuit; in 1886 and 1887, Silver Creek; in 1888 he was appointed to the Madison circuit. He was ordained deacon by Bishop Keener in Jackson, Miss., last December, and was admitted into full connection in the Mississippi Conference. He departed this life at the age of twenty-two years, seven months and one day.

He died young, they say. But we do not measure life as God measures it. Life is not measured by its days and years, but by one's conception of God's character, by usefulness in life, by fidelity to duty, and by the enjoyment of the atonement of Christ. Years to such a life are relative, and the life in the enjoyment of the Divine Spirit becomes, by its influence and principles, immortal as to this world. Then our young brother's life was a consummate success, because in his character the principles of Christ were unfolded and illustrated, and the power of the Holy Spirit had placed his life in communion with the eternal operations of God's kingdom. His was a noble young manhood; noble by nature and purified by grace. Decision was a prominent element in his character. He was the embodiment of independence; yet he was devoid of dogmatism.

He was popular as a minister; but his popularity was not the result of a compromise with sin or laxity in his views concerning the evil tendencies of this age; but it was the result of his generous and catholic spirit, social nature, earnestness, and his Christian life, which was ever potent for good. Sincerity was prominent in his life; and he had very little patience with insincerity in others. While he was in sympathy with all Christians, he loved the church of his choice. Methodism to him meant redemption by the blood of Christ, and the enjoyment of the Holy Ghost. He realized his conception of Methodism.

As a singer, he often charmed his hearers, and often in coming years will memory call up his songs, while we lovingly think of him singing with the redeemed in the summer-land of glory. He loved the itinerancy, and no one ever heard him speak of the so-called sacrifices of the pastorate. For him to preach was a grand privilege, and the thought that God had honored him in calling him to be a chosen vessel was an inspiration. He entered into the sorrows of others. His heart knew how to sympathize. Now we are sorrowful that he has left. But—

"Sorrows humanize our race,
Tears are the showers that fertilize this world.
And memory of things precious keepeth warm
The heart that once did hold them."

Bro. Newsom was a good preacher, and he improved all the time. His preaching was effectual. There was a peculiar charm of directness in his sermons. Like Nathan, his words said: "Thou art the man." In the study of his sermons, the Bible was his companion. Two years ago he married Miss Josie North, with whom he lived happily, and he found in her a great blessing. Our brother died at his post of duty. His shield was burnished. The sword was in his hand. Surrounded by loved ones and appreciative friends, our young pastor preached his last sermon, which is the greatest of all sermons. He taught us how life is made beauteous and triumphant, and how death to the Christian is as calm as summer evenings are, and that the redeemed soul passes out from the shadows of this world into the brightness of the eternal.

To his father, whose preacher-boy was the pride of his life; to his mother, whom "Jim" loved with filial devotion; to his brothers and sisters, who could not bid him farewell; to his friends of Madison circuit, who loved and tenderly cared for him; to his heart-broken wife and infant daughter, we offer our profound sympathy.

How home-like heaven is becoming! Our earthly treasures are becoming our heavenly treasures. The loved one's death quickens our steps to the golden city. Good night, dear Jim, until the breaking of the eternal morn, when we shall greet thee.

"Beyond these chilly winds and gloomy skies.
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal."

Blasphemy--or, Taking God's Name in Vain.

MR. EDITOR: Not long since one of your correspondents wrote to you, and you published his letter, in which he said "they had a real Holy Ghost meeting." Another said, in another letter, that a brother "preached a real Holy Ghost sermon." And in the St. Louis Advocate I see where a brother speaks of some who lack "Holy Ghost power." One year ago one of your correspondents said the "meeting was a Holy Ghost season," etc.

Now, can that awful name be thus dragged into the service of the rhetorician as an ornamental and descriptive adjective? If it is admissible, it nevertheless has for my ear the ring of blasphemy. How does it sound to you? Yours, INQUIRER.

(We are glad that "Inquirer" has called attention to this subject. We can not be too careful in the use of the "holy name."—ED.)

Current Coins.

(Southern Christian Advocate.

Ministers of the gospel should study other things besides theology if they would be broad and liberal. The persevering study of some one branch of science would do much to train and harness the reasoning powers. The study of a dead language will give one words; the study of the mathematics will give him powers of analysis; all legitimate study will rub off rust and call out powers that might otherwise lie dormant. The successful solution of a trigonometrical problem may pave the way for a powerful sermon.

(Rev. D. Gregg.

The future minister will be, in the first place, a man called by God. His call will be known by the fact that he will not be able to choose any other calling. In the second place, he must be a man who appreciates the work of the ministry of the past, yet one living in his own time. He will recognize the spirit of the age, and allow it to help him in his work. He will use art and science in adorning and adding lustre and interest to truth. Thirdly, he will be a preacher of the book. The most monstrous sham of all shams is a Christless, crossless sermon. Lastly, the future minister will be a man of burning faith and a pure character.

(The Advance.)

What a misfortune it is when a famous public character, whose praise has been sung on thousands of lips, and to whom even the voice of adulation has grown sweet as water to the thirsty, gradually overpowered by the subtle temptation, after awhile gets into a habit of stooping in the mid-career of usefulness to talk about himself, as if *he*, instead of the cause he was serving, had become to be the object of endless interest to all the world! With so many stumbling-blocks, at best, it seems too bad when one stumbles over himself. There is only one Life known to history which it would be of interest to the world to know "all about him;" and in that case the silences of his inspired biographers are as remarkable as their utterances. "Something sealed the lips of the evangelist, and he spake it not."

(Southern Christian Advocate.)

A preacher who steals sermons is not honest. If a man steals money he is a thief, that's all; but if he steals a sermon, he is both a thief and a liar. He not only takes what is not his, but he intentionally deceives his audience. The Holy Ghost will not help a man in such work. According to Lafferty, a pulpit plagiarist should wear long moustaches twirled at each corner of his mouth as quotation marks. We have a right to use the labors of others freely, but we should digest what we hear and read, assimilating the substance. It thus enters into the warp and woof of our thinking and becomes our own. Much memory and much thought may go together. We are not likely to read too much if we have strong powers of originality with which to digest and use. But much intellectual food with feeble digestive powers will produce dyspepsia. Digested food becomes bone, sinew, muscle and fat. Undigested food does not nourish the eater and is destroyed for useful purposes. Talmage, Beecher and Spurgeon used by pulpit retailers are only spoiled, not utilized.

(Christian Intelligencer.)

Novels and religious works occupy the foremost places in the publications of the year. The reading public is largely composed of lovers of fiction or lovers of the truth. In summer-time the tendency is to give precedence to the higher style of literature. But for Christian people, what better preparation for active service in the Lord than the reading of some strong biography or a rousing work on Christian life. Especially is this true of those engaged in business pursuits. The world of trade is not helpful to serious reading. Many a volume that would develop and stimulate Christian growth is pushed aside for want of time during business hours, and want of inclination or mental strength after business. But vacation is the golden opportunity. Select your reading to cover the losses amid the cares of business life, with a view to greater usefulness in the service of the Lord. If anyone should read the novel during vacation, it is the minister rather than the membership of the church. A strong novel is as much of a mental tonic to a minister as camp life or sea air is a physical one. Rest is found in a change of view. To the man whose vocation brings him face to face with religious subjects, whose line of thought has the sober cast, the realm of fiction affords the means of mental vacation. If we were allowed to select the volumes for the vacation trunk, the novels would predominate in the minister's, and the religious literature in the member's.

Christian Advocate.

THURSDAY, AUGUST 16, 1888.

LETTERS.

Such a little thing—a letter.
Yet so much it may contain:
Written thoughts and mute expressions,
Full of pleasure, fraught with pain.

When our hearts are sad at parting,
Comes a gleam of comfort bright
In the mutual promise given:
"We will not forget to write."

Plans and doings of the absent,
Scraps of news we like to hear,
All remind us, e'en though distant,
Kind remembrance keeps us near.

Yet sometimes a slug'e letter
Turns the sunshine into shade;
A bill, our efforts, clouds our prospects,
Blights our hopes, and makes them fade.

Messengers of joy or sorrow,
Life or death, success, despair,
Bearers of affection's wishes,
Greeting, kind, or loving prayer:

Prayer or greeting, were we present,
Would be felt, but half unsaid;
We can write, because our letters—
Not our faces—will be read.

Who has not some treasured letters,
Fragments they're of others' lives—
Relics, some, of friends departed,
Friends whose memory still survives?

Touched by neither time nor distance,
Will their words unspoken last;
Voiceless whispers of the present,
Silent echoes of the past!

—Chambers' Journal.

(Vincent and Holway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—August 26.

THE PILLAR OF CLOUD AND OF FIRE.

Numbers ix, 15-23.

GOLDEN TEXT.—*O send out thy light and thy truth: let them lead me.*—Psa. xliii. 3.

TIME.—B. C. 1490 or B. C. 1299.

PLACE.—The plain of Er Rahah, at the foot of Sinai.

THE BOOK OF NUMBERS.—*Author*, Moses, (xxxvi. 13); *Place of Writing*, the Plains of Moab; *Time* covered by it, nearly thirty-nine years; *Name*, suggested by the two numberings of the people, recorded in chapters 1 to 3, and 26; *Purpose*, to record the census of the tribes, the appointment and consecration of the Levites to the service of the tabernacle, the inauguration of certain rites and offerings, the sojourn in the wilderness, the march to Moab, and to illustrate the providential care and discipline of God, as an example for future ages.

15. On the day that the tabernacle was reared up—The full account is given in Exodus xl. Edersheim thus alludes to it: "All was now quite in readiness—means, ordinances and appointed channels of blessing—and all was in waiting. One thing only was needed; but upon that the meeting and the efficacy of everything else depended. But God was faithful to his promise. As in believing expectancy Israel looked up, "the cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle." Outside, visible to all, rested "upon the tent" that cloud and pillar in which Jehovah had hitherto guided them and would continue so to do. But within that tabernacle itself there was yet another and unapproachable Presence. For "the glory of Jehovah filled the tabernacle." And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle."—*Cloud covered the tabernacle*—The account of the cloud covering the tabernacle is repeated in this place, inasmuch as the history which follows relates to the removal of the tabernacle under the guidance of the same cloud which covered it at its erection. *The tent of the testimony*—That is, that part of the tabernacle in which was the testimony, or the ark of the testimony, for there the cloudy pillar stood. *At even ... the appearance of fire, until the morning*—That they might better discern it, and direct themselves and their journeys or stations by it. The dark side of the cloud afforded a grateful shade by day, and the bright side served to supply light by night.

16. So it was always—The covering of the dwelling with the cloud which shone by night as a fiery look, was constant, and not merely a phenomenon which appeared when the tabernacle was first erected, and then vanished away again. While it had hitherto appeared sometimes in one place, sometimes in another, it was now found on the tabernacle only; so that from the moment that the sanctuary was erected, and the glory of the Lord had filled the sacred edifice, the Israelites had to look to the place which God had chosen to put his name there, in order that they might enjoy the benefit of a heavenly Guide. In like manner the church had divine revelation for its guide from the first—long before the Word of God existed in a written form; but ever since the setting up of that sacred canon, it rests on that as its tabernacle, and there only is it to be found. It accompanies us wherever we are to go, just as the cloud led the way of the Israelites.

17. When the cloud was taken up—That is, rose to a higher elevation, so as to be conspicuous at the remotest extremities of the camp. That was a signal for removal; and, accordingly, it was properly called (verse 18) "the commandment of the Lord." It was necessary that the hosts of Israel should be always in a watchful state, and ready to obey at once the intimations given to them of the divine will, thus affording a striking type and pattern to the Christian Church, and teaching it both collectively and individually to seek and to follow the guidance of its divine Head, whose promise is, "Lo, I am with you alway, even unto the end of the world." *The children of Israel journeyed*—The direction either for marching or for resting was given by the cloud in which the divine Presence was. But for actual signal to move, two silver trumpets were to be used by the sons of Aaron. A *prolonged* alarm indicated the commencement of the march. At the first alarm the eastern, at the second, the southern part of the camp was to move forward; then came the tabernacle and its custodians, the western, and finally the northern part of the camp. Naphtali closing the rear. On the other hand, when an assembly of the people was summoned, the signal was only *one blast* of the trumpets in short, sharp tones. In general, and for all times, the blast of these silver trumpets, whether in war, on festive, or on joyous occasions, had this spiritual meaning: "Ye shall be remembered before Jehovah your God." *Where the cloud abode, there ... pitched their tents*—The settling down of the cloud upon the tabernacle we can only understand in the following manner, as the tabernacle was all taken to pieces during the march, namely, that the cloud visibly descended from the height at which it ordinarily soared above the ark of the covenant, as it was carried in front of the army, for a signal that the tabernacle was to be set up there; and when this had been done, it settled down upon it.

18. As long as the cloud abode ... rested in their tents—Altogether the camp is supposed to have occupied about three square miles. The standards of the different encampments are nowhere described in Scripture; but Jewish tradition has given to the four leaders the four cherubic symbols—to Judah the lion, to Reuben the man, to Ephraim the ox, and to Dan the eagle: while the ground on which these symbols were embroidered was of the same color as the precious stone in the breast-plate of the high-priest, on which the name of the tribe to which it belonged was engraved.

19. Kept the charge of the Lord—A desert life has its attractions, and constant movements create a passionate love of change. Many instances show that the Israelites had strongly imbibed this nomad habit, and were desirous of hastening to Canaan. But still the pleas of the cloud indicated the command of God; and whatsoever irksomeness they might have felt in remaining long stationary in camp, "when the cloud tarried upon the tabernacle many days, they kept the charge of the Lord, and journeyed not." Happy for them had they always exhibited this spirit of obedience, and happy for all if, through the wilderness of this world, we implicitly follow the leadings of God's providence and the directions of God's Word.

20. So it was, when the cloud was a few days—As the preceding verse had contemplated a time when the cloud tarried many days, so there were also occasions on which it tarried but few days.

21. The cloud ... from even unto the morning, etc.—It is obvious from this verse that there must have been sentinels constantly watching by night as well as by day, whose office it was to give notice when the cloud was removed. The encampment and its movements were peculiar to the desert. Many usages mentioned in connection with it must have perished at once on their entrance into settled life. But relics of such a state are long to be traced both in their language and in their monuments. The very words, "camp" and "tents," remained long after they had ceased to be literally applicable. "Without the camp" was the expression applied even to the very latest events of Jerusalem. In like manner the national war-cries go back to this early state. The shout, "Rise up, O Lord, and let thine enemies be scattered; let them also that hate thee flee before thee," was incorporated into the psalms of the monarchy; but its first force came from the time when, morning by morning, it was repeated as the ark was slowly and solemnly raised on the shoulders of the Levites, and went forth against the enemies of God in the desert. "Arise, O Lord, into thy resting-place! Thou and the ark of thy strength." "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth! Before Ephraim, Benjamin, and Manasseh, stir up thy strength and come and help us." Grand and touching as is this address, taken in its application to the latest decline of the Jewish kingdom, it is still more so when we see in it the reflected image of the order of the ancient march, when the ark of God went forth, the pillar of fire shining high above it, surrounded by the armed Levites, its rear guarded by the warlor tribes of Ephraim, Benjamin, and Manasseh, the brother and sons of Joseph, doubtless intrusted with the embalmed remains of their mighty ancestor.

22. Whether ... two days ... month ... year, that the cloud tarried—The words of Moses, when the ark set forward and when it rested, are in full keeping with what we have shown to be the idea of the book, as that not of a journey through a wilderness, but of a warlike expedition, an army advancing to battle and to victory. When it set forward, he said, "Rise, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." When it rested he said, "Return, O Lord, unto the many thousands of Israel." Warfare comes first; rest follows. Now is the day of the church militant; but the day of the church triumphant shall come, when the Lord shall return to the "ten thousand times ten thousand and thousands of thousands" of the true "Israel of God."

23. They kept the charge of the Lord—They obeyed God herein against their own inclinations; which, because it was remarkable in so obstinate a people, is so largely and particularly mentioned here, as an instance of their obedience, and as an aggravation of the many following instances of their apostasy and disobedience.

PRACTICAL THOUGHTS.

If we submit ourselves to God's guidance, he will not reveal to us beforehand the chart of our lives. He will simply lead us step by step, day by day.

If we trust him implicitly and obey him from the heart, all irksome, impatient feelings will cease, and life will be filled with a rich content.

To "rest in the Lord and wait patiently for him" "brings us to our journey's end swifter than our feet." God's Word is "a lamp to our feet, a light to our path."

North Mississippi Conference Notes.

We are intensely impressed, by day and by night, that the heated term is upon us. Health generally prevails, but in some localities there is much sickness. Fruit and melons are abundant, and the prospect for a full corn and cotton crop is very cheering. Surely the people should be grateful and "honor the Lord with their substance and with the first fruits of all their increase."

Protracted and camp meetings are now the order of the day. Good reports come from those already held, and hopes are entertained for those to be held that they may result in great increase of membership and spiritual power to the church. "O, Lord, send now prosperity!"

The preachers are mostly in place, and at work with much zeal and hope. Two of the presiding elders, Bros. Mitchell and Barcroft, have been compelled on account of failing health to take a few weeks' respite from their work. We trust that travel and rest will so restore them that they shall soon be enabled to resume their "loved employ."

The Corinth District Conference was held at Corinth, July 6-8, and the Aberdeen at Pontotoc, July 27-29. They were both well attended by preachers and laymen, and by many visitors, especially of the women who are helpers in the gospel. A Sunday-school Conference was held on each occasion on the day preceding the District Conference. The discussions and interchange of views on Sunday-school interests were inspiring to those present, and will doubtless result in much and lasting good to this department of church work.

The colporteur and Sunday-school agent was on hand at both of these meetings, having his say and doing his work according to ability and opportunity. He was cordially received and kindly treated by all, and was enabled to dispose of $70 worth of good literature at Corinth, and $23 worth at Pontotoc.

By invitation of the pastor, Rev. A. J. Foster, the writer spent one week in Tocopola circuit, visited three churches, preached eight sermons, held two children's meetings, and sold about $50 worth of books and church papers. He left the pastor in charge of an interesting meeting that doubtless resulted in good.

Two days were spent in Inka with Bro. Cogdell and his people—one sermon preached and $11 of books sold.

The above-mentioned work and visitations of the Conference colporteur, together with a few days at La Grange and Bolivar, Tenn., all performed in the hot month of July.

The colportage work in this Conference is developing finely. Already there has been as much accomplished this year as during the whole of any previous year.

The Sunday-school cause is also on the advance in most places visited and heard from. We thank God and take courage.

G. W. BACHMAN.

Action of District Conferences.

OUR LITERATURE.

The Aberdeen District Conference, North Mississippi Conference, passed the following:

We find that our general organ is circulated more widely than any other church paper. This is, we think, as it should be. This paper requires no recommendation from us, as it carries with its every number its own recommendation. We urge upon you, brethren, to work for our general organ.

The NEW ORLEANS ADVOCATE is our Conference organ, and presents its claims to us as such. While we do not think that it is what it should be in every particular, yet there is much good substantial reading in it, and we commend it to our people and urge upon them to give it a liberal support. There is one feature in this paper we would call special attention to; and that is, the notes on the Sabbath-school lessons by Bishop Vincent, of the Methodist Episcopal Church. This, we think, adds much to its worth.

Our Sunday-school literature is not surpassed, and we are glad to know that it is being used in all our Sunday-schools. The magazine deserves special mention. Only fifty cents a year, it is very valuable, especially to teachers. We would recommend that a series of supplemental lessons on the cardinal doctrines of our church be placed in our senior and intermediate quarterlies.

We heartily commend Bro. G. W. Bachman and his work to our people.

The Alexandria District Conference, Louisiana Conference, adopted this paper:

Among the many evils with which we, as pastors, have to contend, the one which is most prominent, widespread and deleterious in effect, is some of the literature and cheap periodicals of the present day. We regret to notice also the downward tendency as regards morals in the majority of the daily papers now published. Anything sensational, no matter how vile in conception and prurient in detail, is given *in extenso* in the morning journals, and scattered broadcast in households where it falls into the hands of the young who, failing to see through the cloak of glowing language surrounding the narrative of what is probably an infamous crime, are attracted by the idea of notoriety; and seed is thus sown which too frequently brings forth bitter fruit in future days. More especially is this the case with the cheap weekly story paper and the paper-backed novelette; and we can not use language strong enough to condemn such literature and to exhort and plead with our members to keep all such out of their houses and the hands of their children.

In contradistinction to this class of literature is a pure, moral journal devoted to chronicling the doings of the church of God on earth, and which, while giving the important news of the day, does not pander to a depraved taste for anything and everything that is sensational—a journal, the reading of which improves the mind of the reader and, at the same time (it may be at times), almost insensibly leads him to take a higher view of things than otherwise would be the case. On the young mind this is especially visible. Children who are raised in a family accustomed to subscribe for such a journal take a delight in reading it in preference to any other; and the excellent influence of such reading is perceptible years after. And that

Whereas, We, the members of the Alexandria District Conference, in session now assembled, being deeply sensible that we have in the NEW ORLEANS CHRISTIAN ADVOCATE an organ which, under its present management, fulfills all that is wanted in this direction, desire to place on record the following resolutions:

Resolved, That in our opinion the NEW ORLEANS CHRISTIAN ADVOCATE ("our ADVOCATE") under its present able management fills the requirements of a first-class religious weekly—pure, moral, elevating and instructive in tone; and we especially commend the expositions of the Sunday-school lessons now appearing therein.

Resolved, That, recognizing to the full the power and influence for good exercised by such a paper, and the necessity for placing it in the hands of as many of the families of our members as possible, we pledge ourselves, individually and collectively, to support the NEW ORLEANS CHRISTIAN ADVOCATE to the best of our ability, and with renewed zeal and diligence endeavor to get new subscribers and largely increase its circulation.

OUR SCHOOLS.

The Alexandria District Conference passed this preamble and resolutions in regard to Centenary College:

Whereas, Centenary College of Louisiana, at Jackson, La., the only male institute depending upon the Louisiana Conference for support, is not receiving the patronage it deserves, the last catalogue showing a roll of only fifty-seven students; *And, whereas*, The trustees of this college, at their recent annual meeting, elected Rev. W. L. C. Hunnicutt president, to be assisted by four able and competent professors; *And, whereas*, This school, thoroughly manned and equipped, is not and has not been canvassed within the bounds of this district, except occasionally by the presiding elder and some of our preachers; *And, whereas*, Other denominations are vigorously drumming for and receiving boys in our very midst by means of employed agents; therefore, be it

Resolved, That we do earnestly and fully endorse and recommend this grand old college to all the Methodist families and the public generally within this district and Conference as a proper place for the mental, moral and religious training of their boys.

Resolved, That we, the members of the Alexandria District Conference, who are pastors, will see to it that Centenary College be publicly and privately recommended and advertised by special addresses to congregations, as well as by thorough distribution of catalogues where they will do the most good, and that we recommend the college to send out a good, active agent to canvass for the institution.

Resolved, That we will do all we can to raise the assessments for education, thus helping our college in its noble work of educating, free of charge, the young ministers and preachers' sons that are there in attendance.

This paper, in behalf of Mansfield Female College, was adopted by the same body:

Whereas, The Louisiana Conference owns a first-class female college at Mansfield, La., under the presidency of Rev. A. D. McVoy, and a competent corps of teachers; *And, whereas*, This school is not patronized to any appreciable extent within the bounds of this district; some of our Methodist parents even sending their daughters to other denominational schools, owing mainly to energetic work of salaried agents from those institutions; therefore, be it

Resolved, That we, as preachers, will make, as far as we can, in every circuit a thorough canvass of our people, urging upon them the duty and importance of sending their girls to this school of our own already in our midst.

Resolved, That we will secure circulars of this school and scatter them broadcast wherever practicable, thus counteracting, in some measure, the work among our own people.

Resolved, That we gladly welcome among us the president of Mansfield Female College, Rev. A. D. McVoy.

Centenary College.

I was gratified to learn through the NEW ORLEANS ADVOCATE, of July 26, that Dr. Hunnicutt has accepted the presidency of Centenary College. I have been impressed for several years with his eminent ability to take charge of and manage one of our first educational institutions. He has an aptness to instruct. His whole make-up, intellectually, is in the line of an instructor, an able sermonizer, profoundly learned in the Scriptures, a practical Christian, a man of devoted piety, knowing what to teach and how to teach. He is the very man to take charge of Centenary College, and we predict for him a useful and successful career.

The membership of our church should endow that seat of learning, and heartily join the efforts of the trustees in raising the $25,000 this year. The writer has for many years been a helping friend of this college. Our Conference is to be able again to contribute to its endowment. The first appeal in behalf of this college was made in this city by Dr. Winans, in 1845. Dr. J. C. Keener, now Bishop Keener, visited our section in 1856 or 1857, and took up quite large subscriptions in its behalf. He has always been an advocate of Centenary since its location at Jackson, La. Now is the time to again render a helping purse. The new president will feel that the church endorses him, and will sustain him with their patronage and means. Those of our brethren that have volunteered aggressive work in this direction should be commended.

THOS. REED.

NATCHEZ, Miss. Dist. P. P.

From the Work.

BUENA VISTA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed a good meeting at Macedonia. Fine revival in the church; fifteen conversions, five accessions, and all the collections ordered by the Conference raised in full. The people at this point have determined to build a new church, and we think they are going to do it. The general outlook is better at this church than ever before. We were assisted by Revs. A. B. Dearing and R. H. Kennedy. Bro. Dearing was with us but a short while, but Bro. Kennedy was with us throughout the meeting, and did as faithful service as could be asked of anyone. As an appreciation of his services, the people presented him with a copy of an Oxford Teacher's Bible.

HESLEP R. TUCKER.

BETHEL, WASHINGTON CHARGE.

MR. EDITOR: I began a protracted meeting at this church on the fourth Sunday in July. Bro. Davies, of Opelousas, came to my assistance the evening of the first day, and remained until the close the following Thursday night. The gospel was preached and the great truths of Christianity were expounded with power by Bro. Davies. Our membership was greatly strengthened, and five new members were taken into the church. Praise the Lord!

We have yet one more meeting to hold, on Waxia. Bro. Harry, of Abbeville, has promised to help me the third Sunday in this month. I am hoping and praying for a pentecostal time.

H. S. JOHNS.

CAMDEN, MISS.

MR. EDITOR: We have just closed a very interesting and profitable meeting of eleven days' duration in Camden. Visible results are: Nine valuable accessions, several conversions, and many of the older members quickened and revived. Thanks to Bros. C. A. Powell and W. B. Lewis for efficient help. May the Lord abundantly bless those brethren!

IRA H. ROBERTSON, P. C.

LARTO, LA.

MR. EDITOR: We have been holding some revival meetings on this circuit with great success. The most notable one was at Larto. This settlement is on the lake of that name, lying in the fork of Black and Red rivers. It has always had a bad name abroad, and I was advised on coming to this circuit not to go there if I valued my life. I resolved to venture a trial trip, and, to my surprise, I found the people as courteous and hospitable as can be found anywhere. I found they had never had the gospel, and were hungering and thirsting for it. I promised them a protracted meeting—something they had never had. At the proper time they prepared for us; and I must mention the novel manner in which it was conducted. Instead of the ladies worrying themselves almost to death cooking for it (as is the case in most rural districts), they only cooked a lot of plain bread to carry, and then the men in proper turns killed the meat (mutton, kid, pork and beef), and barbecued it on the ground, so all enjoyed the meeting alike. I was assisted by Bros. Kimball and Smith, the latter a local preacher. The Lord met us on the ground the first day, and at the end of five days there were thirty-eight accessions and many conversions. It was a meeting of the primitive Methodist type in every respect.

I have now a church of forty-three members (five having joined at a meeting before where six months ago it was considered dangerous to go. We have no house, but will build one soon. The best part of all is they have gone to work. They at once began two weekly prayer meetings, and nearly all pray in public. They did not forget either that "they that preach the gospel shall live by the gospel." May the Lord continue his visitations on Larto!

GEO. T. ASHLEY, P. C.

GLADE, Louisiana.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed a very gracious protracted meeting at Fannin Church, which began Friday night before the fourth Sunday in July, and continued eight days, with three services a day. From the commencement to the close of the services God's presence was felt with increased power. The visible results are three infant and five adult baptisms, four conversions or regenerations, eight accessions to our church, and a general revival of religion in the souls of believers. Many of God's children, both sons and daughters, took up their crosses nobly, and in public offered to our common heavenly Father the sacrifices of prayer, praise, and thanksgiving for his blessings.

The closing service was one long to be remembered by us, when scores of people from eight to eighty years of age came forward and gave to me their hand, promising to run the Christian's race, so as to obtain the prize; with an occasional overflowing of God's love, here and there, in the congregation. Nor did their anthems of praise and shouts of victory cease with the benediction, for some were so overwhelmed with a sense of God's love that, while leaving the churchyard, they continued to give expressions to their joy. And on entering their home some renewed their praises and shouts of victory to God. For unto him be all the praise.

J. N. TUCKER.

WOODSIDE, LA.

MR. EDITOR: I have been laboring hard, preaching earnestly and praying fervently since I arrived on this circuit (Woodside and Ebenezer). Light is beginning to dawn; the leaven is beginning to work; the revival fire is kindling. I have just closed an eight days' meeting near Terrel's school-house, in the grove, where hundreds attended, and from thirty to fifty were found at the altar every service. There were thirty-five or forty conversions, and as many seekers left when we closed. Eleven accessions to our church, and others to come. The entire community was stirred from its very center. We will have other meetings to report you soon. Our excellent presiding elder, Bro. Cassity, did the most of the preaching for us. Toward the close of the meeting we had Bro. McVoy, son of the president of Mansfield College, with us. He did good service. This is just the beginning. Pray for us.

FRED WHITE, P. C.

The Boys and Girls.

BY D. W. FOSTER, M. D.

What is to become of the boys and girls of the present and the coming generations? Early in the primeval age of the world the fiat went forth from the Almighty, emphatically, that "in the sweat of thy face shalt thou eat bread." And, again, early in the Christian era the divine command was issued, "that if any would not work neither should he eat." But, notwithstanding the promulgation of these *inevitable* laws, long since the absurd idea has become prevalent that they may be *evaded* with impunity, and that it is *not genteel* or respectable to work for a living—that is, to do manual labor is special and *unbecoming* gentlemen and, much more so, ladies. Now, it is self-evident that all *can not* be gentlemen and ladies in that *false* sense. The world can not exist without manual labor—and a great deal of it, at that. Yet there are many (old as well as young) who have come to think that people, however good and honest and industrious and sensible and deserving they may be, can not be considered exactly as gentlemen and ladies unless they occupy only certain few positions, and do only certain few things, which distorted public sentiment considers to be the only respectable occupations. Perhaps it is as much, if not more, false shame than downright laziness that prevents many people from bettering their circumstances by "doing with all their might whatever their hands findeth to do." The false notions about the relative degrees of respectability of the different occupations of life is, no doubt, a great obstacle in the way of many working their way from pinching want to comfortable circumstances—from poverty to affluence even. The disproportion between production and consumption is entirely too great. The non-producers are ruinously in excess; and without a proper balance among all the vocations and industries in life public prosperity and well-being can not exist.

This world is a big thing, and there are innumerable multitudes of people in it, and a vast deal is needed for them to live and accomplish the objects of their creation and continued existence. And yet there are comparatively only a few of those positions and occupations supposed to be genteel enough for gentlemen and ladies to engage in; while there is a world-full of other honest and necessary business-work that must be done, but which is regarded, falsely by too many, as unbecoming genteel people. The making of bread in the field or workshop is considered beneath the dignity of a gentleman, by far too many; or it is looked upon by them as out of the question for a lady to spoil her pretty hands to cook

God bless the women! The world could not get along without them. At least, there is one man in it that would not if he could; though he might have the house and kitchen both full of the best of domestics, and the world outside was filled with the best of men. Woman was God's best gift to man, except the Savior himself. And society could not possibly exist without her heavenly influence—it would break up in confusion, and perish in chaos, in twenty-four hours without it. And strong man ought to put around her his arm of protection and support; and he ought to love her, comfort her, honor and keep her in sickness and in health. And he would be utterly unworthy of her if he should ever require of her more than God and true love approve.

How many boys think it more genteel and respectable to *clerk*, even if it be in a chicken wagon traveling along the road, or in a whisky den where vile loafers congregate to drink and gamble, curse and fight, than to make an honest living on a farm, or in a shop, and become useful, honorable and independent members of society? Alas! far too many boys entertain such silly ideas, and swarm around such places, seeking employment even at starvation wages, instead of going into the fields and shops to work and produce necessary and valuable commodities, while they preserve their self-respect and that of all good, sensible people, and eventually attain unto the best positions and honorable independence, as all may do—at least, comfortably well. While a few clerks struggle into success and build up good homes and fortunes, untold numbers fall far short of anything much worth, and hordes of them never accomplish anything worth living for; not that clerking is not a proper and respectable occupation, but the unfortunate mistake is, that it is considered to be *more* proper and respectable than occupation in the field or shop, and, therefore, that business is overcrowded, beyond profit or reason, and great loss is sustained and many boys ruined. Even a great many farmers and mechanics have made money enough to educate their children before they conceived the absurd idea that it was not exactly genteel to work in the field or shop, and hence encouraged their sons to crowd into some of the professions, which were considered to be much more respectable than the occupations in which their fathers succeeded well and were respectable also. But success is more difficult, uncertain and slower, with a few exceptions, in the learned professions; and, while a few attain fame and fortune, many meet with disappointment, and worry through life dissatisfied, whereas they might have achieved abundant success in some other business, and been useful and happy and respectable, too, if they had not been misled by the alluring, but deceptive phantom of the one, and deluded by the mistaken views of the other. There is no position in this life wherein the sweet is wholly unmixed with bitter. Too often the thorn is overlooked or disregarded until it pricks the hand that would pluck the rose.

It is a fact that every individual was endowed in his creation by the Almighty with the peculiar and necessary faculties for a certain special occupation, and if he adopts it in time and prosecutes it (whatever it may be) faithfully, he is bound to succeed. God and all creation will be in his favor, and he will become useful and happy and, of course, respectable, as sure as there is a God that overrules the universe. There is nothing surer than that. That is the very secret of success. And no false notions or allurements—nothing ought ever be allowed to turn him aside from that, his natural channel, into any other whatever, however inviting and promising it may seem or be represented. He had about as well undertake to run his chicken wagon on water, or paddle his canoe on land, as to try to succeed out of the sphere in which he was created to operate in.

And now it is high time, and absolutely necessary, that some practicable measures be adopted and put into effective operation to correct all these false sentiments about the relation, respectability and importance of the various avocations in life; and that strenuous efforts be made to remedy the great and growing evils cropping out all around the mistakes that have already been made, and are still being made in these matters. Let the various avocations be duly respected and properly encouraged. Didn't Abraham Lincoln split rails before he was elected President? Didn't William Henry Harrison live in a log cabin before the people of the United States sent him to the White House? And was not Mr. Lincoln respectable while he was splitting rails? And was not Mr. Harrison a gentleman while he was living in a log cabin? Mr. Lincoln could not have made bread for his family without rails to fence in his crop. These *rails* were *important* things, *essential* for the support of his family, and it was praiseworthy, respectable—yea, honorable in him to split them, and make bread in the field, even if he had to rent it, or work on shares, if that had been the best he could have done at the time to support his family, rather than let them suffer want, as some poor deluded creatures do. And so, everyone who will always do the very best he can, in whatever circumstances he may find himself, will be sure to prosper and advance to better fortune, as Mr. Lincoln and Mr. Harrison did. Mr. Harrison had no mansion at one time, and he could not have protected his wife and children from the storm without a cabin, and it was natural and honorable for him to build one to shelter them from the inclemencies of the weather. And who will presume to say that the memories of those gentlemen ought not to be as much respected for those necessary duties performed with their own hands for the sustenance and comfort of their families as for any they ever discharged afterwards for the welfare and honor of their country.

The Character of the Bible.

BY REV. ROBERT HAVERS.

Blessed is that people who are governed by the laws of this book. It is so complete a system that nothing can be added to it or taken from it. It contains everything needful to be known or done. It affords a copy for a king or a rule for a subject. It gives counsel to a senate, authority to a magistrate, cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It entails honor to parents and enjoins obedience of children. It prescribes the rule of the ruler, and the authority of the master. It commands the subject to honor and the servant to obey. It promises the blessings and protection of its Author to all who walk by its rule. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father, and tells him with whom to leave his fatherless children and in whom his widow is to trust. It defends the rights of all and reveals vengeance to every defrauder. It is the first book, the best book, the oldest book in the world. It is a brief recital of all that is past and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all scruples. It reveals the only living and true God; the Father, the Son and the Spirit; one God and Savior Jesus Christ as the Savior of men, and leads the way to him, setting aside all other gods, describing their vanities. In short, it is a book of laws to show right and wrong; of wisdom, that condemns all folly and makes the foolish wise; of truth, that depicts all lies, confutes all error. It is the Book of Life, showing the way from everlasting death.

It is the most compendious book and the most authentic history. It contains the earliest antiquities, the most wonderful occurrences, the most heroic deeds, and unparalleled wars. It describes the celestial, terrestrial and infernal regions, the origin of angelic myriads, human tribes and infernal legions. It will instruct the profoundest artist, teach the best rhetorician, confound the most skillful arithmetician, puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, guides the wisest astronomer. It exposes the subtle sophist and makes diviners mad. It is a complete code of laws, a perfect book of lives of travel and of voyages. It is the best covenant that was ever agreed upon, the best deed that was ever sealed, and the best evidence that was ever produced. To understand it is to be wise indeed. To be ignorant of it is to be buried in darkness. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory and the young man's best companion. It is the schoolboy's spelling-book and the learned man's masterpiece. It affords knowledge of witty inventions and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the hardy warrior, and the spiritual racer, and promises an eternal reward to the conqueror. And, to crown all, the Author is without partiality or hypocrisy, for in him is no variableness, neither shadow of turning.

"Blessed Bible, what a treasure!
Who its sacred worth can tell?
Here I search with holy pleasure
Stores of truth unsearchable."

God's presence is enough for toil and enough for rest. If he journey with us by the way, he will abide with us when nightfall comes; and his companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—Macbren.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula; Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

MISCELLANEOUS.

If You Have

no appetite, Indigestion, Flatulence, Sick Headache, "all run down," or losing flesh, you will find

Tutt's Pills

the remedy you need. They tone up the weak stomach, build up the flagging energies as no other medicine will, and

CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, mental and physical, resulting from

HABITUAL CONSTIPATION

are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled.

A TORPID LIVER

deranges the whole system and produces

Sick Headache,

Dyspepsia, Biliousness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these frequent diseases than Tutt's Pills, as a trial will prove. They should be found in every household. They are perfectly harmless, reliable, and can be taken without restraint of diet or occupation. Plain or sugar-coated. Sold Everywhere. Price, 25c.

Office, 44 Murray Street, N. Y.

BRADFIELD'S FEMALE REGULATOR

A SPECIFIC FOR

WOMAN'S DISEASE & ALL IRREGULARITIES PECULIAR TO HER SEX.

A PERFECT REGULATOR AND POWERFUL TONIC.

IF TAKEN DURING THE

CHANGE OF LIFE

GREAT SUFFERING AND DANGER WILL BE AVOIDED.

SEND FOR BOOK.

BRADFIELD REGULATOR CO.

ATLANTA, GA.

For sale by all Druggists.

From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption;* was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FIGH.

Cor. Pine and Crockett Sts., San Antonio, Tex. June 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed in benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIELEY,
With Rice, Horn & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.

WM. RADAMS MICROBE KILLER 1810 TRADE-MARK

Microbes Cause All Diseases

WM. RADAMS'

Microbe Killer

Cures All Diseases.

This indisputable assertion is borne out by our many testimonials.

Call or write for testimonials of cures made

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$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 66½ Whitehall St.

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AND ALL POINTS

EAST and NORTH.

NORTH-BOUND.

	No. 2, Lim'd.	No. 6, Ft. Line
Lve. New Orleans	5:00 p. m.	3:00 p. m.
Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis		7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:50 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:05 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:00 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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Arrives.	Leaves.
No. 1, Fast Mail, 9:00 a.m	No. 2, Fast Mail, 5:00 p.m
No. 3, Express, 6:25 p.m	No. 4, Express, 8:00 a.m
No. 5, Bat. Rouge acc'dation, 10:00 a.m	No. 6, Bat. Rouge acc'dation, 3:45 p.m

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 5 p. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harriston for Natchez and N. J. and C. points; at Vicksburg with V., S. and P. and V. and M. R. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

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The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

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A. S. GRAHAM, Ticket Agent, New Orleans.

RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....5:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE

No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex. 7:10 am
No. 1 Fast Ex. 7:20 pm	No. 6 Coast... 3:10 pm
No. 5 Coast... 9:05 am	No. 2 Lim. Ex. 4:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim. 7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:40 pm	No. 51 California Express. 8:35 am
B. Rouge, local, 10:00 am	B. Rouge local, 5:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local... 7:20 pm
No. 17 Local... 6:55 am	No. 20 Califor. 11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd... 9:30 am	No. 2, Lim'd... 5:00 pm
No. 5, Fast Line, 6:30 am	No. 6, Fast Line, 9:00 pm

MOBILE AND OHIO.
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No. 5, Fast Line, 6:30 am	No. 6, Fast Line, 9:00 pm

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Daily Except Sundays.

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Sunday Schedule.

Arrive... 7:25 pm	Leave... 7:30 am

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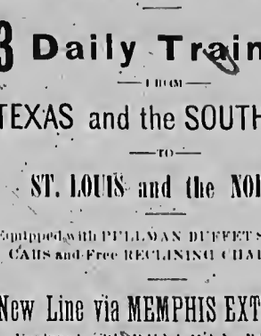
HOT-WATER HEATER.



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The Most Powerful Water Heater ever Constructed.

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AMMUNITION, POWDER, SHOT,
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HESSICTT, D. D.

THURSDAY, AUGUST 16, 1888.

Briefs.

"No man climbs to the throne of God by the pathway of the stars who has not first faced him in the inner sanctuary of his own soul."

Did you ever notice that Paul's great chapter on the Resurrection is followed immediately by these words: "Now concerning the collection for the saints"?

Hawthorne says: "Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors."

Religion is for every-day life and work. The Christian should plow in the field, sell goods, work in the shop, travel on the road, wash dishes, make up beds, broil steaks, sweep the house, and do everything and say every word *as a Christian*. The religion that does not prove its value in the little things of life needs to be examined as to its genuineness.

We do hear some curious praying sometimes. Some very sensible people offer to God some very senseless petitions. The general idea of prayer is, that it is asking for something, the need of which is felt. There is, however, much prayer that has no element of asking about it—much that never reveals a felt want in the soul of him who offers it. We once heard an old minister say that to ask God to do for us what we can do for ourselves will not pass for true praying. To ask God to do for us that which it is *our duty* to do is to ask him to pay us a premium upon our laziness. We have heard persons pray to God to "consecrate them to his service." Now, consecration is a thing that belongs to us. It is our simple and plain duty to consecrate *ourselves* to God. To pray to God to consecrate us, when he requires *us* to do that very thing, is to pray for him to do our work. We have no reason to think any such praying will be answered.

THE NORTHMEN IN CONVENTION.—During last week a convention was held, in this city, of citizens of Louisiana who have come among us to live. It was a large gathering, and a fine-looking body of men. They represented many States of the Union, and were cordially welcomed by our citizens. The Mayor, Dr. Palmer, President of the Board of Health, and others, made addresses of welcome, which were responded to with heartiness. These men, coming from all parts of Louisiana, spoke words of praise and commendation for our climate, soil, productions and people. Such meetings do good in paving the way for a fuller and freer fellowship. They advance the interests of the State by proclaiming to the world the views which Louisiana's adopted sons hold in regard to her resources and her possibilities. In this way a better class of immigrants will be reached and induced to try their fortunes with us.

The Board of Supervisors for Hinds county, Miss., recently refused to allow an election to be held in November, next, under the local option act. This puts such an election beyond January, 1889. That county is to be congratulated.

Collegiate Training.

There is a widespread and popular idea abroad that a college education is beneficial only to boys who intend to enter some of the professions. When a boy announces his intention to be a farmer or a mechanic, it is immediately concluded that to give him the benefit of a college training will be so much money thrown away and so much time wasted. It is thought that the place for such a boy is between the plow-handles or behind the work-bench. It is thought that reading, writing and arithmetic to the double rule of three will be sufficient education for such an one; and parental authority dooms a young mind to ignorance of some of the grandest facts in God's universe, and to a state of servitude to narrowness of mental vision which will contract the intellectual powers continuously and forever.

The idea that a college education is beneficial only to those intending to enter "the learned professions" has a bad effect also upon some boys. A farmer, whose life has demonstrated to him that his education was defective, endeavors to remedy the defect by affording his sons the full benefit of a college training. Now, the popular idea gets hold of these boys, and after graduation they have no notion of following their father's calling. They must engage in professional life, and oftentimes, instead of a cultivated farmer or a skilled mechanic, society has to put up with a pettifogging lawyer, or suffer under the practice of a third or fourth-rate doctor!

This popular idea, which is doing great harm in these two directions, is the outcome of a most defective view of education. It is presumed by people holding it that education is simply the gathering of facts, and the storing of information in the mind. Upon such a view, perhaps, the idea may be, in part, correct. A man need not know the principles of higher mathematics in order to run a straight furrow across his field. It is not essential for him to be acquainted with the roots of Greek verbs in order to push a jack-plane. But that is not the right view of education. The gathering of information and storing of facts are simply the preliminaries to an endless process. That process is continuous cultivation, resulting in perpetual enrichment. It has been said that "in reality there is only one point of difference between people in this country, and it is that of cultivation." Two farmers live side by side; they cultivate the same kind of soil; they sow and reap the same products; they deal in the same markets; yet they are as opposite as the poles, and their farms and all pertaining thereto bear the impress of the characters of the owners. The one farm seems to be under the direct influence of the spirit of progress and improvement. Year after year the farm is enriched and beautified and adorned by the best products of skill. Art and science contribute to make the wilderness blossom and build up a home fit for the habitation of an immortal, progressive spirit. The other seems to be presided over by the spirit of desolation and decay. The soil loses in value every year. The home is the same uninviting place. The owner plods and plods through every day in the same listless manner. Thus round and round in the same old tread-mill style the years come and the years go and life ends, and the man is poorer in every sense than when he began. What makes this difference? The one is a cultivated farmer, the other an uncultivated farmer. The one has had his mind enriched by the training of a college course. The knowledge of facts and principles has enlarged his mental powers, so that he is able to put ideas to the test of practical use, and lives in direct contact with the moving and active forces about him. "He understands the laws which govern these forces, and works in harmony with them and thus becomes a fountain of fresh life and perpetual growth." The other considered that time and money would be thrown away on a college course of training; so, instead of going to college, he went directly to the plow-handles. He made a "living," he may have "made money;" but if his mind ever went beyond the boundaries of his own fields, or his soul soared above the clods that turned from his own plow-share, nobody ever knew it. The joy of enlarging, enriching culture he never knew. A participation in all the blessed influences growing out of the world's progress, which comes through books and newspapers and communion with the activities about him, he never experienced!

Our observing readers know that this is no sketch of fancy. They have seen these two men many times. The same results they have seen in men of other occupations. The cultivated mechanic is a very different person from the uncultivated mechanic, because he not only knows how to use tools, but he has acquired the knowledge of mechanical principles and how to apply them, and by this acquisition he is enabled to rise to the top of his vocation. We see, then, what education is from its results. It develops mental power, awakens mental energy, dissipates prejudices and enables the mind to understand and apply universal principles, so that the educated man is able to use his knowledge in any given direction. For this reason we say that a college training is as necessary for a farmer as for a lawyer; as necessary for a mechanic as for a doctor; and, what we need now is to patronize our colleges to such an extent that this education shall enter upon and rule our common, every-day life, and thus lift the laborer up into the position God wants him to occupy. We plead for the Methodist boys of Mississippi and Louisiana! Whatever positions they may occupy in the future, they are the hope of the Church and the State, and neither State nor Church can afford to let them grow up uncultivated. We plead with the Methodist parents of Mississippi and Louisiana to discard forever the idea that a college training is intended only for those entering the learned professions. Ours is an agricultural country, and will be for generations to come, and a large proportion of our people must needs be farmers, but they *need not be ignorant farmers*. For the best good of the land they *must be cultivated farmers*—men trained in the best and highest schools of the church. Methodists of Mississippi and Louisiana, "think on these things."

On Conducting Revival Services.

BY J. B. WALKER, D. D.

At a meeting of a number of ministers at the Seashore, the subject, of what are usually called, "Revival Services," was considered, but no defined theory was presented or discussed; indeed, there can be no settled plan; in the nature of the case the methods must be varied. Different men have different gifts, and ought to use such means as they can use most efficiently.

Of course, it is a great fact recognized by all evangelical men, that the "increase must come from God;" that without his blessing on the methods, no matter what they may be, the methods will be vain. A special service meant to be of an aggressive character, meant to make men feel their need of God, must be preceded and constantly attended by much "fervent and effectual prayer"—the "prayer of faith." The faith of the church should be encouraged to expect gracious results. As far as possible the membership should be put to work. Let the work of visiting and conversing be thoroughly done by pastor, and as many brethren and sisters as can be got to help, with the purpose of drawing the people to church services and awaking an individual concern in personal salvation. Let all who can sing, and profitably lead in holy song, be put to work. The preaching should be appropriate, pointed, earnest, intended to arouse a heartfelt concern in the community on the subject of personal salvation. These sermons and exhortations should be short, and rendered instructive and interesting by judicious and appropriate illustrations drawn from every legitimate source. How my heart has mourned when some brother has got up and aired his vocabulary in some nice and critical speculation on "*petra*" and "*petros*." It seemed as though it snowed six inches deep, or a hard frost had fallen. A preacher coming to assist in revival services should ask what had been the character of the preaching up to date, what has the Spirit seemed to own and bless. And he should inquire what is the state of feeling, what seems most needed, and then govern his efforts accordingly. The services should not be suffered to be tedious or grow monotonous. Let there be as much variety as may be consistent with propriety. A praise service, or a promise service may be a useful interlude—or an experience service where the leader sees to it that the prolix and extravagant are avoided. Such services often kindle sparks to a flame, quicken zeal, strengthen faith, and encourage hope.

The general custom among the Methodists in this country and this century has been to invite penitents forward to pray, and for prayer. This was never done in the first seventy years of Methodism in England, or in the United States prior to 1800. This custom grew out of the great number of penitents and the want of rooms for inquiry. It was necessary to draw them out of the throng, to make them accessible for instruction. It was not until Caughey visited Great Britain, that the custom of inviting penitents to the "altar" was introduced there. I do not know that it is common even now.

I once participated in, and partly conducted, a revival service where some five hundred professed faith in Christ, where we reversed the order—we went to the penitents and people in their pews. The service was introduced by songs, prayers and short addresses. Then all who desired to be Christians, and who wished instruction and prayer, were requested to stand up where they were for just a minute. Then we announced that the ministers and a number of competent brothers and sisters were going into the congregation to converse with these seekers of salvation, and that any who wished to leave could do so without formal dismissal. Few only would leave. We had a choir of more than fifty, and two organs, and song books all over the house. Singing began and rolled on in a glorious volume of inspiring song from thirty to fifty minutes. The ministers and active church members were dispersed all over the house, conversing and praying with penitents. The continuous swell of song filled the house, and gave entire privacy to the questions and answers in the pews. This privacy is essential to enable the penitent to forget everything but his needs and his Savior. It was a grand success; but it requires abundant help to work the plan.

In our conversation with inquirers we should be clear, pointed and scriptural. Ascertain the purpose of the penitents, find out their difficulty if possible; then encourage them to trust wholly and promptly on Christ. A good deal that is said to penitents at the "altar" is little better than mere emotional raving that affords no help, but rather distracts and annoys. Tell the penitent to have no theory how God pardons sin; how they will feel when he does. These are in no sense their responsibilities. Their business is to be done with sin, and then to trust only in the saving merit of Christ. Leave all the rest where only it belongs—to God.

Let us never forget penitents have bodies and physical needs like others. If too much crowded, they may suffer for air and be oppressed with heat. They may be in a cramped and painful position, enough to distract their thoughts. Change their positions, have them stand, or sit, or kneel, so as to prevent weariness and a desire to seek rest. Make them physically comfortable, hold on to them, encourage to persistent seeking. Let there be no dreary spaces of silence, except for short, silent prayer. Have such singing as will *instruct* and *help* the penitent to Christ. It is too often otherwise.

The ministers at Seashore Camp Meeting requested an article on this subject. I hope this will help young men and elicit something better from the old.

Reading into the Bible.

The following extract from the Wesleyan Christian Advocate suits us as well as if we had written it:

It seems strange, but most of us probably read as much into the Scriptures as we read out of them. We remember distinctly having twice heard a Methodist preacher consume over an hour of precious time trying to show his congregation that the Bible taught the "itinerant policy" as we have it in the Methodist Episcopal Church, South. He was not contending for the scriptural right of a church to adopt this policy, but for the scriptural requirement to do so. More than once have we heard Baptist preachers read into the Bible the necessity of baptism by immersion. Time and again have we heard Baptists, Presbyterians and Methodists read into the Bible the necessity of being baptized before partaking of the Lord's Supper. Some people seem to think that the Bible forbids anyone to baptize others, or to administer the Lord's Supper, except he be an ordained minister in some church. There is not a word of all this in the Bible.

Some years ago, in a great conference of a great church, a great man said that the Bible forbid women taking *ruling* part in the church. But he failed to tell the place in the Bible where the injunction was to be found.

Not long ago we were talking with a pious minister, of very studious habits, on this same subject, and he surprised us by saying that when our Lord chose seventy disciples, and sent them out before him to announce his coming, he chose men only.

He looked very much puzzled when we told him that the Bible did not say or intimate that the "seventy" were all men. Mind you, we are not arguing any of these points, but simply illustrating our text.

One evil effect of this habit is, that it lessens our charity for others. Real Bible truth broadens us, brings us into sympathy with Christ and humanity; but our little notions and dictions which we read into the Bible dwarfs us and excite in us a zeal in their defense in inverse proportion to their value. Because we believe the Bible to be of God, whatever we put into it becomes at once clothed with divine sanction and we fight for it and against all who oppose it, with a fervor and a courage worthy of the truth itself. Our Primitive Baptist brethren oppose a Missionary Board and a prayer meeting with as much heart, as we contend for the same things. And they are as religious as we are.

We want to make a confession: we are as guilty, probably, as anybody of our age of reading things into the Bible that are not there; this we judge to be true on account of the number of them that we occasionally discover; we have spent a good deal of time in the earnest defense of things for which God has not bid us sacrifice our lives; and we have found out that there are few things which are really worth contending for, and these are the things which God has said in the Bible, not what we have read into it.

In a communication received in this office, the oft-quoted exhortation of St. James has been rendered in this way: "Release the devil and he will flee from you." That brings the subject of temptation before us in an entirely new light.

Notes.

The origin of "windfall," in the sense of "good luck," dates from the time of William the Conqueror. It was then a criminal offense to cut timber in the forests. Only such could be gathered as the wind had blown down; hence a heavy windstorm was hailed by the peasants as so much good luck, and from this its modern application.

We commend to your notice, brother preacher, this note from the Southern Christian Advocate:

The elaborated sermon may be a failure in the delivery; it frequently is; but the study put forth in its preparation has probably created power that will be felt on some future occasion. The dead carcass of an elaborated failure has often yielded the sweetest honey in after days. These dry bones have lived. In the matrix of apparently unrequited toil has been generated the grandest efforts of the human mind.

In the matter of taking the collections ordered by the law of the church, we call the attention of all our pastors to the following clip from the Northwestern Christian Advocate:

If a pastor treats a benevolent cause as an incident, it will get only incidental attention and interest from the people. It is fatal to begin by putting the emphasis on the "collection." Let the "cause" get the emphasis. Wake up interest; and the collection will take care of itself. Tell the church about God's plan and commands. Tell about the field, and show what godly men have done there, and how they rejoiced and were exceedingly glad almost in proportion to their very bodily sufferings.

Dr. Tillett, of Vanderbilt University, has in press a history of the hymns prepared for our New Hymn Book. We have had the privilege of examining a few pages of this work, and think it a very valuable contribution to our hymnal literature. The history of a hymn is sometimes a most interesting matter, and sometimes it is necessary to the proper understanding of the hymn itself. If we know why the hymn originated, and how, it increases both our interest in the hymn and its author. Dr. Tillett's book is intended as a companion volume to the New Hymn Book, and, besides a history of the hymns, will contain a biographical index of the authors of our hymns. We will be glad to see such a work widely circulated among our people.

The losses which our religion brings us are very significant. The people who believe that religion is a losing business are correct as the general subject, but woefully incorrect as to details. Men do lose by being religious. They lose corrupt appetites and vindictive passions and perverse natures and guilty consciences and sin-burdened souls. These are tremendous losses! Many a heart-broken wife has lost a drunken husband by religion! Many a poor mother has lost a prodigal son by religion! Many a husband has lost a brawling wife by religion! Who can measure such losses as these? And what is paradoxical about these losses is, that they all are transferred to the other column and help to swell the gains of godliness. Ah, blessed losses! What true man or woman mourns over them?

When a Christian endeavors to do that which neither the endowments of nature nor the acquirements of education nor the bestowments of grace have qualified him for he is most apt to "beat the air." Herein is one of the reasons that accounts for much of the failure in church work. In every such case the result is an absolute waste of spiritual energy. Men are too apt to go before they are qualified. There is a plain law laid down under whose authority all Christian work must be done in order to success, and all Christians should study that law in its application to themselves. The law is promulgated by the Apostle Peter. It is this: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." If we are not careful, we shall make a mistake in the interpretation of the last clause of this magnificent passage. It is very significant that this great thought should have just the setting that it has. While it appears in other forms in various other places in the Scriptures, here it flashes as a great diamond in the midst of lesser beauties of the same kind! The grace manifested in the incarnation of our Lord was the emptying himself out in benevolence and beneficence to the needy, and thus becoming "rich unto all that call upon him." It is through the manifestation of that sort of poverty that we are to become rich. The passage in its connections shows plainly that the meaning is this: This assumption of poverty by our Lord is intended to induce us to *become rich in liberality*, for, says Paul, "See that ye abound in this grace also."

Personals.

We have received the first number of the Montana Methodist, a new paper started in the interests of our church in Helena, Mon. We welcome the new enterprise, and wish it all success. From this number we are not surprised to read that Bishop Galloway is capturing everybody in the Territory. We are a little surprised, however, to read that he preached "with Herculean power." It may be that the Bishop, having gotten out in the "Wild-West," sees the necessity of acting in the role of "Hercules with his club."

Bro. Pipes, writing from Grand Cane, La., says: "We had a big barbecue here yesterday and realized more than $100 for the new church."

Bro. Edgar, of Waynesboro, Miss., writes: "I have just closed a protracted meeting of eight days' duration at New Hope, eight miles from this place, in the country. Results: thirty accessions, forty conversions, and the whole community for miles around most deeply awakened."

Bishop Keener has changed the time of holding the North Mississippi Conference from November 14 to December 12. See notice in another column.

Bro. Cooper, on the first page, pays a beautiful tribute to the memory of a most promising young preacher who recently passed over into the City of God. The church sits in sorrow because of the departure of her strong, young ministers; but has not God called them to service in another realm?

President Boyd, of the State Normal School, at Natchitoches, La., has favored us with a circular of his school. This is a school established by the State for the purpose of training teachers, and has been in successful operation for several years. It has a fine corps of teachers, and to those who intend to enter the occupation of teaching, there are facilities offered equal to any in the land.

The Los Angeles Christian Advocate has this item of news:

The establishment of our Methodism at Ventura completes the chain of churches of our denomination along the Pacific Coast from San Francisco to San Diego. We have now an unbroken line of churches in every county seat on the coast from the Golden Gate to the State line, and our Methodism surely has cause to rejoice and sing praises to him who is the giver of every good and perfect gift.

Just here we ask the preacher who is reading this, if he has preached on the subject of "Christian Education" this year? See Discipline, page 83—Nos. 16.

The one hundred and forty-fifth conference of the Wesleyans convened in Camborne, England, July 21. Rev. Joseph Bush was elected president and Rev. D. J. Waller, secretary.

A young lady of this city, who has just graduated at the first Kindergarten Institute of New Orleans, is desirous of a position in some town or college in that educational line. The very best references can be given. Address the editor on the subject.

Rev. C. B. Carter, Morgan City, La., writes:

Our meeting was not as demonstrative as some I have seen, but we sowed the seed, and, watered by the Holy Spirit, it is springing up. Two persons joined the church and a good many said they had received a blessing from the hands of the Lord.

We have received an invitation to attend a meeting on Monte Sano, at Huntsville, Ala., August 22, for the purpose of organizing the Monte Sano Chautauqua. Our thanks are tendered hereby to Rev. J. H. Bryson, of the Presbyterian Church, and Rev. A. B. Jones, of Huntsville Female College, Committee on Invitation.

We have received the first number of "The Mississippi White Ribbon," a monthly paper published at Meridian, Miss., and devoted to the interests of the Woman's Christian Temperance Union. It is edited by Mrs. H. B. Wells, of Fayette, Miss. Price $1 per annum. We wish this new enterprise abundant success.

Bishop Galloway's articles are exceedingly interesting, and growing more. What a wonderful country "the Great West" is! We have already on hand another charming letter for next issue.

East Tennessee, Virginia and Georgia R.R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Notice.

The fifty-second session of Emory and Henry College opens September 13, 1888. For catalogue apply to President R. W. Jones, M. A., LL.D., Emory, Va.

Books and Periodicals.

BOOKS.

SYSTEMATIC THEOLOGY. A complete body of Wesleyan Arminian divinity, consisting of lectures on the "Twenty-five Articles of Religion." By the late Rev. Thomas O. Summers, D. D., LL.D., organizer of Systematic Theology in Vanderbilt University; arranged and revised with introduction, copious notes, explanatory and supplemental, and a theological glossary by Rev. John J. Tigert, M. A., S. T. B. Vol. 2. Price, $2; usual discount to preachers. Published by Southern Methodist Publishing House, Nashville, Tenn.

Our Publishing House deserves great credit for the admirable typography and binding, and for the expedition displayed in the volume before us. The eminent author has given us the crystallization of his life-study in as fine a compilation of arguments and statement of facts as any who have preceded him. For a scientific treatise there remains in the manuscript possibly too much of the rhetorician, and too much of the triumphant resonance of the class-room and the pulpit, where he was heard without question or suspicion. The want of conciseness is more than compensated for by lucidity of statement, and the lack of novelty in analysis and arrangement by the facility of his application of great doctrines to current theological and philosophical heresies. If the study of these pages does not bring the sensations of an electric battery, they do the calm assurance of safety. Dr. Summers is always orthodox, always strong and direct. He deserves especial gratitude from Southern Methodism for the formal elucidation and defense of the Twenty-five Articles of our creed, and his scholarly work should find its way into every household in the church.

C. F. E.

SHAKESPEARE PORTRAYED BY HIMSELF. By Robert Waters. Worthington Company, New York. G. F. Wharton and Bro., New Orleans.

"Ten thousand different essays, pamphlets and books have been published concerning the life and writings of Shakespeare." So writes the author of the above book, and he has added one more. The author takes the position that Shakespeare has written his own life in one of his own characters. The argument of the book is, that the character of Prince Hal, in the drama of Henry IV., who is known in history as Henry V., is Shakespeare himself. The theory is worked at very ingeniously and speciously to the author's satisfaction. He characterizes Mr. Donelly's "cryptogram as the height of absurdity. We think his own fanciful theory is just about as absurd, but much easier to get hold of. Like all fanciful things, the book is pleasant reading.

LIFE-WORK. By Rev. John Pipes, of the Louisiana Conference, with an introduction by Bishop H. N. McTyeire. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn. Price $1.

Bro. Pipes has dedicated this little work to the members of the Louisiana Annual Conference; an act of grace which we are confident all the brethren will rejoice in! They will also hasten to procure the book, and read eagerly after him who holds such a large place in the affections of us all. A good part of the book treats of family government, and there is, of course, a chapter on temperance, one on sanctification and one on the Sabbath. Our young preachers will be interested in the chapter on a divine call to the ministry. The chapter of reminiscences is specially interesting. The book closes with forms of prayer for every morning and evening in the week. Get it and read for yourselves.

THE SUNDAY-SCHOOL NORMAL CLASS. Guide No. 2. Arranged by Rev. J. Spencer, of the Southwest Missouri Conference. Published by our House, in Nashville, for twenty cents.

This is a valuable little book and will supply our teachers and advanced scholars with a large amount of information, which they can not well afford to do without.

THE CURSE AND CHAINS OF ROMAN CATHOLICISM. R. H. Woodward and Company, Baltimore. Twenty-five cents a copy.

This is a controversy between Rev. H. M. Wharton, of the Baptist Church, Baltimore, and Rev. C. Carrier, of the Roman Church. It was first published in the Daily American, and is now published in pamphlet form.

MY AUNT'S MATCH-MAKING, AND OTHER STORIES. By popular authors. Cassell and Co., New York. G. F. Wharton & Bro., New Orleans. Price 25 cents.

THE SILENT WITNESS. By Mrs. J. H. Walworth. Cassell & Co., New York. G. F. Wharton and Bro., New Orleans. Price 25 cents.

TEMPLE THEMES AND SACRED SONGS, WITH THE CHRISTIAN WORK IN TRAINING CLASS LESSONS. By Charles H. Yatman. Publisher, J. J. Hood, Philadelphia. Price 50 cents.

PERIODICALS.

The August periodicals, which have come to our office, and all of which contain much good reading, are as follows: Outing, Quiver, Wide Awake, Magazine of Art, Musical Herald, Cassell's Family Magazine, St. Nicholas, Homiletic Magazine, Woman's World, Scribner's Magazine, Our Little Ones and the Nursery, Popular Science Monthly, The Eclectic Magazine, The Forum, The Treasury for Pastor and People, The Century, Christian Thought, North American Review, Pearl of Days, The Sidereal Messenger, The Monteaglean.

We have received from Cranston & Stowe, Cincinnati, the C. L. S. C. Calendar, for 88-89. It is beautifully executed, having fine portraits of Chancellor Vincent and President Miller. The Chautauqua course of study is given for each month. The Chautauqua year begins with October and ends with September. Price 20 cents.

Dr. George H. Prier, representing Nashville (Tenn.) College for Young Ladies, will be in Waco, Texas, August 25. Persons desiring to send pupils to this college please address him there, care Capt. H. C. Lindsay.

Endowment for Centenary College.

Bishop Keener	$ 100
Dr. J. E. Coker	100
Mrs. J. W. Taylor	100
H. C. Scarborough	100
Capt. J. N. Pharr's list	1,300
Citizens of Jackson, La.	1,400
Dr. W. L. C. Hunnicutt	500
Rev. B. Farradine	100
Peter Janes	1,000
Capt. J. N. Pharr	1,000
Rev. C. Keener	1,000
J. G. Grant	1,000
V. S. Gondin	100
Rev. C. W. Carter	100
At Seashore District Conference	1,000
At Meridian District Conference	500
J. M. Porter	200
A. C. Werber	100
J. Hirsh	100
Rev. B. W. Sewell	100
Louis Levy	100
A Friend	200
Dr. J. S. Jones	200
Dr. D. W. Foster	100
Total to date	$10,500

The Missionary's Outfit.

MR. EDITOR: Received for missionary's outfit (Miss Mary McClellan) the following amounts:

Wesson W. M. S.	$ 7 60
"Wesson Lilies"—(juvenile)	14 45
Jackson—"Hopeful Reapers"—(juvenile)	5 00
Vicksburg W. M. S.	5 00
Natchez—"Jefferson St." Aux.	7 00
Crystal Springs W. M. S.	5 00
Mt. Pleasant Auxiliary	5 00
Hazlehurst Auxiliary	3 50
Georgetown Auxiliary	4 00
Jackson Auxiliary	2 50

MRS. J. B. THATFIELD,
Conf. President.

The North Mississippi Conference Time Changed.

At the pressing request of nearly all the District Conferences and presiding elders, I have changed the time for holding the North Mississippi Conference from November 14 to December 12, at Starkville, Miss.

J. C. KEENER.

MARRIED.

BOOTH—WILBUR.—On Wednesday, August 8, 1888, by Rev. Dr. Thomas R. Markham, Miss Emma S. Wilbur to Edward H. Booth, both of New Orleans.

Publisher's Department.

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In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.

WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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GET IT! If you have a Mother, Father, Brother, Sister, Son or Daughter at Home or Abroad, on whom you would bestow a GIFT that would at all times prove a WELCOME GUEST of rare worth and lasting benefit, GET IT!!

The Detroit Christian Advocate says: We scarcely can tell which is most attractive about this volume. It par-excellent title, its 400 literary gems on the themes named, its brilliant array of distinguished writers, or its beautiful mechanical execution. It is a splendid book every way. A copy should be in every home, where every mother and every mother's friend can have access to it.

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AGENT.

Our Young People.

INFATUATION.

Who can tell what the baby says
As he chatters, and laughs, and crows,
And tosses his head, with its tasseled lez,
And plays with his small pink toes?

What is he trying so hard to tell
As he talks in his earnest way?
Come put your ear close, and listen well—
What does the baby say?

All day long the bright little elf,
With his cheeks like a full-blown rose,
Chatters, and laughs, and talks to himself
In a language that no one knows.

Does he speak in Turkish, to match his lez,
Or the language of Hindostan?
Who can tell what the baby says?
Well, his mother thinks she can.

—Christian Advocate.

A Bishop's Letter to His Son.

Our "little cousins" will be interested in the following letter from Bishop Galloway to his little son, Ethel:

My Dear Little Boy: I must redeem my promise and write you a letter from this Western country. You remember I was at home last Sunday, and though a day and night were spent in Nashville, a half-day in Chicago and a whole day in St. Paul, I reached Bozeman this morning, Saturday, over twenty-four hundred miles from Brookhaven. So much for railroads. You have seen the Mississippi river at Vicksburg and New Orleans, where it is one mile wide and very muddy. At St. Paul, Minn., it is narrow and the water is clear and beautiful. Only ten miles from St. Paul is the city of Minneapolis, also on the Mississippi river. There I saw again the Falls of St. Anthony. The river rushes over rocks and falls fifteen or twenty feet. That water is used to turn the machinery in great flour mills that make thousands of barrels every day.

Coming west by the Northern Pacific railroad, we passed near several beautiful lakes in Minnesota as clear as crystal and full of fish. Most of the Territory of Dakota I saw was prairie, with very few houses near the line of railway. The houses were small and low, and all the stables and barns were covered with hay, wheat, straw or dirt. That is done to keep the horses and cattle warm in the winter.

Another thing I saw you would have been curious to understand: On both sides the railroad, opposite each cut, there were high fences. Sometimes there were two lines of fence on each side. Now, what do you suppose they were for? To catch the drifting snow and keep it from blockading the track and stopping the engines. But after all that, the trains occasionally have to stop. A gentleman told me that he was a whole week going from here to St. Paul last winter, and that thirteen engines were snowed under along the way and had to be dug out with spades. As much as little boys like snow, I expect that would be too cold for you, wouldn't it?

At one town, near the line of Dakota and Montana, the train stopped for fifteen minutes, and I got out to look through an Indian bazaar. It was a store filled with all sorts of Indian curiosities and stuffed birds and animals. You could have seen just how to fix arrow heads, bows, blow-guns, etc. At that place we changed our time and had to set back our watches. We lost one hour in changing from what the railroad men know as "central" to "mountain" standard time. *We left the town an hour before we got there.* Isn't that strange? I expect you will have to get mother to explain it to you.

At the town of Glendive, in Montana, we made another stop of several minutes. I got out the ear for a little exercise and to catch my first glimpse of the Yellowstone river. There the river is wide and muddy. Along its banks we ran for three hundred and fifty miles. But I intended telling you something else about Glendive. In the depot I noticed a large card hung against the wall, on which was the picture of a little boy, and over it were these words: "Missing Boy." His name was Ernest C. Eckert, and he had been lost since September 1, 1887, nearly a year. The card said he was out with some men herding cattle near Sioux Falls, Dakota, and had never been heard of since. I thought of his father and mother, and how anxiously they were yet waiting to hear something from their lost boy. And then I wondered what *could* have happened to him. He might have fallen asleep and been attacked by a bear or other wild beast, or he and his pony may have fallen over some mountain side into a deep canyon, and both been killed. And then I prayed that my little boy might be kept from all harm at home, and that he might grow up to be a good and useful man.

Awaking this morning, I looked out the car window and saw snow on the mountains. And from the house where I am now writing I can see great mountains with green grass on the sides and the tops covered with snow. They look very near, but I am told are ten or fifteen miles away. They have some beautiful ponies here called Cayuse ponies (pronounced Kiwee). They seem to be gentle and travel very nicely.

On Monday morning I expect to start for the Yellowstone National Park. It will take five or six days to go through it and see all the lakes, water-falls, boiling springs, canyons, mountains and other wonders in that "Wonderland." I will try to see some things especially for you and write to you about them. In the meantime you get a map and find out where the Park is, and then look at the pictures in Bro. Stanley's "Rambles in Wonderland," which you will find in the library at home. The guide-books say that near all the principal points on the road through Dakota and Montana hunters can find buffalo, antelope, mountain sheep, bear and other game. But I doubt if any buffalo can be found. I saw a buffalo robe today, but have no hope of seeing the living animal. Don't forget to ask God to bless your father and bring him safely home. Be a good little boy and "keep care" of mother. Give love to sisters and brother.

Your affectionate father,

CHAS. B. GALLOWAY.

BOZEMAN, MON., JULY 14, 1888.

The success of some of the agents employed by B. F. Johnson & Co., Richmond, Va., is truly marvelous. It is not an unusual thing for their agents to make as high as $20 and $30 a day, and sometimes their profits run up as high as $40 and $50—even more. But we hesitate to tell you the whole truth, or you will scarcely believe we are in earnest. Write them and see for yourself what they will do for you.

Full, Yet Room Enough.

"Mamma," said six-year-old Fred, "I can't love God and you both, so I'll choose you."

"Why, my child! what do you mean by saying that you can not love both?"

"'Cause that's what the Sunday-school lesson says; it says that I must love God with all my heart, and there isn't but one 'all' to it, so if I love him with all, there won't be one bit left for you."

Mamma laughed, and only asked Fred to come with her. Going to the cellar, she quietly asked him to help her fill a large pan with potatoes.

"There," said he, piling on the last big fellow, "it's full."

"Full, yet there's room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quart or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and, taking up a shovelful of sand, she scattered that over the pan, and it, too, disappeared, and another after it.

"Not full yet," she said again, as she took up a cup and began pouring water on the pan, and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full, and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, and papa, and sister, and play, and books."

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

MAKE YOUR HOME BEAUTIFUL.

BY ELIZA COOK.

Make your home beautiful—bring to it flowers:
Plant them around you to bud and to bloom:
Let them bring light to enliven your gloom:
Make your own work—one that never has sorrowed—
Of music and sunshine, and gold summer air;
A home-world whose forehead care never has furrowed,
And whose cheeks of bright beauty shall ever be fair.

Make your home beautiful—weave round its portal
Wreaths of the dessamine, and delicate sprays
Of red-fruited woodbine, with gray immortelle,
That blesses and brightens wherever it strays.
Gather the blossoms, too—one little flower,
Varied vechenla, or sweet mignonette,
Still may bring bloom to your desolate bower,
Still may bring something to love and to pet.

Make your home beautiful—sure, 'tis a duty:
Call up your little ones—teach them to walk
Hand in hand with the angel of beauty;
Encourage their spirits with nature to talk;
Gather them round you, and let them be learning
Lessons that drop from the delicate wings
Of the bird and the butterfly—ever returning
To him who has made all these beautiful things.

Make home a hive, where all beautiful feelings
Cluster like bees, and their honey dew bring.
Make it a temple of holy revealings,
And "love" its bright angel with "shadowing wings."
Then shall it be, when afar on life's billows,
Wherever your tempest-tossed children are flung,
They will long for the shades of the home-sweeping willow,
And sing the sweet song which their mother had sung.

Domestic Training for Girls.

Nothing is more significant of the social condition of a people than the training of its girls in domestic life. In Germany the daughters of the noblemen, of the prince, and of the small shopkeeper learn alike to cook, to sweep, and to keep house. After the training in books is over, Fraulein Lena and her royal highness Princess Sophie both begin this home education. There are establishments where they are taken by the year, as in a boarding-school. In one month they wash dishes and polish glass and silver; in another they cook meats; in another bake; in the next "lay down" meat for winter use, or preserve fruit, make jellies and pickles, sweep and dust. Plain sewing, darning, and the care of linen are also taught thoroughly. The German "bewrothed" is thus almost always a thorough housekeeper, and spends the time before marriage in laying in enormous stores of provisions and napery for her future home.

In France a girl begins at twelve years of age to take part in the household interests. Being her mother's constant companion, she learns the system of close, rigid economy which prevails in all French families. If there be but two sticks of wood burning on the hearth, they are pulled apart when the family leave the room, even for a half-hour, and the brands are saved.

English girls of the educated classes seldom equal the German and French in culinary arts, but they are early taught to share in the care of the poor around them. They teach in the village school or they have industrial classes; they have some hobby—such as drawing, riding or animals—to occupy their spare time with pleasure or profit.

These facts are for the girls. They can draw the lesson for themselves.

A JUDICIOUS CHEERFULNESS.—There are few characteristics, writes the Medical Reporter, which go further towards making a successful physician than a judicious cheerfulness, which, while it does not underrate the importance of human ills, does not overrate them either. The bright, sunny disposition of certain medical men does as much good as their medicines. This is the doctor's contribution towards the cure or alleviation of disease. But there is something of the same sort which may be contributed by the patient and his friends. Both he and they may do much to supplement the labors of the physician by maintaining as much as possible a cheerful frame of mind. We have all heard, indeed, of patients so hopeful that they insisted they would get well when the doctor said they would die—and did it, too. Of course, no physician could approve of such insubordination; but we are all willing to have our patients help us by making a good, brave, cheerful fight for recovery as long as there is a fighting chance.

Blessed are the missionaries of cheerfulness.—Lydia M. Child.

MISCELLANEOUS.

Ask For Ayer's

Sarsaparilla, and be sure you get it, when you want the best blood-purifier.

With its forty years of unexampled success in the cure of Blood Diseases, you can make no mistake in preferring Ayer's

Sarsaparilla

to any other. The fore-runner of modern blood medicines, Ayer's Sarsaparilla is still the most popular, being in greater demand than all others combined.

"Ayer's Sarsaparilla is selling faster than ever before. I never hesitate to recommend it."—George W. Whittmarsh, Druggist, Albany, Ind.

"I am safe in saying that my sales of Ayer's Sarsaparilla far excel those of any other, and it gives thorough satisfaction."—L. H. Bush, Des Moines, Iowa.

"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. Bickhaus, Pharmacist, Roselind, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for the last seventeen years, and always keep them in stock, as they are staples. 'There is nothing so good for the youthful blood' as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it, or, as the Doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the doctors' prescriptions have been of no avail."—C. F. Calhoun, Monmouth, Kansas.

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Royal Praise. (35cts.) By J. R. MURRAY. The latest and best Sunday School Song Book. Contains a short course in the elements of Music.

Gospel Hymns No. 5. (35cts.) By SANKEY, MCGRANAHAN and STEBBINS. This is the book now being used by Mr. D. L. Moody in his meetings.

*** *Any of the above sent by mail on receipt of specified price.*

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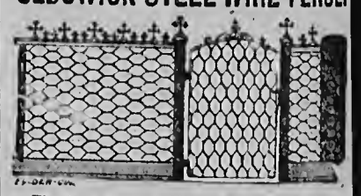

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Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

PITTS—Mrs. ELIZABETH A. PITTS was born in Jones county, Ga., 1821, and died in Mansfield, La., July 26, 1888, aged sixty-seven years. For thirty-nine years she lived in Her native State, mostly in Monroe county. In 1860, with her husband and family, she came to Mansfield, La., where she spent the balance of her days.

At the early age of seventeen years she was wedded to Mr. George L. Pitts, with whom she lived and journeyed in matrimonial alliance for more than a half-century, ever true to all the relations of life allotted to woman. Her virtues were nowhere more appreciated than in the domestic circle. It was here she was looked upon by all as a model worthy to be imitated. Having lived her nearest neighbor for twenty years, we can testify to her uniform kindness in this respect: especially in times of sickness and sorrow, she was truly an angel of mercy. For more than forty years she was a Methodist and a Christian. Her Christian character was uniform, symmetrical, beautiful. It is only a few times in life that we are privileged to meet with a character of such sweetness and constancy. When the note came announcing her death, joy was turned into tears of sadness, and we hastened to comfort the bereaved family and help lay her to rest. Her remains were followed by a large concourse of people, and the universal sentiment was, "Farewell, Lippie;" for such was her title in the community, a name given to her, in *ante-bellum* days, by an afflicted servant child, because of her attention and kindness to it. It signified kindness. We shall behold her next in the likeness of Christ.

J. P.

BROGAN—Resolutions adopted by the Meridian District Conference in memory of Rev. J. C. BROGAN:

Whereas, In the providence of God, our beloved brother and fellow-laborer, Rev. J. C. Brogan, preacher in charge of Paulding circuit, Meridian district, Mississippi Conference, has been called to his eternal reward: therefore, be it

Resolved, That we mourn the death of this faithful servant of God, believing, as we do, that no more faithful or useful minister of the gospel has lived or died among us: especially prominent and successful in establishing and building up Sabbath-schools, where the lambs of the flock are taught, from Sabbath to Sabbath, by devout men and women the great truths of the Bible, and in this way are fed upon the pabulum of Christian doctrine and obligation. The good our brother has done in this field is incalculable, and will continue to the end of time. And, though the Master has called the faithful workman to his reward, his memory will continue to linger in the minds of men, which will be a monument to his name more enduring than brass or marble. Farewell, beloved Bro. Brogan. Though we sadly miss your presence and wise counsels, we will fondly cherish your memory and try to emulate your virtues.

Resolved, That a copy of this expression of our love and esteem for Bro. Brogan be furnished his family, and published in the NEW ORLEANS CHRISTIAN ADVOCATE.

H. P. LEWIS, for Com.

MCKNIGHT—ELISABETH T. MCKNIGHT, wife of our brother, Major Thomas McKnight, was born in North Carolina, 1813, of godly parents, her father being a minister of the gospel. In her twelfth year, sixty years ago, she professed faith in Christ and connected herself with the Methodist Episcopal Church. Bro. McKnight came to New Orleans in 1814, at which time Sister McKnight attached herself to the church here, and continued in it until our Father called her to Himself. It has been my happiness for more than thirty-six years to know Sister McKnight as a Christian and a friend, being her pastor many years. She was ever a consistent, uniform, persistent Christian. She was most hospitable, especially to God's ministers; charitable in donations to the poor, and liberal in her offerings to God's cause. She was a sympathizing friend, her face ever greeting you with a sweet smile of friendship and peace. I need not to say, only to those who did not know her, that she was a faithful wife, a devoted mother, a kind neighbor and a true friend. Her sufferings were severe and long, but borne with gracious resignation, trusting God and rejoicing in hope. She and all who saw her great sufferings were glad when her deliverance came. She is an angel now, and a blessed child of light. We confidently expect to meet her among the glorified. A large circle mourn her loss, but sorrow not as those who have no hope.

Her Pastor, J. B. WALKER.

OBER—RUTHERFORD B. H. OBER died, near Lake, Miss., June 7, 1888, aged two years and one day. He was sick three weeks. He bore his illness with great patience, although his sufferings were great. Medical aid was administered by three physicians, but nothing seemed to relieve the sufferer. The good Lord said, "Come up higher;" for he has said, "Suffer little children to come unto me." His funeral was preached by Bro. H. R. Caldwell. He spoke many words of comfort to the bereaved family; but, oh! the broken-hearted mother, her grief is so great. But he is not dead; he is only sleeping. He is gone from her, but not forever; only for awhile. How great will be the joy when they meet in the happy by-and-by!

His Aunt, ADA B. DENNIS.

PEGUES—*Whereas*, It has pleased the Great Ruler, in his providence, to remove from our midst, by a sudden death on July 2, our sister and co-laborer, Mrs. EMILY T. PEGUES, who was also the wife of our Sabbath-school superintendent of long standing, Mr. Marlborough C. Pegues; therefore, be it

Resolved, That we do hereby express our profound and heartfelt sorrow at this, our unquestionable loss from our Sabbath-school of one who has been a willing and efficient teacher, and from the membership of Soule Chapel, Pine Mountain circuit, Holly Springs district, North Mississippi Conference, a useful associate and an acceptable communicant.

Resolved, That, while we deplore this, our loss of our coadjutor's unfailing Christian aid in every good work, we do at the same time recognize an obligation to bow in meek and proper submission to this inevitable infliction from above, feeling assured, as we do, we have "a reason for the hope that is within us" that, under a merciful hand, the termination of her brief suffering here was her eternal gain."

Resolved, We do herewith tender to her afflicted relatives in this vicinity and to her bereaved husband in his home our deepest condolence and earnest sympathy, commingled with our highest appreciative recognition of worth, withal knowing that in this unexpected disposition of the divine decree, as in all, "he doeth all things well."

Resolved, That this, our chart of faithful assurances as our best expression, be presented for publication to the NEW ORLEANS CHRISTIAN ADVOCATE, our Conference organ; and, being spread upon its sheets, a copy or copies of the same be furnished to the family of the deceased.

MISS ELISE JARRATT, for Com.

GROUT—At her home in Patterson, La., July 9, 1888, entered into rest CORNELIA MUGGAH, beloved wife of James D. Grout. Sister Grout was a faithful member of the Methodist Episcopal Church, South, a devout Christian, an affectionate and devoted wife and mother. The latter years of her life were accompanied by much bodily suffering and depression, in all of which she exhibited Christ-like gentleness and patience. A character eminent for unaffected humility, genuine sympathy and fervent charity. She died in the assurances of our Lord's redeeming grace.

F. S. P.

"It is a fact," that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

The phrase "grace and truth," as twice used by John in the profound prologue to his gospel, is deserving of the serious thought of all who wish to "grow in grace." "The Word," he says, "was made flesh and dwelt among us . . . full of grace and truth;" and again, "Grace and truth came by Jesus Christ." Why does John twice join together these precious words, "grace and truth"? In the first instance because the fullness of the Father's love was manifested in the person and unfolded by the words—the truth—of Jesus. In the second instance it signifies that the meaning and experience of Heaven's helpful grace can be learned and enjoyed only through the study and belief of Christ's words. Thus as the grace of regeneration—the love of Christ which is the life created in the new birth—is gained only by faith in the truth which unfolds the reconciling love of God in Christ, so that new life can only be nurtured, deepened and perfected by being fed upon "the sincere milk of the Word." As surely as a new-born infant dies when deprived of suitable nutriment, so surely does the life that regenerates a man decline and die if it be not properly fed on the truth, which is its divinely appointed nutriment.—Northern Christian Advocate.

Many People refuse to take Cod Liver Oil on account of its unpleasant taste. This difficulty has been overcome in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites. It being as palatable as milk and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

"Difficulty," said Lord Lyndhurst, "is something to be overcome." It is not a thing to daunt us. Grapple with it. Send a quick cry to Heaven for aid, and then lay on. Take it as a chance God has given you to try the mettle of your faith and courage. It is a saying of Burke that "difficulty is a severe instructor set over us by the supreme ordinance of a Parental Guardian who knows us better than we know ourselves, as he loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is thus our helper."

Christ in us, that we may never despair when we are beset by difficulties; we in him, that when we have attained something we may reach forward to greater victories.—Canon Westcott.

Scientific.

Music Boxes and Their Construction.

Although the music box can only be regarded as a superior kind of toy, there is so much ingenuity exhibited in its construction that its mechanism will well repay examination.

It is scarcely necessary to explain that the familiar and not unpleasant tune is produced by means of a series of steel teeth collectively known as the "comb" from its resemblance to that indispensable toilet implement.

These teeth are operated on by minute steel points fixed in a revolving cylinder of brass. The "marking" of these "barrels" is in itself an extremely difficult operation, requiring great skill, as the utmost accuracy is indispensable in fixing the almost innumerable tiny points in their proper positions. In order to execute pieces of greater length than can be set on one barrel, an ingenious device has been introduced, viz: the use of a duplex cylinder in connection with the separate combs.

The fabrication of the comb is also an exceeding troublesome detail. After thoroughly testing the piece of mild cast-steel selected for the purpose, it is polished and annealed, being made red hot, and buried in sawdust to exclude the air. The teeth are then rapidly cut with great exactness by means of a machine specially devised for the purpose.

When the keys are tuned, it frequently happens that some of them prove feeble and unsatisfactory in sound. These are taken out and replaced by others in the following manner: New ones of the same size and shape as the defective ones are made, and immediately beneath each a "foot" is formed. A slot is then filed out of the steel block, of precisely the same size as the "foot" just referred to. The key is then gently hammered into its place and soldered. When the operation has been repeated as often as necessary, all the new keys are filed to the same level as the remainder and tuned by extra filing underneath.

The cylinder which slowly revolves in front of the comb is operated by means of a circular spring coil of tempered steel. In some of the largest instruments this spring represents a motive power of 700 or 800 pounds.

M. Paillard has brought the manufacture of the music box to the highest state of perfection and introduced many "effects," which elevate it almost to the dignity of a musical instrument. Its establishment in Switzerland is of considerable extent, where he employs quite a little army of skilled workmen.—Musical Herald.

INDIA-PAPER.—India-paper, which the Chinese call *lehi*, is made from hemp, mulberry-bark, cotton, bamboo, rice-straw, barley-straw, and from the interior membrane of silk-worm cocoons. Sometimes the whole of the stalks of bamboo of a year's growth are used. The pulp is mixed, after it has been prepared, with a given proportion of a vegetable gum called *hotong* in China. The paper is molded in molds made of fine bamboo filament. Those sheets, sixty feet in length, which the Chinese are said to make, are supposed to be fabricated by artfully joining several small sheets at the moment of laying the paper. When taken from the molds, the paper is stretched upon a wall, hollow inside and heated, the surface of which has been coated with a very thin mastic. The application of the mastic is made with a brush, and this accounts for the streaks and roughness that appear on the wrong side of this paper. India-paper, being too thin to bear handling or any strain, is mounted on vellum, which serves as a lining to it, and the white borders of which set it off as a frame would do. The sheets thus prepared are kept in a dry place, far away from the fire, and may be preserved for years.—Popular Science.

Do to-day's duty, fight to day's temptation; do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them.—Charles Kingsley.

In cases where Quinine utterly fails to have any effect, and where the patient can not take it by reason of its unpleasant influence, a cure is promptly obtained by Shattenberger's Antidote. It cures *immediately*. In no case will there be more than one chill after the first dose, and in the majority of cases not even that. Sold by Druggists.

Educate Your Children.

In many of the homes we visit with this paper there are young people whose fate will be decided this year. Whether they are to be sent to school or not is a very pressing and large question. They now wish to go; next year they may have other desires. Life does not wait for any of us. The life of your boy will not wait for you to get ready to direct it. If he wants a good education, it is at once a folly and a cruelty to deprive him of it. It is the best thing you can give him, if he will take it. If he does not want it, useless may be the task of forcing it into him. Rejoice and make any possible sacrifice to give it to him if he has a mind to the work of a student.

Education, the best, avails for all the pursuits of life. Heads work in our age. The man who has only a pair of hands must pit them against steam and brains. Mere muscle has competitors so powerful that it must lose in the struggle of life. The property a kind father intends for his son may be lost; the education put into the boy can not be lost. The boy's mind is the safe bank. Give the boy a chance.

Do not hunt about for the cheapest school. The very cheap may be very poor. You may save a little money, and yet lose a great deal more by considering nothing but expense. On the other hand, parents would do well to check the growth of unnecessary personal expenses at college. A good many Methodist boys are spending too much money at school. Parents have more power than teachers have to repress a growing evil. Let them study the situation and stick the stakes around miscellaneous expenses. In many cases the evil has begun at home, and boys go to schools educated in the art of spending money, perhaps to learn little more except new branches of the same art. Better a poor boy in college living on his own exertions than a pampered spendthrift. It will be found that as a boy's expenses grow his scholarship declines. In this interior region of the country not one student in a hundred is worth his salt if he spends more than $300 a year. If he spends twice that he is usually a dead failure.

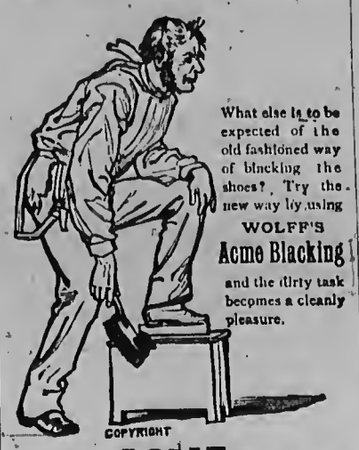
There are many good Methodist colleges almost in sight. You need not cross the continent to find a good one. It is folly to go out of your own church for a school. We have them in our own denomination, colleges and universities approved by good work and good graduates. The smaller colleges do good work, and their alumni take high rank. Too many of our Methodist boys are practically turned out of the church of their fathers by being sent out of the church to school. Patronize your own Methodist schools. Give the church schools a fair trial.

An education develops often undreamed-of tastes and capacities. As his mind grows, the boy's aptitude and calling will appear. Many a father has foolishly fixed the life-work of his son. It is impossible to row against the stream of a personal fitness and choice in the young man's mind. There are many uses of an education. The particular use may be left to the end of a course. If a boy gets a real and sound education, he can not help being the better for it. The question whether he will make a lawyer or a doctor does not contain the large reason for education him. Nor does any result in his fortunes contain it. He has a mind which was made for knowledge and thought. He has a right to a chance to obtain the powers and pleasures of knowledge and thought. No other gift will compensate him for the deprivation of education. It ought to be settled without controversy that a father should give his children the best possible education.

You may be deciding much more for the church and the world than you know. Therefore settle all questions of this kind on your knees. God may want your boy or girl for a great work; take counsel of him in the matter. The Lord has need of boys to make stalwart Christians of. He needs men and women to save souls and build civilizations. The lad or lass in your home may be a chosen child of Providence. Pray over it until you know what to do and how to do it. You have in this world no other business of a hundredth part of the importance of your duty to your children.—Western Christian Advocate.

MISCELLANEOUS.

Sweat-Groan-Growl.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MISCELLANEOUS.

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Hugh Jamieson, Jr.

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$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead; one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Racker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with

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MALARIA ERADICATOR AND LIVER REGULATOR

It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

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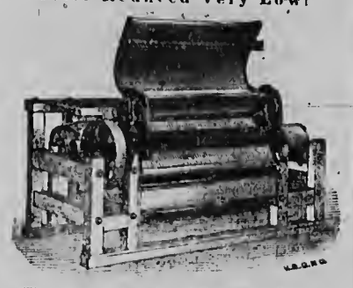

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CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending August 14, 1888.)

COTTON.		
Low ordinary	7 3/16	@ — —
Ordinary	7 7/8	— —
Good ordinary	8 5/8	— —
Low middling	9 3/8	— —
Middling	10 3/16	— —
Good middling	10 1/8	— —
Middling fair	10 7/8	— —
Fair	11 5/8	— —
Galveston middling	10 1/4	— —
Mobile middling	10	— —
St. Louis middling	10 1/8	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5 1/4	6 3/4
Pr. yellow	7 1/8	— —
Gray White	— —	— —
Off-whites	— —	— —
Stan. Gran.	7 1/2	— —
MOLASSES.		
OPEN KETTLE:		
Good Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Syrup	— —	— —
RICE.		
Prime	— —	— —
Good	4 1/8	4 1/2
Fair	3 3/4	4
Ordinary	3	3 1/4
Common	2 1/2	2 3/4
No. 2	2 1/4	2 5-16
Rough	2 00	3 50
FLOUR.		
Choice	3 80	3 95
Fancy	4 20	4 25
Extra Fancy	4 55	4 60
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 40
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35
CORN PRODUCTS.		
Corn meal	3 00	3 25
Cream meal	3 25	3 30
Grits	3 30	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White	64	65
Yellow	— —	— —
Mixed No. 2	58	59
OATS:		
Western	36	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	75	80
HAY:		
Prime	17 00	18 00
Choice	20 00	21 00
PROVISIONS.		
PORK:		
Mess (Standard)	15	— —
Prime Mess	14 25	14 50
Rumps	13 75	14 00
BACON:		
Fancy breakfast	11	13
Shoulders	8 1/2	— —
Sides, short rib	— —	9 5/8
Sides, long clear	9 1/2	9 3/8
HAMS:		
Sugar-cured	13	13 1/2
DRY SALT MEAT:		
Shoulders	— —	8
Sides, short rib	— —	8 7/8
Sides, long clear	8 3/4	8 7/8
GROCERIES.		
COFFEE:		
Prime	15 3/4	16
Fair	14 3/4	15
Common	12 1/4	12 1/2
BUTTER:		
Western Creamery	21	22
Western Dairy	16	17
Common	13	15
LARD:		
Refined	— —	8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	13 1/2	14
Cotton seed	35	36 1/2
Lard	65	68
VEGETABLES.		
CABBAGES:		
Western, per head	5	6
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 80	2 10
KROUT:		
Western, ₩ bbl	3 50	4 25
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 50
BALING STUFFS.		
BAGGING:		
2 lb	12 5/8	— —
1 3/4 lb, per yd	12	— —
BALING TWINE:		
₩ lb	— —	11
TIES:		
₩ bundle	1 12	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	12	— —
Southern	13	— —
WOOL:		
Lake, per lb	18	19
Louisiana	17	— —
Burry	8	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20 1/2	20 75
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	1 3/4	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

A convention of Northern settlers in Louisiana met in this city on August 8, adjourning the following day.

Gov. Gordon and all the State officers of Georgia have been renominated by the Democratic State Convention, which met in Atlanta, August 8.

The remains of Gen. Sheridan were removed from Nonquitt, Mass., where he died, to Washington, on the ninth instant.

On August 9, Chattanooga had a great fire in the heart of the city, which entailed a loss of over a million of dollars.

The President has approved Mr. Blanchard's bill to subdivide the western judicial district of Louisiana.

Mr. Blanchard's bill to authorize the Natchitoches Railroad Company to bridge Red river was reported favorably to the House on the ninth instant.

Wells College, Aurora, N. Y., was burned, on August 9, with its entire contents. It is said that there is an insurance of $1,000,000, which will not cover half the loss.

Hon. James G. Blaine returned from his European tour on August 10. An enthusiastic welcome was given him by leading Republicans of New York City.

Gen. P. H. Sheridan's remains were consigned to the grave, at Arlington, on August 11. The funeral services were held in St. Matthew's Church, Washington, by Rt. Rev. J. P. Foley, Bishop-elect of Detroit, and the benediction was pronounced by Cardinal Gibbons. The funeral pageant was formed in strict accordance with army regulations.

On August 11, the ten days' limit allowed by law to the President to sign or veto the River and Harbor Bill had expired, and, owing to his non-action in the matter, the bill becomes a law.

A total of twelve cases of yellow fever was reported in Jacksonville, Fla., on August 11. The Board of Health fumigates the infected buildings—by burning them.

An Erie railroad train was wrecked near Corning, N. Y., on August 12. The engineer was killed and others were wounded.

FOREIGN.

Several members of the Chamber of Deputies have sent a circular to the members of the British Parliament, inviting them to a conference in Paris on Oct. 31 on the question of the proposed arbitration treaty with America.

The North German Gazette says that France is responsible for the tension existing between herself and Italy.

The official reports show that the number of persons arrested for participation in the riotous demonstration which attended the funeral of General Endes, the communist, August 9, was twenty-four.

An attempt was made to assassinate Gen. Boulanger, while driving at St. Jean d'Angely, on August 12. Two ineffectual shots were fired at him.

The volcanic eruption of Banda San, in Japan, on July 15, caused much destruction of life and property. Five villages were buried. Up to July 17 476 bodies have been recovered.

The King of Portugal arrived at Berlin on August 12. He was welcomed by Emperor William and a guard of honor.

In accordance with an imperial decree the Empress Dowager of China will retire from the government next March, when the Emperor will assume sole responsibility.

It is stated on reliable authority that Russia adheres to her original programme of onsting Prince Ferdinand, excluding Prince Alexander, and sending a Russian commissioner to restore diplomatic relations without interfering with internal affairs, preliminary to allowing the Bulgarians to elect any prince they think fit, provided he be legally elected and a member of the orthodox church.

The carpenters of Paris have joined the workmen's strike.

Queen Natalie of Servia has gone to Versailles to reside.

Mr. Lothrop, the United States Minister to Russia, and his family have started for America.

The death is announced of Theodore Juste, the Belgian historian.

The Emperor of Germany, August 12, received the manager of the North German Lloyd Steamship Company and consented to allow the new steamer to be baptized Wilhelm II.

The train inaugurating the direct railway service between Paris and Constantinople arrived at Sofia, Bulgaria, August 12. A grand banquet was given in honor of the occasion, at which Prince Ferdinand presided.

The Cuban government reports that an agitation is being carried on in Cuba, with the assistance of influential American politicians, in favor of the annexation of Cuba to the United States. The Cuban situation is becoming extremely difficult, owing to the financial difficulties and the increasing agitation in favor of home rule.

Mr. T. P. O'Connor, the editor and member of Parliament for Liverpool, and Mr. John Redmond, member of Parliament for Wexford, have entered actions for libel against the Times in the court of queen's bench.

M. De Giers and Count Herbert Bismarck, representing Russia and Germany, have agreed to appoint a joint commission to consider measures to improve economic relations between the two countries.

Success results from merit. Hall's Vegetable Sicilian Hair Renewer is placed before the public solely on its merits. Its success is indisputable.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—FOURTH ROUND.		
Sallis circuit	Sept.	1, 2
Kosciusko station		2, 3
Newtonville		8, 9
Winona circuit		15, 16
Winona station		16, 17
Sidon circuit		22, 23
Newport		29, 30
West circuit	(Wed.) Oct.	3
McCool circuit		6, 7
Richland circuit	(Wed.)	10
Carrollton and Greenwood		13, 14
Black Hawk	(Wed.)	17
Belzoni		20, 21
Valden	(Thu.)	25
Zilpha		27, 28
Ebenezer	Nov.	3, 4
Durant and Lexington		4, 5
Ethel circuit		10, 11

H. P. MITCHELL, P. E.

GRENADA DIST.—FOURTH ROUND.		
Grenada	Sept.	9, 10
Abbeville, at Mt. Zion		15, 16
Oxford		16, 17
Water Valley		19
Charleston, at Charleston		22, 23
Coffeeville, at Antioch		26
Chapell Hill, at Chapell Hill		29, 30
Grenada circuit, at Bethel	Oct.	4
McNutt at McNutt		6, 7
Minter City, at Strathmare		13, 14
Banner		20, 21
Tocopala		23
Atlanta		27, 28
Pittsboro	Nov.	3, 4
Water Valley circuit		6
Carrollton, at Marvin		10, 11

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.		
Hickory Flat	(Sat.) Aug.	18
Myrtle		19, 20
Pine Mountain	(Tues.)	30

Bishop Keener will hold the Holly Springs District Conference at Victoria, on the K., C., M. and B. R. R., beginning Thursday morning, August 23, 1888.

JNO. BARCROFT, P. E.

CORINTH DIST.—THIRD ROUND.		
Harmony circuit, at Bethel	Aug.	18, 19
Guntown circuit, at Mt. Zion		25, 26
Blackland circuit, at Pleasant Grove		25
Ripley circuit	Sep.	1, 2
Ripley and New Albany		8, 9
Pleasant Ridge circuit		12
Jonesboro circuit		15, 16

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.		
Fannin, at Liberty	Aug.	18, 19
Lake Camp Meeting		24
Trenton, at Gasca Chapel		30
Trenton Camp Meeting		31
Beech Springs Camp Meeting	Sept.	7
Walnut Grove, at Mt. Zion		8, 9
Shiloh		15, 16
Westville		13
Raleigh		22, 23
Marvin		29, 30
Shiloh Camp Meeting	Oct.	12

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—THIRD ROUND.		
Bayou Sara, at Thompson's Creek	Aug.	16
Audite, at Sam Jones Camp Ground		22
Jackson		25, 26
Centerville, at Bethel	Sept.	1, 2
North Wilkinson, at Perrytown		8, 9
New River, at Magnolia		13
Livingston		15, 16

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.		
Flora, at Pocahontas	Aug.	18, 19
Edwards		25, 26
Raymond		25, 26
Camden	Sept.	1, 2
Jackson, at Jackson		8, 9
West Jackson		8, 9

B. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.		
Holmesville, at China Grove	Aug.	25, 26
McComb City, at Magnolia	Sept.	1, 2
Hazlehurst		8, 9
Crystal Springs		15, 16
Adams		18
Franklinton		22, 23

A. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.		
Enterprise, at Heidleberg	Aug.	18, 19
Winchester, at Enon		25, 26
Sandersville, at Holden	Sept.	1, 2
Clark, at Andrew Chapel		8, 9
Meridian station		12
Meridian circuit		13
Paulding, at New Hope		15, 16
DeKalb		21
Hinnsville		22
Marion		23
Leaksville		29, 30

R. O. SORSWORTHY, P. E.

Emory and Henry College, Emory, Va.

To my many former pupils in the University of Mississippi and in the Industrial Institute and College, and to my many other kind friends in all parts of the State, I would like to say that EMORY AND HENRY COLLEGE, VIRGINIA, is an institution in which really honest, true educational work is done. It has had a remarkably successful and honorable career of fifty-one years; it has sent out many men who have been distinguished in Church and State, and it is now better equipped than ever to continue its work. It is situated in one of the most beautiful and healthful valleys in America. I solicit the patronage of those who propose to send their sons and wards out of the State. Total expense for ten months for all items, except traveling expenses and clothing, from $175 to $200. R. W. JONES.

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A handy little book for the Presidential campaign is just out. It contains tinely engraved portraits and sketches of the candidates for President and Vice-President (Rep., Dem. and Pro.) electoral and popular votes in previous elections and other useful information. Copies may be had free at druggists, or by sending a 2-cent stamp to C. I. Hood & Co., Lowell, Mass.

We take pleasure in calling attention to advertisement in another column of this paper of the "Lindell House," Hot Springs, Ark. Mrs. M. S. Akin, the proprietress, is a worthy Methodist that we have known for many years.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Hennington	Aug. 16
Sam Jones	Aug. 17
Downsville	Aug. 17
Lake	Aug. 24
China Grove	Aug. 24
Trenton	Aug. 31
Beech Springs	Sept. 7
Andrew Chapel	Sept. 7
Hattiesburg	Sept. 14,
Hinestown	Sept. 13
St. Tammany	Sept. 21
Spring Creek	Oct. 12
Shiloh	Oct. 12

CAMP MEETINGS.

The Andrew Chapel Camp Meeting will begin Friday night before the second Sunday in September. Ministers cordially invited. Conveyance will be at DeSoto, Saturday morning, to carry preachers to the ground.

W. W. MORSE, P. C.

Our camp meeting at China Grove begins on Friday night, August 24. Conveyance from Magnolia to camp ground.

R. S. GALE.

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As a Tonic, it gives tone and strength.

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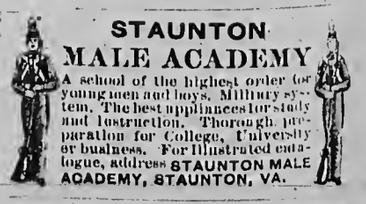

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MIDSUMMER.

BY JOEL BENTON.

Across the fair midsummer vale,
The zephyr floats from sweet to sweet;
What fragrance marks its pinkless trail
By fields of grass and tossing wheat!

The sky is poised, a perfect cup
Above the landscape's rich expanse,
And where the morning mists went up,
The hills seem stilled as by a trance.

No more the boisterous spring-time choirs
Make nature jocund with their notes;
The casual song the heart inspires,
And summer's noon of peace promotes.

Watch the hurrying humble-bee
Crooning his low-down mellow bass;
But curving past each fence and tree,
To kiss some flowret's blushing face—

A zigzag wanderer through the air,
Following a path that's all his own,
Without a thought, without a care,
And making every flower a throne!

Deep in the grass the ground-bird hides,
And, where the river winds away,
One little shallop calmly glides
With joy the long midsummer day.

—American Magazine.

A Bishop on His Travels.

MR. EDITOR: Another has yielded to the seductive influence of the Yellowstone National Park, and is all that the pressure of official duty will allow. After a refreshing sleep at the Lower Geyser Basin, with the mercury down to the frost line, we are ready for a second day's ride and "round-up" of Wonderland. We anticipated greater things than the day before, and were not disappointed. The plan for the day was a trip to the Upper Geyser Basin, a distance of ten miles, and return. Our route was along the banks of the Fire Hole river, and not for a moment during the day were we out of sight of steaming caldrons or spouting geysers. The whole Fire Hole Valley, for twelve miles or more, seems to be but a thin crust of treacherous silica over a great seething basin of hot water with almost numberless vents and vats. The Lower Geyser group alone contains 693 springs, besides seventeen geysers.

About half-way between the Lower and Upper Basins we reach what is known as the "Middle Geyser Basin" and "Hell's Half Acre." One of the principal geysers in this group, "The Fountain," we missed seeing in eruption by a half-hour. It was in almost perfect repose, seemingly a harmless, beautiful spring, thirty feet in length by twenty in width, filled with water of a delicate greenish tint. The frilled edges of the basin resembled the tasteful needle-work of a woman's deft fingers. One party that lingered for a half-hour saw it in operation, and pronounced the display one of the most charming in the Park. Here, however, I must take occasion to say each tourist regards that wonder the most wonderful which he discovered, and you failed to see. Near the "Fountain," and farther up the hill, is the famous Mud Geyser, better known as the "Paint Pot." It measures about forty by sixty feet, with walls four or five feet high. Instead of water this basin is filled with a white, thick paste of clay, and is in constant agitation. The steam seems to be strained in forcing its way through the silicious mush, and keeps up a continual blubbing, flopping sound. The mud is thrown up from one inch to a few feet, and falls back in every conceivable form, each assuming a different figure. About one-half of the basin is a lovely shade of pink, contrasting strikingly with the pure white in the other. Dozens of other springs and small geysers in this group I can not mention.

A half-mile down the river, and on the opposite side, is the "Excelsior," which has become the greatest geyser in the world, both in volume of water and height of eruption. Some years ago it was thought to be only an immense spring, with no intimation of its present geyser glory. As late as 1880 a scientific gentleman reported as follows: "It is possible that it may be a geyser with long periods; but we have no data to that effect." Only a year after the "Excelsior" began its stupendous displays. Its basin is 350 by 250 feet, with irregular, overhanging walls on three sides. Clouds of steam roll up ceaselessly from the agitated waters, and obscure the view into that dreadful cauldron. For a number of years its eruptions were irregular, and never more than once in twenty-four hours. This year it plays every fifty-five minutes. I saw it twice, and with increased awe and wonder the second time. Just before the eruption takes place the agitation of the waters becomes more violent; then follows a rumbling sound like the roar of a heavy freight train in a deep cañon; the earth quakes, and the mighty upheaval begins. The vast body of superheated water which fills the immense basin is tossed up into a thousand shapes, one spout rising above another, until the height of three hundred feet is reached, while great stones of various sizes shoot up as if thrown from a masked battery. I had to retreat with some speed in order to escape one of those falling geysorites. The water poured out in the eruption and, flowing into Fire Hole river, raised the bed of that stream and made the current steam for a half-mile or more. The thunder of this watery volcano continued for several minutes. Such a display of terrific power I never witnessed. Long after the eruptions cease the nerves tingle, and it is difficult to suppress ejaculations of extravagant wonder. A remark of an intelligent, elderly lady from Minnesota, standing near, quite amused me. She said: "I wonder if there are any Second Adventists here!". Possibly she thought they would find confirmation of their theory in the portentious upheavings of that liquid Vesuvius.

Within a few paces of the Excelsior geyser is the Grand Prismatic Spring, an indescribably beautiful body of water over three hundred feet in length by two hundred and fifty in width. It is aptly named. From the neighboring hill, before we reached the river bank, I noticed the prismatic coloring of the vapor clouds arising therefrom, and supposed it was a rainbow. The water is gorgeously tinted, varying from deep green to a brilliant red. Around the edges there are colored deposits of every shading, and little terraces of every form and fringe. Nothing more charming could be desired by the most exuberant fancy. Only a few feet from the Prismatic Spring is another, not quite so large, whose dark blue waters suggested its name, the Turquoise.

But we can not longer linger here. A ride of a few miles brings us to the Upper Geyser Basin, the largest group of great geysers in all Wonderland. According to official reports there are 440 springs and geysers in this Basin, twenty-six of which are real geysers. A few moments after reaching the hotel it was reported that "Old Faithful" was getting ready for an eruption, and all hurried out to witness the display. The crater of "Old Faithful" is two by six feet, and situated on a large, high mound of geyserite built by his daily deposits of silicious stalagmite. I approached quite near the crater while the preparatory rumblings were shaking the hills, but had to beat a hasty retreat when the boiling foam began to spout. The water is perfectly clear, and rises to a maximum height of 150 feet. At that altitude it separates into large crystal drops, which flash in the sunbeams like a mountain of solitaires. "Old Faithful" is properly named, for he may be relied upon with perfect confidence to furnish entertainment to every tourist. He goes off regularly every sixty-five minutes by the watch. His is not so grand as the "Giant," nor so terrible as the "Excelsior," but more beautiful than either. The "Lion," another large geyser which makes a roaring sound before and during eruption, strikingly like the great monarch of the forest, for whom it is named, gave us a grand display. And, when it ceased, one of the "Cubs" near by began and tossed the foam from his growing mane for twenty minutes. Of the "Castle," the "Grotto," the "Splendid," the "Bee-Hive," and others with their interesting formations, I can not write. The interval of eruption with these geysers varies from a few minutes to fourteen days; the duration from a minute to one hour and a half, and the height of column from one foot to three hundred feet.

The following story was told me, and vouched for by the hotel clerk and others. A Chinaman came to the Upper Basin to do the laundrying for the hotel. He stretched his tent over one of the small hot springs, and had his water ready at command, without the expense of wood and fire. On purpose, or by inadvertence, he dropped some soap into the spring, which suddenly converted it into an active geyser, shooting up a column of water fifteen or twenty feet, destroying the tent and badly scalding the Chinaman. The laundry summarily closed out, and the Celestial took speedy departure, exclaiming in not very euphonious phrase, "*Too much hell-ee for me!*"

After four or five hours among those inverted Niagaras we returned to the Lower Basin to spend the night, taking in the "Excelsior" again by the way. The next day embraced a trip to the Great Falls of the Yellowstone and the Grand Cañon. Our route thereto gave us a view and smell of the Sulphur Mountain. Near its foothills were springs spouting, and quite large deposits of pure sulphur in large yellow crystals, amounting, I suppose, to tons. Arriving at the hotel about four o'clock, all are soon mounted on Cayuse ponies, and start down the trail for "Inspiration Point," three miles distant, where the best view of the Cañon is obtained. The "Upper Falls" of the Yellowstone, much resembling the "American Falls" at Niagara, are very near the hotel, and lull the tourist to sleep at night by their glorious thunder. For a half-mile above the rapids begin, and each wave, like a mad charger with foaming mane, seems to increase its speed for the final, fatal leap of one hundred and sixty feet to the rocky depths. But the study of this was reserved for another time. Three-quarters of a mile below we reach the "Great Falls," where the channel contracts and the vast volume of water plunges over a precipice three hundred and fifty feet into the awful depths of the Grand Cañon. I descended to the brink of the fall, and had a magnificent view of the river's majestic plunge, and the change of the water from a deep blue to fleecy foam as it descends. The cliffs rise to a great height, the Cañon yawns beneath, and very near was a bank of snow glistening in the evening sun. At "Point Lookout" and other places down the river splendid views of the Falls are obtained. But the wonders of the Grand Cañon, which at first divide honors with the Great Falls, after awhile absorb attention and eclipse all the glories of that Wonderland. Such an enchanting scene can scarcely find an equal in all marvelous works of God in nature. The immense, perpendicular walls of rock two thousand feet high, of every conceivable color and the most brilliant tints, strangely contrasted and interblended, with the river far below, like a narrow, streaming ribbon, present a picture of marvelous magnificence. And a more careful study in detail reveals a curious penciling on the walls, wrought by frost and sunbeams, wind and snow, starlight and storm. The richness and magnificence of color awoke the poetic in a New York clergyman, and his nervous pen wrote the following, which, I dare not say, indicates the slightest extravagance: "The whole gorge flames. It is as though rainbows had fallen out of the sky and hung themselves there like glorious banners. The underlying color is the clearest yellow; this flushes onward into orange. Down at the base the deepest mosses unroll their draperies of the most vivid green; browns, sweet and soft, do their blending; white rocks stand spectral; turrets of rock shoot up as crimson as though they were drenched through with blood."

Early on the following morning I arose and walked down to "Point Lookout," to see the Cañon by sunrise, and the scene was more wonderful than the evening before. The gorge seemed to grasp and hold every beam, until from the highest cliff to the ribboned stream, two thousand feet below, there waved a flame of glory. But I must leave the imagination of your readers to fill out the picture.

Returning to Mammoth Hot Springs for the night, I left on Saturday for Helena, the beautiful capital of Montana, where the Sabbath was delightfully spent. Fraternally,

CHAS. B. GALLOWAY.

MISSOULA, MON., Aug. 1, 1888.

A Plea for Joab.

BY G. CARGADINE, D. D.

The writer, while in a meditative mood lately, had the thought to occur, that he had never known an individual, either with tongue or pen, to give forth a vindicatory word for Joab. He has heard Cain defended, and Judas apologized for, and the conduct of Demas held up in a favorable light; but never a gracious, commendatory or defendatory expression on behalf of the son of Zeruiah. There has always been in my heart a certain tenderness for the underanimal in a canine struggle, a warm and kindly feeling for the abased or injured man who remains silent. Certainly Joab has been condemned, audibly by many, silently by a great many more. All along the ages the prejudged judgment and the foregone, contemptuous conclusion have been sifting down upon the man such a load of obloquy, that the buried condition of Herculaneum compared to his is bright and hopeful. This contributor deponeth that he never knew a man so depraved but that he possessed some good points or qualities. He believes that Joab is no exception, and, that while not a saint, yet he had a few sterling virtues—while in regard to his evil life something in palliation or explanation, not defense, may be said.

One point I advance in his behalf is, that we are prejudiced against him, to begin with. We do not incline to him because David did not fancy him. We have received a bias from David's words about the captain of his army; his personal feeling has unconsciously colored our judgment here, just as we have felt our opinions of men to be affected a thousand times through what we had heard of them. David says more than once, "These sons of Zeruiah be too hard for me." That sentence settled Joab's case with the multitude. Men captivated with the pastoral, military and kingly life of David, won by his beauty, ingenuousness, valor and nobility of character, feel inclined to side with him at once, and ready to condemn at sight the foe or opposer of such a man. But please mark the speech again. It is not said that Joab was too hard for God, but too hard for David. This certainly throws some light on the matter, for a man may be personally offensive to me for various psychical reasons, and yet be acceptable to Heaven. I detect in these words merely the natural antipathy or antagonism springing from difference of temperament. David was gentle, tender and refined, a man of the harp and marble palace, while Joab was the rough, plain-spoken soldier; his sweetest music, the blast of the war-bugle, and his joy to be amid the flash of descending swords, and struggling in the surge and onset of battle. They never met, did these two men, without a nervous shock, a mutual electric repulsion. The one firm in his gentleness, the other violent and unchangeable in his opinions and proceedings, there was never an interview but suffering flowed like blood, at least from David.

It is a great advantage gained for a minister in his pastorate when he recognizes and accepts the fact of difference of temperament. We have all misunderstood and, hence, misjudged people here. They were not as tender and emotional as ourselves, and, lo! we consigned them to regions outside of Christ's kingdom, with a wave of the hand and the remark, "This man is too hard for me." And yet he was not too hard for the Savior, or the minister that followed you. The real state of the case here is, that Joab did not think and feel and act like David, and this seems to have been the cause of his condemnation. Just exactly as many a preacher has condemned a member of his church or a fellow-minister, the words of the excommunication being, "These people be too hard for me;" which phrase, being interpreted, means these people do not think and live as I think and live.

Another point I make in Joab's favor was his loyalty to David. The King of Israel had many friends, but he never had a truer friend or more faithful subject than the son of Zeruiah, about whom he complains so bitterly. When the kingdom was small and weak, Joab was the principal leader of the army, and many of the victories won at that time and afterward were achieved mainly through his skill and valor. Again, when Absalom rebelled, and all the nation forsook David but a handful of his troops, Joab was true to his monarch in the face of a defection so general that it included statesman and warrior, civilian and priest, high and low, and went into poverty and exile by his side without a murmur. If that famous march or retreat over Mt. Olivet, with a weeping band of friends, was dark to David, the man of God, how much gloomier was it to Joab, who had no spiritual life and experience to sustain him! And yet there he was by the side of his flying master, purposing to stand by him and share his fate, no matter what his lot should be. That lot promised to be one of defeat and death when they left Jerusalem together.

I merely glance at the faithful service he rendered David when, with his blunt speech, he aroused him from the stupor of grief into which he had fallen, upon the death of Absalom. It was a painful rousing, we admit; there seemed to be no kindness in it; and yet we need only glance at the situation to see that the utterances of the blunt soldier were true, and that if David had not come forth and spoken to his troops, he would, doubtless, have witnessed a greater defection and experienced mightier calamities than had broken upon him at any time previous.

Almost immediately after this Joab sees himself set aside from the command of the army he had so victoriously led, and by the king he had so valiantly delivered. And yet he still remains under his banner, and wins new victories for him.

In addition to this, we see him endeavoring to restrain David from the sin of numbering the people, and steadfastly refusing to have anything more to do with the matter. He never gave a greater proof of friendship than in the fearless stand which he here made.

In a word—for nearly thirty-three years he was the devoted soldier and subject; and though we pretend not to deny the fact of his being a man of blood and of treachery, as evinced in the murder of Abner and Amasa, yet the point we are making was his loyalty to David. This devotion to his king's interests remained until he saw David in the infirmities and imbecilities of old age—until he was really no longer king—and then, and not till then, he was drawn away into the rebellion of Adonijah.

The last point we make in Joab's favor is that he knew of David's great sin. What he might have been but for that, I leave every spiritual student of human nature to say.

Joab had often seen David in his worship; heard him striking his harp and singing the psalms of his own composition. Doubtless, he had beheld him in his dancing before the Ark of God. He had read his religious lyrics: "Blessed is the man who walketh not in the counsel of the ungodly;" "My heart is fixed, O God, my heart is fixed;" "I have set the Lord always before me;" "Holiness becometh thine house, O Lord." All these and more he had heard from his master's lips. And yet he saw him fall into a great sin. It was Joab who received a letter from David, saying, "Put Uriah in the front of the battle, and when the battle is hottest retire from him, and leave him to die." It was all done, and a good man perished by order of the king. But how Joab must have despised David in his heart! He thought of the Psalms he had heard David sing, and which may have impressed him. He recalled one—"Who shall ascend into the hill of the Lord, he that hath clean hands"—and, doubtless, he laughed now a hard, defiant laugh at the memory. Still up to this time he knew only a part of David's guilt. It was not long, however, before he heard the rest. Uriah was scarcely buried before the intelligence came down to the army that David had taken Bathsheba as his wife. Then came the immediate birth of the child; and Joab saw through the whole dark transaction.

Who can tell how much this may have affected Joab as to his religious life? His faith in God may have gone down with his faith in man. He may have hardened from that hour. He recalled afresh those religious lyrics: "My heart is fixed, O God." "I have set the Lord always before my face." He remembered how David danced before the Ark, and, doubtless, concluded all religious people were hypocrites.

David had said more than once, "These sons of Zeruiah be too hard for me;" but from this time Joab could return the compliment, and say, "This son of Jesse is too hard for me." Doubtless, David often caught the eyes of Joab fixed upon him meditatively and mockingly. How it must have paralyzed his tongue and humbled his spirit! He knew that his chief captain was acquainted with his iniquity, and the thought must have kept him in the dust continually. This fact alone throws additional light on the expression, "These sons of Zeruiah be too hard for me."

Continued on Page Five.

Christian Advocate.

THURSDAY, AUGUST 23, 1888.

THE FORTUNATE ISLES.

BY JOAQUIN MILLER.

"You sail and you seek for the Fortunate Isles"
The old Greek Isles of Ocean Rowland's song
Then steer straight on through trackless unwatery miles.
Straight on, straight on, and you can't go wrong.

Nay, not to the left; nay, not to the right;
But on, straight on, and the Isles are in sight—
The Fortunate Isles, where the golden lilies sing,
And life lies girt with a golden ring.

Those Fortunate Isles they are not so far;
They lie within reach of the lowliest doors;
You can see them gleam in the twilight star;
You can hear their sails in the moon's white shore.

Nay, never look back. Those buried graves
They were landing steps; they were steps into thrones
Of glory for souls that have sailed before,
And have set white feet on the Fortunate shore.

And what are the names of the Fortunate Isles?
Why, Duty and Love, and a large content.
Lo! these are the Isles of the waterly miles
That God let down from the firmament.

So Duty and Love and a true man's trust;
Your fair friend a God, though you feel in the dust
So Duty and Love, and a child's sweet smile
And these, O friend, are the Fortunate Isles.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson.—September 2.

THE SPIES SENT INTO CANAAN.

Numbers xiii. 17-33.

GOLDEN TEXT.—*Let us go up at once, and possess it; for we are well able to overcome it.*—Num. xiii.

TIME.—B. C. 1490, in July or August.

PLACE.—Kadesh, or Kadesh-barnea. Identified by solid reasons, elsewhere shown, with Ain Kadis, Williams, Palmer, Trumbull, and others, with Ayn Qudeis (or Ain Gadis).—See verse 26.)

17. Moses sent them. *To spy out the land of Canaan.*—The command of Jehovah to send out men to spy out the land of Canaan was occasioned, according to the account given by Moses in Deuteronomy i. 22, by a proposal of the congregation, which pleased Moses, so that he laid the matter before the Lord, who then commanded him to send out for this purpose "of every tribe of their fathers a man, every one a ruler among them." The mission of the spies originated in unbelief and craven-heartedness. The mere proposal to inspect the land betrayed that there was in the hearts of those who made it a suspicion that the country would not be found to be so good as it had been represented. The intimation that the commissioners might be able to guide them as to the best way of entering the country was a slight upon the pillar of cloud and flame, by which they had hitherto been conducted. And the whole project was a device to gain time, and to postpone the conflict through which alone they could obtain possession of the heritage which God had designated for them. They did not wish just then to exert themselves in any measure, and they adopted this expedient in order, for the moment, to evade all effort. *Get you up this way southward*—Rather, by the Negeb, or south country. The Negeb is frequently mentioned in Scripture, and it is also three times enumerated, by its Hebrew name, with the Egyptian article prefixed, in the list of places conquered by Shishak, hieroglyphically engraven on the walls of Karnak. *Go up into the mountain*—The hill country of southern and central Canaan, mostly within the borders of Judah and Ephraim.

18, 19. See the land. Or, *inspect* the land. *The people ... whether they be strong or weak, few or many*—Whether they are courageous and brave, or spiritless and timid; and whether they are little or great—that is, numerically. *The land ... whether it be good or bad*—With regard to climate and cultivation. Healthful or unwholesome, fruitful or barren. *What cities ... whether in tents or in strongholds*—That is, in open villages and hamlets, as contrasted with strongholds or fortified places.

20. Be ye of good courage—The service in which the spies were employed required great courage, for they could expect no favor from the Canaanites in case they were detected and apprehended, and they must, therefore, go forth at the hazard of their lives. *Bring of the fruit of the land*—As samples of its fertility to encourage the people. *The time was ... of the first ripe grapes*—This was in August, when the first clusters are gathered; the second in September, and the third in October. The spies' absence for a period of forty days determines the grapes they brought from Eshcol to have been of the second period.

21. Searched the land from the wilderness of Zin—The name of the wilderness of Zin, in which Kadesh was situated, appears to have been given to the northern or northeastern part of the wilderness of Paran. *Unto Rehob*—Probably the Beth-rehob of Judges xviii. 28, near Dan-Laish; and apparently to the north of it, since it gave its name to a Syrian kingdom (II Samuel viii. 3), and must thus have lain without the territory occupied by the Israelites. *As men come to Hamath*—By the "entrance of Hamath," the assigned boundary of the inheritance of Israel, is to be understood the southern approach to Hamath, from the plain of Cœle-Syria, lying between those two ranges of Lebanon called Libanus and Antilibanus. A low screen of hills connects the northernmost points of these two ranges; and through this screen the Orontes bursts from the upper Cœle-Syrian hollow into the open plain of Hamath.

22. Ascended by the south. Came unto Hebron—Hebrew, *he came*, to wit, Caleb, as appears from Joshua xiv. 9, 12, 14. Hebron was situated in the heart of the mountains of Judah, in the southern extremity of Palestine. The town, or "cities of Hebron," as it is expressed in the Hebrew, consists of a number of sheikdoms distinct from each other, standing at the foot of one of those hills that form a bowl round and inclose it. Hebron was in existence as early as Abraham's time. (Genesis xiii. 18; xxiii. 2.) *Ahiman, Sheshai and Talmai, the children of Anak*—The progenitor of the Anakim was Arba, "the father of Anak," from whom the city of Hebron took its name of Kirtah-Arba. The name Anak denotes "long-necked;" and though here the name of a race may originally have been that of a chieftain, yet Ahiman, Sheshai and Talmai were probably not individual warriors, but names of three tribes of the Anakim. Hence we find them still in existence half a century later, when Caleb, who now brought tidings of them, became their eventual destroyer. *Hebron was built seven years before Zoan*—Zoan (the Tanis of the Greeks) was situated on one of the eastern branches of the Nile, and boasted a higher antiquity than any other city in Egypt. The decided and explicit manner in which Moses declares exactly how long Hebron was built before Zoan shows a conciousness of authentic information, and a freedom from all fear of being contradicted, even by the Egyptians, who were proud of their antiquity, and may well be considered as an internal evidence that the history is genuine.

23, 24. Came unto the brook of Eshcol—This is generally identified with the rich valley immediately to the north of Hebron, described by Robinson as producing the largest and best grapes in all Palestine, besides pomegranates, figs, apricots, quinces, and other fruits, in abundance. *Cut down ... a branch with one cluster of grapes*—In one of these extensive valleys they cut the gigantic cluster of grapes, and gathered the pomegranates and figs, to show how goodly was the land which the Lord had promised for their inheritance. *Bare it between two upon a staff*—The mode of carrying the cluster was evidently adopted to preserve it entire as a specimen of the productions of the promised land: the Israelites were familiar only with the scanty vines and small grapes of Egypt. *Brought ... pomegranates ... figs*—The pomegranates and figs were probably carried on the same pole. The words may be rendered thus: "And they bare it between two upon a staff; also some of the pomegranates and of the figs." *The place was called ... Eshcol*—This verse states the reason why the valley was so called by the Israelites, but does not determine the question whether it originally derived its name from Eshcol or not.

25, 26. Returned ... after forty days—They had no doubt in this time explored the whole land. It was, however, with the southern part that the Israelites expected to have to deal immediately; and accordingly it is that which is particularly referred to in the following verses. Hebron and its vicinity above all. *To Kadesh*—Kadesh is the modern Ain Gadis, or spring of Kadesh, and lies in that north-eastern plateau of the wilderness of Paran which formed the stronghold of the Amorites.

27, 28. Surely it floweth with milk and honey—The report was given publicly in the audience of the people, and it was artfully arranged to begin their narrative with commendations of the natural fertility of the country, in order that their subsequent slanders might the more readily receive credit. *Nevertheless the people be strong*—Potent for the strength of their body, and the valor of their minds. *The cities are walled, and very great*—No doubt the repeated invasions of the Egyptians had compelled the Canaanites to intrench themselves in those fortifications which afterward, as the book of Joshua shows, were the element of their greatest strength. *Moreover we saw the children of Anak there*—Whose lofty stature seems to have filled their imaginations with a vague and indefinable alarm.

29. The Amalekites ... the south—Where we are to enter the land; and they who were so eager and fierce against us that they came into the wilderness to fight with us, will, without doubt, oppose us when we come close by their land. *Hittites*—The Hittites inhabited the hill country of Judea, especially in the neighborhood of Hebron. In the time of Solomon and Joram there were independent kings of the Hittites. *Jebusites*—Inhabitants of Jebus, the ancient name of Jerusalem. The Jebusites, a mountain tribe, seem never to have been conquered, or to have recovered possession of Jerusalem and to have retained it, till David took Jebus; and even after the conquest we find Araunah, the Jebusite, who is called "Araunah the king," living in peace and prosperity in the land. *Amorites ... in the mountains*—Apparently the most powerful and wide-spread of all the Canaanitish tribes, dwelling chiefly in the hill country of Judea, subject to five kings, but also spreading to the other side of Jordan, to the north of the Arnon, even to the river Jabbok. *Canaanites ... by the sea, and ... Jordan*—The remnant of the original inhabitants, who had been dispossessed by the Philistines, were divided into two nomadic hordes—one settled eastward near the Jordan; the other westward by the Mediterranean.

30. Caleb stilled the people—Which implies either that they had begun to murmur, or that by their looks and carriage they discovered that grief and anger which boiled in their breasts. The fact that Caleb only is mentioned, though, according to chapter xiv. 6, Joshua also stood by his side, may be explained on the simple ground that at first Caleb was the only one to speak and maintain the possibility of conquering Canaan. *Before Moses*—Against whom they were incensed, as the man who had brought them into such sad circumstances. *Let us go up at once, and possess it*—Caleb may signify *all heart*; and he was evidently a man of true courage, steadfastly facing danger in the path of duty, in the exercise of vigorous faith, and entire dependence on God. He did not say, "Let us go and attack the Canaanites;" but, "Let us go up at once and possess the land:" as if he thought the forty days spent in searching the land had been too long a delay, and was impatient to take possession of the country which God had given them.

31. The men that went up with him—All but Joshua. *We be not able ... they are stronger*—Both in stature of body and numbers of people. Thus they wickedly question the power, and truth, and goodness of God, of all of which they had such ample testimonies.

32, 33. They brought up an evil report of the land—By exaggerating the difficulties of the conquest in their unbelieving despair. *A land that eateth up the inhabitants*—Their wish was to lay stress upon the difficulties and dangers connected with the conquest and maintenance of the land, on account of the tribes inhabiting and surrounding it; the land was an apple of discord, because of its fruitfulness and situation; and as the different nations strove for its possession, its inhabitants wasted away. *The people ... are men of a great stature*—Literally, *men of measures*. Such persons did undoubtedly exist in the land of Canaan, but there is no evidence that the inhabitants generally were of extraordinary size. *We saw the giants, the sons of Anak*—Whom, in their fear, they seem to have identified with the *Nephelim* of the antediluvian world. The term in Hebrew implies not so much the idea of great stature as of reckless ferocity, impious and daring characters, who spread devastation and carnage far and wide. *We were in our own sight as grasshoppers*—A strong Orientalism, by which the treacherous spies gave an exaggerated report of the physical strength of the people of Canaan.

PRACTICAL THOUGHTS.

When we are bent on having our own way, God punishes us by giving it. "He gave them their request—but sent leanness into their soul."

Very various are the media through which different men see the same thing—same, for example, through spectacles of fear, others through spectacles of hope. The true motto is, "In *thy* light shall we see light."

"In all kinds of mortal endeavor, secular, menial, moral, and spiritual, whatever we get we must somehow fight for it."

Our Indian Missions.

BY SECRETARY I. G. JOHN.

We reached Vinita, in the Cherokee Nation, July 19, and were soon in council with the trustees of Galloway College. The site selected for this institution, embracing 160 acres, is within less than a mile of this flourishing railroad town, and has been secured to our church, "for missionary and educational purposes," by the act of the Cherokee National Council. The Mission Board appropriated $5,000 toward the erection of buildings on condition that the friends of the enterprise would raise the same amount. The condition has been met, and a building, to cost $10,000, will soon open its halls for the reception of students from my part of the territory. Such a school is greatly needed. In its absence our young men educated in secular schools, or in institutions under the charge of other denominations, will pass from under our charge. We must educate our children if we expect them to remain in our communion.

We found Harrell Institute, at Muskogee, under the charge of our Woman's Board, undergoing important improvements. The patronage of the institution rendered its enlargement a necessity. An addition, which will increase the size of the chapel and dining-room and furnish accommodations for twenty additional students, will soon be completed. From the outlook this enlargement will not more than meet the demand. Bro. Prewer and his wife and assistants are doing a work of vast importance in this mission.

Our next point was a full-blood camp meeting at Hitchert, some twenty-five miles from Muskogee, in the Creek Nation. We reached the ground Saturday afternoon, in company with Bro. Brewer, in time to hear a sermon by Bro. Methvin, our missionary among the Western tribes, through an interpreter. We noted with much interest the discharge of this duty by one who has had long experience in such service. Each sentence was framed to complete the idea of the speaker. Dependent sentences, as far as possible, were avoided. The time required by the interpreter in presenting the thought in the native language afforded ample time for the preacher to formulate carefully the next sentence. As one paused, the other took up his task promptly. We had an opportunity on Sunday morning to exercise our gifts in this unusual mode of preaching the gospel. Bro. Berryhill, the district interpreter, stood by our side. After a few sentences, we settled down to our work, and preached with as much freedom as we ever experienced when facing a white audience. We have seldom felt the weight of our commission as we did when standing in the midst of that congregation of full-blood Indians.

Several of the preachers earnestly warned the people against attending the "busk." On inquiry we learned that the term is applied to one of the customs they inherit from their days of savage life, known as the "green corn dance." As the corn ripens into roasting-ears, before they commence using it, the chief of each town or band orders a "busk." They assemble at the appointed place, and a large pot of boiled roots that have been gathered by their medicine men is prepared, and each one is expected to drink of it. It is a powerful emetic, etc. When it has commenced its work of purification, all set down to a feast, of which green corn forms a prominent part. After the feast, they spend the night in dancing. To refuse compliance with this custom of their fathers requires no small amount of moral courage on the part of the Christian Indians. Not only are they reproached as faithless to the memories of their people, but in some cases a fine is imposed. In view of the demoralizing influences attending the "busk," the missionaries feel constrained to warn their people against it.

After service, Sunday night, the bell was again rung, and a congregation, consisting of full-blood Indians, assembled at the stand for an "all-night meeting." Their reason for this service is the fact that they were accustomed to spend all night in superstitious rites and sinful revelry, and that they should be willing to render the same service to their Savior who had redeemed them from the power of darkness and sin. Only a curtain separated the congregation and the portion of the tent we occupied, and we had the full benefit of the services until day. They consisted of singing, prayer, preaching and exhortation. The earnestness of the preaching, the fervor of the prayers, and the weird, plaintive melody of their songs awakened within us a spirit of devotion that amply compensated us for loss of sleep.

Dr. Young J. Allen on the Missionary Conference.

I propose in this communication to refer only to a few points which most deeply impressed my own mind. First, the *stupendous significance of the Conference*. This was two-fold: (1) actual, (2) prophetic. The conflict of conscience which has through all the ages characterized the church, severed its communion, destroyed its unity and paralyzed its effort, found there neither champion, friend nor advocate. The ends of the earth were met together in brotherhood and love, and the angel of the Lord pronounced anew the benediction of Heaven: "Peace on earth, good-will to men." It was a spectacle worth crossing the ocean to behold—1,500 of the leading men and women of the church, representing almost every denomination and shade of doctrine, assembled in one place from out all nations, and characterized by that unity of spirit which in apostolic times anticipated the descent of the Holy Ghost in pentecostal power. The missionary cause is the universal cause, and on its platform the unity of the church is restored. This was the actual, the real significance of this World's Missionary Conference to the church itself. But that is not all; for outside and beyond whatever it may mean to the church itself, it as assuredly gave promise that the moral forces of Christianity should be in the future more powerfully felt and more generally recognized in the intercourse of nations. The missionary cause is a pioneer cause, and it is now known that the missionary everywhere is a pioneer not only of the gospel, but of the fullness of the gospel blessings. But of neither the one nor the other can he be a wholly successful forerunner until the church which sends him forth shall more thoroughly and powerfully impress the character and spirit of Christianity on the civilization of Christendom. The unity of the church must now face the selfishness and inhumanity of so-called Christian nations, and claim for the heathen a brother's rights, and shield them in international intercourse, politic, social and commercial, from the imposition of a civilization which, while it enlightens, kills and exterminates. Herein foreign and domestic missions unite and cooperate, and the churches at home and in foreign fields establish their essential unity, the only guarantee of a universal success.

Second, the next most striking feature of the Conference was the united, the *universal* testimony from every quarter of the globe as to the open doors that now await the church. Providence everywhere is in advance of his messengers. This fact so deeply affected the minds of the Conference as to awaken the most earnest solicitude and prayer for more laborers, and appeal after appeal was made to the churches represented to double—yea, treble and multiply—their zeal, their gifts, and offerings of men and means for the prosecution of the great work.

Another point, which was emphasized by the testimony from heathen lands, was a call for a wiser and more catholic administration abroad. The heathen converts practically insist on our unity in Christ. They know of no distinctions in the church save the two great divisions of Roman and Protestant, and the question arises, Should they, ought they ever to know except historically? No doubt this attitude of the heathen converts has had much to do with restoring the unity of sentiment at home on the basis of the missionary cause. Certainly it is one that should be respected, and it will be. The conflict of conscience should never be kindled in such nations and in such countries as India, China, and Japan. The heartiest fellowship and co-operation was the sense and sentiment of the Conference. Christ must be all in all.

Of the probable effects or results of the Conference I have not room to speak. They will, however, most assuredly be along the lines above indicated. The spirit of missions will be more intensified. There will be a wider diffusion of knowledge, a better acquaintance with the facts, a heartier co-operation and a speedier occupation of the world in the name of Christ and his church.

In conclusion, indulge me this one personal allusion. I am now on my way to China, to take up again the burdens laid down for a brief season. I return in some heaviness, even sadness; for, while the Woman's Board is fully alive to the opportunities that await them there, and have in hand the means to send forth the desired re-enforcements, the Parent Board is not able to meet our calls. Whose fault is it? O! that the church would consider this matter and give us the help we so much need! O! for humiliation and prayer!

YOUNG J. ALLEN.

—Nashville Christian Advocate.

From the Work.

GRAND CANE, LA.

MR. EDITOR: Assisted by Bros. Caraway and Bogard, local brethren of Logansport, I began a meeting at Gum Spring, July 28; and while the apparent opposition was very great because of a certain element there that seemed determined to break down the aggressive movements of our church, the Lord soon manifested his presence and saving power among us, giving free course to and making potent the Word preached, so that strong men were cut to the heart, and sought peace and found pardon by believing in Jesus. Through several days the Holy Ghost came down each service, and filled to overflowing the souls of believers, and shouts of praise were heard in the lone woods where our arbor was erected; and nine accessions and eleven conversions, with evidences from many others of deep and abiding work for good, was the result of the six days' work, as well also an impetus in church building. So you need not be surprised if at Conference there is reported a beautiful church for Gum Spring. To the Lord be all the praise.

Yours in Christ,

W. F. HENDERSON.

MADISON CIRCUIT, MISS.

MR. EDITOR: We have had a glorious revival in our church. The Spirit of the Master has truly blessed us. We had eleven accessions to the church, and the membership greatly revived. The services were conducted entirely by Bro. I. W. Cooper, of Edwards circuit, we having but recently lost our beloved pastor, J. A. Newsom, by death.

Your brother in love,

J. A. BENNETT.

MORTON AND FOREST CIRCUIT.

MR. EDITOR: On Wednesday last we closed our protracted meeting at Wesley Chapel. There were nine accessions to the church, and we baptized fifteen children. It was a good meeting. Bro. C. C. Griffin assisted me. Our people are working on a camp ground, one mile south of this place. It promises to be a success. Respectfully,

C. M'DONALD.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Since my last writing to the ADVOCATE the writer and his family have been favored with a most enjoyable occasion. Just after our protracted meeting at this place had closed, the good people of this community (including all denominations represented here, together with many who do not belong to any church) desired to make a thank-offering to God for his spiritual benedictions by bestowing their material substances upon his servants. Accordingly, on Tuesday night, July 31, they came by scores and "stormed" the parsonage with several boxes filled with a variety of the necessities of life, and with them a cigar-box filled, not with tobacco, but containing hard cash, to supply the unknown wants of their pastor and friend.

When we had spent an hour or two in pleasant conversation, we ate with a relish of a lunch of watermelons which had been furnished by a brother for the occasion; after which, by suggestion of the donors, we engaged in a season of praise to our God, reading his holy Word, and prayer, when the congregation dispersed, and left us to enjoy with pleasure and surprise the many things left behind them. May God's richest benedictions and grace ever be upon them!

J. W. TUCKER, P. C.

MANY CIRCUIT, LA.

MR. EDITOR: This is our third year with these kind people. Since January our congregations have been good, and the good Lord has visited us with showers of refreshing. Our third quarterly meeting was held at Prospect last Saturday and Sunday. Our presiding elder, Bro. J. B. Cassity, was on hand, and preached Saturday and Sunday with the power and demonstration of the Spirit. On Sunday evening Rev. J. M. Franklin preached us a real heart-searching sermon. These brethren had to leave us on Monday morning; but we continued the meeting until Wednesday night. The Lord was present with us in saving power. Sinners were converted, mourners converted, and the church greatly revived. This meeting was the beginning of our protracted meetings. We thank God and take courage. There were fourteen conversions and eleven accessions to the church. We have received into the church this year twenty-four members. To God be all the praise.

S. S. HOLLADAY.

BLACK HAWK, MISS.

MR. EDITOR: We closed quite a revival at Acona, in Black Hawk charge, a few days ago. Thirty accessions to our church, and the membership quickened. We were assisted by Bro. J. T. Howell, of Sidon, and Bro. J. E. Thomas, of Grenada station. These brethren did us good work. Bro. J. W. Beville, of Jackson, Tenn., was with us, leading in the service of song. The people were delighted with, and profited by his singing. We begin a meeting here to-night.

Yours truly,

E. G. KILGORE.

BENTON, MISS.

MR. EDITOR: I have just closed a protracted meeting in the Deasonville neighborhood, which resulted in forty-five bright conversions and forty-two accessions to our church. The Holy Ghost came in grand, sweeping power, and everyone was brought under its influence. "Glory to God in the highest!"

Yours, etc.,

J. S. PARKER, P. C.

To Whom It May Concern.

MR. EDITOR: Oblige me and our Wesson Church by asking the brethren in Mississippi and Louisiana to discourage people from coming to Wesson for work. The Mississippi Mills have as many employees as are needed, and there are enough unemployed people already here to fill any vacancies likely to occur. The new mills will not be completed before January. To come here without means now can only result in suffering. Our church has fully as many needy poor as we can care for now. Do not send any more for our hard-working poor to take care of. We can not do it.

T. L. MELLEN.

The character of God secures to you the fulfillment of all his promises, and encourages you to trust him in the darkest day of trial and trouble.

Preachers and Prohibition.

BY REV. L. CARLEY.

What is the proper attitude of preachers towards prohibition? There are two opinions relative to this question. 1. As citizens they have a right to advocate it, but as preachers it is inexpedient for them to do so. 2. It is both their right and duty to advocate prohibition.

Both these opinions have their defenders. I unhesitatingly subscribe to the last. Preachers should walk circumspectly before God and men, and, if possible, estrange no one from them. Their citizenship secures to them the same rights that are enjoyed by others; but that does not justify them in political partisanship. Prohibition, however, is different from any merely political question. It is a moral question affecting alike the interests of all parties. If it fail, all are injured; if it succeeds, all are benefited.

The right of preachers to advocate any similar question would hardly be denied. Suppose the State should legalize polygamy, would anyone blame the preachers for advocating a return to laws prohibiting it? Suppose a denomination of Christians were denied religious toleration—a denomination against which the State could bring no charge of immoral teaching, or of anything else conflicting with its interests, would they not have a right to remonstrate? And if the matter were in the hands of the people, and toleration could be secured only by a majority of their votes, would anyone complain if they were to go before assemblies of the people and advocate their claims? Assuredly not.

But, we are told, prohibition is a political question. It is no more so than the ones just mentioned. And, if under such circumstances, preachers would have a right to address public assemblies, with a view to securing a change in State laws, they certainly have a right to do the same on the question of prohibition. Admitting their right to do so, we are still asked if it is the *duty* of preachers to advocate prohibition. I answer, It is. They are the standard-bearers of the church, and the mission of the church is to "teach all nations." If the right of the church to exist is admitted, the universality of its mission must be admitted also. It is, therefore, the duty of the church to teach the State, as well as the individual, on all questions it is commissioned to teach. The right of the church to exist and perform its functions is recognized by the State in the appointment by itself of chaplains to Congress, to the Legislatures and to the army. What is the church commissioned to teach? No one will deny that, among other things, its duty is to teach morality. Well, now, if the church sees the State ignoring the principles of morality, is it not its duty to raise its warning voice, and say to the State, "Your conduct is God provoking and ruinous"? And if the Church sees the State not only ignoring the principles of morality, but actually establishing, or, at least, licensing schools of vice, would it not be recreant to its high mission if it did not enter a solemn protest and labor to bring the State to see its error and correct it?

Apply this to the licensing of saloons. They are schools of vice licensed by the State, and exist by the consent of the people. Is it not the duty of the Church to warn the people of their danger, and, by every legitimate means, prevail upon them to withdraw from the State the power to thus legalize iniquity? If this is sound reasoning, then what better agency than the ministry can the Church employ in this great work? Resolutions and edicts by the Church can not effect the State except to a very limited degree; and if the ministry is not allowed to perform this work, then by whom will it be performed? It must go by default, and the church be responsible to God for inefficiency as the propagator of Bible morality.

But, we are told, the Church and State are two separate institutions, and they must not interfere with each other's duties. In reply to this, I would say the Church occupies a different sphere, somewhat, from that of the State. As has been seen, it is the duty of the Church to teach the State, but the State has no right to teach the Church. Neither has a right to interfere with the other so long as each confines itself to and performs its legitimate duties. But suppose the Church should abandon its high and holy mission of preaching the gospel and of inculcating morality, and should begin to sanction and teach immoral practices dangerous to the peace and safety of the State, would it not have a right to interfere, and say to the Church, "Your doctrines and practices are detrimental to the interests of the State, and must be abandoned"? Though the State has no commission to teach the Church, it is its duty to prevent the propagation of doctrines and usages that tend to immorality. Under such circumstances, who would dare to say the State must not interfere with the Church because they are separate institutions?

Moreover, the Church does not propose to use coercive measures to bring the State into harmony with itself. This should not be forgotten. When the Church assumes authority to do this, it loses its New Testament character, and justly excites the suspicion and jealousy of the State. It propagates its teachings by moral suasion, and upholds them by the same means. Its effort to day is not to coerce the State into the adoption of laws prohibiting the licensing of saloons, but, by its authority to teach all nations, to convince it that the toleration of the liquor traffic is a sin against God and man—ruinous to itself and to the individual.

Now, as preachers are the divinely-appointed watchmen upon the walls of Zion, it is manifestly their duty "to cry aloud and spare not." This work can not be relegated to politicians. It is the work of the church; and the preachers who shrink back at the charge of being political meddlers, or from any other cause, would do well to re-examine their commission, and see if they are not failing at an important point to discharge the functions of their office. (Ezekiel xxxiii, 1-6, inclusive.)

The Boys and Girls.

BY D. W. FOSTER, M. D.

Perhaps no better plan can be devised to accomplish what is so much needed, in this respect, than to establish all over the land manual-labor schools, or *require every* boy to do manual labor, as well as cultivate the intellectual faculties. That system would have the several good effects of making correct impressions that manual labor is not something to be ashamed of, but, on the contrary, it is reputable and important, and the regular systematic exercise will promote healthy development of both body and mind; while, at the same time, valuable skill in work could be acquired in many instances, and a proper appreciation of its value and importance in the prosperity and welfare of the country. And another very valuable (if not the most valuable) consideration is, the boy could pay his own way, to a very large extent, at least, while acquiring an education, which a great many could never obtain otherwise; and that of itself ought to be a strong argument and urgent plea in favor of manual-labor schools. But when all the advantages of the system are taken into consideration, they are overwhelming in their favor—especially so in the present straitened condition of our Southern country. As it is now, there are thousands of good, honest parents, who are anxious to have their children educated, but *positively can not* pay the present cost, which (reasonable as it is) is above the ability of a very large and respectable majority, who would hail with glad hearts and large patronage some good system of schooling brought within their reach.

Why more girls than boys are being educated can be easily accounted for. There is not money enough on hand to pay the cost, and unless the boys stay at home and work to make it, neither can go to college. If the sisters were to stay at home, they could not make enough to send their brothers. So the boys have to stay at home and work in the field or shop, and thus the girls are afforded opportunities the boys *can not possibly* have, in the existing state of things. And thus it is, that the girls are getting better educations than the boys. But, alas! how does it turn out too often? A. and B., neighbor boys, for instance, stay at home and work hard in the field or shop, and help pay the expenses of their sisters in college; but while they are there (or soon after, if they did not have them before) the girls imbibe the false notions about the respectability of the different occupations and professions, and when they come home they turn up their noses at the noble-hearted boys whose faces have become bronzed and their hands hardened with industrious and praiseworthy labor in the sun. Nic! fie! Let the children all be taught better sense. And, unfortunately, the good, industrious boys, who are worthy of more sensible girls, are too often simple enough to feel ashamed of themselves, instead of cultivating an honest pride that should enable them to hold up their heads and compete for better prizes, which are to be won by them. Why, it is a law in some countries that the *heir* to the *throne* shall learn some *trade*—shall *do manual labor*. And shall less favored boys feel ashamed to labor with their hands! No, no. Let us have manual-labor schools all over the length and breadth of the country, and teach all the boys to be ashamed of nothing but sin. Help them educate themselves, and encourage them to make good, useful and honorable men of themselves. Teach them that it is infinitely more disgraceful to idle in ignorance or loaf in poverty than it is to plan or plane to earn an honest living, acquire a valuable education and accumulate an easy competency.

Manual-labor schools can be arranged and conducted so that boys can pay their way to good, practical education by their own labor, and be all the better for having thus made themselves intelligent, useful, responsible, and prepared themselves for future success and honorable independence. Judge Shattuck, of Mississippi, when a boy, had to work hard all day on the farm; then he would gather wood to make a light at night on the hearth, and then lie flat of his back on the floor, with his head toward the light, and thus read till late bed-time, and he became a learned man, an eminent minister of the gospel, an able judge on the supreme bench, and once president of Centenary College. Elihu Burritt mastered several different languages while working [illegible] and many others have achieved similar successes in equally adverse circumstances. And there are thousands of boys scattered all over the country who would become learned and useful and eminent men, if they could only have such encouragement and opportunity as good manual-labor schools would afford them; while without some such schools much and valuable natural talent must remain forever undeveloped—buried out of sight, like the precious metals in rich mines that are unknown and unworked. And without some good practical school system put within reach of all, general illiteracy must continue and increase until the people be sunk deeper and deeper into vice and crime. By all means let us have manual-labor schools established all over the country.

The collection of tracts, which we call, from their excellence, the Scriptures, contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any nation. The two parts of which the Scriptures consist are connected by a change of compositions which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Italian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts; and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently inspired.—Sir William Jones.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

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no appetite, Indigestion, Flatulence, Sick Headache, "all run down," or losing flesh, you will find

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the remedy you need. They tone up the weak stomach, build up the flagging energies as no other medicine will, and

CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, mental and physical, resulting from

HABITUAL CONSTIPATION

are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled.

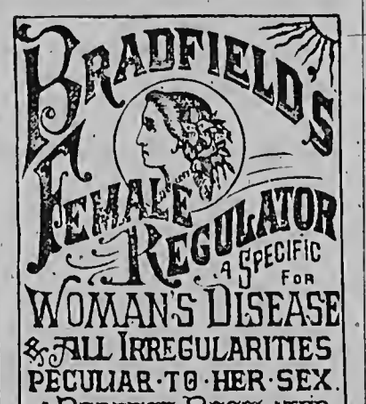
A TORPID LIVER

deranges the whole system and produces

Sick Headache,

Dyspepsia, Biliousness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these frequent diseases than Tutt's Pills, as a trial will prove. They should be found in every household. They are perfectly harmless, reliable, and can be taken without restraint of diet or occupation. Plain or sugar-coated. Sold everywhere. Price, 25c. Office, 44 Murray Street, N.Y.



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From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption;* was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk.

RUFUS FISH,
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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

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I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

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Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:45 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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No. 3, Express	6:25 p.m	No. 4, Express	8:00 a.m
No. 5, Bat. Rouge acc'dation	10:00 a.m	No. 6, Bat. Rouge acc'dation	3:45 p.m

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.		Leave.	
No. 1	9:00 am	No. 2	5:00 pm
No. 3	6:25 pm	No. 4	8:00 am
No. 5	10:00 am	No. 6	3:45 pm

LOUISVILLE AND NASHVILLE.

No. 4 Lim. Ex.	7:55 am	No. 1 Fast Ex.	7:00 am
No. 1 Fast Ex.	7:20 pm	No. 6 Coast	3:10 pm
No. 3 Coast	9:05 am	No. 2 Lim. Ex.	5:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r	11:00 pm	No. 2 Passen'r	9:15 am
No. 3 Chic. and N. O. Lim.	7:30 am	No. 4 St. Louis and Chic. Ex.	5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express	7:00 pm	No. 51 California Express	8:35 am
B. Rouge, local	11:00 am	B. Rouge, local	5:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor.	3:25 pm	No. 18 Local	7:20 pm
No. 17 Local	6:55 am	No. 20 Califor.	11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd	3:30 am	No. 2, Lim'd	5:00 pm
No. 3, Fast Line	9:30 am	No. 4, Fast Line	9:00 pm

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(Via Meridian)

No. 5, Fast Line	6:30 am	No. 5, Fast Line	9:00 pm

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Daily Except Sundays.

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Sunday Schedule.

Arrive	7 pm	Leave	7:30 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, AUGUST 23, 1888.

Brief.

Rev. John Snyder contributes an interesting paper, on "Our Barbarous Funeral Customs," for the August number of the Forum. He says: "What we call, in unconscious satire, 'Christian burial,' is not only condemned by sane religion and rational sanitary science; it is without those elements of the beautiful, the graceful, the poetic by which it can justify itself to the imagination. It seems to represent, not the sweet and trustful confidence of an ancestral faith, but the gloom and chill of an inherited despair." According to the writer, our funeral customs contradict the glorious teachings of our religion, and we put away our dead as if there were no such thing as the immortality of the soul. Everything about our funerals is so ordered and arranged as to express the lowest depths of a hopeless bereavement, and thus the whole thing is out of harmony with the Christian religion. We quote this significant passage: "We often withhold the body from the grave until it becomes a menace to health. Then we inclose it in a casket, the price of which would support a poor man's family for a year. Then we cover it from sight with ugly and tasteless floral decorations, often the offering of social vanity rather than of personal affection. And over its final resting-place we build a monument representing, not unfrequently, as much money as would build a modest hospital or endow a professorship in a college. Many a man spends at least one-sixth of his year's income upon a funeral. Under the present condition of things, one of the humbler class of wage-workers can not bury a member of his family without depriving those who survive of necessary comforts." The writer touches several other points in our "mortuary barbarism"—such as "mourning jewelry," "mourning visiting cards," "mourning stationery," "mourning etiquette"—and says that "the ghastly humor reaches its climax in 'second mourning,' which symbolizes sorrow vanishing through the ministrations of the milliner and the mantua-maker! It is an interesting, but certainly not edifying sight to see a blooming young widow pass through these various stages of grief which rigid etiquette demands, from the midnight gloom of costly crape, through the subdued twilight of 'second mourning,' back to the full daylight of gorgeous color." We heartily agree with the writer when he says: "These customs should be frankly characterized as barbarous." From the standpoint of Christianity they can not be defended. But what shall we do? The wealthy and intelligent people ought to start a reform in this matter; and we feel assured that they will have the hearty support of every minister of the gospel.

THE STORM.—Last Sunday was the stormiest day we have had in this city for a long, long time. During the whole day and night the rain came down, and the wind blew at times a perfect gale, reaching sometimes the velocity of sixty miles an hour. The wind played havoc with the electric light and telegraph wires. The city was in darkness during the greater portion of the night, and all communication with the outside world by telegraph was completely cut off. The water covered the back parts of the city entirely, and much damage was done in the way of houses and fences and trees blown down. Altogether it was the fiercest storm that has visited us for years.

Christian Education.

While our contributors are discussing this very important subject, in a way that brings it before the church and country more prominently than ever, we may get a lesson where we least expect it. In the Forum, for August, there is a paper, on "What Shall the Public Schools Teach," by Prof. S. E. Warren, in which the writer says: "Without some positive instruction, and on a Christian basis, in the essentials of character, all other training possibly goes only to make a perfected engine of mischief. Are more consciences violated by the Proverbs of Solomon, the Sermon on the Mount, or the shining gems of precept in the apostolical epistles, than by hiding these treasures, or by substituting for them even the best of wordly wisdom, from Franklin back to Confucius? We might well learn a lesson from others in this matter, and make home, church and school all co-operate in righteous character-building instead of letting the school be antagonistic, even if only by being neutral. In Scandinavian lands religion is one of the regular school studies." The writer then quotes from an address to the schoolmasters of the District of Nicosia, in Italy, by Prof. Catalano, Inspector of Schools, these remarkable words; and they are words that ought to be repeated o'er and o'er to all the teachers in this land. The Professor said to the teachers:

It will be your duty to unfold and fix firmly in the mind of the child the belief in God—that he is the Supreme Being and infinitely good; and so to order your own conduct that the child shall perceive that the chief end of man is to have formed within him the likeness of his Maker, the great type or example of moral perfection. In this way many and many of those grand educational and social problems may be resolved. A system of education can not be complete unless it includes religion. It is well to educate the rising generation in those ideas and principles of action which will produce a strong and loyal patriotism. Much more noble, however, is it to instill into their hearts that all-embracing love, that sympathy for all mankind which includes, as it were, all the rest of the virtues put together. To this end I propose that the gospels shall be read. I am aware that this suggestion will meet with opposition, but it will be opposed only by those who do not know how much philosophy, science, knowledge of the human heart, and of the destinies of men is shut up in that book, which is eminently suited, from its structure and inherent power, to educate the man.

These noble words should be pondered calmly and prayerfully. It will be a strange thing if Italy teaches the American churches to put the Bible in the course of study in their church schools! And yet it is better to learn from that unexpected quarter than to go on dishonoring God by refusing to use his Word as a factor in the education of our children.

The College Question.

BY REV. J. W. HONNOLL.

Bros. Cameron, Wyatt, Newell and Hunnicutt have all written on the important subject of Christian education—important because the education of the head without the education of the heart only increases the power to do evil and results in the moral degradation of our race; and, while we may differ in reference to the means to secure the end, we are all agreed that Christian education is essential to the welfare of our people. Therefore, to all that Dr. Hunnicutt says we all say, Amen! And I suppose that we all agree with Bro. Newell in what he says about the unity of Methodism, its growth, the annihilation of space by railroads and electricity; fine buildings and endowments. These facts all bear directly on the subject under consideration, and, to my mind, demonstrate the folly of building new colleges while those we have have ample room, and "to spare." We are not all agreed with Bro. Newell that we can support a Mississippi Methodist college; *that* one hundred thousand dollars is *to be collected*; and we can only judge the future by the past. And where was the State pride of these liberal brethren when we were struggling to raise four thousand dollars to save an institution worth forty thousand at Grenada? This same State pride has stood by and suffered our high school at Kosciusko to die for the want of their support. We can not depend on the State pride of those brethren to build a great college whose Methodist pride and love for Christian education are not sufficient to call their boys from State schools to our own institutions. So I take the amen corner while Bro. Newell exhorts our people to give their children a Christian education. I know that Bro. Wyatt is honest in his convictions and anxious to see our boys in our own schools. But what evidence does he give us that we would succeed in supporting a new college? As Bro. Cameron says, "It is with facts we have to deal." We can not depend on what seventy thousand Methodists ought to do. What are the facts? Where have we supported a college under similar circumstances? Why did the Memphis Conference fail to support a college at Trenton, Tenn.? They had no rival between Paducah, Ky., and Aberdeen, Miss.; had more territory and more money than we, but did as many of us do—sent their sons East and North to school; and the college died. These are facts; and "it is with facts we have to deal"—with the people as they are, and not as they should be. As for what Bishop Galloway said at the Winona District Conference, we can only say, if he was understood, this is in strange contrast with what he said last year in the NEW ORLEANS CHRISTIAN ADVOCATE on the subject of Christian colleges, when he said, in substance, that our colleges should be improved rather than multiplied. But, perhaps, he has been caught by these liberal Mississippi Methodists, who propose to do so much if it can be done on the *soil of Mississippi*; but, if so, we are not to forget that great men sometimes err, and he and the other Bishops and our leading educators are not of one mind.

Bro. Cameron, in his interrogative affirmatives, asks: "Is it a fact that the majority of our Mississippi Methodists send to our schools which happen to stand just over the State line?" I answer, No; not in the sense in which he asks this question. The majority of the Methodists of Mississippi do not send off to school anywhere. I meant that the majority of our people who send their boys to Christian schools send to Bellbuckle, McTyeire Institute, Centenary, and other church schools beyond the State line. If I did not know Bro. Cameron to be so candid, conservative and fair, I would think he was trying to have some fun at my expense, and to draw off the mind from the main question, for we all know that nine-tenths of our people do not send to high schools anywhere.

Bro. Cameron asks again: "How many boys from the bounds of the North Mississippi Conference have attended school at the Vanderbilt University the past session? How many at Centenary College? How many have gone to these institutions since they have been such?" I do not know on which side of the Conference line, between this and the Mississippi Conference, some of these boys live, but I do know that about thirty have gone from the State of Mississippi to the Vanderbilt University during the last session, and many more have attended the preceding sessions since this institution has been such. And I know some have gone during the time I have been here on this district to Centenary College, some to Bellbuckle, some to McTyeire Institute, and, I suppose, some to the Southern University from this State. The Greenville district has sent to these church schools during the past four years an average of, at least, twenty-five boys. So this, if others have done as well, would be two hundred boys in our church schools. Half this number would be doing pretty well, comparatively, for Mississippi, which has been abused so much for neglecting Christian education.

Again he asks: "What does it avail though they do stand with open arms, if these arms are to remain comparatively empty?" Why are they empty? Bro. Cameron says our people are not inclined to send South to school. Would not the same reasons which keep our boys out of the schools we have now keep them out of new schools? Would it remedy the evil to multiply schools in the South? If our boys do not fall into the arms already extended, is it likely that they would rush into other arms less inviting because they are stretched out on Mississippi soil?

Bro. Cameron gives it as his opinion that the majority of our people attend our State schools, and that they do not answer the purpose of Christian education. On this subject we are of one mind; and, as I am not as modest a man as Bro. Cameron, I will say more. The giving of free tuition in these State schools is a great curse to Christian education, which is the hope of our country. It is a species of class legislation which is grievous to be borne; and, unless we get some relief, the churches will call a convention to devise means by which we can be relieved from this cruel injustice. Why should the Christians of Mississippi, after having furnished more than half the money to build these institutions, be forced to pay from year to year more than half the tuition of their neighbors who want schools without the Bible? If they do, let them pay their own tuition. On this subject I am ready to vote.

Bro. Cameron has wisely said nothing about asking the Mississippi Conference to unite with us in building a college. It seems to me that it would be a very bold step in us to ask the Mississippi Conference to desert this Conference college, for which they have been laboring so long, and now with a property free from debt, worth at least seventy-five thousand dollars, with a live president; just as she rises above the effects of the war and calls for an endowment that she may go forth and bless the world, shall we lure her friends away. I answer, No. "Hands off, and let her drive."

With all due respect to my brethren, I can not believe that we would succeed in establishing a Mississippi Methodist college with our State schools in our midst, the Centenary near us on the southwest, the Southern University in fifty miles of our center on the east, and the Vanderbilt not far away in the direction which Bro. Cameron admits our people are inclined to send to school, where we have a college department which is not to be eliminated, but add other improvements. How could we send our boys to an inferior college at Winona or Jackson, Miss., when we can send them to the Vanderbilt with such superior advantages?

CLARKSDALE, Mississippi.

Various Things.

BY "GILDEROY."

"Heated term?" Well, yes; very heated term. We have not had such continuous hot weather for years past. The dust is simply awful—awful to me. I have lived in the prairies for many years past where dust is almost unknown. I'll get my peck of dirt in a year in this country, where the air is full of dirt. I breathe it, eat it, and take it in by absorption.

We are a long ways off, but our people are about quarantining against Jacksonville, Fla. They want to keep out the yellow fever. It is a dangerous and highly infectious and contagious disease. It was here once. We have far more dangerous and infectious moral diseases much nearer home, but we do not quarantine against them. Indeed, we throw open our doors and invite them in. In too many instances there is little fear of God and no fear of sin before our eyes. There is in most of us an innate affinity for sin. We love sin; have a relish for it, and roll it as a sweet morsel under our tongues. The new life begotten in us by the Holy Ghost changes this inward propense. When born again, we love God and hate sin. We are buried with Christ by regeneration. We die to sin, and are buried away from it. We are raised to a new life—a life of holiness, of freedom from sin, so that we ought not, must not—indeed, can not live any longer therein. Living without sin, free from sin, is the only certain proof that we have been buried with Christ and raised with him. The old man—the natural, corrupt man—has been put to death by having been crucified with Christ, on purpose that the body of sin, the innate and inherent propensity to sin, might be destroyed. If this is not destroyed, the old man is yet alive. If we be dead with Christ and have been raised together with him, why, then, we have the new man in us; we are new men—men renewed in the image of God. We are washed in the laver of regeneration, and have the baptism of the Spirit that puts us into Christ.

It is quite fashionable now to ignore or to minify as much as possible the work of regeneration; indeed, simple reformation is often represented as equivalent to regeneration. Many persons join the church on their reformation, while they are yet total strangers to that radical change which we denominate regeneration. In some instances—yea, in many—water baptism (a ceremonial burial in water) is substituted for that spiritual baptism which kills the old man and raises the new man. The sign is taken for the thing; the shadow for the substance, and the ceremonial for the spiritual. In this way Christ is often stabbed in his own house. The man who dips with him in the dish betrays him. He says: "Hail, Master;" kisses him, and turns him over to his foes. A burial in water is not the baptism that buries a man with Christ. It is not *the* baptism that kills that it may make alive. The baptism of the Spirit, the Holy Ghost, alone does this. This baptism kills and buries the old man, and brings up a new man—one that ought to live, and does live, a new life—a life free from sin. We ought to die unto sin once, and once only. We would not need to die unto it oftener if we did not fall back into it. The trouble is, we fall back into sin; we go to living in sin again; we forget that we were purged from sin. We do not follow Christ in holy living. Some of us, perhaps most of us, die unto sin often; are baptized into Christ often; are buried with Christ by baptism into death often, and are often raised with him to newness of life. It ought not so to be, but so often is. Grace abounds even unto us who live in sin. We would be irretrievably lost if grace did not abound to the forgiveness of sins committed after justification. The overflowing abundance of grace should completely dry up the streams of sin. The graciousness of God in forgiving sin should be the cause of our hating it and living entirely free from it. Grace creates an obligation higher than law—more binding than law. It puts us under the law of love. It appeals to love rather than to fear: One is a ministration of death; the other, the ministration of life. One kills; the other makes alive. Law brings bondage and the knowledge of sin; grace brings freedom and the knowledge of salvation. Too many of us are Ishmaelites, sons of Hagar, bond-men, the sons of a bond-woman. Too few of us are sons of Sarah, free men, sons of a free woman. We go back and become entangled in the yoke of bondage from which we had been graciously set free by Christ. We are called unto liberty, but we too often use our liberty as an occasion for gratifying the lusts of the flesh. The loving leniency of God towards us is made the occasion of abusing his mercy. The doctrine of God's Word is one death unto sin, and one unbroken new life in Christ.

Notes.

In regard to a "note" in our paper, a week or two ago, President Hunnicutt sends us this:

The brother who wants some one to "formulate a *plan*" whereby all will be induced to contribute for missions, has slightly missed the word that expresses the want of our day. It is not *plan*, but *purpose* that is wanted. Formulate the *purpose*, and the plan will not be lacking.

In a private letter to the editor, President Jones, of Emory and Henry College, Va., says:

The church certainly owes it to herself to give a liberal support to those institutions which she has brought into being. Anything less than this is a reflection on her fidelity and indicates a decadence of that vigor and vitality which characterized our Great Master, and which must characterize every organization into which his life has been planted.

President Hunnicutt, of Centenary College, La., writes as follows:

This is our sentiment about education: The church is bound by every consideration of duty and interest to educate her children. To this policy reason and religion alike impel us; to the discharge of this duty our Discipline and our consciences alike constrain us.

These two terse deliverances on the all-important subject of education by the church came into our office by the same mail, showing that leading minds in different sections are pondering the subject. Verily we believe our church is beginning to feel the throes of a new life.

This paragraph from an exchange will do to be read twice and then, to be pondered over for six months or longer:

Think of praying, "Hallowed be thy name," and then voting to license the liquor traffic, which causes God's name to be blasphemed; "Thy will be done," and then voting that it shall not be done; "Lead us not into temptation," and then voting to place temptation in every one's path; "Deliver us from evil," and then voting for the greatest of evils, that a little money may come to the city or town treasury; "Give us this day our daily bread," and voting to license that which takes bread from thousands of almost starving children.

To be able to state a thought in words which need no explanation is a power to be desired and sought after and continually cultivated by every writer and speaker. There is nothing that charms a reader or a hearer like clearness in style. When we look at an object through a dim or hazy medium, the attention is necessarily withdrawn *from* the object *to* the medium and the vision divided. So when a writer or speaker expresses his thoughts in words whose meaning is not clear, the mind is drawn away from the thoughts and centered upon the style, and the force of thought is broken. We give an example from the New Testament. In the Authorized Version we have this: "He that giveth, let him do it with simplicity." This is far from being clear, for the reason that we have invariably to stop and settle the meaning of the word "simplicity" in this peculiar connection. In the Revised Version it is this: "He that giveth, let him do it with liberality." That is as clear as a sunbeam, and everybody sees it meaning and feels its force.

A Plea for Joab.

Continued from Page One.

Joab only saw the sin; he beheld not the repentance of David. He witnessed not the hours of dreadful mental and spiritual agony that he endured for his sin; nor heard his heart-broken cries to God, as recorded in the fifty-first Psalm—"My sin is ever before me." "Wash me, and I shall be whiter than snow." "Cast me not away from thy presence." "Take not thy Holy Spirit from me"—and concluding, "A broken and a contrite heart, O God, thou will not despise." Joab heard none of these moving cries. He saw instead, what appeared to him, an inconsistent—nay, worse—a hypocritical life. And so he set himself in unbelief and fortified himself in his wickedness, and went on in a godless life because of what he saw in the palace and the Tabernacle.

Does it require any great call upon the imagination to declare what he said at this time? We have heard it so often, that, if there is anything we know well, it is this mocking speech of the world to the Christian: "I make no claim to being religious—in fact, I am a sinner; but I am not as bad as some who stand high in the church and make great pretensions." That Joab said this or something equivalent I have no doubt. That it is no justification of an evil life we all know. Men should discriminate between an imperfect creature and the perfect Truth. Like the apostle, we should say, "Let every man be a liar; Christ is true." Still while this is so, the sickening fact remains, that many will take their views of God from their views of men, and Christianity is and will be judged by countless thousands in the light of the words and spirit and lives of its followers. It is a fearful thought that multitudes are to-day stumbling and falling into hell over the inconsistent, worldly and sinful lives of men and women in the church of God. How much the subject of this sketch was effected by the misconduct of such an illustrious servant of God as David, I leave the reader to imagine. That such an influence was created appears from Nathan's awful rebuke—"By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." And so they did—nor have they stopped until this day.

Poor Joab! his was a stormy and a guilty life, but somehow we think that at the final judgment his character will not appear as black and terrible as some have imagined from a hasty view of his life-record. The relieving facts will be that, here in one of the darkest ages of the world there lived a brave soldier, a tireless defender of his country and one of the most faithful of subjects—faithful in the midst of general disaffection, and that, too, to a king whom he believed to be a hypocrite.

Church Extension.

HEED THIS CALL.

Two Conferences have been held this season, and both have reported to our Board, and neither pays its assessment in full. This is not an encouraging beginning. It makes us uneasy; and if the remaining Conferences follow this example, it will bring disaster to our work. We may as well tell the case just as it is, and let the church see our danger in time to avert it. Forty thousand dollars is the smallest sum with which the General Board can do its work for this year. We need—must have this sum to be used in donations, or be discredited. Besides the churches who are expecting it will suffer. Many of them are under way, and can not be stopped. Contractors will not allow it. Mechanics will enforce liens; banks will sue for borrowed money. If every preacher in charge who reads this will go at once to work, and collect his full assessment, or more, and report it at his Conference, we are safe. Otherwise, we suffer serious loss.

DAVID MORTON, Sec.

LOUISVILLE, KY., Aug. 17, 1888.

A Prize Offered.

Mrs. C. J. Fastor, corresponding secretary of the Woman's Missionary Society of Louisiana, proposes to award a handsome banner to the Juvenile Society in the Louisiana Conference, Woman's Missionary Society, that raises the largest amount of money, *per capita*, for foreign missions, provided it pass through the usual channels to the Woman's Board of Missions. The Banner Society will bring the banner to the annual meetings, to be awarded again to the most successful.

Personals.

The Los Angeles Christian Advocate knows of a church of forty members, in that city, which has contributed $160 to missions. That sounds like doing something. *Four dollars per member. Whew!*

In the late World's Missionary Conference, in London, one of the speakers said that *eighteen pence* per year for missions for each communicant in the Christian Church is all that is contributed.

The Wesleyan reports that the wife of Bishop Key, who has been sick for some time, is now convalescing.

"Much of the random talk called preaching," is the center of one of Bro. Potter's pungent paragraphs in the last number of the Wesleyan.

Rev. J. B. Culpepper is confined at his home in Macon, Ga., with fever, and it will be some days before he will be able to do full work again.

A layman in the Denver Conference "contributed forty cows, most of them having calves, the proceeds of whose sale were to go to the preachers and their families, after deducting $100 for Pueblo Collegiate Institute."

Our contributors must possess their souls in patience. We have only so much space in the paper at our command, and can only publish that much each week. If your communications do not appear as soon as you expect, you now know the reason. Nearly every week we give space on the editorial page to others, and sometimes give it all. If the brethren would condense, it would help all around. We are looking forward to a time when we will be able to give our readers more reading matter.

Bishop Hendrix transferred *twelve* new men to the Denver Conference. Missouri and Texas furnished the most of them. Several were admitted on trial and into full connection from the Denver Conference itself. While this shows growth, there are still *nine* appointments left to be supplied.

During the session of the Denver Conference one day was observed as a day of fasting and prayer for more laborers in the Lord's vineyard. Would it not be well for every Conference to observe such a day during its session?

The Holston Methodist propounds this question:

Which is more destructive to religious fervor in the church—a political speaking for promoting a temperance reform, or a theatrical entertainment, to raise money for church improvements?

The yellow fever scare seems to have been only a scare after all. The promptness with which every place quarantined the supposed infected region demonstrates that the authorities, backed by their several communities, are ready to do anything to limit the progress of a plague of that kind. Our Board of Health has increased its vigilance, and if even a suspicious case occurs here, it will be promptly reported.

Bro. Scurlock, who is in charge of the "Lower Coast Mission," which includes the country along the river from this city to the Gulf of Mexico, reports having established preaching-places at St. Bernard, Pilon, Grand Prairie, Pilot Town and Port Eads. The congregations average about thirty persons each, and the prospect for permanent good being done is very fair. At one point about $500 have been subscribed to build a church.

Rev. F. P. Spencer writes from Friar's Point, Miss.:

Had a glorious revival at Bond's School-house last week. Twenty-four professions, the church greatly revived, and still the good work goes on. Also had a good meeting at Oak Ridge the week previous. Bro. Lincoln King was with us in the meeting. Our work progresses well.

We hear that Bro. Weems, presiding elder of the Brookhaven district, proposes to give himself to the work of God in Mexico. Bro. Weems is an earnest and evangelical preacher and will, no doubt, do faithful service in that part of the Master's vineyard.

Periodicals.

—The Quiver, for September. The Rev. T. F. Thistleton Dyer opens the number with an interesting Story of the Spanish Armada, which will never cease to be one of the most romantic incidents in English history. How Big the Sky Is, is a short paper which precedes the monthly instalment of the serial, In Her Own Right. Out of a Horrible Pit, is a thrilling tale told at a Miner's "Class Meeting." Hemikrandalism, is the striking title of a story, by Rev. P. B. Power, which is followed by a paper, Help to Daughters through the Faith of Others, by Rev. Boyd Carpenter. A paper on Companionships, is a fervid appeal to young men to keep to the straight path and avoid questionable companions. Edith's Green Dress, a story of self-denial, follows. The Tragedies of Madagascar, is Prof. Blaikie's contribution to the serial. In Perils Oft. The Boys of Formidable, is a spirited description of life on a school ship. The Rev. Tyron Edwards writes of The Happiest Life, while the Rev. Hugh Macmillan shows us the Inspiration of Rivers. Pastoral Life in Cities, describes the work of Rev. F. B. Meyer in London. There are other stories than those mentioned, poetry, plenty of pictures, and a good stock of Short Arrows. Cassell & Co., New York. Fifteen cents a number, $1 50 a year in advance.

—We have received the announcement of the third Annual State Fair and Shreveport Exposition. It opens at Shreveport, La., November 5, and closes November 10. The Rules and Regulations and Premium List are given in the beautiful pamphlet. For all information address M. L. Scowell, secretary, Shreveport, La.

—The Cars in Prophecy and History, by Rev. D. T. Taylor. Scriptural Publication Society, Yarmouth, Maine. Price 25 cents, post-free. This is an attempt to show that the steam car has been a subject of prophecy, and the fulfillment of the prophecy, a token that we are nearing the end of the age. All such fanciful things are interesting to a good many people.

A Great Mistake.

It is a great mistake to start a youth out on a course of mere mechanical, technical or scientific education unless you wish to make a mechanic or a machine of him. To train the muscles, drill the fingers, and sharpen the wits for a particular style of work is to dwarf and narrow the mind and to forestall that broad culture which is essential to a fully developed manhood. To educate in the full sense is to teach the man to think clearly and consecutively, to reason correctly and to judge wisely. Education prepares a man for the mastery of any art, trade or profession. Mere technical drill fits him to serve skillfully in a special department of labor. Are you preparing your sons and daughters only to serve for wages, or also to bless the world with worthy and fruitful lives, approved of God and honored of men?

It is wonderful to see what a passion there is for technical drill in these days. Years of time and thousands of money are sometimes spent in training a young woman's fingers for the execution of music, and at the end she could neither criticise nor compose a piece of music. The young man is made a lightning calculator without ever learning those principles by which all real problems in arithmetic and algebra are solved. The tendency now is to ignore laborious, classical culture and take a high cut to a wage-paying technical drilling. A word to the wise is sufficient; a great deal to the unwise on this line would probably be useless.

W. L. G. H.

East Tennessee, Virginia & Georgia R. R.,

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

The whitest, worst looking hair, resumes its youthful beauty and softness by using Hall's Vegetable Sicilian Hair Renewer. Try it.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

"I know I've got a vein of poetry in me, sir," confidently asserted the young man to the editor; "and all I want is a chance to bring it out. What would you suggest, sir?"

"I think you had better see a doctor and have it lanced."

DAVES' TRAINING-SCHOOL.—Daves' Training-School, Lake Charles, La. A lovely little city on a beautiful lake, only thirty miles from the Gulf. Health good, continual Gulf breeze; but little cold in winter and pleasant in summer. School in the midst of a five-acre block. Southern exposure, looking out on far-reaching prairies. Board and tuition, low. Training, real and thorough. Full course prepares pupils for advanced college classes. Practical Book-keeping. Modern Languages. The Junior Principal, a graduate of the famed Webb School, and a first-honor graduate of Emory College. Circular giving full particulars on application. A father's oversight and care to boarding pupils. Address Joel T. Daves, Walter W. Daves, Principals.

Why does the conductor's cry of "all aboard" form a certain article of wearing apparel? It creates a hustle.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Endowment for Centenary College.

Bishop Keener	$ 100
Dr. J. E. Coker	100
Mrs. J. W. Taylor	100
H. C. Scarborough	100
Capt. J. N. Pharr's list	1,300
Citizens of Jackson, La.	1,400
Dr. W. L. C. Hunnicutt	500
Rev. B. Carradine	100
Peter James	1,000
Capt. J. N. Pharr	1,000
Rev. C. Keener	1,000
J. G. Brant	1,000
V. S. Goudin	100
Rev. C. W. Carter	100
At Seashore District Conference	1,000
At Meridian District Conference	500
J. M. Porter	200
A. C. Werber	100
J. Hirsh	100
Rev. B. W. Sewell	100
Louis Levy	100
A Friend	200
Dr. J. S. Jones	200
Dr. D. W. Foster	100
Total to date	$10,500

The North Mississippi Conference Time Changed.

At the pressing request of nearly all the District Conferences and presiding elders, I have changed the time for holding the North Mississippi Conference from November 14 to December 12, at Starkville, Miss.

J. C. KEENER.

Dr. George H. Price, representing Nashville (Tenn.) College for Young Ladies, will be in Waco, Texas, August 25. Persons desiring to send pupils to this college please address him there, care Capt. H. C. Lindsay.

EDUCATIONAL.

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For Catalogue and particulars address the President, Rev. THOS. J. NEWELL, A. M., Grenada, Miss.

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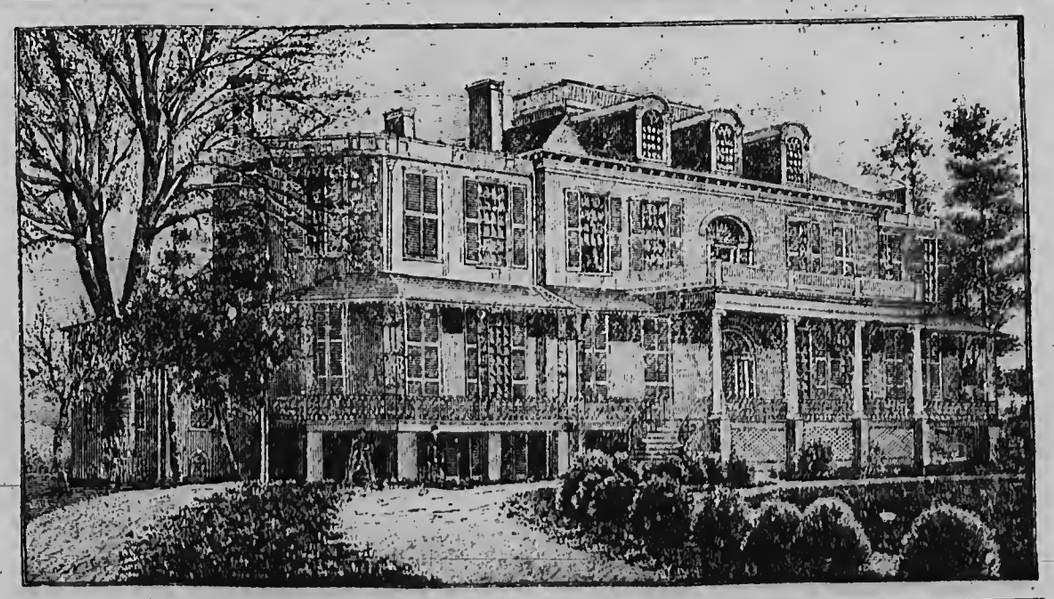

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WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

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Our Young People.

TEN CENTS, AND A MORAL.

BY D. M. HENDERSON.

Here is a silver dime, my son;
Looks like lead, it is blackened so;
Not a bit like the shining one
I dropped in my pocket a week ago!
Dingy? Yes; do you think it strange
It should lose its sheen in so short a time?
Wouldn't you like to know what wrought this change
For the worse in a brand new silver dime?

The cause is simple, and readily told;
But pay good heed to it, son of mine!
See if it does not a lesson hold
For a bright brave boy with a wish to shine.
I draw from my pocket a copper cent;
See, there is the secret; this silver dime,
Dropped in the pocket by accident,
Has rubbed against copper all the time.

And the copper is never a whit more white,
And has gained not at all by its company:
But the silver dime comes out less bright,
And its value is questioned, as you see!
Now, the moral for boys is very clear;
And you see it, of course? Well, lay it to heart.
And see, I drop the dime in here,
And the copper there; let them be apart!

MR. EDITOR: As I haven't written to your excellent paper for some time, and I am like some other little girls when I see so many letters from our little cousins, I want to write myself. My father takes the ADVOCATE. We have a nice Sabbath-school. Bro. I. N. Sessions is our superintendent. He has gone North for his health. We had a nice Sunday-school celebration on July 4, in which six schools took a part; had several recitations from the scholars of the different schools, and this writer was one that was called on. I will tell you more about our celebration if some one older don't pretty soon. I answer Stephen H. Evans' question. The longest verse in the Bible is Esther viii, 9. For fear of the waste-basket I will close, by wishing the ADVOCATE much success. I am,

Your little friend,
I. CARRIE FLOYD.

MR. EDITOR: I am a little boy ten years old. My ma takes your paper. I like to read the little people's letters. I go to Sunday-school. I will answer Ella Barnhill's question: "Grapes" is found in Deuteronomy xxxii, 32. I will ask a question: Where is "advocate" found in the Bible? I will close for this time.

LUTHER KING.
GALLOWAY, Mississippi.

MR. EDITOR: I love to read your dear paper. I went on a fish-fry last Thursday, and had a very nice time. I am a little boy twelve years old. I have two brothers and one sister. I joined the Methodist Church last year. I will close by asking a question: Where in the Bible is the wearing of gold forbidden?

DOT HADDUX.
LINDSAY, Louisiana.

MR. EDITOR: I have never written to the ADVOCATE, but read the other little girls' letters who write to it, so I thought I would write, too. I will tell you about our parsonage. It has been repaired and newly painted. I have not been to Sabbath-school lately, as I am out in the country. Your little friend,

KATIE DONALDSON.
NATCHEZ, Mississippi.

How He Measured the Tree.

We sometimes call our Bob the young philosopher, for he is a boy who thinks a great deal. Whatever he sees that he does not understand he tries hard to study out for himself. And he solves some problems which would seem too difficult for such a little fellow.

Bob is the owner of a foot rule and a yard-stick, and he takes great pleasure in measuring garden walks, fences, and many other things about the place.

He will often guess at the distance from one point to another, and then measure it, to see how near he came. He had some difficulty when he tried to find out the length of his own shadow, for sometimes it was quite short, and at other times very long. At length, however, he discovered it was long in the morning, grew shorter till noon; then grew longer all the afternoon till sunset, when it would disappear. He also learned that twice each day (once in the forenoon and once in the afternoon) his shadow was exactly the same length as himself.

There is a beautiful tree near the house which runs up tall and slim. Bob used to say that it almost touched the sky. He often longed to know its real height, but could see no way of measuring it. One morning he noticed the long shadow of this tree plainly marked on the smooth, green lawn. Just then a new thought came to him. Why not find out the height of the tree by the length of its shadow?

He drove a stake into the ground, and found that its shadow was longer than the stake. But he knew that shadows were growing shorter at this hour of the day, so he waited and watched. In about an hour the stake and its shadow were of the *same length*.

Then Bob ran to measure the shadow of the tree. He found it to be thirty-one feet, and he felt sure that this was the height of the maple. He was delighted with his discovery, and he talked about it a great deal, and said he should sometime try to measure the distance to the moon.—Nursery.

An Ostrich Race.

Dr. J. C. Sketchley, near Los Angeles, Cal., has sixty acres devoted to ostriches, having imported thirty pairs of these birds directly from Africa, landing them at Galveston, Texas. He also brought with them four Madrasese men and women, these people being thoroughly familiar with the habits of the ostrich. An eye-witness gives the following account of an ostrich race:

"At a command from the doctor, one of the Madrasese keepers opened the door of one of the pens; and, in response to the doctor's call, two superb ostriches came running to him. After caressing the gentle creatures for a few moments, he showed them a handful of figs, of which they are extremely fond. Two of his men then restrained the birds by placing nooses about their legs until he and myself had walked to the other end of the course. Then, at a signal from the doctor, the birds were released and the race began. It was a rare sight. Ornithologists tell us that the stride of the ostrich, when feeding, is from twenty to twenty-two inches; when walking, but not feeding, twenty-six inches; and when terrified, from eleven and one-half to fourteen feet.

"It seemed to me that, in this race for a handful of figs from their master, these gigantic birds covered the last-named distance at every stride. Like the wind they came, their great necks stretched forward and upward to their utmost length, their wings like arms, working with a motion similar to that made by their legs, and filling the air with a mighty sound like the rushing of a whirlwind. Nearer and nearer they came, their speed increasing with every moment, till I was almost terrified lest they should run us down, feeling certain that we could not withstand the shock. They kept well abreast for nearly half of the distance, and then one began to forge ahead. He steadily increased his lead till within a few feet of us, when he turned his head, and, seeing that his competitor was considerably in the rear, he slackened his pace, and, jogging up to the doctor, received his reward in figs and caresses.—Providence Journal.

TWO KINDS OF GIRLS.—An exchange says there are two kinds of girls. One is the kind that appears best abroad—the girls that are good for parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining-room, sick-room, and all the precincts of home. They differ widely in character. One is often a torment at home, the other a blessing; one is a moth consuming everything about her, the other is a sunbeam, inspiring light and gladness around her pathway. To which of these classes do you belong?

ADVERTISEMENT.

CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and relieving torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, the instantaneous, infallible, pain-subduing plaster. 25c.

Household.

DOING THE SAME THINGS OVER AGAIN.

BY MRS. M. W. BLACKER.

'Tis a saying trite, repeated oftimes,
"A housekeeper's work is never done;"
The household wheels must be oiled each day,
And the work go on from sun to sun.

There is washing, and ironing, and baking to do,
While swift as a weaver's shuttle time goes,
And the small jobs sandwiched between these tasks
No one but a housekeeper guesses or knows.

The duties of the household have their weak points,
Although for the most part good men and true;
Not faults that are glaring, O no; no, no!
But follies and foibles like me and like you.

Some duties have a *penchant* for delicate bread,
And some for a mealy potato.
And some we have known covet polished shirt fronts,
And this, we must own, is but nature.

The children, too, must be coddled and fed,
Their bruises court-plastered, and each little sprite
Schooled, scrubbed, and guarded from perils by day,
And lovingly, tenderly cared for at night.

Wearisome isn't it, sisters all?
Wearing alike to heart and brain.
No way to avoid it, no way to shirk
Doing the same things over again.

But would we exchange, for store, or shop,
Or the factory's busy, unceasing whirl;
The quiet home where we reign a queen,
And go back again and again be a girl?

No; we'll cherish our homes, and each pet her John,
And nurture with care the children dear,
Patiently, cheerfully filling our lives,
Doing the same things year after year.

—Good Housekeeping.

How to Eat a Melon.

As this is "watermillion-time" with all our readers, except those who live in cities, we give them a recipe for eating melons from Henry Grady, of the Atlanta Constitution:

A watermelon, even though it be a sixty pounder, is not intended to be devoured in public; nor is one watermelon, no matter what its weight may be, more than enough for one healthy person.

This fact is probably well known to every country schoolboy. The art of eating a watermelon and keeping cool is as simple now as it was in the days of long ago. The rind should be slit with a short-bladed knife, so that when the melon is divided the heart of it shall rest in one of the halves in one luscious, juicy lump. The knife should then be carefully wiped, and then be put in the pocket. Then the coat should be taken off, and the sleeves rolled up. Plunge the right hand under one end of the heart and the left under the other; lift the dripping mass to the mouth and fall to. The juice will trickle down your arms and saturate your face; but what of it? There is plenty and to spare, though the feast is the rarest to be found on earth.

INFLUENCE OF MANNERS UPON CHILDREN.—No two individuals can come into contact with each other without being affected by that contact. An inferior may help or harm a superior; but as a superior may the more easily help an inferior, so the superior is in the greater danger of harming the inferior. It is generally a matter of more importance, ultimately, to grown people how they act in the presence of children, than how children act in their presence. In view of this truth, it is the duty of every one to study how he should act in the presence of those with whom he may be thrown. And this is no truer of one's relations to a king than of one's relations to the humblest child.—If royal courts justly demand royal court manners, so childhood, with its more than royal possibilities, justly demands manners appropriate to the presence of children. Whether we be in a street car or in church, when children are near us; or whether we be guests at the table where a child is present—we are as much, or even more, bound to a certain course of speech and of action, as the child is so bound by reason of our presence. The child ought to bear himself wisely and well for his own sake, we ought to bear ourselves wisely and well for our sakes and for the child's sake.—Sunday-School Times.

FLOATING ISLAND.—One quart of milk, four eggs, beaten separately, four heaping tablespoonfuls of white sugar, two tablespoonfuls of vanilla or essence of almond, one-half cupful of currant jelly. Beat yolks well, stir in sugar, and add to the hot milk—not boiled—a little at a time. Then boil until it thickens. When cool, flavor and pour into a glass dish—first stir well. Beat meringue, made of beaten whites and one-half cupful of jelly gradually beaten in in small bits.

MISCELLANEOUS.

Beauty

Is desired and admired by all. And the things which may best be done to enhance personal beauty is the use of Ayer's Hair Vigor. No matter what the color of the hair, this preparation gives it; its use and pliancy; adds greatly to its charm. Should the hair be thin, harsh, dry, or turning gray, Ayer's Hair Vigor will restore the color, bring out new growth, render the old soft and shiny, and, by keeping the scalp clean, cool, and healthy, there is no better preparation in the market.

"I am free to confess that a trial of Ayer's Hair Vigor has convinced me that it is a genuine article. It has not only caused the hair of my sister's daughter to be

Abundant and Glossy,

but it has given my father-in-law a fine beard. He has a respectable length and appearance."—R. Britton, Oakland, Ohio.

"My hair was coming out rapidly, and without any assistance from my wife, either in person or by letter, I tried Ayer's Hair Vigor, using only one bottle, and I now have a good head of hair as any one could wish for."—R. T. Schnitton, Dicks ..., Tenn.

"I have used Ayer's Hair Vigor in my family for a number of years, and regard it as the best hair preparation I know of. It keeps the scalp clean, the hair soft and lively, and prevents dandruff. I long since, with most satisfactory results."—Benjamin M. Johnson, Magistrate, Thomas Hill, Mo.

"My hair was becoming harsh and lifeless after using half a bottle of Ayer's Hair Vigor it grew black and glossy. I cannot express the joy and gratitude I feel."—Mabel C. Hardy, Delavan, Ill.

Ayer's Hair Vigor

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Royal Praise. (35cts.) By J. R. MURRAY. The latest and best Sunday-School Song Book. Contains a short course in the elements of Music.

Gospel Hymns No. 5. (35cts.) By SANKEY, GRANAHAN and McKINNEY. This is the book now being used by Mr. Moody in his meetings.

*** *Any of the above sent by mail on receipt of specified price.*

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SURE CURE FOR CATARRH

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PARKER'S HAIR BALSAM

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When children pick their nose, grind their teeth, are restless, unnatural in their appetite, they are quite likely troubled with Worms, prompt measures should be taken and H. A. Fahnestock's Vermifuge be given them according to directions it has saved many a child from death. It may preserve your sweet child from an early grave.

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ECCLESTON'S TRUSS.

Has a Pad different from others, is ... shape, with adjusting Belt in center, which adapts itself to all positions of the body, and the Pad in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Send for Circulars free. ECCLESTON TRUSS CO., Chicago, Ill.

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Christian Advocate.

Marriages.

TTERSON—SALISBURY.—At Felicity Church, August 8, 1888, by Rev. John T. , Mr. James F. Patterson and Miss Mary .

NS—FOSTER.—At the Methodist Church, ss, La., July 31, by Rev. William rly, Rev. Henry S. ohns, of Washington, Miss Hope Foster, of St. Landry parish.

FFITH—McCUNE.—At the residence of ole's father, July 26, 1888, by Rev. I. L. , Mr. J. D. Griffith, of Scott county, Miss Maggie McCune, of Newton county.

LDMAN—McELVIN.—At the bride's resi- Red River parish, La., August 8, by Rev. P. McFarland, Mr. William T. Roldman Miss Mary McElvin, all of Red River parish.

Obituaries.

Notices of less than thirty-five lines (5 words each, will be published free of charge. For all over thirty-five lines, 10 cents for each additional line will be charged, and the money must invariably accompany the manuscript. When persons desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of 5 cents for each extra copy ordered.*

ARPENTER—Mrs. HATTIE CARPENTER, daughter of Rev. Samuel and Sarah Dilly, was born January 1, ; died at her residence, near ix, Yazoo county, Miss., August ss. She, being a daughter of a olist preacher, was consecrated e Lord by baptism in infancy. In ys of childhood she gave her to God and joined the Methodist copal Church, South. The bud fed to promise and gave to the d a flower admired for its ance. She was happily married, ember 10, 1879, to Willie Carpenter, arren county, Miss.

s wife, she was kind, patient and ving—always putting forth her efforts in contributing to the ort of her husband, thus making ome an earthly paradise. She s shared equally in his joys and ows, in his difficulties and disap- ments, and gave good counsel words of cheer in the hours of espondency. As a mother, she indulgent, tender and loving, of her chief aims was to train her ldren for God and for heaven. was a kind and obliging neighbor. y of her neighbors were ill, she the first to be at their bedside, and ver to complain of being "too d" to wait on them. But, above his, she possessed the "peace that sseth all understanding." This was ient for her in life; it was still- t for her in death. She was con- d to her bed nearly six months. she bore all her afflictions with stian patience and joyful hope. evening before her death she : "I am going to die. I leave here long enough." She told a o that she was ready. She leaves husband and four little girls to what home is without a mother. death, where is thy sting? O e, where is thy victory?"

FRANK M. KEES.

URNIPSEED—Bro. ABRAHAM NIPSEED departed this life August the eighty-seventh year of his

gain we are called to mourn the ss of one of our most faithful citizens very great and good work. He a consistent member of the thodist Church, being a member of church for nearly forty years. was a soldier under Gen. Jackson ing the War of 1812, and was one the glorious Americans who saved Orleans from being captured by British troops. None knew him could not learn to love and re- t him. Being acquainted with him a number of years, I have never wn him to do anyone an injury. how beautiful to live and die as His sufferings were terrible, but er one murmur escaped his lips. en his physician offered him medi- a short time before he died, he imed: "Doctor, I can not take ther drop of your medicine. God alling me now. Soon I will be at in 'the land of pure delight.'" h day before his death his pastor ted him, prayed, sang and talked the land of rest where he must n enter. His dying words were, ory be to God!"

H.

KIMBALL—Resolutions of the arterly Conference, Moreau Street urch:

Whereas, In the wisdom of an all wise ator, he has called to himself our eved pastor, REV. H. D. KIMBALL: *And whereas*, The church has lost a ious and devoted servant; his ple, a faithful pastor; his friend- kind counselor in trouble, and a sympathizer to all their sorrows; family, a devoted son and brother, ving husband and tender father; ore, be it

Resolved, That we, the officers and mbers of the third Quarterly Con- ence of Moreau Street charge, do ebly extend our Christian sympa- ies and brotherly love to his family d friends, his people and the church so nobly served, and, while we rn with them his loss, we humbly w in submission to the will of him ho doeth all things well."

Resolved, That these resolutions be ublished in the NEW ORLEANS CHRIS- AN ADVOCATE.

M. O. WOOLFLEY, Rec. Steward

LUM—Died, near Rocky Springs, ss., June 6, 1888, FANNIE EUGENIA, ughter of Bro. E. W. and Sister M. Lum. Little Fannie Eugenia was rn September 24, 1884, and was a y bright flower in the household. w fondly do parental hearts cling such a flower! Yet God is wiser; knows best. She was only loaned the Lord to brighten the home and ss the lives of her parents. She has en taken by the Master to lead them me to him. Heaven will be all the re radiant because of the children. r of such is the kingdom of Heaven.

W. W. HURST.

CLARK—Little GERTRUDE, infant child of John D. and Otie M. Clark, was born September 11, 1887, and died July 5, 1888. She was loaned of the Lord to brighten the home and bless the lives of her parents. She was taken by the Lord to lead them home to him. All that human power could do to relieve the sufferer and keep her with us was done, but God ordered otherwise. The precious blossom, tendered with such care, is rudely taken away, and the hearts of the young parents are sad, but full of hope. Their angel-baby can not return to their home, which is subject to sadness and gloom, but they may go to her abode of infinite bliss. May the Lord comfort and sustain them in their affliction!

W. E. RACKLS, Pastor.

SIMPSON—HIRAM CHAPELL, infant son of Simeon B. and Malinda Shopson, was born January 31, 1888, and died July 7, 1888. Hiram was a sweet child, a precious flower, blooming only a short time on earth; then taken by the Father to bloom among his treasures that never fade in heaven. He suffered for six weeks, when the wheels of his young life stood still, and God took the little lamb to himself, only to draw the affections of father and mother heavenward. We breathe a silent, fervent prayer that this sad affliction may be overruled kindly for their greatest good.

W. E. FAIL.

The Nicaragua Canal.

H. C. Taylor, U. S. N., general manager of the Nicaragua Canal Company, is enthusiastic over the prospects of that enterprise. The party of fifty started in on their survey in November, and all returned but three, two of whom left the party voluntarily, and one was discharged on account of drunkenness. Commander Taylor announces that the surveys have been entirely completed, and everything is now ready to begin work immediately. The complete records of the surveys will be put into the hands of the draughtsmen, and in four or five weeks will be presented to the public. Then the company will be ready to open its financial operations. Commander Taylor says that the original estimate of cost, $50,000,000, with $15,000,000 additional for contingencies, has been cut down to $48,000,000 and $12,000,000 for contingencies. The company has already paid the Nicaragua government $100,000, and expended $150,000 in making the surveys, and has upwards of $200,000 in the treasury. It has not attempted as yet to take steps to raise the money required to complete the enterprise, because it wished to have all the preliminary work ready before doing so, but the projectors are entirely confident of being able to get all the capital needed from New York, London, Berlin, and Amsterdam. At present it is anxious only in regard to its charter. The Senate has passed the bill incorporating the company, but other business and the conventions have delayed the measure in the House, though Commander Taylor says that a very large majority is assured for the bill when it finally comes up for action. If by any reason Congress should fail to grant a charter, the company will take a State charter and proceed. The miles of territory to be excavated have been cut down by the survey from thirty-nine to thirty. There are 140 miles of free navigation.

Boils and pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing, and enriching the blood, and at the same time it gives strength to the whole system.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Savior in heaven who can be touched with the feeling of his infirmities.—Charles Kingsley.

Many People refuse to take Cod Liver Oil on account of its unpleasant taste. This difficulty has been overcome in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites. It being as palatable as milk and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Diseases o Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report 'our little patients take it with pleasure.' Try Scott's Emulsion and be convinced.

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.

"There is a tide in the affairs of men which taken at the flood leads on to fortune." If your affairs are at a low ebb now, don't fail to write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., who have plans that will enable you to *make money* rapidly.

Scientific.

Air-Ship Building.

Although it is only a hundred years since the first balloons were made, it would take books enough to fill a good-sized library to record in detail the myriad styles of flying machines and balloons that have been invented, most of them within a comparatively few years. It is scarcely necessary to say that all the flying machines have proved utter failures, because of their being based on natural law. Balloons inflated by hydrogen or coal gas have not materially advanced in utility since the days of the Montgolfier. With all our boasted skill in other fields, we have been obliged to submit to the caprices of the wind when in the air. There has been no method found of propelling or guiding a balloon filled with gas. The great surface which a bag containing hundreds of thousands of cubic feet of gas offers, precludes this.

But man is going to navigate the air at will. It will be accomplished by the vacuum system. This method allows a firm structure, shaped so as to offer as little resistance to the wind, as the hull of a vessel for instance. The vacuum method is to be used by Dr. A. De Bousset, as the ascensional power of the vacuum air-ship designed by him, and for which a House committee has reported favorably a bill appropriating $150,000 to aid in its construction. The vacuum theory is not new by any means, and is based on an unalterable law of physics, which proves the practicability of its ascensional force. The immense advantage of the system over all others is the opportunity it offers to build a firm structure, shaped so as to offer the least resistance to the wind. De Bousset's machine will consist of a steel cylinder 654 feet long, with a diameter of 138 feet. The ends will be cone shaped. It will be propelled and steered by air screws capable of exhausting 300,000 cubic feet of air per minute, which, it is calculated, will give a speed of 75 miles an hour. A 100-horse power electric motor will drive these screws, and that in turn, will derive its energy from storage batteries. It is estimated that but one-third of this power will be necessary to propel the ship, the rest being held in reserve. The cylinder will be built of steel plate, one forty-fourth of an inch thick. These plates have already been tested and found capable of sustaining double the pressure they will be called upon to bear. The interior of the vessel will be divided into compartments, which, together with braces, will give the proper strength to the structure. The whole is intended to weigh 260,680 pounds.

The volume of air contained in the cylinder would weigh 719,707 pounds, which would give a lifting power, were the vacuum complete, of 459,027 pounds outside of the cylinder itself. Even if the vacuum is not complete—say within a third—still the lifting power would be 306,018 pounds, or 153,009 tons—quite sufficient to carry nearly 2,000 passengers. There will be what might be termed a superstructure under the cylinder, on which the engines for exhausting the air and propelling it will be placed, and upon which the freight and passengers will also be carried. It is by aid of the exhausting pumps that the machine is to be raised and lowered. The altitude attained will depend entirely on the completeness of the vacuum. A greater height can be reached with this air-ship than with the hydrogen method, because there is no danger of the thing bursting, as has often occurred in the old style, by the expanding of the hydrogen.

The bill describes the vessel as being a medium for rapid transportation of freight and passengers for long and short distances, overland or trans-oceanic; for purposes of commerce and for exploration, observation, etc. The constantly-increasing cheapness of aluminum, which is three times lighter and three times stronger than steel, gives great promise for the future of the vacuum system, as it will reduce the weight of the structure to almost 15 per cent. of that of steel.—Boston Transcript.

LITTLE ROCK, ARK., Dec. 13th, 1886.
Messrs. A. T. SHALLENBERGER & Co., Rochester, Pa.
Gents—Last spring I received by mail a bottle of your Antidote for Malaria for my brother, who had chills for more than six months. He frequently broke them with Quinine, but they would soon return. I gave him the Antidote and he has not had a chill since. It has made a *permanent* cure. Yours truly,
W. W. PERDUE.

A Good Record.

From a letter of Dr. John E. Edwards, of the Virginia Conference, published in the St. Louis Advocate, we make this extract:

August 1st. To-day I am 74 years of age, and yet I only know I am old by the calendar. My sympathies are with the young. I try to keep abreast with the times. I read as much as at any time in my life, and write even more. I am just now on the last quarter of my fourth year on the Mount Vernon charge in Danville, Va. During the last two years I have never failed to open my Sunday-school with prayer, except on two Sundays when absent from the city, nor have I, even from indisposition, failed to preach Sunday morning and night, except on one occasion when suffering from hoarseness. All my pastoral work has been regularly attended to, beside preaching during the week at neighboring protracted meetings in the country. I am now finishing my 54th year in the pastorate, never having been anything other than pastor. Five years of early life were spent on circuits, the remainder of my ministry has been spent on "stations," as we call them. Thus far I have never failed to carry up to Conference every dollar of the "assessments" made on the charge I have served; nor, in any instance, have I ever failed, during these 54 years in the itinerancy, to receive every dollar in the way of "allowance" or "salary" or "traveling expenses" due me from the charges to which I have been assigned. I am to-day, thank God, as well and as cheerful as I have ever been. I have been "well to do" in worldly goods, and I have been poor, and yet I never lost a half-hour's sleep from the loss of money in my life, and I have lost a good deal for a Methodist preacher. I never thought it a sin to laugh. My piety never took that turn. In religious experience I am a 365th degree man—a "change" every day—better and better.

WARS OF CHRISTIAN NATIONS.—Since January 1, 1800, the nations of Christendom have indulged in some forty-seven great wars, and leaving minor squabbles and indirect expenses out of view, our sacrifices on the altar of wars since that day may be roughly estimated at $130,000,000,000, or just about 500,000,000 pounds of gold—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size, and running at the usual rate of speed, would be two hours in passing any given point, for such a train would be twenty-two miles long. An equivalent in one thousand pound bank-notes, might be crammed into a box that could be carried on a medium-sized express wagon; but with the contents of that box we might have built double-track railroads from Halifax to Valparaiso, from Paris to Peking, from Cape Town to Stockholm; we might have bridged or under-tunneled the English Channel, the Straits of Gibraltar, the Kattegat, and the Hellespont, the Mississippi at New Orleans, and the Amazon at Para; we might have drained the Zuyder Zee and the Florida swamps; covered the hills of Asia Minor with cedars and the Libyan Desert with palm trees, converted Greece and Persia into garden lands, and Timbuctoo into a sea-port town; we might have done all that, and have money enough left to celebrate the birth of a new era by a grand international thanksgiving day.—John Bright.

The church falters and is weak on account of lack of faith. With the outstretching fields of heathen lands waiting for the sowers and reapers, the church halts; it looks at the open doors into which God is evidently inviting it as if it did not quite comprehend what it meant. Yet the history of Christianity teaches that God works only through the instruments which he has provided, the written word and the personal labor of those who have passed from death to life. Probably there is not a mission field in the world where twice the number of missionaries might not be profitably employed. And it is the same at home. There are thousands in all our cities and in waste places who have no one to care for their souls, although there are thousands of unemployed Christians within a few minutes' walk of the places which these Christless people call their homes. We need a genuine salvation corps that rejoices in doing God's will and hungers for the privilege of seeking after the unconverted.

MISCELLANEOUS.

What a Comfort!

No Dirt! No Fuss! No Back Ache!
LASTS LONGER,
LOOKS BRIGHTER,
and makes the Shoes WEAR BETTER.
Don't let the women have all the best things, but use
Wolff's ACME Blacking
ONCE A WEEK FOR MEN.
ONCE A MONTH FOR WOMEN.
I find it a tip top Harness Dressing.
WOLFF & RANDOLPH, Philadelphia

JENKINS' HOUSE,
NOW OPEN
For the reception of Permanent and Transient Boarders.
Cor. ST. CHARLES AND POYDRAS STS.
Entrance, 151 Poydras Street.
Good Board, Comfortable Rooms, Moderate Rates.

Crescent Insurance Co
Incorporated as a Mutual Company in 1849
Reorganized as a Stock Company in 1869.
CASH CAPITAL.....$100,000.00
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.
Annual and Term Policies Issued on Desirable Fire Risks.
W. R. LYMAN, President.
JOSEPH BOWLING, Vice-Pres.
CHAS. E. RICE, Secretary.
See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,
—1888.—

We offer the following club rates to take effect after January 1, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$3 50	$2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 [illegible]	2 75
Harper's Magazine	4 [illegible]	3 [illegible]
" Weekly	4 [illegible]	3 [illegible]
" Bazar	4 [illegible]	3 [illegible]
" Young People	1 [illegible]	3 [illegible]
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few Vacancies in towns and villages. B. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.
MASON & HAMLIN, MATHUSHEK, WEBER, and Celebrated Pianos.
MASON & HAMLIN, ESTEY, and other World-Renowned Organs
Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.
Catalogues mailed on application.

The Southern Insurance Company
OF NEW ORLEANS.
54 - - CAMP STREET - - 54
Paid up Capital, $300,000. Assets, $439,681.14.
FIRE, RIVER AND MARINE INSURANCE.
This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.
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FINANCE COMMITTEE.
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Crockery, China, Glassware and General House-Furnishing Goods.
Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10 $12, $20 and $25. Chamber Sets, $2 25, $3 50 and $4 50.
Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.
Blanchard Churns and Gate City Filters. Refrigerators Ice Boxes, Bath Tubs and Summer Goods.

Artificial Limbs,
Trusses and Surgical Appliances Made to Order and Adjusted
BY
A. McDERMOTT,
200 - - - ST. CHARLES STREET - - - 200
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GRANT FURNITURE HOUSE.
$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.
J. C. GRANT, Successor to FISLEY & GRANT, 50 and 52 Baronne St., New Orleans.

A PURELY VEGETABLE COMPOUND
Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases.
A Complete Family Medicine. Perfect Substitute for Calomel.
The Greatest Remedy of the Age for Bilious Diseases.
The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with
PERFECT SAFETY
to children or adults of any age in all cases where there is a derangement of the system.
MALARIA ERADICATOR AND LIVER REGULATOR
It has been used with most wonderful effect in
Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.
Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family.
For a FREE TRIAL PACKAGE send a 2-cent stamp to
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FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

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HOT SPRINGS, ARKANSAS.

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COMFORTABLE ROOMS!

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Price Reduced Very Low!

They are the easiest to run and the most economical and profitable. The latest improvements produce such profitable results that each Gin very soon pays for itself.

The SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.

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AMMUNITION, POWDER, SHOT,
FISHING TACKLE, BASEBALL GOODS, CROQUET,
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LAMPS AND LANTERNS.
Axle Grease,

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Cages and Cheese Safes, Corks and Clocks,
Coffee and Grain Mills, Cutlery and Saws,
Hammocks, Ice Cream Freezers,
Oyster Tongs, Paper and Bags,
Scales, Sieves,
Whips.

HARDWARE, STONEWARE.
BROOMS, WOODENWARE, BRUSHES,
TABLE GLASSWARE, STATIONERY, TINWARE,
ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods*.

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SEND $1.00 for five copies to January 1, 1889. $1.50 for 1889, and get balance of '88 free. Samples Free. AXTELL, RUSH & CO. Pittsburgh, Pa.

Weekly Market Review.

(For Week Ending August 21, 1888.)

COTTON.

Low ordinary	7½ @	— —
Ordinary	8	— —
Good ordinary	8¾	— —
Low middling	9¾	— —
Middling	10⅛	— —
Good middling	10½	— —
Middling fair	10⅞	— —
Fair	11⅝	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
St. Louis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	6¼
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5½	6¾
Pr. yellow	7⅛	7 3-16
Gray White	— —	— —
Off whites	— —	— —
Stan. Gran	7½	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4⅛	4½
Fair	3¾	4
Ordinary	3	3¼
Common	2½	2¾
No. 2	2¼	2 5-16
Rough	2 00	3 60

FLOUR.

Choice	3 80	3 95
Fancy	4 20	4 25
Extra Fancy	4 50	4 60
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 35
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 00	3 25
Cream meal	3 25	3 30
Grits	3 30	— —
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	— —	63
Yellow	— —	59
Mixed No. 2	58	— —
OATS:		
Western	35	36
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	75	80
HAY:		
Prime	17 00	18 00
Choice	19 00	21 00

PROVISIONS.

PORK:		
Mess (Standard)	15	— —
Prime Mess	14 25	14 50
Rumps	13 75	14 00
BACON:		
Fancy breakfast	11	13
Shoulders	8⅜	8½
Sides, short rib	— —	9¾
Sides, long clear	9⅝	9¾
HAMS:		
Sugar-cured	13	13½
DRY SALT MEAT:		
Shoulders	8	8⅛
Sides, short rib	— —	9
Sides, long clear	— —	8⅞

GROCERIES.

COFFEE:		
Prime	15¾	16
Fair	14¾	15
Common	12¼	12½
BUTTER:		
Western Creamery	21	— —
Western Dairy	15	16
Common	14	— —
LARD:		
Refined	8	8⅛
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	14½	15½
Cotton seed	35	36½
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	4	5
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 85	2 00
KROUT:		
Western, ₱ bbl	3 50	4 25
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 25

BALING STUFFS.

BAGGING:		
2 lb	12⅝	— —
1¾ lb, per yd	12	— —
BALING TWINE:		
₱ lb	— —	11
TIES:		
₱ bundle	1 12½	1 15

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	11	11½
Southern	13	— —
WOOL:		
Lake, per lb	19	20
Louisiana	17	18
Burry	10	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	4
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	20½	20 75
Pure ground bone	30 00	— —
Muriatic acid, ₱ lb	2⅛	— —
Sulphuric acid	1¾	— —

CISTERNS.—A. BIGGS & BRO., 247 Delord-street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The convention of the American party at Washington on August 13, nominated James L. Curtis, of New York, for president. Mayor Hewitt, of New York, received 1 vote and James S. Negley, of Pennsylvania, 4 votes.

Hon. James G. Blaine went to Portland, Me., on the fifteenth instant, to be present at a meeting held in his honor. After a number of addresses of welcome had been delivered, Mr. Blaine rose to return his thanks and spoke at some length upon political matters.

Hon. L. S. Ross was renominated for governor by the Texas Democratic State Convention, August 15.

Mr. Mills, of Texas, is about to start out on an extensive tour, during which he will make a number of tariff reform speeches. He expects to go first to Huntington, W. Va., and thence to Trenton, N. Y., then to Chicago and then Northwest. He will probably be hard at work until after the election.

The steamers "Gelser" and "Thingvalla" collided off Salde Island, near the coast of Nova Scotia, on August 14. The former sunk in a few minutes after the collision, and 105 lives were lost. The "Thingvalla" was so disabled that she had to put into Halifax.

With reference to a reported riot at Abbeville, La., on August 15, or that the negroes are arming throughout Vermillion and Iberia parishes for that purpose, it will be proper to say that no race issue is involved in the troubles at Abbeville, but that it is a question of public sentiment entertained by both whites and blacks against a number of bad characters of both races.

The fever at Jacksonville, Fla., is no longer epidemic, and on August 16 it was reported that there were no new cases, no deaths and only twenty persons under treatment at that place.

Gen. Gibson, of Louisiana, spoke on the fisheries treaty on August 16. His speech is considered an admirable presentation of the history and facts of the case, and Senators on both sides of the chamber declared that it was the best one that had been made during the discussion.

In a riot which occurred in Iberia parish, La., on August 17, twenty negroes and one white man were slain.

It is said that a proposition is under consideration by the Democratic campaign managers to arrange for a joint discussion of the tariff question by Speaker Carlisle and Mr. Blaine. It is proposed to challenge Mr. Blaine to meet Mr. Carlisle and dispute the question in alternate speeches in the twelve principal cities of the Union, six to be named by Mr. Blaine and six by the Speaker.

A storm swept over New Orleans and vicinity on last Saturday, Sunday and Monday, doing considerable damage. The losses are estimated at millions of dollars.

FOREIGN.

The eleventh Conference of the Young Men's Christian Association of the World convened in Stockholm, Sweden, on August 15.

The through railway train from Paris arrived at Constantinople on the fifteenth instant.

General Boulanger arrived at Abbaville, August 16. He went to the cemetery of the place to put a wreath upon the tomb of Admiral Courbet. Upon leaving the cemetery General Boulanger addressed the crowd which had gathered. A row followed and gendarmes dispersed the rioters. A large number of arrests were made.

The Emperor William will visit King Humbert at Rome, in October. His visit will last from the 15th to the 18th of that month.

The Emperor William attended the unveiling of the monument erected in memory of the late Prince Frederick Charles, at Frankfort, August 15. In a toast to German unity he said that 46,000,000 of Germans would die rather than deliver a single stone of Alsace-Lorraine to France.

At a meeting of the Liverpool Reform Club it was resolved to start a fund to assist Mr. Parnell in meeting the expenses of his action against the London Times.

Other members of the Irish Parliament party have announced their intention to bring suits against the Times. They say their object is to mulct the paper for costs.

General Von Moltke has been relieved of duty as chief of the general staff of the German army. General Von Waldersee succeeds him. Emperor William has written General Von Moltke a gracious and affectionate letter, nominating him as president of country defense. The appointment thus conferred upon Count Von Moltke was held by the late Emperor Frederick until he ascended the throne, since when it has been vacant. Count Von Moltke continues on the active list.

Advices from Spain say a military conspiracy has been discovered at Madrid. A cavalry officer and several sergeants and privates have been arrested.

A monument dedicated to Victory was unveiled at Leipsic, August 18, by the King and Queen of Saxony. Among the prominent people present were Count Von Moltke, Princes George and Frederick August of Saxony, and the members of the ministry.

A thunder storm passed over eastern Ontario and the whole of Quebec on August 16 and 17, and was the most terrific ever known here. Hundreds of houses and barns have been burned or blown down. Crops are in many places totally destroyed. Horses and cattle by the hundreds have been killed. Nearly $2,000,000 worth of property, and many lives lost.

N. C. Y. L.

Applications for information in reference to NASHVILLE COLLEGE FOR YOUNG LADIES are coming in from all quarters from Montana to North Carolina, from Virginia to New Mexico. The prospects for the next year are very encouraging. The third large building for the college is rapidly going up. Remember the term opens September 3, 1888. Address for information, Rev. Geo. W. F. Price, D. D., president, 108 Vauxhall street, Nashville, Tenn.

MISCELLANEOUS.

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BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

EDUCATIONAL.

Centenary College

JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

Mansfield Female College

MANSFIELD, LA.

One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

For particulars address

A. D. M'VOY, A. M., Pres.
PROF. D. F. HUBBLE, Sec.

North Texas Female College

SHERMAN, TEXAS.

SESSION, 1888-89, OPENS SEPT. 11.

Location unsurpassed for health. Buildings thoroughly repaired and newly furnished.

The Faculty will be composed of the well and favorably known educators: Prof. E. F. Powell, Prof. C. G. P. Echardt, Mrs. Echardt, Miss Maggie Hill, Miss Mary Henry, Miss Lucy Ricketts, Mrs. S. K. Holt.

The Art Department will be presided over by Miss Maggie McEwing, a lady of superior artistic skill.

Prof. Echardt, the musical director, is a graduate of the Leipsic Conservatory of Music, and has been connected with one of the largest colleges in the South for twenty years.

Careful attention will be given the comfort of boarders. Laws of hygiene in regard to diet and sleeping apartments carefully observed.

Terms reasonable. For further information and Catalogue apply to

L. A. KIDD, President.

Southern University

Greensboro, Alabama.

REV. A. S. ANDREWS, D. D., LL.D., President.

An Institution of highest grade. Instruction thorough. Location healthful. Enrollment, 225. Whole annual expense need not exceed $110—$160. The next session opens September 19, 1888. For Catalogue address

F. M. PETERSON, Secretary.

OGONTZ SCHOOL FOR YOUNG LADIES

Removed in 1883 from Chestnut St., Philadelphia, to OGONTZ, the spacious country seat of JAY COOKE, will begin its thirty-ninth year, Wednesday, Sept. 26th. For circulars, apply to PRINCIPALS, Ogontz School P. O., Montgomery County, Pa.

Principals—MISS FRANCES E. BENNETT, MISS SYLVIA J. EASTMAN.
Emerita Principals—MISS M. L. BONNEY, MISS H. A. DILLAYE.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Lake	Aug. 24
China Grove	Aug. 24
Trenton	Aug. 31
Beech Springs	Sept. 7
Andrew Chapel	Sept. 7
Hattiesburg	Sept. 14
Hinestown	Sept. 13
St. Tammany	Sept. 21
Spring Creek	Oct. 12
Shiloh	Oct. 12

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—FOURTH ROUND.

Sallis circuit	Sept. 1, 2
Koseiusko station	2, 3
Newtonville	8, 9
Winona circuit	15, 16
Winona station	16, 17
Sidon circuit	22, 23
Newport	29, 30
West circuit (Wed.)	Oct. 3
Mc[illegible] circuit	6, 7
Richland circuit (Wed.)	10
Carrollton and Greenwood	13, 14
Black Hawk (Wed.)	17
Helzona	20, 21
Valdea (Thu.)	25
Ziplia	27, 28
Ebenezer	Nov. 3, 4
Durant and Lexington	4, 5
Ethel circuit	10, 11

R. P. MITCHELL, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada	Sept. 9, 10
Abbeville, at Mt. Zion	15, 16
Oxford	16, 17
Water Valley	19
Charleston, at Charleston	22, 23
Coffeeville, at Antioch	26
Chapel Hill, at Chapel Hill	29, 30
Grenada circuit, at Bethel	Oct. 4
McNutt at McNutt	6, 7
Minter City, at Strathmore	13, 14
Banner	20, 21
Tocopola	23
Atlanta	27, 28
Pittsboro	Nov. 3, 4
Water Valley circuit	6
Carrollton, at Marvin	10, 11

J. F. EVANS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 8, 9
Verona and Tupelo, at Tupelo	15, 16
Saltillo, at Moorsville	22, 23
Richmond, at Fulton	29, 30
Shannon, at Palmetto (Thu.)	Oct. 4
Pontotoc, at Palestine	6, 7
Sparta, at Sparta	13, 14
Houston and Wesley, at Houston	14, 15
Buena Vista, at Buena Vista (Thu.)	16
Ebenezer, at Egypt (Thu.)	18
Okolona circuit, at Tranquil	20, 21
Tremont (Fri.)	26
Fulton and Smithville, at Smithville	27, 28
Prairie, at Lebanon	Nov. 3, 4
Athens (Thu.)	7
Aberdeen station	10, 11

AMOS RENDALL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Cane Ridge	Aug. 25, 26
Natchez, at Jefferson Street	Sept. 1, 2
Natchez, at Wesley Chapel	1, 2
Washington	8, 9
Port Gibson	15, 16
Pilra	22, 23
Rocky Spring	29, 30
Angidilla	Oct. 6, 7
Carey	7, 8
Mayersville	13, 14
Parlisle	20, 21
Harrison	27, 28
Oak Ridge	Nov. 3, 4
South Vicksburg	9, 10
Vicksburg	10, 11
Oak Grove	17, 18
Knoxville	24, 25

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison circuit, at Livingston	Sept. 15, 16
Canton station, at Canton	22, 23
Sharon circuit, at Sharon	29, 30
Benton circuit, at Benton (Sat.)	Oct. 6
Vazoo circuit, at Tranquil (Sun.)	7
Vazoo City station, at Vazoo City	13, 14
Anding circuit, at B. Lake	20, 21
Flora circuit (Sat.)	27
Mt. Olivet ct., at Mt. Olivet (Sun.)	28
Silver Creek circuit, at Lodi	Nov. 3, 4
Edwards circuit	10, 11
Camden circuit, at Camden	17, 18
Raymond circuit	24, 25
West Jackson, at W. Jackson (11 a. m.)	26
Jackson station, at Jackson (7 p. m.)	26

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise, at Heidelberg	Aug. 18, 19
Winchester, at Enon	25, 26
Sandersville, at Hobbien	Sept. 1, 2
Clark, at Andrew Chapel	8, 9
Meridian station	12
Meridian circuit	13
Paulding, at New Hope	15, 16
DeKalb	21
Rimsville	22
Marion	23
Leakesville	29, 30

R. O. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou	Aug. 25, 26
Sulphur Mine	Sept. 1, 2
Abbeville	8, 9
Lake Charles	15, 16
Washington	22, 23
Crowley	29, 30

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—THIRD ROUND.

Baton Rouge	Aug. 26
Craps Street	Sept. 2
Carrollton	2
Plaquemine and Donaldsonville	8
Algiers	16
Louisiana Avenue	16

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Coushatta, at Davis' Springs	Aug. 25, 26
East Point, at Wesley Church	26
Shreveport	Sept. 1, 2
Pleasant Hill, at Mt. Pleasant	5
Mooringsport, at Pine Hill	8, 9
South Bossier, at Benton	15, 16
North Bossier	18
Valley circuit	22, 23

J. G. CASSITY, P. E.

Fourth Week in August.

What a wonderful amount of malaria! Malaria in the country from undrained swamp, from stagnant pool, and from decaying vegetation. Malaria in town from sewer gas, from unventilated houses and from a thousand unsuspected causes. Half the people you meet have malarial troubles in some form or other. Many people who went out of town for the summer to "health resorts," where they expected to be braced up with pure air, have come back with malaria in their systems.

Malaria attacks the liver, sometimes causing troublesome and protracted fevers; sometimes producing only a slight derangement of that organ and its connections. Malarial attacks, whether small or great, ought to be overcome as soon as possible. There is no telling the amount of mischief they may do if allowed to continue their evil work.

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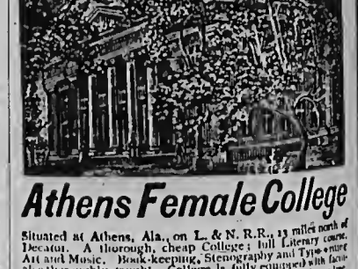

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Christian Advocate.

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GOD OVER ALL.

BY S. M. V. COLE.

The glowing map of night reveals
Its circling orbs upon their way;
The wood is leafing; wind and sun
Bear roses to the rustic wheels.

Lo forth, ye dreaming of the goal
That summons all the living years.
Hear, could the vast mysterious spheres,
The oldness one forever roll.

The God-sphere holding each in place;
So that the song rolls and a jar
In earth or Ore remotest star
Can lend no discord but a grace.

To him who marks the sparrow's fall
Nothing is great or small or strange;
Death has its bear and Pole to the eye,
And calls the love of God through all.

Help us, O Lord, to hear Thy love;
Thy love is great; help Thou our woe
To thy own law coal guides us still
And guides the wandering lights above.

A Bishop on His Travels.

HERE AND THERE IN MONTANA.

MR. EDITOR: Returning from the Yellowstone National Park, I reached Helena, the capital of Montana, on Saturday night, and spent Sunday, July 22, in that growing city. Large congregations quite filled our spacious temple on Grand street, both morning and evening, and gave patient heed to some lengthy prophesying. After long waiting, a pastor came to them several years ago, and our little band has entered upon a new career of prosperity. For six years the doors were closed, and the bell was silent, while their call was repeated for a faithful shepherd. Loyal to their convictions and unyielding in their attachments, our brethren watched and waited for the joy of a better morning. And it has come. They are well organized, harmonious, aggressive, enterprising and hopeful. We have a substantial church building, a nice brick parsonage, and a good congregation.

I am indebted to Bros. A. G. Clark and S. C. Ashby, strong business men of Montana, for delightful hospitality and many courtesies. Bro. Clark gave me an outing through the city, and much information about many things. I was quite surprised at the rapid growth of the place, and the evidences of great wealth on every hand. The county court-house, just completed, used also at present by the territorial officers and Legislature, is a massive stone structure of architectural symmetry, and cost over $250,000. I saw palatial residences worthy of any Eastern city, ranging in value up to seventy-five or an hundred thousand dollars. The government assay office was visited, and the various processes of eliminating the pure metal from its crude combinations were explained by courteous employees. The office does an immense business, making weekly shipments of thousands to Eastern mints. I had the privilege of handling, but not pocketing, a bar of gold stamped $3,000.

The ride through Chinatown gave me a vivid appreciation of Oriental sights, sounds and smells. There are possibly a thousand Chinese in Helena engaged in every business from hod-carrying to merchandizing. They are all gamblers, and train with the vicious classes. Over several of their huts I saw for the first time in life this sign—"Licensed Gambling House." The same was seen in other parts of the city, and in other towns in Montana over more pretentious buildings. These houses are licensed by territorial law, each being required to put up a sign advertising the place. But there is a growing moral sentiment against this vice of a new country, which will refuse revenue from such a source and at such a price. A Sunday law is sadly needed in Montana. All lines of business are pushed as eagerly on the Lord's day as on Monday. House-building, reaping, hay-harvesting, mining, etc., know no Sabbath for man or beast.

Not far away, and in full view of Helena, are grand mountain ranges, the most conspicuous peak of which was called by the Indians "Bear's Tooth," because of its jagged appearance. Of the vast wealth of Helena's placer mines, and the thrilling history of their discovery in "Last Chance" gulch, you have read. Fabulous stories have been told of their yield. One was that a man dug a cellar and threw the excavated dirt into the street. A shrewd miner asked for the pile, promising to return one-half of the proceeds. Nothing more was thought of it; but in a few days the miner called and gave the gentleman $692, as his half of the dirt.

Presiding Elder Stanley, who was with me at Helena, had made appointments for us at Deer Lodge on Monday night, and Anaconda on Tuesday night, including a church dedication at this latter place. We left the capital city in the afternoon. About twenty miles away we crossed the great continental divide—the crest of the Rocky Mountains—and found ourselves on the slopes of the Pacific. By immense curves and steep grades, and the aid of two mountain engines, our train climbed to the national summits, where the showers divide themselves between the Columbia river on the west, and the Mississippi on the east. A few hundred feet from the topmost peak the road is lost in the darkness of a long tunnel. Emerging on the western side, and looking up at the snowy sentinels that guard with eternal vigilance the shores of the Atlantic and Pacific alike, a strange exultation filled my soul—praise to God for his wonderful works and patriotic pride in my country, so vast in extent, so rich in resources, so thrilling with memories, and so marvelous in prophetic possibilities.

At Garrison we change cars and take the Montana Union down the beautiful Deer Lodge Valley, following the course of the charming little river of the same name. I have seen nothing more attractive than these narrow, fertile Montana valleys, blooming with beauty between vast ranges of sombre mountains crowned with snow. The town of Deer Lodge was reached about eight o'clock, and we found the Rev. John Moore, late of the White River Conference, in waiting to receive and hurry us to the Christian Church, where a congregation and already assembled. The next morning I visited our modest little log house—the first church building in Deer Lodge, and the shelter for all denominations for several years—which was cleared of debt and dedicated by Bishop Marvin. The memory of his great sermons and seraphic spirit yet abides fresh and green. We must rebuild in that growing college town.

The afternoon of Tuesday found us in the magic city of Anaconda, which, it is said, contains the greatest copper reduction works in the world. Bro. Barbee, brother of the Book Agent, recently from Tennessee, has charge of the parsonage, the beautiful little brick church dedicated that night, a capital Sunday-school, and a growing congregation, but not a communicant member. In this new country that is the natural order. Give a preacher shelter for his family and a place to preach, and he will "rustle" a congregation. Gratifying growth will be reported from Anaconda this year.

On Wednesday morning Butte was reached on a delayed train, and the Conference opened at eleven o'clock. For two years our flock in that mining city has been shepherded by Rev. A. C. Coney, a former and valued member of the Louisiana Conference. He has made full proof of his ministry, and found favor with the people. For the third year he has been returned to that charge, and, in addition, becomes editor of the new Conference organ, The Montana Methodist. Of the Conference proceedings you have probably heard from others. The occasion was pleasant in all respects, the reports quite encouraging, and the brethren went out greatly in spirit. Some features of the Conference were notably gratifying—the net numerical increase of nearly forty per cent., the strong accession to our preaching force, the full payment of all connectional assessments, and the heroic purpose of the brethren to use greater diligence in pushing the work. And after a careful survey of the field by personally visiting almost every pastoral charge in the Conference, I am satisfied that with men and money liberally and judiciously employed when Stateler and Stanley first made the call, ours would now be, socially and influentially, the State Church of Montana. We have even now better access to the agricultural classes than any other church, and have an open door in every community. The spirit of opposition, that nailed a Confederate flag to the spire of one of our churches some years ago, has given away to profound respect and fraternal regard. We preach a non-sectional, non-political gospel.

Butte is quite a city, and seems to have grown literally by the fabled touch of Midas. In 1875 the first mill was constructed for working silver ores, and the town had a population of only 200. Now it has a dozen or more massive mills and mines for working gold, silver and copper, costing millions, and their daily output runs up into the thousands. The population is about twenty thousand, and increasing daily.

After Conference I visited the Bitter Root Valley, and preached at Victor and Stevensville. At the latter place Bro. Stanley lives, and also Rev. T. W. Flowers, long a member of the Mississippi Conference. After remaining for some years on the supernumerary list, Bro. Flowers returns to the effective ranks. I hope to hear soon of his wife's recovery from a long and almost fatal illness. A more cheerful, trustful sufferer I have not seen.

Of the climate, soil, and social life of the Territory, I can not write at length. The average Montanian apologizes for the rigorous winters, discourses on the delightful summers, and enlarges on the marvelous productiveness of the soil. Well, the people look healthy and are evidently perfectly contented with their country. I am satisfied, however, that for a Southerner the Territory had best be seen in midsummer. To be told of the mercury getting down to fifty degrees below zero, and yet be comfortable, must have betrayed in the auditor a slight incredulity. The air is very rare and dry, and, of course, renders the extreme cold more endurable. The nights are most delightful in summer, though in midday the thermometer registers higher than in New Orleans.

After nearly a month in Montana of hard work and pleasant associations, I left on the morning of August 4 for the Columbia Conference, by way of Spokane Falls, Washington Territory, where the Sabbath was spent.

Fraternally,

CHAS. B. GALLOWAY.

PENDLETON, OR., Aug. 13, 1888.

The Baptists Ahead—The Reasons.

BY REV. A. D. MILLER.

MR. EDITOR: I see in the ADVOCATE, of August 9, some statistics taken from the Independent, and, according to its statement, the Baptists were in advance of all other churches in the United States last year, in number of accessions.

"And, now, if that is a correct statement, as I suppose it is, there are reasons for their being in advance, and we ought to hunt them up and correct them, as the Methodist Church is the largest church outside of the Catholic, and probably as wealthy or the wealthiest of any. I think it ought to be in advance in number of accessions, if there is not something wrong somewhere. I think there are several reasons, which I will give briefly.

1. The Baptist preachers usually have only from two to four churches; so they give each church a two days' meeting monthly, and sacramental meeting every three months.

Methodist preachers usually have from six to eight churches; so they usually have only services once a month, and half of them evening services at that, and many churches do not have a sacramental service once a year, as many of our pastors are not ordained, and local elders can not be had.

2. Baptist preachers, having only from two to four churches apiece, can swap around, and give each church from one to two weeks' special effort in the summer, *and they do it;* and when they get them interested, they hold on till they get them in the church.

Methodist preachers, having from six to eight churches, and only about six or eight weeks adapted to that kind of meetings in the country, usually only give a church about from four to six days, and it usually takes about four days to get the church in working order and get sinners interested, and the average preacher only able to preach about from four to six days in the week, and local help being scarce in many circuits, and only a very small margin of time to spare to swap with the itinerant; so you see our meetings, camp and protracted, only last usually from four to six days, just long enough to get the church revived and sinners interested, and the meeting closes, *and some one else comes along and gets the fruit.*

I know of what I am talking. I was once holding a meeting, and at the close of eight days we had received four members, and we went on four more days, and at the close received twenty-eight members; so you see what a little time will do when all is right. The most of the members that I receive is after the fourth day of my meetings.

3. Baptist preachers preach their doctrine, some part of it, almost every Sunday; and, according to their doctrine, it is a very easy matter to get to heaven. I heard two of their leading preachers preaching not long ago (educated men), and they said if a man believed that Jesus Christ is the Son of God, he was converted, and a fit subject for baptism; and one of them said a sinner had no right to pray at all, and further said, every time a sinner prayed he sunk his soul that much deeper into hell. He said all he had to do was to believe that Jesus Christ is the Son of God. The other said that nothing a man could do or leave undone after conversion would affect his salvation at all. So you see they have an easy way of getting to heaven. And people naturally fall into that idea.

Methodist preachers are too tender-toed; they are afraid of hurting feelings. I have heard a great many say they had never heard a Methodist doctrinal sermon, and have heard preachers say they had never preached a doctrinal sermon.

I do not believe in taking advantage of the pulpit to tongue-lash anyone; but I do believe we ought to preach our doctrine plainly *and often*, so that the people may know what we believe and why we believe it; and, if we fail to do it, we need not be surprised at others going ahead in statistics, and they ought.

4. Baptist papers publish articles on their doctrine almost every week, and keep their people posted. They mould sentiment for their church, and that is right. If they believe it, let them preach it and publish it to the world.

Methodist papers, with a very few exceptions, hardly ever publish an article on doctrine or any subject that would excite controversy. So you see we are lagging behind while others are advancing, and it will continue to be so until our papers and preachers and people come to the front, and stand by and defend the doctrine and discipline of our church.

Brethren of the ministry and press, we have one of the greatest churches on earth, and all we have to do to fairly outstrip all others is to stand "every man in his place and cry" (from his pulpit and press), "The sword of the Lord" (and of Methodism).

My brethren of the ministry, if we love God and our Methodism, let us rise up and do our whole duty. When we have a good meeting, continue as long as we can do good. Let us work for conversions and also for numbers. If we believe we are right, let's persuade the people to be Methodist. May God bless our Methodism and all the Israel of God! Amen!

CARO, Mississippi.

Increase in Crime.

The Florida Christian Advocate, discussing the subject, "The Body in Religion," has this to say in regard to the increase of crime in our country:

But the strangest fact of our times is the reign of crime. Horrible deeds are multiplying to an alarming extent; and its gets worse and worse. Many reasons are given to account for it, but the most influential has been overlooked. It is the fact that millions are cut off from Sabbath rest and worship, and the fact that millions more labor so continuously that they have very little time for sleep and home-life and religion, and these facts cause evil forces to accumulate unrestained, except by toil, and at times they will break forth into crime. Feverish unrest takes possession; desperation follows; the heart says: "Life is a cruel bondage, society heartless, employers merciless oppressors, and a man may as well die as live;" and the heaving tide overflows into criminal excesses.

Sunday labor must be stopped. It is undermining our Christian civilization; and, so long as it continues, an immense number will be kept away from religious influences preparing for that mental and moral state, out of which come labor troubles, strikes, and riots; and worse things may be expected under separation from religion. The Reign of Terror and the horrors of the French Commune in Paris came from labor divorced by infidelity from religion; and now the dominant materialism is driving society on to similar results by separating labor from religion. Down with Sunday work!

But Sunday work is not all that must stop. If man is to be man, and religion is to have its legitimate effect upon him, the demands of his nature must be allowed. Not only restore Sunday to laborers, but restore night and home-life. Close every store and shut up every shop at sundown, so that man may have the day for labor and the night for home comfort and sleep.

Be brief, for it is with words as with sunbeams, the more they are condensed, the deeper they burn.—Southey.

Current Coins.

(Joaquin Miller.)

Shall the dead live again? My friends, I can not prove to you that the dead will rise again. I can not prove to you that the sun will rise again. But I surely believe it will. And I as surely believe the dead will rise again. Ah, why should man perish utterly? Blow a little thistle-seed far away, a little thing no bigger than a pin's point; let it fall on the dark earth, even though it be in the farthest corner of the world, yet it will in the spring-time come forth a lovely flower, perfect in its kind. And man is surely as much to God as a little thistle-down.

(Northern Christian Advocate.

Whoever gives his heart will have a heart to give. The consecrated heart stirs one up to consecration. He who has not given his heart to God is sure to be very conscious of the act of giving if he parts with anything he calls his own; whatever he offers to God's service he seems to give away. But he who realizes and rejoices in the fact that he belongs to God feels that what he parts with in the service of the Lord is only the Lord's offering. It is no wonder, when the Israelites came to realize that they were the Lord's people, that their earrings and bracelets and necklaces, and other spoils brought out of Egypt, were transmuted into the furnishings of the tabernacle.

(Standard.)

Every great leader of men is adapted to the age in which he leads. A Samson could not be prime minister in England to-day. But equally an eloquent, cultured, scholarly Gladstone could never have been prime minister in Israel in Samson's day, nor could he have carried dismay into the Philistine host. The world had not yet put on the silk and broadcloth of our softer civilization. Then it required a man who could slay his thousands, not with the jawbone of a practiced parliamentarian in debate, but with the jawbone of an ass in deadly fight. Great men, to be judged fairly, must be considered in their century and circumstances. Would that we had more spiritual Samsons to wage war against the modern Philistines.

(Zion's Herald.)

"The cup which my Father has given me, shall I not drink it?" It was a greater thing to say and do that than to calm seas or raise the dead. Prophets and apostles could work wondrous miracles, but they could not always do and suffer the will of God. To do and suffer God's will, no matter where it leads us nor what it takes from us, is still the highest form of the most sublime Christian achievement. To have the bright aspirations of young life forever blasted; to bear daily a burden never congenial, and see no relief; to be pinched by poverty when you only desire a competence for the good and comfort of loved ones; to be fettered by some incurable physical disability; to be stripped bare of loved ones until you stand alone to meet the shocks of life—to be able to say in such a school of discipline, "The cup which my Father has given me, shall I not drink it?"—this is faith at the highest, and spiritual success at the crowning point. Great faith is exhibited not so much in ability to do as to suffer.

(Evangelist, N. Y.)

As we get older and come nearer to the time when we expect to change this mortal for an immortal life, the more frequently we ask ourselves what are to be our employments in that life. Heaven certainly is not to be for any of us a season of idleness, although it is to be a place of rest. Rest, everlasting rest, is promised to the weary and heavy-laden toilers of this life, and Longfellow may not, after all, have been very far astray, when in his delightful "Hyperion" he represents the bustling and hard-working wife of a poor German blacksmith, as having no other conception of heaven than as a place where, her working days all over, she could put on for good her clean dress, white cap and apron, and sit in an easy chair all day and sing the grand old German hymns she loved so much. Rest, perfect rest, for her wearied soul and body, would be heaven. It may be an essential element in the happiness of all of us who toil as she toiled, and to whom rest will prove as grateful as she thought it would be to her. But while this is true, heaven is also to be a place of new and unceasing activities, but activity without weariness, in which the joy of intense life will be combined with a feeling of profound repose. The activities of heaven can not all be expended in adoring and thankful song. Though our songs could never become monotonous, we shall probably be no more alike in heaven than we are on earth, and our perfect happiness there may to some extent be the result of the intercourse of minds infinitely varied, and employments adapted to the wants and dispositions of all.

Christian Advocate.

THURSDAY, AUGUST 30, 1888.

THE PASTOR'S PRAYER.

BY REV. W. N. HOBB.

Alone he sat among his books,
The printed page had lost its charm.
His thoughtful eyes of the straying ones
Of his dear flock who suffer harm.
And, though still, he yielded no alarm.

"Oh, grant me wisdom, Lord," he cried;
"Thy servant's eyes are strangely blurred.
How may these wanderers be won
From worldly ways?—by strong, keen sword,
Or by the calm, persuasive word?"

"Grant me thy spirit, dear Lord Christ,
That I may surely rise above
All fleshly passion, faithfully
To speak sweet words these hearts to move,
Or wield the sword with arm of love.

"And if it be thy will I ask
Keep silence (save as I shall cry
By day and night to thee, O Lord),
Help me to throw all hard thoughts by
And greet each wanderer lovingly.

"And I would plead for one thing more;
That I may very patient be
With those who seem so slow to grow
In grace of heart—let this I see:
Thou art so patient, Lord, with me?"

(Vincent and Hallway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Sept. 9.

THE UNBELIEF OF THE PEOPLE.

Numbers xiv, 1-10.

GOLDEN TEXT.—*So we see that they could not enter in because of unbelief.*—Heb. iii, 19.

TIME.—B. C. 1490, in July or August.

PLACE.—Kadesh, or Kadesh-barnea, identified beyond reasonable question by Rowlands, Williams, Palmer, Trumbull, and others, with Ayn Quadees (or Ain Gadis). (See verse 26.)

1. All the congregation Except Caleb and Joshua, and some few others. *Lifted up their voice, and cried*—This appalling description of Canaan had so depressing an influence upon the whole congregation (camp. Deuteronomy i, 28: they "made their heart melt"—that is, threw them into utter despair), that they raised a loud cry. *People wept that night*—It was the sin of unbelief. This had been the root of all their evils. Everything had been done that could be done to develop their faith; and yet when the great crisis comes, when the time has arrived to enter the land which the Lord has promised them, and which they are to subdue for him, they show that instead of being "a kingdom of priests," a people who know that the God who made heaven and earth and sea is their God, and, therefore, nothing can withstand them when they advance in the power of his might, they have not the courage even to make the feeblest attempt.

2. Murmured against Moses ... Aaron—This is the way of the mob. Always ready to burden some one with reproaches. On the present occasion their murmuring was not against Moses and Aaron only, but they openly rebelled against Jehovah himself, to whom they ascribed, in the way of reproach, their exodus from the land of Egypt. *Would God that we had died in ... Egypt*—Such insolence to their generous leaders, and such base ingratitude to God, show the deep degradation of the Israelites, and the absolute necessity of the decree that debarred that generation from entering the promised land. *Would God we had died in this wilderness*—It was not long before they had their desire, and did die in the wilderness.

3. Wherefore hath the Lord brought us into this land, to fall by the sword—Their disappointment ripened into a mutiny more pronounced than any which had yet appeared among them. They looked back wistfully to their old slave-pens in Egypt, and they accused the Lord of bringing them out of their bondage that they might fall by the swords of the Canaanites. With strange inconsistency, the fear of death in the future made them wish that they had been dead already. *That our wives and our children should be a prey*—That is, should fall into the hands of the enemy after their entrance into the land of Canaan. They had seen all the plagues on Egypt; they had seen Pharaoh's proud host buried in the Red Sea; they had seen Amalek smitten before Israel while the hands of prayer were upstayed before the Lord—and must all this go for nothing? God had promised to give them Canaan; could they not trust him? They had bound themselves by most solemn covenant to follow him as their king; and shall they go back upon this great covenant? *Were it not better for us to return into Egypt*—The sinfulness and insane folly of their conduct are almost incredible. Their conduct, however, is paralleled by too many among ourselves, who shrink from the smallest difficulties, and rather remain slaves to sin than resolutely try to surmount the obstacles that lie in our way to the Canaan above.

4. Let us make a captain, and ... return into Egypt—Nothing can be conceived more absurd, as well as rebellious, than the whole conduct of Israel on this occasion. Surely it would have been at least as eligible to fall soldier-like, sword in hand, in attempting to conquer Canaan, as to die slaves in Egypt, or by famine or pestilence in the wilderness? The Lord was directly charged with an intention of bringing them out of Egypt, by altering them with the most encouraging promises, on purpose to destroy them and their families; and the whole present government of his express appointment was to be set aside, and a new leader chosen, in opposition to him, and in defiance of him. Such is human nature! and such counselors are discontent and passion!

5-8. Moses and Aaron fell on their faces before all the assembly—At this murmuring, which was growing into open rebellion, Moses and Aaron fell upon their faces before the whole of the assembled congregation, namely, to pour out their distress before the Lord, and move him to interpose; that is to say, after they had made an unsuccessful attempt, as we may supply from Deuteronomy i, 29-31, to cheer up the people, by pointing them to the help they had thus far received from God. "In such distress, nothing remained but to pour out their desires before God; offering their prayer in public, however, and in the sight of all the people, in the hope of turning their minds" (Calvin). *Joshua ... and Caleb ... rent their clothes*—To testify their hearty grief for the people's blasphemy against God and sedition against Moses, and that dreadful judgment which they easily foresaw this must bring upon the congregation and people of God. *The land ... is an exceeding good land*—The two honest spies testified their grief and horror, in the strongest manner, at the mutiny against Moses and the blasphemy against God; while at the same time they endeavored, by a truthful statement, to persuade the people of the ease with which they might obtain possession of so desirable a country, provided they did not, by their rebellion and ingratitude, provoke God to abandon them.

9. Only rebel not ye against the Lord—They had proved the dreadful folly as well as sin of doing this. *Neither fear ye the people ... for they are bread for us*—We shall destroy them as easily as we do our bread or common food. *Their defense is departed from them*—Hebrew, *shadow*. "Alas! those poor people have lost their defense," literally, "their shadow," a metaphor highly expressive of protection and support in the sultry eastern countries. So that the meaning of the phrase, "their defense is departed from them," is that the favor of God was now lost to those whose iniquities were full, and transferred to the Israelites. *The Lord is with us*—"If God be for us, who can be against us?"

10. All the congregation bade stone them—Perhaps the other spies, counting this language a reproach of their conduct and a charge of direct falsehood; or else the rulers of the tribes and families first gave the word, and it soon became the general outcry through the whole multitude, that they who were nearest should immediately stone them—that is, not only Caleb and Joshua, but Moses and Aaron also, as it seems probable from the narration. Moses had apprehended the same outbreak of popular violence on a former occasion, and, at a later period, David was threatened in a similar manner. (I Samuel xxx, 6.) *The glory of the Lord appeared in the tabernacle*—Excited people resolved to stone them, when Jehovah interposed with his judgment, and his glory appeared in the tabernacle to all the Israelites; that is to say, the majesty of God flashed out before the eyes of the people in a light which suddenly burst forth from the tabernacle. (See at Exodus xvi, 10.) It was seasonably manifested on this great emergency to rescue his embassadors from their perilous situation.

PRACTICAL THOUGHTS.

Human nature, apart from God, is true to itself in every age. God's promises will always bear investigation, yet multitudes to-day are more ready to believe a lie than God's word, and the devil knows it and takes advantage of it.

Unbelief is a swift and deadly contagion. It breeds discontent, self-torment, hard thoughts of God, and drives men to suicidal courses.

"The Lord will afford peculiar protection and singular marks of regard to those who, in genuine love, venture to stem the torrent of prevailing iniquity."

"There is a point beyond which it is no longer possible to repair the follies of the past."

A Schoolmaster in a Fog.

BY REV. D. G. W. ELLIS.

MR. EDITOR: "The Schoolmaster," at Vossburg, Miss., submits his "thoughts" to Dr. Abbey's "theological criticism." I do not know whether "The Schoolmaster" intends by this appeal to Dr. Abbey to prevent others from entering into this discussion or not; but I feel, when he publishes his peculiar "thoughts" in the columns of a religious newspaper, that it is the privilege of any one among the thousands of its readers to criticise his statements in a fair, candid and Christian spirit. I hope my venerable friend, Dr. Abbey, will not think I intend to forestall him, for I only want to "cut the tap-root of "The Schoolmaster's" errors, which reveals itself in his first postulate, viz: "The foreknowledge of an event depends upon controlling its cause." This is the foundation upon which he builds his theory of the divine prescience; hence he ought to have made sure of that before he began building upon it. If he had said, "The foreknowledge of an event depends upon its cause being controlled and directed to that end," no one would have dissented. But this would only be saying that the cause of an event *causes* the event—a truism; hence it is evident that is not what he means. If he said anything to purpose, he must mean that God can not know with absolute certainty that any future event will transpire unless he has the cause of such event under control, and brings to bear omnipotent power to bring into being. Now, so may events contrary to the will of God have transpired in the history of the race. "The Schoolmaster" feels concerned for the honor of God, which he thinks can only be vindicated by pleading ignorance for the infinite Jehovah! Adam would not have fallen, and sin, with its frightful train of consequences, would never have come into being if God could have foreseen them. As these things did not turn out according to the wishes and purposes of God, he is disappointed, and it repents him that he made man. I am not misrepresenting "The Schoolmaster;" "for," says he, "God truly repented having made man, and we are necessarily forced to the conclusion that had he known how man would act he would not have made him!" He thinks if God foresaw these things and yet determined to proceed with the work of creation, that he is responsible for all the wickedness that has occurred in his empire, for he could have prevented it by refusing to create beings capable of sinning. But beings incapable of sinning would have been, at the same time, incapable of holiness, and, hence, could have had no moral character.

When God chose to bring into existence moral beings, he must have had a good and substantial reason for his choice; but if he could not foresee the result, creation was merely an experiment. If "The Schoolmaster" can not see how it is possible for God to foresee a sinful event without ordering, approving and bringing to pass such event, and thereby becoming responsible for it, I despair of being able to help him out of his difficulty. But if foreknowledge of a wicked event makes God responsible for it and the author of it, foreknowledge of a good event also makes him the author of all this latter class of events; and hence, in order to save man's moral agency and responsibility, we will have to leave God ignorant of *all* future *events*.

This is the logical result of the proposition upon which "The Schoolmaster" bases his theory, viz: "The foreknowledge of an event depends upon controlling its cause." This makes God *ignorant* in order to save his goodness. If the only way I could keep faith in the infinite goodness of God was to *lose* faith in his infinite wisdom, I might then, like "The Schoolmaster," give up the latter rather than the former. There are some who can not, or will not, discriminate between *certainty* and *necessity*—"The Schoolmaster" among the number. A necessary event is one that comes into being from the operation of necessary causes. But there are a vast number of events coming into being as the result of the action of free moral agents; these are foreseen and are certain in the mind of God, but are not *necessary*, because they are not brought into being from the operation of necessary causes. The sin of the Jews in rejecting and crucifying, and of Judas in betraying, Christ, was foreseen and foretold more than a thousand years before these events occurred; and, according to "The Schoolmaster," God controlled the causes of these events, and hence became thereby responsible for them.

The foregoing are a few of the many objections that may be urged against the postulate of "The Schoolmaster" upon which he builds so confidently. If the foregoing serve to help him or others out of the fogs of error into the clear light of truth, I shall feel abundantly compensated.

CARTHAGE, Mississippi.

John iii. 5.

"Except a man be born of water and the Spirit, he can not enter into the kingdom of God."

Without referring to the opinions of others in explanation of these words of Jesus to Nicodemus, I will give in brief my opinion. It has no reference to baptism whatever. Nicodemus, as a ruler among the Jews, was an educated man; versed in all the Scriptures; understood the baptisms of the Jewish Church, also the baptism of John. Nicodemus knew that the expression, "born of water," had no reference to baptism; hence no reply to Jesus. Nicodemus knew the mere baptizing "with water" could not effect this great change, and that in baptism there is nothing that represents a birth. The reverse is also true. Jesus used the metaphor, "water," to represent the gospel, then known to the world. Referring to the Word of God, we find the metaphor, "water," used in several places: Isaiah xii, 3—"Therefore, with joy shall ye draw water out of the well of salvation." Isaiah lv, 1—"Ho, every one that thirsteth, come ye to the waters." Jeremiah ii, 13, charges the people with "forsaking the fountain of living waters, and hewed them out cisterns, broken cisterns, that hold no water." Jeremiah xvii, 13—"The Lord is the fountain of living waters." Zechariah xiv, 8—"And it shall be in that day, that living waters shall go out of Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in winter and summer shall it be so." All these Scriptures refer to the Word of God. Let us come to the words of Jesus: and we will find that he used the metaphor, "water," to represent the gospel in several places: John iv, 14 (speaking to the woman of Samaria): "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John vii, 37, 38—"If any man thirst, let him come unto me, and drink," etc.

Notice that Christ uses two factors essential in this new birth—"water and the Spirit." I Corinthians iv, 15—"I have begotten you through the gospel." James i, 18—"Of his own will begat he us with the word of truth." Other Scriptures teaching that "God hath begotten us again to a living hope:" I Peter i, 2, 3, teaches that in "being born again by the word of God, which liveth and abideth forever."—John i, 12, 13, teaches that we become the sons of God by believing on his name—that is, the gospel. Ephesians v, 26 (in speaking of Christ who gave himself for the church)—"That he might sanctify and cleanse it with the washing of water by the word." Hence the two. The gospel is the Word of God to beget. The Holy Spirit is God to give life. Paul says: "Ye are washed, ye are sanctified, ye are justified in the name of our Lord Jesus Christ, and by the Spirit of God." Christ says that "now are ye clean through the word which I have spoken unto you." Titus (iii, 5) sums up the whole matter in a few words and gives the full meaning: "He saved us by the washing of regeneration, and the renewing of the Holy Ghost." St. John, in his apocalyptical vision—Revelation vii, 17: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living water." Revelation xxi, 6—"I will give unto them that is athirst of the fountain of the water of life freely." Revelation xxii, 1—"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" verse 17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Water is a common emblem in Scripture; and its general significance is apparent. I trust the above will convince anyone that there is no baptism in the expression of Jesus in being "born of water," and that he had reference to the gospel. This is the synopsis of a sermon I prepared two years ago; preached it, and one good Baptist said that I knocked all the water out of his strongest citadel, and that it was as dry as a "powder-house." W. HOOVER.

SUMMIT, Mississippi.

The Remedy for Care.

"Casting all your care upon him, for he careth for you."—I Peter v, 7.

None are strangers to cares, both real and imaginary; hence we shall not dwell upon the nature and effects of cares, troubles and trials, but rather let us consider the remedy or relief. We readily seek relief from the ordinary ills of life. We do not hesitate often to *try*, upon very doubtful testimony, remedies for the most serious troubles and ills pertaining to our physical being, our temporal affairs, and sometimes regard very favorably even doubtful remedies for our social, political and religious troubles. The mere suggestion of a friend or stranger is often considered sufficient reason to adopt a plan or try a remedy.

The will of God concerning us is that we be cheerful, contented and happy. He has pledged himself to *aid* us to the extent of our needs. By our own actions or failures to act we have rendered ourselves unhappy, and, notwithstanding we have been disobedient, forfeiting all claims upon God, rendered ourselves unworthy of the least of his blessings, he still says, "Cast *all* your cares upon him, for he careth for you."

Let us ask ourselves why we do not. Do we doubt his word? *Will* he, *does* he *still* wait to be gracious? See him, hear him, as he looks over the city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" See him as he goes about doing good—tired, thirsty, hungry—having not where to lay his head. See, hear him in the Garden of Gethsemane; look at him as he hangs upon the cross. Oh, yes, he is willing! But is he *able*? See him as he commands the wind and the sea, and they obey him; see him as he heals the leper, opens the eyes of the blind; at the grave of Lazarus, raising the dead to life; see him as he, of his own power, comes forth from the dead, conquering death and the grave; and, besides this, all this, he *says* he is *able*. Do you, reader, want further evidence of his ability? It is he that bids us cast *all* our care upon him—and why? For he *careth* for us. Friend, brother, are you cast down? are you tempted to say, "It is a vain thing to serve the Lord"? Are you in trouble, afflicted, disappointed? Has the Lord taken some loved one, and you "can not understand this *strange* dispensation of Providence?" Remember, we see through a glass darkly now.

"Poor tempest-tossed soul, be *still*,
Bid promised grace receive:
'Tis Jesus speaks, 'I must, I will'"—

and in humble faith and confidence say—

"I can, I *do believe*."

God's word is pledged, that his grace shall be *sufficient* for *every* need. Then let us "cast all our cares upon him, for he careth for us." Amen!

P. A. RICHARDSON.

JACKSON, La., Aug. 3, 1888.

From the Work.

ROLLING FORK, MISS.

MR. EDITOR: This is undoubtedly one of the finest sections of country to be found anywhere. The lands are exceedingly fertile, and it is wonderful how abundant the yield per acre is in both corn and cotton. A reliable planter told me that he gathered on some land about 100 bushels of corn, and from one to one and a half bales of cotton. I am satisfied I have never anywhere seen lands susceptible of so high a state of cultivation. This has been an exceedingly unfavorable year, on account of excessive rains, and yet the prospects are good for a fair crop. The prospect is far beyond anything that could be hoped for in the month of June. This country certainly has a good future. When its morals are toned up and the hydra-headed monsters, whisky and gambling, are put aside, and planters move out of old ruts, and the church comes out boldly and does its duty, and our churches flourish as a green bay tree, this will be the garden spot of the United States of America. The lands that are in a state of cultivation are valued at fifty dollars per acre now; then one hundred per acre will not buy them. The health of this Deer Creek country is about on an average with any section where malaria prevails. It is said persons who are prudent and not dissipated rarely ever have serious sickness. The most fatal diseases here are pneumonia in winter and hematuria in summer. The most common, chills and fever. There seems to be interest and progress in religion where the soil is cultivated. Dr. Harmon, at Anguilla, just above me, has developed his territory surprisingly. Anguilla, a small town, comes out in all the proportions of a handsome station, demanding services every Sabbath. There is also near by a mission field consisting of five appointments, served by Bro. Henry, a young man, who, Dr. Harmon tells me, is doing a splendid work, the people manifesting a lively interest, and great good being accomplished. Rolling Fork and Carey have been moving steadily forward since early spring. Our new churches, both at Rolling Fork and Carey, we expect to have completed at no distant day in the future. Our congregations are large and appreciative, and we have frequent accessions. To date we have had forty-five accessions, and are looking forward to large ingatherings. Fifteen of these were added recently at Carey, in a protracted service in which I had valuable help from Dr. Jones, of Vicksburg, and Dr. Harmon, of Anguilla. Some of those added to the church are the leading men of this county. We are hoping for great results here at Rolling Fork. If so, this ought to develop into one of the best charges in the Mississippi Conference. The Lord of hosts is with us, and we are expecting a pentecostal shower. Bro. Skipper, I learn, is doing fine work at Mayersville, on the Mississippi; has built a new church, and there is improvement all along the line of church work.

We are glad that Dr. Hunnicutt has accepted the presidency of Centenary College. He is the man for the place, and will take hold in good earnest; determined to make Centenary one of the foremost institutions of the South. There is no reason why it should not be. A beautiful location, handsome buildings, an excellent Christian community and a strong faculty. Why should not Centenary move right up into the front rank? So it will, if our Methodist people will rally to its support by sending their sons to Centenary instead of elsewhere, and giving liberally towards raising that endowment of two hundred and fifty thousand. I am glad to know that already more than ten thousand of the first installment has been raised. Now, Dr. Hunnicutt says he means business, and that is just what every Methodist in the State of Louisiana and Mississippi ought to mean, and rally to old Centenary College and give her, at least, next October, two hundred boys and twenty-five thousand dollars. Christian education must be sustained. W. D. DOMINICK.

SABINE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: I commenced a protracted meeting at Bayou Scie on Saturday before the first Sunday in August. I did all the preaching myself, except four sermons that were preached by local preachers. The meeting continued nine days, resulting in twenty-five accessions to the church, and a glorious revival and some conversions. The entire community was stirred to its very center. There were only three or four persons left out of the church at the close of the meeting. The people say that this has been the best meeting that was ever known in this community. Many of the church members labored faithfully and earnestly in this meeting. I have been preaching to the people of Bayou Scie nearly six years. I supplied this work two years as a local preacher; joined the Conference; was sent to Sugar Town at the expiration of two years; was returned to this work, and I am now closing up my fourth year, making in all six years at Bayou Scie. I have received nearly one hundred persons into the church at this place, and I can say that this has been the best and most pleasant year of all. I have been better rewarded up to date, both financially and spiritually, than any year before. We are moving on finely throughout the entire circuit. There have been between forty-five and fifty additions to the church up to date, and almost as many conversions. We will hold our next protracted meeting at Red Land.

H. J. BOLTZ, P. C.

REVIVAL AT LONGVIEW.

MR. EDITOR: Longview Church was organized about ten months ago, with seven members. It is well located, is six and one-half miles northwest of Carrollton, and is in the heart of a densely populated country. We have closed a great revival, which resulted in fifty or more conversions, forty-six additions to our church, a few to other churches, the erection of a number of family altars, and the organization of a community prayer meeting. Every shade of religious opinion is represented in the community, but nearly all who profess to be Christians entered into the work. Bro. R. A. Burroughs preached four good sermons, and Bro. B. T. Marshall, a layman, did excellent work, praying and talking with the people. I have spent the heat of summer in a vigorous war on sin, while some of our brethren have fled to the mountains of Hepsidam to enjoy the cool breezes of a more bracing climate. T. W. LEWIS.

WALNUT GROVE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed my third protracted meeting, resulting in thirty-four accessions, a large number of conversions, and the church greatly revived. I was assisted by Bros. Miller and McDonald, local preachers, and W. W. Simmons, I. L. Peebles, D. G. W. Ellis and J. G. Cammack, of the traveling connection. These brethren all did efficient work for the Master, and made lasting impressions upon the minds and hearts of the people. To God be all the praise for the happy results of these meetings!

W. W. CAMMACK, P. C.

A Shorter Method with Skeptical Scientists.

BY G. J. ABBEY, D. D.

Mere theologians, or Bible-men, have nothing to do with mere scientific blunders that men of science may or may not commit. Our business with them is to defend the Scriptures. Nevertheless a theologian may or may not be a teacher in natural science. Then in that capacity, but not as a theologian, he enters the list of scientific investigation.

Our quarrel with skeptical geologists relates, first, to the origin of *Matter*, and, secondly, to the origin of *Man*. Now, let a few axioms be solidly planted, not to be removed.

1. The Bible very clearly states that the origination of matter was the work of God, but is totally silent as to mode, means, process or circumstances relating to the fact.

2. The origination of man was likewise by divine agency, but was not a primary creation; it was a making or evolution from something then and previously existing. And here, too, the Bible is totally silent as to mode, means or circumstances.

3. These two primary facts are in the nature of things incapable of logical or legal denial whether they be true or untrue. And they are alike incapable of proof. These three dogmas must be considered.

The supposition that the agency of God in the origination of matter has been denied upon scientific or logical grounds is a mistake. That would be impossible. It would necessitate the naming of some other creating agent, which would be only to call the Almighty by some other name. If the Bible had gone further and stated some mode of procedure in the creation, such mode might be questioned; and so far as this might seem successful, it would virtually deny the fact as stated. But the Bible does not do this. It merely states that whoever or whatever was the originating cause, *that* is God. Changing the name changes nothing.

Some naturalists claim to be able to trace the form or forms of matter, as we now see them, step by step, through an almost infinite series of changes, improving at every step, until they reach it in the simplest and most formless state; and they call this process, down through periods of almost endless ages, by the name of "evolution." To this I make no objection, for, whether true or not, the only answer it needs is, that, if so, then that was the divine mode of procedure. This does not question the fact of a divine Originator: it only claims to point out something as to the mode of administering matter.

And as to the origin of the human race, the same suggestions are applicable. The Bible says that man came into being by the agency of God; but *how* that agency was exercised we are wholly uninformed. The reason for this is, most likely, that we have no capacity to comprehend any mode of a direct divine action. Therefore, no possible explanation could explain it to us. Some naturalists claim to have discovered the many connecting processes by which previously existing forms of matter evolved finally into manhood. Very well—the theologian is not interested in the truth or falsity of these supposed discoveries. If true, then that was the divine method of introducing manhood to the world. If untrue, the error is scientific, not theological, for theology does not treat of the mode of human origination at all. It simply asserts the fact, knowing nothing of the method. But here some Christians interpose and join issue with the scientist on another point, viz: as to the length of time God was employed in making the first pair. They say the whole process, from beginning to end, was very short—at most, not beyond the limits of a single day. This raises a question, not between Bible-men and infidels, but among Christians themselves; and this is hardly the place to discuss questions of biblical exegesis. Nevertheless it is acknowledged that if we read these records of very ancient things as we would modern narrative—that is, by understanding a juxtaposition of historic words to imply a close or juxtaposition of events; then, and in that case, there is room to infer that the first two chapters refer to a brief period—say, a modern week. But most surely there is no proof of it. These early records must not be read that way and be so cramped in their meaning. And it is beyond question, right or wrong, that the best biblical critics (I might say, all the best) construe the word "day" in these places to mean a period of time without reference to its length. "And God called the light day." And Webster calls "day," "a specified time or period."

Again, some Christians insist that the first man emanated directly, immediately and suddenly from fine dry particles of earth or other material; that he had no childhood, but the dust changed at once, by a single bound, into mature manhood. This also raises a question, not with infidels, but among Christians. Other Christians do not pretend to know, nor to consider it at all needful to know, anything about the mode or process of the first man-making. They are content with the knowledge that *God did it*, the method being unrevealed. They hold that God used in the making some kind of pre-existing material, without any knowledge as to what or how. So when the skeptic claims to have discovered the kind of material and the mode of process, the only needful reply is, Very well; if so, then that was the divine method. Of course, they can not or need not deny any particular, supposed method, however incredible such method might be, for then they are under obligation to supply the true method; and here they find their Bible utterly silent.

While my business here is with the infidel, I find it needful to remind my Christian brother of a few things. If Adam was a man, his body was composed of carbon and water, with a few other small chemical ingredients. Secondly, in arguing with an infidel, it is not best to assert more than enough to protect the Bible against clear invasion. Scores of things may be stated which we are under no obligation to either affirm or deny. The most dangerous place in all the Bible to insist on extreme literalism is in these early teachings about the origin of Adam and Eve. Make it a literal history of outward, visible purposes, and you run square. Mow deep into anthropomorphism irretrievably. The language describing the facts, but not the facts, must be allegorical. Literal language, if there could be any, would be meaningless to you and me. Neither Adam nor Eve were manipulated. God, being a spirit, does not manipulate. Here is where anthropomorphism, one of the worst and most dangerous of all heresies, takes its rise. We must steer clear of that at all hazards.

So this great controversy between the polemical theologians and the skeptical scientists dwindles down into this question: not *whether* God created the heaven and the earth, not *whether* he made man, but *how* he did it: or, if anybody pleases—*how it was done*. In that controversy the mere Bible Christian is not a participant. He neither knows nor cares how either of these things were done. He rests his case upon the simple fact that God did it, leaving the mode, manner or how to others.

It is said above, or at least, intimated, that the infidel geologist has not contradicted any biblical fact. This point must be made clear. That the man himself has denied God and the Bible a thousand times by a flippant say-so, is well known. It is very easy to say: "I don't believe." "I believe this or that." That is very cheap logic. But I speak of his argument, of his scientific deductions, of his logical reasonings. Where in these is the Bible contradicted? A logical denial is not to be found. On supposition that origination, either of matter or man, came about in some particular way, or by some particular processes, then, and in that case, a denial of these particular processes would virtually and logically deny divine agency; but no mode of divine action being either revealed or revealable, there can be no dispute on that point. It is very easy to say, "I don't believe God made man," but impossible to give a reason therefor, because, whatever mode of origination you may suppose, or imagine, that, for aught you can possibly know, may have been the very course pursued. So that if your facts are true, you are merely explaining the divine process.

Prof. Haeckel is one of the first German infidels to espouse Darwinian evolution. He is, by good authority, quoted as saying that, "Creation is an unthinkable dogma." How the learned German came to blunder on a truth so vitally important and so completely destructive of his whole arguments on that subject is not easy to imagine. Of course, primary creation is unthinkable, and all we know about it is a dogmatic assertion given to us without a reason or the least attempt at proof. And, being "unthinkable," how can the Professor deny it? Surely you can not deny that which you can not understand—that about which you can not think. So I reply to my skeptical friend—I have no need to deny your doctrine. It looks to me exceedingly incredible. I see no support for it either in Scripture or in nature; the former says nothing about it, and the latter contains many things with which I am not familiar. Your doctrine is either true or untrue. If true, then that was God's method of procedure; and if untrue, it falls harmlessly into the great waste-basket of nothingness. I am content with either. Who cares?

No two things are more dissimilar than evolution and Darwinian evolution. The former is seen everywhere by everybody. Material substance is constantly changing its form by evolving into other forms. Darwinism supposes the absurdity of accounting for origin. However high it may conduct us in antiquity, in the nature of things it is still dealing in history, and not in origin. Growth is progress, not origin. No man can think of origin; so there can be no dispute about it. Any conjecture, however wild or incredible, can not be denied for the best of all reasons—that it is incapable of proof. To prove it you must necessarily find testimony anterior to the origin, which is absurd. Nothing can not prove something.

Topisaw Camp Meeting.

MR. EDITOR: The Topisaw Camp Meeting closed on the morning of August 16, with glorious results. There were twenty-two accessions to our church (some will join the Baptist), and fully fifty conversions. The power of the Spirit was with us from the beginning, and continued to increase until Tuesday night, when he came in convicting and converting power, continuing with us from then until the close.

We had a very affecting scene on Tuesday evening. Our beloved presiding elder, Rev. J. M. Weems, gave us a farewell address. It was very affecting. We regret to give him up, but our Father knows what is best, and we humbly submit to his will, and promise to support him and his beloved companion with our means and prayers, while he goes to prosecute the Master's claims among the heathen. One of Topisaw's fair daughters has volunteered to go with them. May God bless and sanctify her for his service! At each of the last three services I believe every penitent was converted who came to the altar. The oldest members say that they never saw such a revival. Just as soon as a penitent was converted he went to work, and it may truly be said, there were few idlers.

At the closing service our pastor, Bro. Sibley, asked how many would erect family altars, and as a result, I believe every male member, the head of a family, pledged themselves to hold family prayers daily. And many of their wives and daughters pledged themselves to assist them, and in their absence hold prayers themselves. The preaching of the Word was in simplicity and with power. We had with us Bros. Weems, Lewis, Gale and Linfield, of the itinerancy, and a number of our worthy local brethren who labored faithfully during the entire meeting. We intend to organize at an early day a Young Men's Christian Association. Have organized a Woman's Missionary Society with eleven members.

MURRAY G. FELDER.

TOPISAW, MISS., Aug. 18, 1888.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

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100 Doses One Dollar

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If You Have

no appetite, Indigestion, Flatulence, Sick Headache, "all run down," or losing flesh, you will find

Tutt's Pills

the remedy you need. They tone up the weak stomach, build up the flagging energies as no other medicine will, and

CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty-four hours. The evils, mental and physical, resulting from

HABITUAL CONSTIPATION

are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled.

A TORPID LIVER

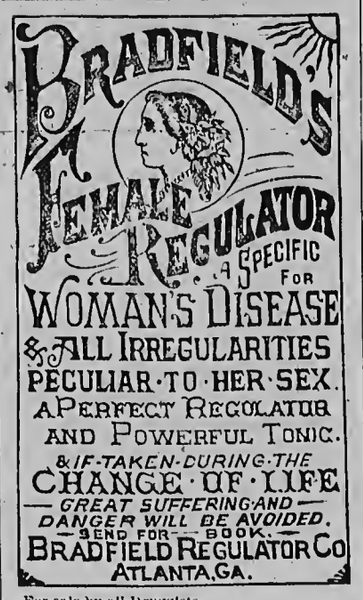
deranges the whole system and produces

Sick Headache,

Dyspepsia, Biliousness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these frequent diseases than Tutt's Pills, as a trial will prove. They should be found in every household. They are perfectly harmless, reliable, and can be taken without restraint of diet or occupation. Price, 25c. Sold everywhere.

Office, 44 Murray Street, N. Y.



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From a Prominent Minister.

I am fifty-five years of age. Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. REV. C. FIGH.

Cor. Cline and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 20d:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a node by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

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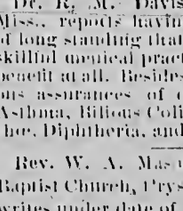
I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIEGLY,
With Geo. Gorn & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.



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AND ALL POINTS
EAST and NORTH.

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Lve. New Orleans	5:00 p. m.	9:00 p. m.
Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis		7:30 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:50 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:05 p. m.	3:43 a. m.
Arr. Cincinnati	8:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Limited.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:50 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:30 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:00 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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LOUISVILLE, NEW ORLEANS AND TEXAS RAILWAY.

MISSISSIPPI VALLEY ROUTE.

	Arrives.	Leaves.
No. 1, Fast Mail	9:00 a. m.	No. 2, Fast Mail, 5:00 p. m.
No. 3, Express	6:25 p. m.	No. 4, Express, 8:00 a. m.
No. 5, Bat. Rouge accidation	10:00 a. m.	No. 6, Bat. Rouge accidation, 3:15 p. m.

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harrisburg for Natchez and N. J. and C. points; at Vicksburg with V., S. and P. and V. and M. C. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short time to Hot Springs.

All trains stop at Kenner.

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—AND—
CENTRAL TEXAS,
and all Points in Old and New Mexico, Arizona and California.

	Leaves.	Arrives.
Texas and California Express	8:35 A. M.	7:00 P. M.
Baton Rouge Local	3:20 P. M.	10:00 A. M.

The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

	Arrive.	Leave.
No. 1	9:00 a m	No. 2 5:00 p m
No. 3	6:25 p m	No. 4 8:00 a m
No. 5	10:00 a m	No. 6 3:15 p m

LOUISVILLE AND NASHVILLE.

No. 4 Lim. Ex.	7:55 a m	No. 1 Fast Ex.	7:00 a m
No. 1 Fast Ex.	5:20 p m	No. 6 Coast	3:10 p m
No. 5 Coast	9:00 a m	No. 2 Lim. Ex.	3:30 p m

ILLINOIS CENTRAL.

No. 9 Passen'r	11:00 p m	No. 2 Passen'r	9:15 a m
No. 3 Chic. and N. O. Lim.	7:30 a m	No. 1 St. Louis and Chic. Ex.	5:30 p m

TEXAS AND PACIFIC.

No. 52 California Express	7:00 p m	No. 51 California Express	8:35 a m
G. Rouge, local	10:00 a m	B. Rouge, local	3:50 p m

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Pall'or	3:25 p m	No. 18 Local	7:20 p m
No. 17 Local	6:55 a m	No. 20 Pall'or	11:00 a m

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd	9:30 a m	No. 2, Lim'd	5:00 p m
No. 3, Fast Line	6:30 a m	No. 6, Fast Line	9:00 p m

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line	6:30 a m	No. 6, Fast Line	9:00 p m

P. AND E. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive	8:30 a m	Leave	4:10 p m

Sunday Schedule.

Arrive	7:25 p m	Leave	7:30 a m

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—FROM—
TEXAS and the SOUTHWEST
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Has 2½ times more Square Feet of Hot-Water Fire Surface; hence capable of heating more Square Feet of Radiation than any Heater ever made.

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REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. C. HENNICETT, D. D.,

THURSDAY, AUGUST 30, 1888.

Briefs.

"Life is more than environment. It is the power to draw strength and sweetness, flower and fruit from environment. It is the innate and inalienable endowment of powers which enable us to be what we choose to be."

Joseph Cook says this ought to be the law for every Christian in the world: "For every $5 I expend upon myself I will give $1 to the spread of the gospel." Were this rule observed by all professed Christians, how the missionary money boxes would swell out within a twelvemonth!

"It is easy to take the word 'life,' in the false sense of the circumstances or accidents of life, to picture these as uniformly unfortunate, and then say that life is misery. Misfortune may produce that fruit in some lives, but in others it brings forth love and joy and gentleness and peace that passeth understanding, which the world can not give and can not take away."

"The fern, which we call maiden-hair, has a vital core, and sheds its outer leaves when frost or heat has blighted them only to leave the greater power of life to nourish fresh, new fronds that spring up from the heart, tender and green, and delicately tinted on the edge as they unroll themselves to meet the sun and dew—so some lives unfold themselves, always fresh and beautiful."

According to the Evangelist, the Presbyterian Church, North, containing 722,471 members, contributed last year $844,695 for home missions, and $743,495 for foreign missions, making for one year contributed to missionary purposes $1,588,190, which is over $2 per member. If we paid at the same rate, how much would we have raised? And why can't we pay as much? We are poor—*in the grace of liberality.*

"The coming of God in Christ, reconciling sinners to himself, sets forth the fundamental law of the universe: the higher is to go down to the lower to help and strengthen it to rise. This is the law of love disclosed in Christ, who came not to be ministered unto, but to minister and to give his life a ransom for many; who requires of his followers greatness for service, and assures them of greatness by service. He himself descended, and, therefore, ascended. This is the law of love, the fundamental law of the moral system."

"And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

Lilies and Sparrows.

One of the commonest arguments which unbelief uses against the redemption scheme, as it is unfolded in the Scriptures, is founded upon the vastness of the universe in contrast with the supposed insignificance of the earth and its inhabitant, man. Every advance that physical science has made has broadened the domain of the universe, and, at the same time, seemingly contracted the earth and minified man and his capacities and possibilities. And this has been done to such a degree that the unbeliever stands in confidence under the illimitable dome of an all-comprehending universe, and proclaims his objection to redemption with an air that defies contradiction. He says: "The earth is a mere speck in the immensity of space; it is only a rolling pebble amid innumerable planets and suns and systems. It is unreasonable to suppose that God would have done so great a work to redeem from sin men on this earth, and, as far as we know, has left greater worlds untouched by redeeming grace. The thing is absurd on its very face." When we contemplate the vastness of the physical system which science now lays open to our view, and then look upon ourselves as physical organizations connected with that system, our littleness and insignificance come so prominently before us that we are almost overwhelmed with the strength of the argument.

If we consider man as connected only and solely with the material system, the argument is impregnable. That consideration, however, sweeps away all morality, spirituality, rationality and every personal being; and redemption is an invention of man. That there is a rational and spiritual system is a fact of consciousness, and that man belongs to it as well as to the material system is also a fact of consciousness. Man belongs not only to nature, but to the supernatural also, and is "at home in both realms." Considered as a part of nature, he is belittled by the thought and fact of nature's greatness. Considered as belonging to the rational and spiritual system, the very greatness and grandeur of the system teaches him his own greatness and worth. The argument that it is unbecoming in the great God to plan such a scheme as redemption for the salvation of so insignificant a being as man not only overlooks man's true position in the universe, but it is radically defective in its conception of the being and character of God. While the argument, unintentionally, pays a deserved compliment to redemption, it disparages its Author in a very marked way. Now, whatever God does, he must do it *as God*. "My ways are not your ways; my thoughts are not as your thoughts." Whatever God does must of necessity show his riches and his resources. Every fact in nature, if we study it long enough, brings us face to face with God, and discloses during our study of it an actual overflow of the divine resources. And in the study of any fact in nature we will spring questions that science can not answer. We come everywhere upon mystery; and that is simply "the finger-print" of the divine hand.

One or two illustrations will show the weakness of the argument, that man is too small and insignificant to engage so much of the divine mind as is represented as operating for his redemption and salvation. Jesus says that God clothes the lily. Now, what does science say about the lily? It says this:

Every agency in nature is laid under contribution to promote a lily's growth. The sun quickens it by his beams; the earth and atmosphere contribute material for its structure; the ocean gives water which the winds bear to the growing flower; all chemical and organic forces are energizing in it; gravitation bends its gracefully drooping head. The lily as it grows is a center to all the physical powers.

This, to some, may look like a waste of energy, but it is really an exhibition of the overflowing fullness of the resources and power of God. And though a lily may appear a small thing, yet the accumulation of so much power upon its production is the best evidence that it is not small in any legitimate sense of that word. God must work *as God;* hence all cosmic forces concentrate their energies in developing the lily.

Jesus says that God cares for the sparrows, and takes notice of every one that falls. Surely if man is too insignificant for God to expend so much care and grace upon him, in the eye of unbelief, a little sparrow must be beneath the notice of the Infinite One. But what says science about the sparrow? It very distinctly utters these words:

To know this little bird, there must be a knowledge of mechanics to understand the leverage of its wings and the flow of its blood; of chemistry to know the composition of its body; of terrestrial physics to explain its weight and its relation to the air when flying; of anatomy and physiology to know its organs and their functions; of zoology to know its place and relations in the animal system; of physical geography to know its distribution over the earth; of paleontology to know when it first appeared; and of some of the profoundest questions of metaphysics to learn what its life is, what is the instinct by which it builds its nest, and wherein its intelligence differs, if at all, from human reason.

Here we see all of science exemplified in a sparrow, and yet unbelief says: "God is too great to notice sparrows." A sparrow is small only in bulk, but that small bulk reveals God; and, therefore, in that revelation the little bird flits about before the eye of an awe-struck science as an exhibition of an inexhaustible fullness of resources and power. When God works, he works *as God*, and all his works, when properly understood, reveal his "infinite power and Godhead."

Now, Jesus says: "Ye are of more value than many sparrows." The same physical powers and forces have combined to make the physical part of man. To understand the physical man, one must be acquainted with the whole cyclopedia of knowledge and science. In the study of him science corroborates and justifies the statement of Scripture, that man "is fearfully and wonderfully made." And if God clothes the lily and feeds the sparrow, will not his care be extended to his creature, man? But when we remember that man belongs to the supernatural as well as to the natural; that he is a part of the rational and spiritual system as well as a part of the material system; and that this fact lifts him into the same realm with God, we can reasonably believe, what the Scriptures emphatically declare, that all the mightiest agencies of the spiritual world are combined to effect his redemption and regeneration. In the spiritual realm God must work *as God*. If a lily or a sparrow is the center of all cosmic energies; if it requires a combination of them all to produce a lily or a sparrow, who shall say that it does *not* require all the divine energies of the spiritual realm to make *one* Christian? That such is the astounding fact is a plain teaching of Scripture. But in this concentration of spiritual forces upon one person, is there any waste of power? On the contrary, it is evidence of divine love pouring out its exhaustless fullness. John says: "And of his fullness have all we received it." Paul prayed that the Ephesians "might be filled with all the fullness of God." This is wonderful—it is astounding; but we must remember that in producing a Christian, God must work *as God*. "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor? For of him and through him and to him are all things: to whom be glory forever. Amen!"

The Uses of Education.

The Picayune, after quoting several paragraphs from our recent editorial, on "Collegiate Training," says:

This is all quite true, but there are men who do not desire an education, and, to use a common expression, will not take one. Often a youth of vigorous body and energetic temperament longs to engage in the active business of life, and will not endure the restraints of the quiet and contemplative existence that student life entails on the real student. Unfortunately too many a bright boy who would shine in the ranks of the cultured is forced by stress of circumstances to commence life with daily toil, and often with fatiguing bodily labor; and so he is cut off from the education which to him might have been an instrument for the attainment of greatness for himself and for the conferring of benefits upon his fellows. If education could be bestowed with a wise discrimination upon those properly adapted to receive and profit by it, then the best results would be obtained. As matters now stand, it would be well to give to everyone the best culture attainable, and leave with him the responsibility of using it to the best advantage. There are learned men who were never inside a college, as there are ignorant ones who have enjoyed at least opportunities to study in worthy academies.

After all, learning is but a tool to work with, an equipment for the business of life, a capital on which to trade. It may be easily misused or not used. All depends on the possessor. Intellectual training does not necessarily elevate the moral nature, and the separate functions of mind and morals should not be confounded. It is rather a narrow view of learning that it is to be used only to give pleasure and benefit to its possessor. This is a sort of miserly and selfish notion, the light hidden under a bushel. The man who spends his time in reading or in study exclusively for his own entertainment does not wholly waste it, but he renders no service to his fellows. Man's mission in life is to improve the talents intrusted to him for the general good, and he is under obligations to use his mental gifts to that end.

All of which is "quite true" also. We happened to know of men who, with abundant means, are denying their children the benefit of "an education higher than can be derived from the common schools;" and for *them* we penned the article, on "Collegiate Training." To give the boy a money-start in life, they are withholding that which, when properly used, can never be anything else than a blessing. The drift of our article is in entire accord with what the Picayune says above: "As matters now stand, it would be well to give everyone the *best culture attainable*, and leave with him the responsibility of using it to the best advantage." The parent who is able to do this and does not do it, is very far from discharging the plainest obligation, and may surely expect to meet its retribution some time in the future.

One of the saddest things we think about is just the case the Picayune puts in these words: "Unfortunately too many a bright boy who would shine in the ranks of the cultured is forced by stress of circumstances to commence life with daily toil, and often with fatiguing bodily labor; and so is cut off from the education which to him might have been an instrument for the attainment of greatness for himself and for the conferring of benefits upon his fellows." While that sentence brings a sigh for the unfortunate class spoken of, it is the most powerful argument we have seen lately on the side for which we plead. We ask our readers to study that sentence, specially the last clause.

With the last paragraph quoted from the Picayune we agree most heartily. We fear sometimes that our educators, while they impart learning to our children, do not impart the knowledge of the use of learning. If it is a "tool," an "equipment," a "capital," the knowledge of how to use it in life ought surely to be given with it. At this point many schoolmasters fail.

The Great Change.

There is no change so great, so radical, so thorough as that which passes upon a man when he goes through the processes of regeneration by the Holy Spirit. As illustrative of this, we are permitted to publish a few extracts from a private letter from a brother to a sister. The brother says:

Ever since the passage of my darling child into the spirit land I have directed my thoughts more and more to the subject of the future life, for to this have always tended my studies for many years. In philosophy I had adopted the Platonic ideas, culminating in Cousin and Jauffry, and can not tolerate in my excursions into literature or science any authors who hold the doctrine in disrepute or had any tendency to materialism. All these theories shocked my spiritual sense. I feel myself now in my declining years more earnestly drawn to search the Scriptures, and *see* if I can not find in them stronger assurances than those which may come through philosophical speculations. There is a strange fascination, which I never felt before, in the character of Jesus—the evidences of his *divinity* crowd upon my soul; and when I lay down the book, my recourse is to him in earnest prayer for light and consolation. I have no doubt of the authenticity of the Scriptures, of the honesty and truth of the apostles; and the doctrines of Jesus would be incomplete without the miracles. There is a mystery about everything in this life, but the greatest of all mysteries would be the absence of the divinity of Christ. I profess myself a Christian. If I could only have seen things years ago in the light in which I now see them, perhaps my whole career would have been different. I have, however, come slowly, but I hope and pray with all my heart that I have come surely into the right path now.

The mysteries of this life can only have a rational solution in the supposition of its future continuance. If you could only adopt my views, my dear sister, you would turn from the disappointments and sorrows of this life to the brighter living which awaits us upon the conclusion of it. The impenetrable vail is slowly lifting, and the doctrine of the resurrection—the bare mention of which by St. Paul in the presence of the great philosophers excited laughter—will become intelligent to all.

GLORIFY GOD.—Simeon b. Shetach, relates the Talmud, bought a horse from a heathen and found a gem in the animal's mane, which he at once sent to the heathen, saying that he bought the horse only and not the jewel. While yet his disciples express their amazement at the action of the rabbi, who, by keeping the gem, would have warded off all wants, the heathen approached them and asked: "Who of you is Simeon b. Shetach?" The rabbi being pointed out to him, he exclaimed: "Blessed be thy God! Great and holy must he be whom thou worshipest!" "See you," said the master, turning to his disciples, "see you the jewel I have obtained? It is the precious gem to see the Lord sanctified through me!"

The local option election in Pike county, Miss., on the twenty-third instant, resulted in favor of the prohibitionists, the election passing off very quietly.

Notes.

It would seem after all that the old adage, "Where there's a will, there's a way," is true, as witness the following, which we find in an exchange:

A colored woman, born a slave, but made free, and having no resources except her labor, handed her pastor forty dollars. Two dollars was for her sent in the church, eighteen dollars for foreign missions, and the remaining twenty dollars he was to divide among benevolent societies as he pleased.

This is the way the London Methodist Times talks of John and Charles Wesley:

It really is time that we allowed the human institutions of Methodism to be adapted to the age in which we live as thoroughly as John Wesley adapted them to the social circumstances of the eighteenth century. If we imitate timidly, the prejudices, and the narrowness of Charles Wesley, the hopes of our worst enemies will be fulfilled. But if we tread fearlessly in the footsteps of John Wesley, adapting, reforming, inventing, we shall yet see such days of divine prosperity as neither we nor our fathers have ever anticipated even in our most sanguine moments.

The writer of "Holston Notes," in the Nashville Advocate, was this most extraordinary piece of intelligence and short comment:

I know of one or two charges from which, judging by the ordinary tokens, the reports might be made at Conference: "Spiritual condition not good; assessments all overpaid." And I should judge that such a charge would very properly go down from this Conference "justified rather than the other."

The same writer estimates that there have been at least 5,000 conversions and as many accessions to the church in the Holston Conference this year.

In the course of our reading we came upon this passage, which we transfer to this column for the benefit of the readers of the ADVOCATE:

The fancies and fables of early cosmogonies belong to the science of their time quite as much as to the religion. That all things came from water or from fire, that the flat earth is surrounded by a river of fire, that the sun toils through the foundations of the earth every night, that there can not be antipodes, these are fancies and fables of primitive science quite as much as of primitive religion. And from these beginnings science has floundered on through as many errors and as many fantastic conceptions as have appeared in the history of religion. Let anyone read the medical prescriptions used in England two hundred years ago.

The modern tendency to multiply organizations *within* the church is thus antagonized by a writer in the Evangelist:

We do really think that the church is suffering more than she herself may be aware of suffering, from a plague of organizations—organizations that swarm within her own great and all-sufficient organization, and prey upon her proper life. There are some people who seem incapable of going about any charitable or religious work in a quiet and informal manner. For everything they attempt they must have a "chairman," and a "secretary," and a machinery of rules and committees; and there must be a periodical blare of *reports*, which are often nothing better than a form of boasting.

The idea of these organizations "preying upon the proper life of the church," sets them before us as microbes, bacilli, spores, etc. The matter will bear looking into.

We commend the following clipping to the careful consideration of our readers. It strikes us that much good may come from it:

At a meeting some months ago of the Boston Life Underwriters' Association, the idea was advanced by Mr. Calef, of the New York Life, that men of means having no dependents might insure for the benefit of charitable, religious or educational institutions at comparatively small expense, thus securing to the beneficiary a handsome gift without burdening the giver, and do away with vexatious quarrels over a dead man's leavings. The idea is certainly a good one, and unencumbered gentlemen could adopt it to the great benefit of their kind. The idea has already taken root abroad, and Mr. Frank X. Pippert, of Saugerberg, Germany, has had his life insured for ten thousand florins, the proceeds of which are to be used in twenty-five years, or at the previous death of the insured, to create a students' endowment fund. It is pleasant to see American ideas taking hold abroad, and especially those of this class.

The Richmond Advocate has this, which will do to think over:

We have some knowledge of politics. Candidates are not fools. They know on which side their bread is buttered. The influence of the bar-rooms count more than the churches in a close canvass. The liquor-seller is loquacious and "electioneering," day in and day out, for his friend. The deacons, stewards, elders and vestrymen do nothing to help forward a candidate from the church, not even taxing their time and attention to go to the next street to vote. And yet these proper people set up a wail that the fellows of low degree run our government. Why should not a candidate court and consort with the class that *work* for him? Politics is a matter-of-fact and a practical affair. It is not æsthetic. Let the men of godly lives and convictions take off their coats and carry out their convictions or hush. The "primary" settles the question of candidates. The saloon and the hoodlum are on hand. The class-leader and church warden are at home smoking their evening cigar.

Personals.

Bro. Hamilnick, of Rolling Fork, Miss., writes: "This has been a happy and successful year so far, and we are hoping for much larger results. I shall put in some strong efforts for the ADVOCATE during the fall." Strong efforts generally succeed. We like that kind of talk.

Two don'ts: Don't send us rolled manuscript. Don't abbreviate your words. Printers have no idea what is meant by V—M—C—K—R.

President Fitzhugh, of Whitworth College, Brookhaven, Miss., has favored us with a "Special Announcement" of his school. The college is more thoroughly organized than ever. The literary and scientific, the music, the school of art, and the boarding departments are all supervised by specialists in each department. There are fourteen teachers, all of whom are unsurpassed; the curriculum is the best. The school opens September 19.

Bro. Manly, our pastor at Lafayette, La., writes: "The good Lord is reviving his work among us. We are now in the midst of a protracted meeting and the results promise to be glorious." Such words encourage all God's people.

The correspondent who wishes to know the name of the missionary who was sent out by the ADVOCATE fund, raised last year, is informed that it is Rev. J. C. C. Newton, of the Baltimore Conference.

Dr. W. G. Andrews, after a few weeks' sojourn at Seashore Camp Ground, gave us a call on his way back to Jackson, Miss., last week. He reports having had a delightful time, and himself and family recuperated by the salt breezes, and the *wallets* which surrendered to the superior skill of the Doctor's cast-net.

Hiram Sibley, of Rochester, recently deceased, bequeathed $30,000 to Cornell University to endow a professorship of mechanic arts.

Miss May A. Green graduated this summer from Boston University as Bachelor of Laws, and has been admitted to the Suffolk County Bar and will begin practice in Boston this autumn.

Dr. R. A. Young, after reading Dr. Fitzgerald's Life of McFerrin, says that "henceforward Fitzgerald must be ranked with Froude and Boswell—the two great English biographers!"

A few days ago there arrived here a party of distinguished visitors from China, Messrs. Y. L. Fu and S. H. R. Li, accompanied by their interpreter, L. P. Sawamura. These gentlemen are the secretaries of the Boards of War and Punishment in the Chinese Empire. They compose a commission sent out for the purpose of studying the institutions of our country, with a view of introducing reforms in China. They bore letters of introduction to some of our citizens, among which was one from our senior missionary in Japan, Rev. J. W. Lambuth, to Hon. Edward Booth, a prominent layman of Felicity Street congregation. The "Celestials" expressed themselves much pleased with their visit to our city, and departed for Washington City, promising to come again.

Bishops Wilson and Fowler sailed for Japan from San Francisco in the same steamer.

Bro. R. F. Phillips, of Columbus, Miss., writes: "I have been having some splendid meetings; have held two protracted meetings in my work since July 2. Result: forty-four accessions to the church and the membership greatly revived." News like that is always refreshing.

Rev. Sam Small is to lecture in Virginia and North Carolina during September in the interest of the "Virginia Assembly," a summer school, to be located at Emory and Henry College, the first session of which will be held next summer.

The Supreme Court of Pennsylvania has decided that selling soda-water as a beverage on Sunday in connection with drugs is a violation of the act prohibiting worldly employment on Sunday.

A wag has defined a "literary man," as "one who writes for the waste-baskets of some of the leading newspapers and magazines of the day."

Dr. Candler, of Emory College, has our sympathy in the loss, by whooping cough, of his little son, Warren. *We know just exactly that bereavement.*

Dr. Rivers, of Louisville, has been quite ill—nigh unto death. He says the feeling during the critical period was: "For me to live is Christ and to die is gain." He is now improving.

Rev. R. P. Mitchell, presiding elder of Aberdeen district, North Mississippi Conference, writes, under date of August 24: "I am somewhat improved in health by my rest, but not well by a great deal. Hope to be able to resume work by the first of September." We trust the fall breezes will set our brother up again in his usual robust health.

Our preachers' meeting, last Monday, exhibited signs of life in a new direction, and we came near settling a question which is almost as old as American Methodism. We had up for discussion the question, "Shall our presiding elders be appointed by the Bishop or elected by the Conference?" Arguments were made on both sides: some assertive, some tentative, some illustrative, some anecdotal, some logical, and so on. It was concluded at last that to introduce such a radical change as elective presiding elders in our economy "is not good at this time." And the question is at rest once more.

Judge Holmes, of Kansas City, recently deceased, left the following legacies: Central College, Mo., $10,000; Parent Board of Missions, $5,000; church extension, Marvin Loan Fund, $1,000.

A writer in the Western Christian Advocate proposes two new words. They are "typogram" and "typographist." "Typogram" is what has been written by means of the type-writer, and "typographist" is the person by whom the writing was done.

A private note from Bro. Record, of Vicksburg, August 24, says that "Bro. Ransom Jones is very sick—was a little better last evening." We trust that Bro. Jones will not be long confined to his bed.

A private note from Dr. Cottrell says: "My health is better now than ever since I have been a preacher; but my wife has been bed-ridden for months." We extend our sympathy to the Doctor and his good wife.

We see by the Lake Charles Echo, that Bro. Daves has "been presented by some of the members of his church and Sunday-school with a handsome rocking and reclining chair as a birthday present." While we congratulate our brother, we would remind him that there is still in the Discipline the old rule which prohibits "softness or needless self-indulgence."

It takes "line upon line, line upon line," to get it into some people's heads that we will not publish anonymous articles. This applies to all communications. An article received, headed "A Word to the Young Ladies," is the occasion for this note.

Postal Card Reports.

—W. S. Shipman, writing from Shannon, Miss., August 24, says: "McNutt and Sunnyside are true to their pastor, caring for him well. Each of the appointments lately enjoyed refreshings from the presence of the Lord. The traveling Bishop interests us. Some of our best men I learn are giving way physically. Are we, as the members of the North Mississippi Conference, doing our duty to prepare young men to take their places?"

—G. W. Gordon, from Fulton and Smithville circuit, North Mississippi, says: "We closed a meeting at Greenbrier, Sunday, 19, resulting in twenty-two accessions, and membership wonderfully revived. Our Fulton women have organized a missionary society with seventeen members."

—H. C. Pacrott writes from Newtonville circuit, North Mississippi, August 20: "The revival at Borrie Church resulted in ten accessions and as many conversions. Fifteen members entered into a covenant to fast and pray once a week for twelve months. The church is steadily growing every year."

—The same brother, writing from Ethel, Miss., under date of August 21, says: "Bro. Fullilove has had a revival on the Starkville circuit, resulting in fifteen adult accessions, and the entire church aroused to action. The people are delighted with the many happy effects and are now organized as a band of Christian workers, determined to carry on the good work begun."

—Under date of August 24, Bro. John A. Ellis says: "Good meeting at Sam Jones Camp Ground notwithstanding the storm, and still going on."

—August 25, Bro. Bowen, of Greenville, Miss., writes: "Our presiding elder, Bro. J. W. Hommell, held our third quarterly meeting one week ago. All the interests of the church improving. Congregations, prayer meetings and Sunday-school very good all summer. Missionary societies and temperance school doing a great work. Conversions and accessions are frequent. Ninety accessions to our church since Christmas, and more to follow. All the churches are preparing for a great union meeting in October, sure. My health is better than usual. Health of Greenville good."

—Rev. J. V. Penn, writing from Jackson, La., August 27, says: "The storm ruined our work at Gloster last Monday night. Sunday eve we were good for $1,000 for Centenary, and Monday morning we were not good for so many cents. However, I send two names."

I have my "Life Work," at Grand Cane, La. Will send it to any address, post paid, for one dollar per copy.

JOHN PIPES.

Books and Periodicals.

BOOKS.

JUDGE BURNHAM'S DAUGHTERS. By "Pansy" (Mrs. G. R. Alden). Boston: D. Lothrop Co. Price $1 50.

The multitude of readers of Mrs. Alden's stories will remember Ruth Erskine's Crosses, and will be glad to meet its principal character once more in her new character of wife and mother, ripened by experience and strengthened by trial. The story with its later incidents is a sad one, but its darkness is lighted by the surprise which awaits the reader at the close. It is written in Mrs. Alden's usual fascinating style, and, like all her books, is translixed with a purpose.

LETTERS TO A KING. By Albion W. Tourgee, LL.D. Cranston and Stowe, Cincinnati. Price $1 25.

These letters "to the son of an old comrade, on his twenty-first birthday," first appeared in the Western Advocates, of the Methodist Episcopal Church. They are twenty-four in number and discuss in Judge Tourgee's trenchant style the most important subjects bearing upon the life and character of a young man. Larger space than usual is given to the "individual responsibility of the citizen," and it is well to impress this deeply in the minds of the rising generation, and this book seeks to do just that thing.

THE MINISTRY CALLED OF GOD. By Rev. J. C. Simmons, D. D., of the Pacific Conference. Southern Methodist Publishing House, Nashville, Tenn. Price 10 cents.

This is an interesting presentation of an important subject. Perhaps too little is said on this subject these days, and we are glad that Dr. Simmons has spoken.

PERIODICALS.

—The Cosmopolitan—mid-summer holiday number—contains the Romance of Roses, by Sophie B. Herrick, profusely illustrated; The Chinese in New York, by Wong Chin Foo, illustrated; The Ladies of the American Court, by Frank G. Carpenter, illustrated by engraved portraits of twenty of the first women in Washington. There are also other papers of various degrees of interest. Cosmopolitan Magazine Company, New York. Price $2.

—The Magazine of Art, for September, opens with an exquisite frontispiece illustrative of that Scripture, "A sword shall pierce through thy own soul also." There are other illustrations which are very fine, especially The Court Scene in Winter's Tale, The First Bereavement, and The Waning of Summer. The principal articles are, The Language of Line, by Walter Crane; Mr. Ruskin's Museum at Sheffield; by Edward Bradbury; Studies in English Costume, by Richard Heath, and, The Salon, by Claude Phillips. The departments, Chronicle of Art and American Art Notes, are valuable to all lovers of art. Cassell and Company, New York. Price 35 cents a number; $3 50 per annum.

—Cassell's Family Magazine, for September, is a good number of a periodical which uniformly contains good reading on a variety of interesting topics, and it is one of the cheapest. Cassell & Co., New York. Price 15 cents a number; $1 50 a year.

—The Homiletic Magazine has its usual complement of theological, expository and homiletical matter. It is published by E. B. Treat, 771 Broadway, New York.

East Tennessee, Virginia & Georgia R. R., Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HIGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

An Irishman says he can see no earthly reason why women should not become medical men.

DAVES' TRAINING-SCHOOL.—Daves' Training-School, Lake Charles, La. A lovely little city on a beautiful lake, only thirty miles from the Gulf. Health good, continual Gulf breeze; but little cold in winter and pleasant in summer. School in the midst of a five-acre block. Southern exposure, looking out on far-reaching prairies. Board and tuition, low. Training, real and thorough. Full course prepares pupils for advanced college classes. Practical book-keeping. Modern Languages. The Junior Principal, a graduate of the famed Webb School, and a first-honor graduate of Emory College. Circular giving full particulars on application. A father's oversight and care to boarding pupils. Address Joel P. Daves, Walter W. Daves, Principals.

The man who was found eating oysters out of a fisherman's barrel gave as his excuse that he believed in admitting raw material free.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

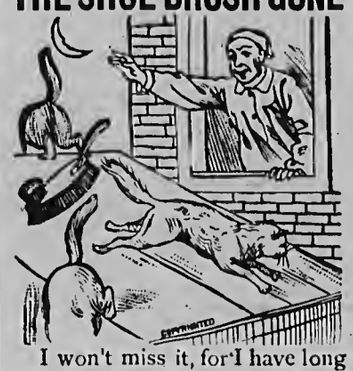
Endowment for Centenary College.

Bishop Keener	$ 100
Dr. J. E. Baker	100
Mrs. J. W. Taylor	100
H. C. Scarborough	100
Capt. J. N. Pharr's list	1,300
Citizens of Jackson, La.	1,000
Dr. W. L. G. Hunnicutt	500
Rev. B. Carradine	100
Peter James	1,000
Capt. J. N. Pharr	1,000
Rev. C. Keener	1,000
J. G. Grant	1,000
N. S. Goodin	100
Rev. C. W. Carter	100
At Seashore District Conference	1,000
At Meridian District Conference	500
J. M. Porter	200
A. P. Werber	100
J. Hirsh	100
Rev. B. W. Sewell	100
Louis Levy	100
A Friend	200
Dr. J. S. Jones	200
Dr. D. W. Foster	100
Mrs. D. M. Rush	50
T. D. Dawson	50
Miss M. B. McCalmont	100
R. H. McClelland	50
Total to date	$10,750

Some of the concert saloon proprietors of this city, having kept open in violation of the Sunday Law and an order from court, were found guilty of contempt of court, and sentenced to ten days in the Parish Prison. Upon this they appealed to the Supreme Court, and the chief justice has sustained the lower court, and the lawless gentlemen are now enjoying their leisure in the parish jail.

MISCELLANEOUS.

THE SHOE BRUSH GONE



I won't miss it, for I have long since adopted an easier and cleanlier way. A bottle of

Wolff's ACME Blacking

and a sponge to keep my shoes washed clean, save a deal of labor and shoe leather.

Sold by Shoe Stores, Grocers, Druggists, &c.

The best Harness Dressing in the world.

WOLFF & RANDOLPH, PHILADELPHIA.

PIANOS GRAND Summer Sale ORGANS

CASH PRICES—PAY WHEN COTTON IS SOLD.

GRAND OFFER. 1,000 Pianos and Organs

To be sold in August, September and October, at

ROCK BOTTOM CASH PRICES, payable PIANOS only $25 Cash. ORGANS only $10 Cash. And balance Dec. 1, *without interest* or advance on lowest cash price. Buy now and pay when Cotton is sold. *Great Bargains*—Pianos $200, $225, $250. Organs $24, $35, $50, $60. 10 makers, 300 styles. *Freight paid.* 10 days' test trial. Reduced Prices. 68th Edition for Mid-Summer Sale Circular. LUDDEN & BATES, SOUTHERN MUSIC HOUSE SAVANNAH, GA. The Great P. & O. Depot of the South.

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WILSON & FOSTER,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street,

NEW ORLEANS, LA.

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And Home be but a name,
Let's strive the narrow path to tread,
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HUGH JAMIESON, Jr., Publisher, AGENT.

Our Young People.

THE CHILDHOOD OF JESUS.

In the green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the vine-clad hills,

Once lived and roved the fairest Child
That ever blessed the earth;
The happiest, the holiest,
That e'er had human birth.

How beautiful his childhood was!
Harmless and undefiled;
Oh! dear to his young mother's heart
Was this pure, sinless Child.

Kindly in all his deeds and word,
And gentle as the dove;
Obedient, affectionate,
His very soul was love.

Oh! is it not a blessed thought,
Children of human birth,
That once the Savior was a child,
And lived upon the earth?

MR. EDITOR: I am a little boy ten years old. I have five brothers living, and one brother and two sisters dead. My father and mother are living. Brother Will Linfield is our preacher. We all love him very much. I will answer Ella Burnhill's question: The word "grapes" is found in St. Luke vi, 44. I will close by asking a question: Where, when, and how was John the Baptist baptized?

A. LINFIELD SMITH.

Nannie's Gift.

Nannie Dane is a sweet little girl, just six years old. She is not a pretty child, for her face is very thin and freckled; but her heart is so good and loving that those who know her best love her dearly.

Her father is a big, silent man, and her mother is always tired and busy; so Nannie does not have so many kisses and fond words as she would like. Her two little brothers are rather rough, and only the baby seems to be as loving as Nannie herself. She is one of the best little girls in the school, and learns very fast; not because she is so quick, but because she tries so hard, and wants to do just what her teacher says.

One day, just before Christmas, when all the children were talking about stockings, and trees, and Santa Claus, Miss Hart said to her class, "The principal is coming in to-day to hear you read and spell, and to-morrow to see how well you can add. I want you all to try hard, and to the five best I will give a Christmas present the last day of school."

Nannie's eyes opened wide. She had never had a Christmas present in her life, for her father was poor, and it took all his money to buy bread and clothes and pay rent. He had given her five cents the day she was six, and that was the only present she had ever had. She had never spent it, though she had often been teased to do so by her brothers; and she passed a candy store every day as she went to school.

When Miss Hart spoke about the Christmas present, a delightful idea came into Nannie's mind, and she resolved to be one of the five best; and so she was, though her heart beat so hard she could hardly see to read when the principal called her name.

The next day Miss Hart brought a basket to school with her, and just before the children went home she took off the cover and gave to the three girls and two boys each a fine large, red apple. They all ate them on the way home, except Nannie. She did not even show it to her mother, but hid it away in the closet so quietly that nobody knew anything about it. Her little brothers twitted her for not being one of the five best, but she did not say a word.

On Christmas morning, while Mrs. Dane was out of the room, she put her apple and five cents on her mother's plate. Then she looked with eyes full of love to say, "Merry Christmas!" when she came in. I think angels looked with eyes of love on Nannie then.—Our Little Ones.

A Right Start.

A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian church, had pious parents, brothers and sisters; his family was one in Christ.

On graduating he determined upon a Western life among the miners. Full of courage and hope, he started on his journey to strike out for himself in a new world.

The home prayer followed him. As he went he fell into company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow-travelers said to him, "Come, let us be off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then, slapping him on the shoulder, said, "Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church; all honor to him in that far-away place, and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.

KIND WORDS.—A very touching incident came to my knowledge a few days ago, and to show the power a good man or woman may have over those with whom they come in contact, even with the little children, I will relate it here:

An old clergyman, over eighty years of age, who had spent fifty years of his life in a parish of New England, met a little boy on the street who had never seen him before. "Good morning, my little child," he said, "what is your name?" As he spoke, he laid his reverend hand upon the little fellow's head. The boy told his name, and the gentleman said, "Oh, I am so glad to see you! I hoped to meet you; I have been looking for you. I knew your dear mother, who is now in heaven." The child ran home, and, entering the room, almost breathlessly exclaimed, "Oh, auntie, dear, I met an angel from heaven, and he knows my dear mamma up there, and stopped me on the street to tell me!" The long, silvery hair of the aged messenger of God, and his saintly face, with those kindly words spoken, made this beautiful impression upon the mind of the motherless child.

PUSSY.—Did you ever think why we call the cat "puss?"

A great many years ago, the people of Egypt, who have many idol gods, worshiped the cat. They thought she was like the moon, because her eyes changed just as the moon changes, which is sometimes full and sometimes only the bright crescent, or half-moon, as we say. Did you ever notice your pussy's eyes, to see how they change?

So, these people made an idol with the cat's head and named it Pasht, the same name they gave to the moon; for the word means the "face of the moon."

That word has been changed to "pas" or "pus," and has come at last to be "puss," the name which almost everyone gives to the cat. Puss and pussy-cat are pet names for Kitty everywhere. Who ever thought of it as given to her thousands of years ago, and that then people bowed down and prayed to her?—Sunbeam.

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Household.

HOME.

A man can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious thing called Home.

So 'tis a happy family
Of women far and wide
To turn a cot or palace
Into something else beside,
Where brothers, sons and husbands tired
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, Home.

—Christian Intelligencer.

Household Balance Sheet.

Many of life's burdens would be lifted if we would establish with ourselves a sort of balance sheet, canceling the unpleasant with the pleasant, and not omitting to credit the surplus pleasantness. Such accuracy of account would invariably show the gain in large excess of the loss, and prove that many a soul avows bankruptcy when there is no excuse for it, for which fraudulent insolvency as stringent laws are needed as might restrain the evil. We could not many days keep a true account with life, even the most common, without convincing ourselves of the fact that there is much more of good than bad. Suppose Mrs. Somebody kept her record. One day might run like this:

BAD SIDE.	GOOD SIDE.
Baby cross and creeping into everything.	Baby alive and able to be cross and creep.
Breakfast late.	Had a breakfast.
Bread sour.	Ninety-nine times out of one hundred bread good.
Hired girl gadog.	Great possibilities of a new girl.
Too much sewing; backache, cross, tired; no good living.	Home to keep, husband and children to love; dear friends, lovely world, pleasant times, people to help.
Fire out in dining-room.	Lovely opportunity to prove myself superior to circumstances.
Corn aches.	Lovely lesson to teach me common sense in shoes.
Mrs. Lolly has a carriage.	I have feet. How much better than horses!

The line might stretch out infinitely, and at last there could be no balance struck, because most evils at which people complain are so trifling as not possible to compare with the beautiful blessings of life. In plain words, let us all join the "Look-up Club."—Advance.

Household Notes.

"All things work together for good," is the silver lining to many a cloud.

If home duties were shared by all, each member bearing a part, there would not be so many tired mothers.

Ten minutes will fill and polish a lamp; ten more will sweep a room. Who can afford to have dingy lamps or untidy rooms?

There is a train of every-day duties for each to perform; if we allow the disappointments we meet to cast a shadow, we are not qualified for them.

If there are a number of things to be done in an hour, always choose those you would prefer having done in case of sudden company; sweeping should be among the first duties, as you can neither sweep in the presence of your friends nor look tidy without it.

EATING LEMONS.—A good deal has been said through the papers about the healthfulness of lemons. The latest advice is how to use them so that they will do the most good, as follows: Most people know the benefit of lemon before breakfast, but few know that it is more than doubled by taking another at night also. The way to get the better of the bilious system without blue pills or quinine is to take the juice of one, two or three lemons, as appetite craves, in as much ice-water as is pleasant to drink without sugar before going to bed. In the morning, on rising, at least a half-hour before breakfast, take the juice of one lemon in a goblet of water. This will clear the system of humor and bile with efficiency, without any of the weakening effects of calomel or Congress water. People should not irritate the stomach by eating lemons clear; the powerful acid of the juice, which is almost always corrosive, invariably produces inflammation after a while, but, properly diluted, so that it does not burn or draw the throat, it does its medical work without harm, and when the stomach is clear of food, has abundant opportunity to work over the system thoroughly, says a medical authority.—Scientific American.

MISCELLANEOUS.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma; soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Bleim, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Ballard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington street, Boston, Mass.

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Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SMITH—Miss MARY H. SMITH died suddenly in Jackson, La., on August 12, 1888, in the seventeenth year of her age.

The death of this rare and radiant girl is one of those sad events which can not be fully realized until we are awakened by the cold blank, the withered waste which it has left along our pathway, and we have sought in vain for the last vision which illuminated our own world and our own being. The soul of summer sunshine, gleeful and golden, streamed around her social circle, in which all the bright features of her exalted nature bounded with a sublime and inspiring impulse. The opening buds of a pure and perfect womanhood harmoniously blossomed and blended in her character, and love, hope and piety were her crowning virtues. In her bosom Christianity dwelt in a perfect light and robed itself in living charms around her. She had been a member of the Methodist Church since her twelfth year, and was greatly loved by a large circle of friends for her many deeds of Christian charity.

But a few months before her death she had lost her mother, and upon her young shoulders fell the maternal mantle with all its cares and duties. These her filial fidelity and sincere nature prompted her to fulfill, no doubt, with an ardor too severe for her tender years and her strength, and many loving friends will long remember her social charm and flowing hospitality. But she lived in a bright-beaming world of her own, illumined by the lights which glowed in her own bosom, and it may be well that she died in the morning of life, when its cares, with all their new darkness, and its pleasures, with their new luster, had just begun. Were we less mortal, we might not mourn for loved ones whom the veil of the tomb has thus suddenly hid from our eyes ere sin has cast a blight over the spirit or the coarse and rude jostlings of the world have profaned it; but rather rejoice that death has chilled the fountain ere it was stained by the sorrows of life, but we are too mortal for this; and when we see youth, love and beauty with all their purity thus passing away from us, we naturally dash away every cup of pleasure and turn to the cold, dark-flowing urn of grief. It is then that our affections hold full sway and we feel a depth of tenderness and sorrow and piety which we could never have known but for our affliction. But amid all this comes the "still, small voice," whispering to our wounded hearts the soothing words, "We shall meet again."

When the devoted young Greek was about to offer himself as a sacrifice upon the altar of his country, his friends, on bidding him farewell, asked, "Shall we meet again?"—to which he replied: "I have asked that dread question of the green hills that look eternal, of the clear streams that seem to flow forever, of the stars amid those azure fields my raised spirit has often soared, and all, all were silent: but when I gaze into your living face, and behold the love and hope and beauty that mantle there, something tells me that these can never, never perish. We shall meet again, Telemantha."

Farewell! thou art now enjoying the companionship of blessed angels who forever syllable their sweetest songs around the throne of God. Thou art now in possession of the immemorable riches that a bountiful Savior has laid up for thee.

JIM J. SMYLIE.

LYLE—Died, in Lauderdale, Miss., on Sunday morning, August 5, 1888, LIZZIE P., daughter of T. C. and Josephine Lyle, aged thirteen years and five months. All that loving hearts and medical skill could do was done for her to stay the afflicting hand of a kind Providence, who is too wise to err and too good to do wrong. That fluttering pulse that seemed so long to waver on the eve of an eternal separation, creating in turn hopes and disappointments, finally quivered away into that calm that wafted the gentle spirit of Lizzie into the bright realms of eternal day. Our heavenly Father had need of her, and he rendered that decree not made with hands, eternal in the heavens, so beautiful to her that he seemed eager to depart, and often would say to her parents, "God wants me." To her parents, sisters and only brother she spoke words of comfort and bade them meet her in heaven. We know that she is gone from us. We miss her cheerful voice and sweet smiles, and, oh! how lonely it is without her when the family meet around the fireside. Her death was the first in the family. By her death a dutiful daughter, a loving sister, a faithful Sunday-school scholar has been lost to us. We will, by the grace of God, meet her in heaven.

H. P. LEWIS.

WINDON—Mrs. MOLENDA WINDON, wife of L. W. Windon, was born in Newton county, Miss., January 21, 1847. At the age of sixteen she joined the Campbellite Church, in Enterprise, Miss., and lived in that church until her marriage, and then united with her husband in the Methodist Episcopal Church, South, of which she lived a consistent member until her death, which took place June 20, 1888. This writer visited her a few days before her death, and talked on the subject of religion. She expressed her willingness to die. A few hours before her death she called her children around her and talked to them and told them to meet her in heaven. She leaves a husband and five children to mourn their loss. May God bless and save them in heaven!

HER PASTOR.

CROW—Died, July 9, at the residence of her son-in-law, Mr. M. E. Girard, in Lafayette, La., Mrs. MAXIM BRASHIER, relict of the late Basil C. Crow, aged eighty-four years and five months. She was born in Prince George county, Maryland, whence she removed at an early age to Louisiana.

In the death of Sister Crow the church has lost a consistent and valuable member, whose place in every particular would be difficult to fill. For several years, owing to physical decrepitude, the necessary resultant of senility, she has been deprived of attendance upon the public ministry and worship of the sanctuary, in which she took great delight and derived much pleasure and comfort. Her Christian character was beautiful, because symmetrical. Proportionally balanced between the experimental and practical; the former sufficiently clear and powerful as to stir the sensibilities, move the affections to a temperate glow, thus kindling zeal, inspiring devotion, rendering religious duty pleasant and spiritual endeavor delightful. The latter displayed itself to the cultivation of Christian duty, especially in systematic munificence. She was a cheerful giver, and liberal supporter of the Methodist itinerant who chanced to minister to her in spiritual things, giving a practical recognition of the truth of the apostolic declaration, "The laborer is worthy of his hire." Sister Crow's intellectual endowments were of a high order, embellished by education, strengthened by discipline and so utilized that as wife she was faithful and loving; as mother, attractive and charming, which made her the centre of domestic attachment and drew upon her the lavished affections of her husband and almost idolatrous devotion of children, which fact made her influence as a wife, potent, and as a mother, irresistible. Hence, though environed by Romanism, and forced by educational necessities to seek in jesuitical schools mental training and cultivation for her daughters, her Christian sentiments were so pronounced that she was enabled to successfully parry off the insidious assaults, dangerous tendency and pernicious subtilities of Catholicism, both as regards creed and culture. So that in coming forth from convent life, belief in Protestantism was undisturbed, and confidence in mother's faith beautifully strengthened and symmetrized.

Happy are the children whom Providence has given such a mother, and thrice happy that husband whose destiny is united by matrimonial alliance with such a woman! The vigorous, discriminating intellect possessed, and highly cultivated by academical acquirements, made her association elevating and profitable, which gave her influence power for good, and which was wielded for the advantage of society, promotion of religion and advancement of denominational Christianity. While she was eminently free from religious bigotry in doctrine and usage, she was a pronounced Methodist. Sister Crow, though of such advanced age, exhibited no signs of mental decadence up to the conclusion of her earthly pilgrimage. During her last illness, when near the closing scene, she gave with uncommon composure an intelligent direction relative to medicinal remedies, thought to be beneficial in the relief of pain and alleviation of nervous paroxysms. When the power of speech was no longer at command her daughter, Mrs. Erwin, desirous to ascertain if her intellectual faculties were undisturbed, asked her if she knew her, to which she promptly responded by signs in the affirmative. And if she was afraid to die, to which she responded negatively. Sister Crow died as she lived—a happy, consistent Christian. Therefore, we sorrow not for her as those who have no hope, believing those who sleep in Jesus, when the voice of the archangel and the trump of God shall pour the jubilant notes of the resurrection along the dusty vaults of death's dread realm, the corruptible body shall be changed by the working of his mighty power and made like unto his glorious body, and our sister shall come forth to meet the Lord, and so shall ever be with him. Therefore, daughters, be ye steadfast, immovable, always abounding in the work of the Lord, that when Christ shall come ye may be ready to join his triumphant host.

Sleep on, mother and friend, the narrow stream of death separates now; but we, by the grace of God, will soon pass over the mystic river and join you on the beatific shores of immortality.

M. C. M.

RICHEY—HARVEY S. RICHEY, son of William and Lucie Richey, was born in Lowndes county, Miss., November 8, 1866, and died July 12, 1888. Hal (as he was familiarly known) was only sick a short while, and, although one of the stoutest young men in the neighborhood, he has been cut down by the ruthless hand of death just as his young manhood gave promise to his loved ones of much to cheer them in future years. Truly "in the midst of life we are in death." Only a short while back the angels came for Hal's sainted mother, and now so soon, and so young, he has gone to join her, never more to part. Hal was not a member of the church at his death, but gave every evidence to his bereaved father and loved ones that he was prepared for the great change, and no cloud settled over him at his departure. May the God of all grace come in the still watches of the night to Bro. Richey, who has so recently been bereaved, first of a loving wife and now of his youngest boy! May the divine grace be given to enable him to meet them on the shores of everlasting deliverance, is the prayer of

H. F. PHILLIPS.

If you are suffering from Malaria, ask your druggist for Shallenberger's Antidote for Malaria. If he don't have it, and tells you he has something just as good, *don't believe him*, but send one dollar to Dr. A. T. Shallenberger, Rochester, Penn'a, and get the Antidote by mail. A few doses will restore you to perfect health. The Medicine is in the form of pills, but is not a purgative. It not only destroys Malaria, but is an excellent tonic.

Scientific.

Electrical Phenomena.

Dr. Lafferty, in the Richmond Advocate, gives this account of electrical phenomena in Accomac recently:

That Sunday night will be ever memorable in Accomac for the phenomenal display of electricity. About eleven the heavens became an inky dome, and for two hours, barely intermitting for a minute, sometimes every second, the crest of Sinai could not have blazed with fiercer fury or thundered with louder voice. No living man in that section had ever seen such a demonstration of ethereal fires. Some fled from their trembling houses. Some were too terrified to lift a limb out of bed, and were carried to other apartments. To add to the horror, the flames from burning homes kindled by the lightning at times lit up the horizon. The clouds stood still overhead, motionless, banked up, sooty and scowling as the wrinkled roof of "Erebus and Old Night." The electric currents darted in hideous and serpentine tracks across the sky. Ever and anon torrents of the fiery fluid fell with stunning report to the earth. The perpendicular and dashing river of foaming flame that tore a pathway in the mass of clouds, plunging through a canyon in the heavens, gave hideous hint of a volcano upset on a star and emptying its lava upon this planet. At intervals the lightning had the appearance of falling in vast sluices, as if the ladle of the Cyclops had been tilted or the furnace of these Vulcans had fallen apart.

At the camp ground the horses set up a wild neighing, and the fowls gave signs of fear by screams as if pursued by a hawk. Houses were struck, barns burned and stock killed. The air was so charged with electricity that the fingers of delicate persons tingled. There were many remarkable escapes from death. How impotent is man in the presence of Jehovah! "Power belongeth unto God."

MISSIONS AND SCIENCE.—The scientific advantages of missions are well set forth in the following paragraph from the pen of Rev. George E. Post, in the New York Evangelist: "It would take a long list to exhaust the religious, literary and scientific contributions to the Arabic language from the missionaries in Syria. They include the translation of the Scriptures, and the stereotyping of the same in numerous styles; the preparation of a Scripture guide, commentaries, a concordance, and a complete hymn and tune-book; text-books in history, algebra, geometry, trigonometry, logarithms, astronomy, meteorology, botany, zoology, physics, chemistry, anatomy, physiology, hygiene, materia medica, practice of physic, surgery and a periodical literature which has proven the stimulus to a very extensive native journalism. The Protestant converts of the mission, educated by the missionaries, have written elaborate works on history, poetry, grammar, arithmetic, natural science, and the standard dictionary of the language, and a cyclopedia which will make a library by itself, consisting of about twenty volumes of from six to eight hundered pages each."

ELECTRICAL PROGRESS.—Statistics recently published by the Electrical World afford a striking example of the rapidity with which new industries are taken up and developed in the United States. We learn from the above source that at the beginning of 1885 there had been established 450 local electric lighting companies, while at the present time the number has increased to 1,000. There are companies running central stations for the supply of arc and incandescent lighting to subscribers. In addition to these stations there are said to be 3,000 isolated plants at work. The total number of arc lamps in use throughout the United States is roughly estimated at 200,000, while about 1,250,000 incandescent lamps are nightly in use. The greater part of the arc lighting is done from the central stations, while the larger share of the incandescent lighting falls to isolated plants. It is estimated that 150,000 arc lamps are supplied from the 1,000 central stations, while only 500,000 incandescent lamps are supplied by them. If we estimate the life of incandescent lamps at one year, the lamp renewals alone would amount to 1,250,000 lamps.

The Pulpit.

What of our pulpit?—is it changing, does it need improving? One of our most successful ministers gives something of an answer to the first part of this question by saying: "The days of the rhetorician in the pulpit are past." In the sense in which he used the term the remark is true. The orator who devotes his attention to the art of making and delivering fine sentences, is no longer in demand, in the pulpit or out. The literature of the day is not so much marked by elegance and beauty as by pungency and power. To use an expression applied elsewhere, it means business. And literature has made a great impression upon the platform and the pulpit. But another man who ought to go, still lingers before the public, the man of platitudes. He may not be numerous in the country at large, but he has been somewhat prominent on several notable occasions in this city during the last few months. What people want in these days is, not glittering generalities, but particular applications. "Come down to facts," is the cry. General truths have but little meaning until brought home and made to fit the case. A little tack hammer falling upon a man's toe impresses him more than the whole broad idea of the force of gravity.

The man of many, varied, beautiful and glowing illustrations also holds on, and holds hard to the treasures which he has been gathering for years. These, when used as a means of impressing a truth upon the mind or putting a sentiment in the heart, are invaluable, but as pictures to dazzle the eye, they ought to be laid aside. The essayist, fine and dry as ever, is another man who is still with us. And so are the men who preach to the newspapers, or for the volume at the end of the year. It is sometimes astonishing to turn to the Year Book and see how little the volume of sermons which you hold in your hand accomplished in the church where they were preached. Here is one man whose sermons are regularly published; in a whole year half a dozen were added to his church on confession of faith. Another, whose sermons volumize, seems to have converted only half as many. Such sermons are good models for the man who wants to know "how not to do it."

The other question, Does the pulpit need improving? is in part answered by what has been already said. It may also be remarked that in view of the large number of ministers who have a college training, wide opportunities and all the time for their work, a rather small proportion become able speakers or writers. And, perhaps, while many of them think they are hindered from success in this direction by a pressure of duty, the real truth is, that they are not under pressure enough. It is the tax or strain of a profession which makes its members eminent. The ministry has the disadvantage of not holding its members sternly to their work. The lawyer can not go to the college commencement because he has an important case in court; the minister can go, because he can use an old sermon, or give his people a light talk the next Sunday. Physicians and merchants can not take an outing of six weeks in the woods, because their business would suffer, but ministers do take it, and matters go on after a fashion. The disadvantage is with the latter. "If you were a poor man, you would make a great painter," said Turner to a rich young amateur. The men of the pulpit are generally poor enough, but they need pressure either from without or from within—circumstances or selfdetermination. Paul undoubtedly had this in mind when he exhorted Timothy not to neglect his gift, and when in his next Epistle he puts it still stronger by saying, "Stir up the gift that is in thee."—Advance.

"Weak and weary" describes the condition of many people debilitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and quicken the sluggish blood, and restore the lost appetite.

If I am faithful to the duties of the present, God will provide for the future.—Bedell.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

MISCELLANEOUS.

Look Here, Friend. Are you Sick?

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is there a sort of sticky slime collects about the teeth? Is your appetite poor? Is there a feeling like a heavy load on the stomach, sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy?

Are your eyes sunken? Do your hands and feet become cold and feel clammy? Have you a dry cough? Do you expectorate greenish colored matter? Are you hawking and spitting all or part of the time? Do you feel tired all the while? Are you nervous, irritable and gloomy? Do you have evil forebodings? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Do your bowels become costive? Is your skin dry and hot at times? Is your blood thick and stagnant? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? Do you frequently spit up your food, sometimes with a sour taste and sometimes with a sweet? Is this frequently attended with palpitation of the heart? Has your vision become impaired? Are there spots before the eyes? Is there a feeling of great prostration and weakness? If you suffer from any of these symptoms, send me your name and I will send you, by mail,

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Send your address on postal card to-day, as you may not see this notice again.
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Weekly Market Review.

(For Week Ending August 28, 1888.)

COTTON.

Low ordinary	7½	@— —
Ordinary	8	— —
Good ordinary	8¾	— —
Low middling	9⅝	— —
Middling	9⅞	— —
Good middling	10¼	— —
Middling fair	10⅜	— —
Fair	11½	— —
Galveston middling	9 9-16	— —
Mobile middling	9⅞	— —
St. Louis middling	10	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5½	6¾
Pr. yellow	7⅛	7¼
Gray White	— —	— —
Choice white	7½	— —
Stan. Gran.	7½	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4⅞	5⅞
Fair	3⅜	4⅝
Ordinary	3¼	4
Common	2¾	3¼
No. 2	2	2⅛
Rough	2 50	4 00

FLOUR.

Choice	3 90	4 00
Fancy	4 30	4 35
Extra Fancy	4 65	4 75
Minnesota bakers	4 75	4 85
Minnesota patents	5 25	5 35
Extra fancy	4 65	4 75
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	3 00	3 25
Cream meal	3 25	3 30
Grits	3 30	— —
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	— —	61
Yellow	— —	— —
Mixed No. 2	56½	57
OATS:		
Western	35	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	75	77½
HAY:		
Prime	17 00	18 00
Choice	19 50	21 00

PROVISIONS.

PORK:		
Mess (Standard)	15	— —
Prime Mess	14 25	14 50
Rumps	13 75	14 00
BACON:		
Fancy breakfast	11	13
Shoulders	8¾	8½
Sides, short rib	9¾	9⅞
Sides, long clear	— —	9¾
HAMS:		
Sugar-cured	13	13½
DRY SALT MEAT:		
Shoulders	— —	8¼
Sides, short rib	8⅞	9
Sides, long clear	8⅞	9

GROCERIES.

COFFEE:		
Prime	15¾	16
Fair	14¾	15
Common	12¼	12½
BUTTER:		
Western Creamery	22	23
Western Dairy	16	17
Common	14	— —
LARD:		
Refined	8	8⅛
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10	— —
Coal, cases	14½	15½
Cotton seed	35	36½
Lard	65	68

VEGETABLES.

CABBAGES:		
Western, per head	— —	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 00	2 50
KROUT:		
Western, ₩ bbl	— —	3 75
ONIONS:		
New Louisiana	— —	— —
Western	1 50	1 90

BALING STUFFS.

BAGGING:		
2 lb	13⅛	— —
1¾ lb, per yd	12¼	— —
BALING TWINE:		
₩ lb	— —	11
TIES:		
₩ bundle	1 12½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	16
Southern	18	— —
WOOL:		
Lake, per lb	19	20
Louisiana	17	18
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20½	20 75
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	1¾	— —

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NEWS OF THE WEEK.

DOMESTIC.

Senator Chandler made a speech, in the United States Senate, on August 23, referring to the elections in Louisiana, particularly the last one, which he declared was fraudulent and dishonest.

An executive message was sent to Congress, on August 23, reviewing the situation established by the rejection of the fisheries treaty. The President is determined to protect the rights of American citizens, and states that a policy of national retaliation is the only course open to the administration.

Pike county, Miss., on the twenty-third instant, went dry by 300 majority.

The City Council of New Orleans appropriated $5,000 for the relief of citizens made destitute by the recent overflow.

Judge Thurman made a speech at a grand Democratic barbecue at Cheltenham Beach, near Chicago, on August 25. The fisheries treaty, the tariff and the surplus were discussed at length.

At Jacksonville, Fla., on August 26, there were nine new cases of yellow fever, and seventy-five under treatment.

Twenty-four saloon keepers were arrested in Cleveland, O., last week, for violating the State Sunday law.

The President's foreign policy, as communicated in the newspapers of the other day, has electrified the country and delighted the Democrats. The responses of the press and of the people in every quarter all show that the President has struck the key-note.

The proposed exposition of the products of East Mississippi and West Alabama, to be held in Meridian, Miss., this winter, opening at about the time the National Farmers' Alliance of Wheelers and Grangers meet here in October, is under fair headway.

Mr. James G. Blaine, speaking at Lewiston, Me., August 25, criticised the President's recent message from a Republican standpoint, and declared it a device to divert attention from his free trade policy.

The debate on the Jackson (Miss.) election case was reopened in the United States Senate, on the twenty-seventh instant, by Senator Wilson, of Iowa, who made a laborious and brutal attack on the people of Mississippi. A manly reply was made by Gen. Walthall, of Mississippi.

The action of the Conference Committee on the Sundry Civil Appropriation Bill is to give the full appropriation of $50,000 for the building at Opelousas. There is $167,959 for the New Orleans Customhouse, and $20,000 for the Marine Hospital.

Henry George held a Cleveland and Thurman ratification meeting in New York City, on August 27.

Archbishop Ryan stigmatizes as absolutely false a paragraph from Dorchester's, "Christianity in the United States," which is going the rounds of the press, in which the Archbishop is quoted as advocating the persecution of heretics as soon as Catholics in the country shall have become numerous enough to do so. He states that he never wrote or thought it, and absolutely repudiates the statement.

FOREIGN.

The Emperor William has promised Prof. Neumayer, director of the marine observatory at Hamburg, that the government will supply him with naval material for his proposed expedition to investigate physical and meteorological phenomena in the Antarctic regions.

Queen Victoria visited Paisley, August 23. Replying to an address of welcome, she congratulated the town upon its prosperity in spite of the general depression. The town was illuminated in the evening.

The arrival at Yokohama of an English steamer with a cargo of Russian kerosine from Batoni, has caused a decline in the price of American petroleum there.

One thousand houses have been burned at Orenburg, Russia. Ten thousand factory operatives are made homeless by the fire.

Despite the attitude of the Vatican, Emperor William personally desires to see the Pope. Arrangements have been made at the Vatican to receive the Emperor with the usual ceremonies. It is known that Prince Bismarck has had trouble in persuading Emperor William to submit to the papal ceremonial.

The interview between Count Kalnoky, the Austrian foreign minister, and Signor Crispi, Italian prime minister, at Ager, does away with the necessity of a conference between the three statesmen at Friederichsruhe. In an interview they stated that there would be no change in the positions of their governments and that the alliance would be maintained.

After reflecting upon the first overtures made to him for his acceptance of the throne of Bulgaria, further developments have induced the Duke of Cumberland to reconsider his determination, and it is probable that if assured of the support of the great powers combined, and the extension of the Bulgarian kingdom to the Ægean sea, according to the treaty of San Stefano, he will accept.

King Oscar of Sweden, accompanied by Count Loerberg, commandant of Stockholm, Cabinet Secretary Bildt and Marshal Froelich, will come to Berlin on August 30. The party will be received by the court with honest heartiness.

The Shah of Persia intends to reach Baku on September 20, and thence to make a tour of Europe.

Mr. Gladstone has presented to a church in Flintshire the money he received for his reply to Robert Ingersoll.

Memorial services for the late Bishop Harris, of Michigan, were held in Westminster Abbey, August 26. The Bishop of Minnesota preached the funeral sermon.

Gray hairs prevented, dandruff removed, the scalp cleaned, and the hair made to grow thick by the use of Hall's Vegetable Sicilian Hair Renewer.

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F. M. PETERSON, Secretary.

Camp Meeting Calendar.

Camp Meet'gs.	Begins.
Trenton	Aug. 31
Beech Springs	Sept. 7
Andrew Chapel	Sept. 7
Hluestown	Sept. 13
Hattlesburg	Sept. 14
St. Tammany	Sept. 21
Beulah	Sept. 28
Salem	Oct. 11
Spring Creek	Oct. 12
Shiloh	Oct. 12
New Hope	Oct. 12
New Prospect	Oct. 25

CAMP MEETINGS.

New Prospect Camp Meeting will commence Thursday before the fourth Sunday in October. The usual invitation is extended to all.

J. J. LOVETT.

The New Hope Camp-Meeting, eighteen miles west of Scooba, on the M. and O. R. R., begins Friday night before the second Sunday in October. Preachers cordially invited, and will be met at Scooba with conveyances, Friday morning. Come and help us.

W. G. HACKUS, P. C.

Hattiesburg Camp Meeting will begin Friday, September 14, and continue several days.

W. W. SIMMONS, P. C.

The Beulah Camp Meeting, on Pleasant Hill circuit, Louisiana Conference, will commence on Friday night, September 28. All ministers, both local and itinerant, are invited.

J. M. JOHNSTON, P. C.

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NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Grenada	Sept.	9, 10
Abbeville		15, 16
Charleston		22, 23
Chapel Hill		29, 30
McNeal	Oct.	6, 7
Water City, at Stubblefield		13, 14
Coffeeville		16
Oxford		21, 22
Taylor's		27, 28
Water Valley circuit	Nov.	1
Bethel		3, 4
Athens		10, 11
Grenada circuit		17, 18
Carrollton		24, 25
Pleasant	Dec.	1, 2
Water Valley		8, 9

J. F. EVANS, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept.	22, 24
Rogers Depot		29, 30
Mt. Gilead	Oct.	6, 7
Corinth circuit		13, 14
Kossuth circuit		20
Harmony circuit		14
Buck Creek		18
Iuka station		20, 21
New Albany circuit	Nov.	3, 4
Pleasant Ridge circuit		10, 11
Ripley circuit		17, 18
Jonesboro circuit		24, 25
Ripley and New Albany		26
Blackland circuit	Dec.	1, 2
Guntown circuit		8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Sallis circuit	Sept.	1, 2
Kosciusko station		2, 3
Newtonville circuit		8, 9
Winona circuit		15, 16
Winona station		22, 23
Salem circuit		29, 30
West circuit	(Wed.) (Oct.	3
Richland circuit		6, 7
Belzoni		13, 14
Rock Hawk	(Wed.)	17
Greenwood and Greenwood		20, 21
McCool circuit		27, 28
Yalobusha circuit	Nov.	3, 4
Newport circuit		10, 11
Zilpha		17, 18
Ebenezer		24, 25
Duck and Lexington	Dec.	1, 2
Enid circuit		8, 9

B. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept.	8, 9
Verona and Tupelo, at Tupelo		15, 16
Saltillo, at Mooreville		22, 23
Richmond, at Fulton		29, 30
Shannon, at Palmetto	(Thu.) (Oct.	4
Pontotoc, at Palestine		6, 7
Sparta, at Sparta		13, 14
Houston and Wesley, at Houston		14, 15
Buena Vista, at Buena Vista	(Luc.)	16
Ebenezer, at Egypt	(Thu.)	18
Okolona circuit, at Tranquil		20, 21
Tremont	(Fri.)	26
Fulton and Smithville, at Smithville		27, 28
Prairie, at Lebanon	Nov.	3, 4
Athens	(Thu.)	7
Aberdeen station		10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee, at Tibbee	Sept.	8, 9
Shuqualak, at Shuqualak		15, 16
Sturgis, at Mt. Airey		22, 23
Columbus circuit, at Mt. Pleasant		29
Columbus station		29
Starkville circuit, at Osborn	Oct.	6, 7
West Point		8
Macon		13, 14
Brooksville, at Brooksville		15
Hebron, at Hebron		20, 21
Starkville station		22
Louisville, at Louisville		26
Plattsburg, at Mt. Pisgah		27, 28
Salem, at Mashulaville	Nov.	3, 4
Walthall, at Lebanon		10, 11
Lagrange		17, 18
Chester, at Chester		24, 25
Crawford, at Artesia	Dec.	1, 2
Tampico, at Mt. Pleasant		8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at Logtown	Sept.	8, 9
Seashore, at Biloxi		13
Hattiesburg, at Hattiesburg		15, 16
Bay St. Louis, at Bay St. Louis		17
West Pearl, at Slidell		19
Covington, at St. Tammany C. Ground		22, 23
Poplarville, at Pervis		27
Augusta, at Smith's Chapel		29, 30
Wiggington, at Palmer Camp Ground	Oct.	6, 7
Americus, at Salem		13, 14
Moss Point, at Moss Point		20, 21
Vancleve, at New Prospect		27, 28
Bethel	Nov.	2
Mt. Carmel, at Mt. Zion		3, 4
Columbia		10, 11
Ocean Springs, at Ocean Springs		15, 16

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Springfield, at Wesley Chapel	Sept.	19
St. Helena, at Greensburg		22, 23
Amite City, at Amite City		29, 30
Bridleville	Oct.	7
Clinton		7, 8
Woodville		13, 14
Percy Creek		13, 14
Pipkin		20, 21
Livingston, at Live Oak		23
New River, at Live Oak		23
East Baton Rouge, at Deer Ford		27, 28
Wilson, at Pisgah		30
North Wilkinson	Nov.	3, 4
Centerville		6
Amite, at Woodland		10, 11
East Feliciana, at Olive Branch		17, 18
Bayou Sara, at Concord		24, 25
Jackson		25, 26

JOHN A. ELLIS, P. E.

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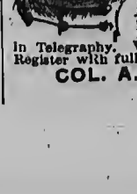

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ALONE.

BY E. G. CHEVERTON.

Athirst and weary lies the strand,
Mocked by the sunny, salty sea;
The waves come dancing hand in hand,
And leap and laugh, in childish glee,
Among the barren dunes of sand.

There, leaning wistful to the land—
As once in fear it sought to flee,
And, paralyzed by God's command,
Was chained to duty—stands a tree,
Sore buffeted by blast and brand.

It leans, in longing, to the land—
And laughter seems in all the sea,
And wrinkled laughter in the sand;
Seems laughter in the breeze to be,
That only fevered when it fanned.

But nightly, nearer, bends the sky,
And near the sympathetic moon;
God's robes of cloud go trailing by
Inviting touch, assuring boon:
So far the land, but heaven so nigh.

Soul, leaning willful to the land,
Whom God hath set by his salt sea—
'Tis hard for thee to understand
The larger world that stoops to thee,
Above thy barren dunes of sand.

A Bishop on His Travels.

MR. EDITOR: My last letter gave account of sights and insights in Montana. Leaving Missoula, Mon., on the morning of August 4, I reached Spokane Falls, Washington Territory, the same evening at eight o'clock. Not far from Missoula we passed the Flathead Indian Reservation, which is located along the Jocko and Pend d'Oreille rivers, and contains 1,500,000 acres. The Flatheads claim the distinction of never having killed a white man. It will be remembered that this tribe occasioned the first Protestant missionary going to the West. The long journey on foot of the three chiefs to St. Louis from Oregon, resulting in the death of two, their earnest appeal for missionaries, the stirring exhortation of Dr. Wilbur Fisk, and the going out of Jason Lee, are facts known and read by all well-informed Methodists. The Flathead's Agency now, however, is in charge of the Roman Catholics, which supports thereon a Jesuit mission.

Farther westward, by the junction of the Jocko and Missoula rivers, Clark's Fork of the Columbia is formed, along which beautiful stream the roads run for many miles. More magnificent scenery I had not noted than greeted me on both sides that river. Towering mountains, wooded canyons, wild gorges and lovely vistas presented an ever-varying picture of the sublime in God's own handiwork. Within the pan-handle of Idaho the river passes through Lake Pend d'Oreille, a charming body of water sixty miles long, and at one point fifteen miles wide. The mountains form the shores of this lake, and they are covered with a wealth of fir and other growth. This is destined to be a popular summer resort for those fond of hunting and angling. From the car window I noticed vast flocks of wild geese and ducks, and was told that fish abound, and the mountains are full of elk, antelope, deer and bear. About fifteen miles beyond the western shore of the lake we entered Washington Territory, and soon reached Spokane Falls, a city born almost in a day. I found Pastor Swift at the depot to greet and conduct me to a hospitable home.

The Sabbath was delightfully spent in preaching and communing with the saints. The spacious church building of our Northern Methodist brethren had been cordially tendered us for the day, and the large-hearted pastor was genuinely and *generously* fraternal. And such has been his unvarying course toward our little flock. He made some remarks by way of introduction I would be glad for all ears in the Northern parallels to hear and emulate. A handsome frame church is being erected by our people on an eligible lot, and in a few weeks will be ready for occupancy. We may then expect rapid and substantial growth.

Spokane Falls is a magic city. A few years ago it had no place on the maps, was unknown to the commercial world, and boasted of no inhabitants save the wild game of the woods and their Indian hunters. Now it contains fifteen thousand souls, solid business blocks of three-story brick, large flouring mills, two lines of railway and another under construction, and all the appointments of a modern city of wealth and progress. The Spokane is a beautiful river, and its descent within the city limits is about one hundred and fifty feet. The main falls are strikingly picturesque, the leap of the whole river being sixty feet or more. It is said to rival Minneapolis for water power. Not many years ago the Rev. Mr. Havermail, a local Methodist preacher, homesteaded one hundred and sixty acres, including the falls. He is now a millionaire. Out of poverty he has become rich.

Spokane Falls is progressive, ecclesiastically, also in having a female pastor among her clergy. The Rev. (Mrs.) May C. Jones is the regularly installed pastor of the Baptist Church in the city. She is said to have gifts and grace, and to be diligent in business. What effect the recent decision of the Territorial Supreme Court, declaring the woman's suffrage act unconstitutional, will have upon the public sentiment that approves or condones this *wideaing* (?) of woman's sphere, I have not heard. Having traveled somewhat extensively through Washington Territory, with special facilities for observation, I can say this, however, that a comparatively small number of ladies have exercised the privilege of the elective franchise.

West of the Rocky Mountains the climate is milder, being softened by the "Japan current." At Tacoma and Seattle the thermometer never descends to zero, and rarely reaches ninety in midsummer. The valleys are fertile, producing the smaller grains in abundance, and many varieties of fruits. It rains all winter between the Cascade and Coast Ranges, and in summer the dust clouds are dense and immense. There is more soil above ground than in any section I ever saw. The nights are delightfully cool, and the days never unpleasantly warm. The farmers seem contented and fairly prosperous. Real estate dealers are voluble and extravagant—exhausting the dictionary of superlatives in describing the beauty, fertility and expanding glory of the land they want to sell. But this applies to all the West. A measure of such enthusiasm I commend to the people of Mississippi and Louisiana.

The Columbia Conference met in Pendleton, Oregon, August 8. It was in all respects harmonious and signally profitable. The difficulties and discouragements which culminated a few years ago have quite passed away, and a new era of hope has dawned. A forward movement was made last year, and now everything betokens large prosperity. The Conference was hospitably entertained, largely attended and *publicly* thanked for visiting the city. There was quite an accession to our preaching force, and if a few more men can be secured for places left to be supplied, and for which provision has been made, the number of pastoral charges *will be just doubled*. I had a delightful home with a rising young lawyer of the place, Hon. Eugene R. Skipworth, son of a former member of the Louisiana Conference.

Of a trip down the Columbia river in a steamer, a run up Puget Sound, and two weeks in the Willamette Valley, I may write at another time. The days are so occupied with work I have little time for correspondence. Next week I go to California. Fraternally,

CHAS. B. GALLOWAY.

ALBANY, ORE., Aug. 25, 1888.

P. S.—I learn with great sorrow of the death of your indefatigable and successful Moreau Street pastor, Bro. Kimball. The zeal of the Lord's house consumed him. He was in labors too abundant for human strength. His works will follow him. C. B. G.

Other Problems.

BY JOSEPH B. COTTRELL, D. D.

The very general—not to say, universal—attention which the "Problem of Methodism," by Rev. J. M. Boland, is receiving, and the numerous criticisms favoring and opposing the theory it advances, suggest many questions as regards *criteria* by which churches are to test the orthodoxy of their public teachers. In 1880, at the session of the Louisville Conference, Bishop Kavanaugh, in his sermon, took the position which Boland argues for, viz: that sanctification is wrought in the nature at the time of regeneration: that holiness is growth in grace, and perfection the final outcome—the maturity of Christian character or being. Rev. I. W. Emerson, whom the Bishop declined to appoint to the presiding eldership of another district (his fourth year having closed on the Russellville district) because of some views the Bishop deemed erroneous, which Emerson had advanced, tentatively, in Sledd's Homiletic Review, propounded the question to me, as one of the (then) editors of the Central Methodist, whether the Bishop was orthodox. The reply given, editorially, was that he was in perpendicular opposition to our standards, and, according to them, he was heterodox. This reply called forth a communication from Bro. T. C. Peters, of the Louisville Conference, protesting against such a characterization of the Bishop. He deemed it unfair, because "we have no standard doctrine by which a man may be adjudged as heterodox, except the Twenty-five Articles." In the Articles nothing is affirmed or denied regarding sanctification. If it be, as Bro. Peters declares, that one may only be adjudged heterodox as he contravenes one or more of the Twenty-five Articles, then could one of our preachers deny the personality—the very being—of the devil; he could deny the witnessing office of the Spirit, and he could teach the ultimate salvation of all the human family, and escape arrest—there being nothing in the Articles on these points. I've read Boland's book with much profit and pleasure. I would, were I to essay a review of it, raise a question as to whether there is a clearly defined idea, in any mind, of what is sought to be declared by the phrase, "the nature of man." I have humbly to acknowledge that it is all nebulus to me. The Seventh Article affirms somewhat "of the nature of every man, that naturally is engendered of the offspring of Adam." That somewhat is "corruption," and this corruption is denominated "original sin." The Article is headed, "Original, or Birth-Sin," though in the Article itself it is not called "birth-sin." With the profoundest deference to all, and certainly in no spirit of captiousness, I express the belief that there is no possibility of a clear analysis of this Article, so as to have a satisfactory concept of what is aimed at. Richard Watson affirms that "guilt is a concomitant of sin." That corruption whereof all children, "naturally engendered of the offspring of Adam," partake, being sin, guilt is concomitant thereto, or therewith, so that infants are *guilty* of having come into the world corrupt. In order to righteousness of purpose and of conduct on their part, from without must come, by operation of the divine Spirit, enablement and inducement, so that creatures with bad nature—corrupt nature, sinful nature—may choose to be regenerated and sanctified. Such are "new creatures in Christ Jesus." The old man is slain—the carnal nature is substituted by a spiritual nature. Two persons—man and wife—thus reconditioned, voided of original sin, and being renewed in the image of Him who is one in nature with the Father and the Holy Spirit, must, by the divine decree, or by a fatal necessity, transmit, not the new, but the old nature, to their offspring. That is, the children must go aback of all this glorious work of renovation which their parents have experienced, and get to themselves that other nature which, at the time they are conceived, their parents are wholly free from! How may one impart to an offspring other than the nature he has at the time of generating said offspring? In regeneration and sanctification we come into possession of a new nature. "If any man be in Christ Jesus, he is a new creature," etc. The only escape that I can imagine from the incongruities that must, if formulated logically, ultimate in a *reductio ad absurdum*, is to claim that the *nature* of each of those who are seminally in the regenerated and sanctified, is not reached by the regenerative and sanctifying power which reconditions the parents; that each holds his *nature* from Adam, as corrupted, aback of all changes of re-creation, regeneration and sanctification the parents may experience. Let it be stated clearly, so that it may become the rallying point—the central salient—whence the orthodox may defend the citadel of our faith. It is this: In Adam all seminally were created. Every seed had, in him, a distinctive individual, actual and real subsistence. Adam was the federal, personal seminary of all the race, and each, by Adam's transgression, became depraved. Subsequent to this reconditioning of each germ, no change in Adam himself, wrought by the power of the divine Spirit in him on condition of his faith, repentance and obedience, effected any second reconditioning of these germal individuals, advantageously; for such operation in their nature—in their condition of being—would rob them of "*total* depravity." What thus holds in respect of our relation to Adam, warding us off from any benefits through the gracious reconditionings of his nature, continues along down the line of mortal generation, so that the offspring of the most thoroughly regenerated, sanctified and perfected parents are under the fatality of "original sin," so as to answer the orthodox requirement. If the question be raised as to the *human* nature of Christ, and how that escaped from the infection, I reply that Christ was the seed of the woman, not of the man. It was through Adam, not Eve, our corruption came. Had Adam held off from the forbidden fruit, his posterity, despite what Eve had done—well, I'll not just now say how the matter would have worked. Brother Paul, who looked after the woman question somewhat, says that the "woman, *being deceived*, was in the transgression." Adam sinned under no delusion—no deception. He had a *holy* nature—"created in righteousness and true holiness"—and is, therefore, one case, at least, wherein "original sin" or "total depravity" does not account for transgression. "Original sin" accounts for the disobedience of each of his posterity; but it doesn't account for his, for he didn't have any, and there didn't any have him.

Bro. Boland's book does not essay to go aback of "our article on original or birth-sin." He does, as Mr. Wesley did when *he* was an obedient son in the orthodoxy of the Church of England; he works off from the dogmatic point. Mr. Wesley, in his sermon on sin in believers, conformed himself to what was declared in the Ninth Article of the Thirty-nine of his church, viz: that after regeneration there is a residue of sin to be purged out upon condition of faith and repentance afterward. When Wesley went aback of the *dogmata* of his church, and became "a wandering star," "a crank," etc., the truth gathered upon him in such force as to loosen him off and out of the old hull of Calvinistic orthodoxy. I've never met in any Methodist or other literature a claim that Mr. Wesley was either criminal or weak in abiding in the church, whose Articles of Faith he so materially qualified. He was not a schismatic. There was, through him and his coadjutors, a development of Christian doctrine. The world of mind made an advance movement, carrying *all* the churches forward and upward, so that there is not to-day a church in Christendom that is not, proximately, Methodist. In respect of dogmatic formulation of the doctrine of Christ, the future is to become in comparison of the present as the present is in comparison of the past. The *debris* of successive orthodoxies are strewn along the highway of church history. Successive formulations transpire, inevitably, even as nuts form hulls in their growth. To undertake to generate by dogma what can alone come of doctrine, is as if we sought to raise hickory trees from planting hickory nut-hulls.

FRANKLIN, Kentucky.

In Answer to Rev. J. W. Honnoll.

BY REV. J. M. WYATT.

Bro. J. W. Honnoll is a man of our Conference whom we *all* love *very* much. He declares himself in favor of Christian education, and we really think he is; yet his article in your last issue will largely be placed against it. His article is a strong argument for a college in our own State. Now, take the facts. He is opposed to State schools. He advocates that Methodist people should educate their own boys and girls at their own schools. This we are not doing, according to the demands upon us and in comparison with other States. He tells us that we have two hundred boys and young men out of the State at Methodist schools. He reminds us that there are thirty at the Vanderbilt University. We find that twenty of these are in the schools of engineering, law, dentistry, pharmacy and medicine. You see, in the first place, you can not credit Methodists for sending *all* these twenty there, and, secondly, they would be forced to leave our State if we had such a college as we contemplate. So we have ten at the Vanderbilt University. Again, it is a humiliating fact that our sister State, Alabama, with about the membership of our State, with her Southern University at Greensboro, with two hundred and thirty boys and young men, and expecting three hundred, or near it, this fall, and boys and young men elsewhere at colleges—I think more than we have—and then fifty-nine at the Vanderbilt University. Tennessee Methodism has two hundred and twenty-six at the Vanderbilt University, and about the same number at her Hiwassee, and a hundred or more at her McTyeire Institute, with several high schools for boys and young men. Then I am confident that Tennessee Methodism has about as many in other States at colleges as our State has. We know that we ought to be far ahead of Arkansas; yet she leads us with her sixty thousand Methodists—to seventy-five in our State—with school facilities for boys and young men in her own State—sending them off to colleges in other States—with thirty-three of these to our thirty at the Vanderbilt University. Let us all who can, read from the Arkansas Methodist, of August 25, from the pens of Bishops Galloway (who *is* consistent), Granbery and Wilson. Bishop Granbery, with his extensive observation and long experience, says: "Arkansas colleges should be provided for Arkansas youths. Her sons should not be compelled to go beyond her borders for a collegiate education. The policy which I advance is not narrow. Parents should have every encouragement to send their sons to college; young men should have every encouragement to go. One inducement is to offer them a good school in their own State. Parents calculate closely the expense. They are reluctant to send their children far off. Besides, State love is strong, and ought to be fostered. To form a perfect Union, we do not need to blot out State lines. National patriotism will be only the more seated and potent, because of State patriotism. The development and greatness of each part of the country will be the development and grandeur of the whole. First-class colleges in every State should be our joy." Read *it all*. How appropriate for us Methodists of Mississippi! Let State pride and church responsibility move *us all forward* in this *needed Christian* work.

WILSON, Mississippi.

"His Love to Me."

To an invalid friend, who was a trembling, doubting believer, a clergyman once said: "When I leave you, I shall go to my own residence, if the Lord will; and when there, the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness.

"But the fact is, she does not love me; or, to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"O, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thankful about; and I do love him now as I never loved him before." From that time his peace was like a river.

"Six things," says Hamilton, "are requisite to make a home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted with cheerfulness, and industry must be the ventilator, renewing the atmosphere, and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God."

Christian Advocate.

THURSDAY, SEPTEMBER 6, 1888.

GOOD IN EVERYTHING.

BY JOHN G. WHITTIER.

I see in nature's open book,
What goodly things to us are sent,
And in my neighbor's friendly look
What room dispels my discontent.
These all awake a sense of good
That weans my heart from solitude.

We're not alone in this wide sphere,
We have companions who are just,
And friendly voices, far and near,
Whose gentle words we all may trust,
Yea! every flower and spreading tree
Doth whisper, "We are made for thee."

I see the good that lies around,
I feel the joy that makes me free,
Heaven sendeth forth a happy sound
That fills my soul with melody;
Beauty is spread o'er earth and sky
The air breathes naught but harmony.

There is no winter in the heart
O! him that doth a useful deed;
O! what he gives he hath a part,
And this supplieth all his need;
Like to the husbandman who knows
His wealth increases as he sows.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt New York.)

Sunday-School Lesson.—Sept. 16.

THE SMITTEN ROCK.

Numbers xx, 1-13.

GOLDEN TEXT.—*They drank of that spiritual Rock that followed them; and that Rock was Christ.*—1 Cor. x, 4.

TIME.—B. C. 1452, April.

PLACE.—Kadesh (Ayn Qades).

1. Into the desert of Zin in the first month—Commonly supposed to be the first month of the fortieth year, when the Israelites are thought to have arrived for the second time at Kadesh. Some, however, are of the opinion that the journey is the same as that which is mentioned in chapters xii, xvi, and in Deuteronomy i, 19, and that the arrival at Kadesh was on the first month of the third year—that is, the year which followed the departure from Sinai. *People abode in Kadesh*—After thirty-eight years of weary wanderings, during which the people spread themselves widely in search of pasture for their flocks, and the tabernacle moved from place to place among them, the pillar of the cloud once more brought the ark to Kadesh, and there was a general collection of the congregation to that locality. *Miriam died there*—Four months before Aaron. She is spoken of as sharing in the sacred mission of her brothers. When she leads off the song of triumph on the shore of the Red Sea, she is expressly called "Miriam, the prophetess;" and the ground on which she and Aaron rebelled against Moses implies their possession of the prophetic gift: "Hath Jehovah spoken by Moses? Hath he not also spoken by us?" The delay of the march till she was free from the defilement of her leprosy proves her high consideration. Lastly, she bore the name of the mother of our Lord. Tradition makes her the wife of Hur and grandmother of the artist Bezaleel. *And was buried*—It was the first loss from among his own kin, so far as we know, that Moses had suffered, the first break in the small family circle which had come with him out of Egypt. Miriam must have been an aged woman, a hundred and thirty years old or more.

2, 3. No water—The spring of Kadesh, near which they were probably encamped, was, no doubt, wholly insufficient for the wants of so great a concentrated multitude. *Gathered themselves together against Moses ... Aaron*—In the blind unreasonableness of their suffering they repeated the sin of their fathers, and blamed Moses and Aaron for their misery. *People chode with Moses*—So at Rephidim the people most unreasonably *chode* with Moses, as if he alone was responsible for bringing them out of Egypt and for the lack of water, and as if their sufferings were so great as altogether to eclipse all the blessings of that great deliverance. *Would God we had died when our brethren died before the Lord*—That is, suddenly, rather than to die such a lingering and painful death. The older portion of the congregation, who would naturally be the spokesmen, would speak of those who perished in the insurrection of Korah as their *brethren*.

4, 5. Why have ye brought up the congregation of the Lord into this wilderness—In the hardness of their hearts it now seemed to them as if the prospect before them were hopeless, and they destined to suffer the same fate as their fathers: something of this unbelieving despair appears in their cry. *Wherefore ... made us to come up out of Egypt*—With that perversity which seems always to have possessed them, and which led them to look backward rather than forward, they envied those who had died, and they complained that they had been brought out of Egypt upon false pretenses. Thus the same spirit of discontentment and unbelief which had been so severely punished in the parents seemed to be springing up in the children. *No place of seed ... figs ... vines ... pomegranates*—None of the luscious fruits with the promise of which they had been tantalized. Whose fault was it that they were *not* in the land of promise?

6-8. Moses and Aaron went ... unto the door of the tabernacle—The leaders fled to the precincts of the sanctuary, both as an asylum from the increasing fury of the highly excited rabble, and as their usual refuge in seasons of perplexity and danger, to implore the direction and aid of God. *Fell upon their faces*—As they did nearly thirty-eight years before. (Chapter xiv, 5.) *The glory of the Lord appeared*—In reply to their prostration and prayer. *Take the rod*—Not the budding rod, but that with which the miracles in Egypt had been wrought, and which had been used on a similar occasion at Rephidim. This rod, as the memorial of so many divine interpositions, was naturally laid up in the tabernacle, and is accordingly described now as taken by Moses "from before the Lord." *Gather thou the assembly*—The miracle was to be a public and convincing one. *Speak ye unto the rock ... and it shall give forth his water*—Which will sooner hear and obey my commands than these sottish and stubborn people. It has been shown that the waters from the rock in Horeb typified the sanctifying and comforting influences of the Holy Spirit, communicated to us through the atonement of Christ, when smitten for our sins. The smiting of the rock needed not to be repeated: for though it was not the same rock, it was the outward sign of the same spiritual benefit. It was, therefore, only requisite to *speak* to it. And thus Christ, having been once smitten "and wounded for our transgressions," needs not to be smitten any more; but only to be spoken to by the prayer of faith accompanying the preaching of the gospel, and the waters will flow forth.

9, 10. Hear now, ye rebels—Speaking to the people instead of to the rock. *Must we fetch you water out of this rock*—Words which, if they did not express any doubt in the help of the Lord, were certainly fitted to strengthen the people in their unbelief. In circumstances where man should be nothing and God all in all—man only a consciously unworthy instrument, and God the supreme and ever-to-be-honored power, it was one of the sad infirmities of the best of men to put himself so prominently forward and thrust the great God so ungratefully into the background.

11. Moses ... smote ... twice—As if it depended upon human exertion, and not upon the power of God alone, or as if the promise of God would not have been fulfilled without all the smiting on his part. He smote the rock with blows which manifested a spirit of vindictiveness strangely out of harmony with his later disposition, and calculated to bring dishonor on the name of the Master whom he served. *Water came ... abundantly*—The Lord did not rebuke him with failure, but despite of his bad spirit gave forth water abundantly. *Congregation drank, and their beasts*—Physically the water afforded the same kind of needful nourishment to both. But in a religious point of view this, which was only a common element to the cattle, was a sacrament to the people; it possessed a relative sanctity imparted to it by its divine origin and use. So that the elements in the sacraments have no inherent and inseparable holiness, but only a relative holiness with respect to their use, out of which they are unholy and common.

12. Lord spake unto Moses and Aaron—We read in Psalms cvi, 33, that the Israelites "provoked (literally, *made to rebel*) his spirit, so that he spake unadvisedly with his lips." Whatever was the nature of the sin thus committed, it is clear that Aaron was a participator in it with Moses. *Because ye believed me not, to sanctify me*—Some have thought that the sin of Moses consisted in addressing the people as "rebels;" but this is the charge repeatedly brought against them in the book of Deuteronomy (see chaps. i, 2, 43; ix, 24; xxxi, 27), under circumstances in which it is impossible to suppose that Moses committed the same sin. It has also been thought that the sin of Moses and Aaron consisted in arrogating to themselves the honor which was due only to God. "Must *we* fetch you water?" but the personal pronoun does not occur in the Hebrew, as it might, and probably would, have occurred, if intended to be emphatic. His sin was unbelief in God; his petulance of temper and hastiness, alike of act and speech, grew out of his temporary distrust of God. I think we can easily understand the case. For eight-and-thirty years he had been looking forward to the time when he and the people should enter the land of the covenant; and now, after all that has happened, they manifest the same old mutinous spirit as their fathers had shown, and he sees nothing before them but a prolongation of the ban which had kept them so long in the wilderness. It seems to him useless to strive longer against their perversity; he gives up all expectation, for the time, at least, of ever settling them in their promised inheritance; God's covenant is forgotten in the presence of the people's disaffection, and even as he lifts his rod to strike the rock, he is thinking less of Jehovah than of them, and saying within himself, "If this is to be their spirit, then we may as well give up the hope of Canaan." *Ye shall not bring this congregation into the land*—They acted unworthily of their office. God punished them, therefore, by withdrawing their office from them before they had finished the work intrusted to them. If the Lord's rebuke of Moses seem severe, let it be considered that his sin was very great, because he had been admitted into so near communion with God—such communion as had never been granted to any other man. If the guilt of sin be as the light sinned against, we are not likely to overestimate the guilt of his. The Lord speaks of it as rebellion. And manifestly his sin was so public as well as so flagrant that it became vital to the honor of God's name and government to rebuke it unmistakably. It was a terrible disappointment to him; and again and again he appealed to God for a reversal of the sentence, until at length he was met with a peremptory command: "Let it suffice thee; speak no more unto me of this matter."

13. Meribah—That is, *strife*. The place is called "Meribah in Kadesh," and "Meribah-Kadesh" (Deuteronomy xxxii, 51), to distinguish it from the "Meribah" of Exodus xvii, 2. It has been supposed that the place derived its name of Kadesh from the cognate verb, which is rendered *sanctify* in this and the preceding verse. It was in Kadesh that the sentence of exclusion had been pronounced upon the people generally, and upon Moses and Aaron in particular, and it was thus the Lord sanctified himself in dealing with the transgressors. *He was sanctified in them*—Or, *among them*, to wit, the children of Israel last mentioned, by the demonstration of his omnipotency, veracity, and clemency toward the Israelites, and of his impartial holiness and severity against sin even in his greatest friends and favorites, as Moses was.

PRACTICAL THOUGHTS.

Unbelief, impatience, rebellious feelings toward God, however, are chargeable upon no particular parentage or age; they belong to the race, to our fallen human nature, and are as frequently exhibited to-day as in the days of Moses.

Meekness and jealousy for God's honor were distinguishing traits of Moses, and yet at both these points he succumbed. Men fall repeatedly in the very qualities in which they feel themselves secure.

God's mercies are not withheld because of our unworthiness. God has no partiality. His sinning "friend" is dealt with as sharply as his open enemy.

Education—Especially Ministerial Education.

BY "ONESIPHORUS."

[MR. EDITOR: Allow me to put a P. S. at the top instead of at the bottom of what I have to say. A series, chapters, numbers and to be "continued" none of these are to my liking, but it will require more than one piece to free my mind on this subject. Next, I wish to deal in helps for young preachers, and how to do it while they are at their books without damage, or with least damage. Next—but time will tell. Whoever is not willing to read two other pieces as long as this need not read this. Pass on.

THE AUTHOR.]

Prof. Kern, of Randolph-Macon College, tells, in the Episcopal Methodist, of a way to preach the gospel, which is open to many people who yet have not thought of it:

Not by the delivery of sermons. Not by Christian example. Not by the private word sensonably spoken. All these, indeed, are a setting forth of the gospel; but we may easily find one more way. We may preach *through others*. If we put tools in the hands of a workman, are we not represented in his work? We are making Christ known to the world when we help anyone to declare his Word.

So those think who have contributed to the cause of ministerial education in our Conference. They hope by this means to preach Christ in many places and through countless coming years. Others, perhaps, have not seen this opportunity, or they have not felt that they could do anything.

On this principle the late Mrs. Garrett, whose gift founded a biblical institute in the Northwest, is not only preaching in America, but she is represented by some of the best workers in the foreign mission field of Northern Methodism. Nobody can forbid a woman's preaching in that way.

On this principle the late Mrs. Sarah E. Atkinson, of Memphis, who gave $10,000 for helping needy and worthy young ministers to an education in Vanderbilt University, is preaching to-day in several States, and has gone to China and Japan in the person of certain missionaries lately sent out.

Prof. Kern propounds a question and suggests the answer:

Would a good education make better preachers of young men?

Ask any Christian minister already engaged in his work without such preparation. Take the case of your own pastor. Would you rather he should be a well-informed man, trained to think and speak, familiar with the Scriptures; or untaught, untrained, illiterate? Can it be best that we should introduce men into the ministry year by year, set them before congregations to whom they must "cease not to teach and preach Jesus Christ," and charge them with the multiform and engrossing duties of pulpit and pastorate, when they have formed no habit of study, can not speak their own language correctly, and possess hardly an elementary acquaintance with the truths of the Bible?

The delegate of Southern Methodism, who did such honor to himself and us in his address last May before the General Conference in New York, has an experience that may be quoted for the benefit of young preachers who can't wait to get ready:

By hook and by crook, and dint of blows with ax and maul, and at length by the aid of generous friends, I kept at school awhile. But the strain was great. It was a slow business. There was an urgent call for young preachers to go West, and I began to think of giving up the plan of going to school, and join the Conference. A speech made by ——— gave me nights of sleepless torture. This sentiment was about the substance of the speech: "It is a waste of time to go to school. Souls are perishing, and the Lord calls you to get to work." To make the matter more serious still, he brought up the example of my hero, Bascom, to show what could be done in the regular work. His advice suited my case exactly. Instead of going to school and studying Latin, Greek and mathematics, on which all the school teachers insisted, I would quit and get a circuit, on which I could be "saving souls." I would be a "self-made" man. Alas! the sophistry that lurks in that idea! But the plan did not accord with my judgment. I saw no sign of talent in myself except a capacity for hard work. For every "self-made" man I saw there were a dozen self-marred. And besides, there was a secret suspicion in my mind that the only real reason for giving up the school idea was the difficulty I found in working it out. The problem was vexing me sorely, when Bishop Kavanaugh came along. By what I now believe was a special providence, he was the guest of the house where I boarded. I determined to ask his advice. I found myself alone with him in the room, and I felt that it was then or never. I got my courage up to the point of asking his advice. I briefly stated my circumstances, and told him I did not know what my duty was. He asked me how old I was. I told him nineteen. He laughed that odd little laugh of his—a sort of quaint cachinatory cross between a laugh and a grunt—and said: "I advise you to stay at school until you get through, and if the Lord lets you live as long as most people, you will have time enough to tell it all."

The cases of Winans, Bascom, McFerrin, Green, and some others of the last generation, may be and have been cited mischievously and misleadingly. Because there were a few giants in those days, shall we, therefore, neglect the means of making the most out of the average man of these days?

They may not like to have it told, but Methodists are slow in waking up to the wants of the present and the immediate future, in connection with ministerial education.

The Baptists—that other church of the people in this country—are getting ahead of us. They will take our crown if there is not a change. Says the editor of the Richmond Christian Advocate:

Richmond College and the Louisville Theological Seminary have well-nigh banished the old time-country Baptist preacher. The bright, cultured and polite pastors now abroad are lifting the rural churches out of the old ruts. You have to go to a "Kalmkee" Association to hear the genuine "harp of a thousand strings" whine in the pulpit. Thirty years ago on the "Lord's day," that nose-tone echoed in many a grove in Tidewater, Va. But better than the improvement in the usual notes is the charity and fraternity of the new generation.

Over a hundred young men are at the Baptist Theological Seminary, Louisville, from all over the South and West—"A. B.'s" and "A. M.'s," who have had their academic training in the various colleges of that denomination. What effect the sending out of a score or two of well-equipped preachers annually must have upon the whole Baptist Church and their relation to us is easy to be seen. In every Baptist Association and General Convention this Louisville Seminary is talked of and advocated, from Missouri to Texas, and patronage and funds are solicited for it. How is it with Southern Methodists who claim to be *connectional*? We have but one institution that may be called a theological seminary, and that about one hundred and fifty miles south of Louisville. Let the Vanderbilt school of the prophets be mentioned in many places, and the effect is like raising a red flag—preachers and professors go for it!

Our people are educating their children and building the churches. What are they doing for pastors and preachers to fill them? Talking about Bascom and such, and depending on extraordinary men to supply the lack of ordinary means.

It is heard on every side that the Bishops find increasing difficulty in filling the principal appointments. And yet the Conferences every year are taking in scores of young men who have brains and hearts, but no education. Do we expect miracles to be wrought to fit them for the varied and high duties of their vocation?

But some one will cry out: "O for grace, more grace!" That is always a good prayer. Let us add: "O for more sense, common sense!"

NUMBER TWO.

One of our old Bishops was heard to say: "Some presiding elders (some, mark you, not all of them) are the greatest enemies we have to ministerial education." That is a hard saying; but hear. A young man truly called to the ministry, and wishing to become a thoroughly furnished workman, one that needeth not to be ashamed, is arranging to go to college. "O! no use of that! I joined Conference with less learning than you've got. Come, I've a nice little circuit, a smug station—just suits you." And the young man's purpose is broken off. In a year or two some kind sister takes pity on him and marries him. The burden of a family follows. By and by the man, whom the strongest appointments would have been seeking, is struggling to barely live. He is useful, but finds—alas! too late—that his field of usefulness is limited—self-limited. Who can measure the penalty he pays and the church pays for following bad advice?

One of the best schoolmasters in America, and who donates tuition to consecrated youths looking to the ministry, and has the best men he can get to address his boys and preach to them, is a little uneasy when he sees certain "elders" mixing with his pupils. He has caught one or two of them in the act of trying to pull out the most promising young preacher from his school. "O! quit this foolishness, and go to saving souls. Here's a circuit to be supplied, and you wasting your time with *hic, hoc*."

Other presiding elders can tell you a secret on their colleague who is so forward to give bad advice. The cabinet has met, and they are consulting about the best distribution of the laborers. The name of a young preacher is called who has enjoyed opportunities for education, and has improved them. "Bishop," cries out the anti-college presiding elder, "I must have him. A railroad town in my district needs just such a man. It has doubled population in a year—merchants and capitalists moving in and building large houses and schools. The fact is, Bishop, the Presbyterians and Baptists are placing educated preachers there, and unless we can compete with them on that line, Methodism will be crowded out."

And this is the same presiding elder who dissuaded another young preacher from completing his mental outfit and training.

Some people expect a college to do everything. It must transform a mediocre into a genius, and make every stammering tongue eloquent. They are doomed to disappointment. Any farmer will tell you that cultivation makes ground more fruitful; it bears better crops; but must the hoe and the plow be pronounced useless because they do not turn poor upland into a rich river bottom? Culture sometimes deepens and enriches the soil; it always pays, it often works wonders, but it can not change the order of nature. Instead of faulting education because this or that educated preacher is not equal to one who has never been to college, it were better to inquire what the latter would have been with an education, and what the former would have been without it. Mental training makes the most of an ordinary mind, and it makes the most of an extraordinary mind. Both gain with it, and both lose without it; but the results in both cases must be conditioned by natural gifts. "Who," exclaims Solomon, "who can make that straight which God has made crooked?" To quote the wise man again: "Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him." But the failure is not to be charged against the logical pestle or the theological mortar.

Far be the day when a diploma, either academic or theological, shall be required of everyone who is moved by the Holy Ghost to preach the gospel. I would oppose that to the death. Reason and history are against it. Many a man may be and has been useful in calling sinners to repentance and in building up believers who goes on short notice, and works with such instruments as are at hand. Though not learned, he is, by natural parts or by zeal and experience, ahead of the mass of people who have not had better opportunities than himself. It will be found, on inquiring into the history of the best of such cases, that they availed themselves of every means within reach of improvement. A young preacher was being pressed for admission into the Conference, notwithstanding his defective preparation. His warm advocate averred that he was equal in that respect to Bishop Marvin when *he* was admitted on trial. The Bishop was present, though not presiding, and interposed: "Brother, please never cite my poor case in defense of ignorance or indolence. *I was always a student.*"

The Methodist Church needs and must have a due proportion of thoroughly educated ministers. She has already fixed a *minimum* of literary qualification below which none may fall, and we must do what we can to raise the largest number to the *maximum*. One man's age, family, or social environments forbid him, while another has the opportunity, *the possibility* of the higher education.

The openings of Providence in this direction are the indications of duty. To the young man of to-day a call to preach is generally a call to get ready. There is no reflection on our Maker here.

At an official meeting in a Southern city the proposition was up of having the church—a fine building—insured. A member strenuously objected. "No; that is distrusting Providence." The presiding elder put an end to this fanaticism by one remark: "Brother, Providence has provided insurance companies." Three or four years afterward a flame broke out in the neighborhood. The firemen were slow in getting their hose in position; the steeple began to smoke, the costly house was burned down, and we had funds to rebuild.

On last analysis of some cases indolence, and not zeal, will be found at the bottom of this hurrying into the field of action without equipment. Studying is downright hard work. Brain-sweating and mental agonizing are a weariness to the flesh. In the midst or at the near prospect of them the brother flinches. The average congregation is less exacting than the faculty, and he is taken with a longing for "saving souls." Alas! how he deceives himself as to the motive which prematurely impels him into the wide fields of itinerancy! A Quarterly Conference west of the Mississippi had before it a candidate for recommendation to the Annual Conference. After his examination, and while he was out, the inquiry arose whether the young man could not be kept at school awhile with advantage to himself and the church. A generous layman, impressed with his spirit and the signs of undeveloped natural ability, offered to be at the charge of a preparatory school and of putting him through Central College. Then it came out that the young man did not desire an education—Hear Solomon again (Prov. xvii, 16), and *passim*.

Where is the young man like Samuel Wesley? Samuel, father of John, packed up his books and clothing one fine morning, took the burden on his back, and footed it to Oxford. George Whitefield, on learning that it was *possible* for him to go through the University, prepared himself and entered as a *sizator* student and went gloriously through, making his living by waiting on the fellows and students. Our Northern and Eastern hotels and watering places show scores of students to-day, standing high in their classes, and working their way through college by acting as hotel waiters during vacation.

May it not be so that some of our young men—aye, our young preachers, too—are waiting to have too many difficulties removed? Riding on Pullman cars, dressing well, and eating high was not the route Sam and George traveled at Oxford. And was it not worth while for them to get through? The church and the world have been the better for their going through.

—Nashville Christian Advocate.

To Treasurers of Parsonage Societies.

DEAR SISTERS: Let me urge upon you the *vital* importance of collecting all dues and remitting to your Conference treasurer the *earliest day possible*. We have pressing applications before us that should be granted; but it depends on your promptness whether the Board shall be able to do so at its next meeting in October—the last meeting before the middle of winter. Remember the cold blasts, rain, sleet and snow of winter are hard to stand when comfortably housed; but to meet them in a rented house the *only* one that can be secured—with a leaking roof that scarcely leaves a dry spot large enough for a bed, and walls and door that are no protection from the wind, is almost sure to bring into the household death or disease. Let those who are mothers look upon their children tenderly shielded from inclement weather, and remember the little ones who must pass the winter in such a house as I have described, because their father is giving his time to the work of God, and *must go where he is sent*. God requires it of us that not an one shall not suffer. Consider your personal responsibility in the matter, that it depends on *you* to see funds are collected and remitted in time. I have drawn no fancy picture. Well authenticated facts have drawn it in lines too deep to be effaced by the hand of indifference. Do your best to collect, and may God give you success. Promptness, always necessary, is *vital* at this time; *any* delay may become too late. The Conference treasurer must have the funds in time to remit; and we must have, by October 1, funds to grant the applications before us, or the applicant must suffer. May the blessed Savior who wept for the sorrows of others move the hearts of *all* who *love* him to aid in this work!

LUCINDA B. HELM,
Gen'l Sec. W. D. Ch. Ex.
1500 Third Avenue Louisville, Ky.

Enterprise, Miss.

We have just closed a series of meetings embracing three weeks. One at Spring Hill Church commenced on Saturday before the first Sunday in August, and closed on the following Wednesday. It was a time of refreshing from the presence of the Lord. One of the oldest men in all that country composed one of the number out of eleven that joined the church. The church seems to have been awakened from a considerable long slumber; but her machinery is now in repair, and she is making rapid strides for glory.

We commenced at the next meeting on Saturday before the second Sunday in August, and closed on the following Wednesday night. The Lord manifested his presence there, and men were heard to pray in public that were never heard before, and shouts of hosannas were heard among the brethren, both in the day and night. Five were added to the church, and the church was greatly revived.

We commenced the Suckertower meeting on Saturday before the third Sunday in August. It began good, and grew better. There were six conversions and accessions to the church. God came down in his heart-cleansing power and cast the idols out of his temples; and our hearts were made to feel glad, and were only saddened by the absence of the venerable old superintendent, Bro. T. J. Blanks (he could not attend at night on account of his very critical state of health), and by our inability to reach the hearts of some of our young friends; nevertheless, there were men heard to pray there that were never heard to pray before. Old Suckertower has the sails of prayer stretched, and we hope she will ride triumphantly over the breakers of life, and make her happy entrance into the portals with all of her children.

I return he artfelt thanks to the good people of Meridian circuit, Mississippi Conference, for their warm hospitality, and to God for the wonderful manifestations of his blessed Spirit in our labors and our hearts.

P. H. HOWSE.

Mansfield Female College.

AN APPEAL TO THE METHODISTS OF LOUISIANA.

The necessity for a united effort on the part of the members of the Methodist Episcopal Church, South, of this State to support liberally the institutions of the Conference is very great. With such a large, influential membership, why should the institutions of the church languish? The Methodists of this State have it within their power to build up the grandest institutions of the land, both male and female.

The Baptists, especially of North Louisiana, are wide awake, active and united in support of their institutions, and are meeting with great success, drawing, too, to their mixed schools a considerable proportion of Methodist patronage on account of their cheap rates. Ought not this to arouse the members of our church to consider what ought to be done for our own schools. The only reason why our institutions have languished heretofore is the fact that the Methodists of this State waste their strength by scattering their patronage and sending their sons and daughters to other institutions out of the State. Could this money that goes abroad for education be bestowed on Centenary and Mansfield, these institutions would rise from their ashes into commanding influence and power, and the church would feel a quickened impulse to imbuild it to larger conquests. Then every Methodist would feel proud of his institutions, have a personal interest in them, talk about them, recommend them, secure patronage for them, and rally loudly to their continued support. Other denominations who have no special schools in the State are excusable for sending abroad; but the Methodist Church has within the bounds of the Louisiana Conference the best institutions of any denomination.

Give me at Mansfield the Methodist patronage that goes abroad, and this institution would flourish beyond any past record in its history, and afford advantages equal to any institutions of the land. The healthiest spot of Louisiana has been selected for its location, and a record of forty-five years has justified the wisdom of this location; for no institution of the South can boast such a record for health as this college possesses.

There is a campus noted for beauty, in the midst of which is a large, imposing building, with adjacent buildings, all admirably adapted for the successful management of a large school. No expense has been spared to equip the institution for the coming session. A very superior faculty has been engaged, and by the nineteenth of September the doors will be open for the reception of pupils.

Can not the Methodists of Louisiana be induced to fill its halls with their daughters? Loyalty to our own church demands that we patronize our own institutions. The Methodists of Louisiana send off more pupils to institutions out of the State than any other denomination. Methodists of Louisiana, let us change this state of affairs. There is a great battle to be fought in this State to maintain a regard for the Sabbath and to win in the movements of moral reform, and we need strong and influential institutions of learning. The only way to get them is to endow them and patronize them. A church with languishing educational institutions is a weak church. Build up your institutions, and you put life in the church. We want two grand colleges and a church high school in every district. Who will respond and send their daughters to Mansfield?

I would like to suggest the following plan for the increased support and enlargement of this institution: Let, at least, one hundred members of the Methodist Church, South, of Louisiana, who have daughters to educate, agree and pledge themselves to patronize Mansfield Female College, and I agree, on my part, to reduce the rates of tuition and board twenty per cent. This will bring expenses within the reach of those of moderate means. All of this hundred need not send now; but, at least, fifty or sixty must agree to send this year. Now, who will respond promptly? Is this institution not worthy of your patronage? By this plan the institution will do more for your daughters than any other, and you will build up your own college and educate your daughters in your own State, where they will form associations that will be of immense value to them in the future. By this method I can make this the greatest and best institution in the State. Write a card at once to the president, and join this educational syndicate, and state whether your daughter will come this year; and if the number in attendance from abroad reaches sixty, you will get the benefit of the great reduction. Address

A. D. M'VOY, Pres't.

MANSFIELD, Louisiana.

Some Jottings.

Here and there we read of a good work going on—sinners converted, backsliders reclaimed, sleepers awakened, preachers paid up and pounded, all good. In fact, we read it almost every week; but there is much of this sort of good work that never gets in the papers. It is done in a quiet nook of God's vineyard, and there may be no scribe to record it. There is an eye that sees and an ear that hears, and so every good deed done will not lose its power or reward. Yet it is a very good and right thing to do to let the people of one part of the vineyard know what the rest are doing.

"The times of refreshing" that we hoped would come to our little fold was under good headway when the storm came upon us. The winds blew, the rain poured, but the church did not fall. Trees fell all around, but did no harm. Bro. Crymes, our pastor, then went to his next appointment—Slidell—to hold a protracted meeting, and the storm was there also. So it was postponed. He expects to hold several meetings at other appointments before the Conference year closes.

This—Pearl River—is a new circuit, and it has not yet developed its possibilities. Time will prove all things, and great things of it may yet be chronicled. Our young pastor has worked with much zeal, and the work will tell in the future, if not now. The education of the boys must go on. The educated girls that have grown up and become mothers say that, and mean it, too. No matter where the college is, so it is a church college, and the boys are there, and the Bible with them. As long as the old-fashioned Bible lies at home on the stand, and the boy goes to a commercial, State or non-sectarian college to read Cicero and Homer, and learn to sneer at the mention of the Bible, so long will heart-broken mothers sing, "Where is my boy to-night?" it has always been a mystery to me why boys should be made to spend years over the Greek classics, and come home without knowing anything of the Greek Bible. Better, as Star King puts it, study "only the Bible and home history."

MRS. L. CRARY SADLER.

From the Work.

COVINGTON CIRCUIT.

MR. EDITOR: Notwithstanding the dread of seeing this article chipped and hewn down to exactly fit your idea of things, and, perhaps, not seeing it any more, I will venture to write to let you and your many readers know what the good Lord is doing for us.

About the latter part of May, 1888, through the instrumentality of my unworthy self, a good brother and several good sisters, there was a very neat little church erected in what is known as the Long Branch neighborhood, six miles from Covington, La., with three members to start with. It now numbers twenty-eight, with very little doubt of its being swelled to fifty members before the close of this Conference year. At this church I have just closed a protracted meeting of great profit. The Lord was with us from first to last to bless and save; some deciding for heaven and joining the church at nearly every service. On Sunday night of the meeting the windows of heaven were thrown open, and our thirsty souls were permitted to drink a copious draught from the fountain of living waters. The scene at the last service was grand and affecting. Eight young men and ladies came forward and joined the church, among whom were two young men who had drunk deep of earth's pleasures, themselves being judges. The mother of one of these young men was present, and when the right hand of fellowship was extended she came forward, with tears of joy streaming down her cheeks, and fell on the neck of her once wayward son, imprinting kisses of maternal affection upon that cheek which in infancy she had pressed to her bosom, and for which she had so often prayed to that God who welcomes so cordially the prodigal returning from his way. This, with others weeping, young members taking up the cross and praying aloud, while others were exclaiming, "Glory to God!"—with an addition of twelve to the church, is, I imagine, a scene the angels would delight to look upon.

I am thankful to say that the Covington circuit is beginning to unfurl her banners, and has started on the grand march though "Immanuel's ground to fairer worlds on high." The blight of spiritual darkness is far spent, the day-star is sweeping up the horizon, the day-dawn is at hand, chasing away the darkness that overshadows our spiritual vision; we are already catching a glimpse of the Sun of Righteousness, arising above the hills of doubt and unbelief, illumining our spiritual sky, and may he rise higher and higher, and shine in full-orbed splendor, until there will be no cloud to intervene between us and the light of eternal day. May God bless you and the ADVOCATE! Pray for us.

E. R. ELLIS, P. C.

EBENEZER CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed my second meeting on this work, both of which resulted successfully. The first meeting was held at Ebenezer, which terminated in a good revival in the church, and eleven conversions, with six accessions by profession. The second was at Pleasant Grove, and we had a glorious revival in the church, and eleven accessions by faith, with three by letter, making in the two meetings twenty-three conversions and twenty accessions. At the close of the last meeting we had an old-fashioned love-feast, on Sunday morning, which crowned the services with signal success. Bro. Threadgill, a local preacher of Houston, Miss., was with me, and conducted the meetings with much efficiency. He is one of the most earnest workers I ever had the pleasure of having with me. His preaching was very forcible, accompanied with demonstration of the Spirit, and it reached the hearts of the people.

Raised by the two churches for ministerial education, $51 25; and $32 50 was paid Bro. F. F. Threadgill. The remainder is in good subscriptions. All my collections ordered by the Annual Conference from these two churches is in good subscription, except a little, which is all right.

A. B. DEARING, P. C.

MCCONDY Mississippi.

AMERICA'S CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The third quarterly meeting for this work was held at Rosedale, embracing the second Sunday in August, and was protracted till the following Thursday night. Dr. West was present till Tuesday night, and did all the preaching while he stayed. Rosedale is a new church. I have been having an appointment at an old church near by for over a year, but there was no organization. There were a good many, however, that were near enough to attend service at that place who were not convenient to the churches where they held membership. So they concluded it would be best to build a new house, and organize a church there. They have now a very neat, well-finished chapel that does credit to all concerned, and have organized with about thirty members. Doubtless the hearts of those who have labored so faithfully were made glad on Sunday of the quarterly meeting, when Dr. West, after an appropriate discourse to a large congregation, set apart the church "from all unhallowed or common uses for the worship of Almighty God."

M. J. MARBLE.

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Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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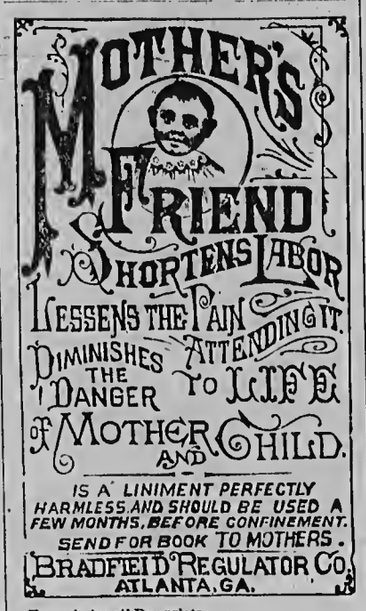
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I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk.

RUFUS FIGH.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 7, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIELLY,
With Rice, Born & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.

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Cures All Diseases.

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Lve. New Orleans	5:00 p. m.	9:00 p. m.
Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	6:05 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

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CENTRAL TEXAS,

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No. 3 Lim. Ex. 7:55 am	No. 1 Fast Ex....7:50 am
No. 1 Fast Ex....7:20 pm	No. 3 Coast.....3:10 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex. 3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

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No. 52 California Express, 7:00 pm	No. 51 California Express, 8:35 am
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SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor. 11:00 am

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No. 5, Fast Line. 6:30 am	No. 6, Fast Line..9:00 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BENNICOTT, D. D.

THURSDAY, SEPTEMBER 6, 1888.

Briefs.

It is said that Mrs. Bishop Warren gives $100,000 to endow a theological school in connection with Denver University.

We are talking and writing and preaching and praying and groaning about our missionary work. Two things we don't seem to be doing: they are, giving and working on this line. Labor and liberality do not claim our attention. Here is an example of what *can* be done when people are in earnest. We clip from the Christian Intelligencer:

Fifty years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the gospel to our destitute fellowmen." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would only take 150 of such men to carry the gospel to the whole world in twenty-five years.

"For you must know, Mr. Lewis, it is a rule in our church that when one brother has been converted, he must go and fetch another brother; and when a sister has been converted, she must go and fetch another sister. That is the way 120 of us have been brought from atheism and from popery to simple faith in the Lord Jesus Christ."

The above is said to be a part of the conversation between a member of the Baptist Church in Paris and an English clergyman. We copy it for the purpose of asking if the same thing can not be done among us? If the Baptists in ungodly Paris can do that among French atheists and Roman Catholics, why can't the Christians in this country do, at least, as much? It might be the best thing we ever did to adopt the rule of that little Baptist Church, that everyone who is converted must go and fetch another. It would be a very little to require of anybody. When *everybody* is working for the conversion of somebody, then the church will arise and shine.

From the Advance:

The eleventh Conference of Young Men's Christian Association of the world was held in Stockholm, Sweden, August 15-19. Four hundred delegates were in attendance, of whom two hundred were English speaking and some sixty Americans. The World's Committee report was very encouraging. The association has grown largely in Germany, Switzerland, Holland, Norway, Sweden and France. There are now 3,804 associations, a growth of nearly a thousand since the last report. The American report showed that the value of association property has increased since 1884 from three to seven million dollars, and the number of secretaries from 400 to 800. A telegram from King Oscar, who had made a handsome contribution to the expenses of the Conference, was read, in which he regretted his inability to be present. Addresses were made by distinguished members from all the countries represented, and in French, German and English, all being translated into Swedish. There was a spirit of great earnestness, and the cause of the association, especially on the Continent, will be greatly advanced by this strengthening of the "tie that binds," and the inspiration that comes of the freshening consciousness of so many other Christian young men engaged in working for the same ends.

Liberality.

All the churches are calling loudly for larger means to prosecute their great work of enlightening and evangelizing the world. There has never been a time when the church was engaged in greater enterprises, nor a time when she needed more money to carry forward those enterprises to success. Nor has the world ever witnessed such displays of liberality as Christian men and women have exhibited in recent times. And yet the work lags in its progress. The gifts of benevolence, which supply the demand in one quarter, open to view the necessities of some other quarter. The benevolences increase in the arithmetical proportion, but the necessities increase in the geometrical proportion; and thus the church finds herself continually hampered in her march by the lack of funds to meet the ever-enlarging needs.

The fact is patent that there are thousands of Christians possessing money who are not liberal in its use in the cause of God. These people may not be as much to blame as we are wont to think. We are apt to suppose that every *Christian* is liberal with his means; at least, we say he ought to be; and when by experience we find that many are not, we are too ready to conclude that they have no religion. The pastor hardly accuses himself of being the cause of a member's want of liberality, and yet such may be the fact. Religion, in its entirety, is a compound of *many* graces. Among these graces, liberality has special mention. The man who is not liberal with his money may have never had his attention called to this fact by his pastor. He may not know his own lack of this special grace. Paul deemed it of some importance to bring this subject prominently before his hearers and to exhort them to its attainment and to "abound" therein. And what the church needs now is a revival in this special grace. The necessities outgrowing the means to meet them are evidence enough on that point. Now, grace is ministered from on high. The *disposition* to be liberal can not come from anywhere else. When that disposition is received, it may be *cultivated and enlarged* by our own efforts; but it can not be created by us. Like the New Jerusalem, "it descends from God out of heaven." We have heard sermons, "straight from the shoulder," pounding men and women for their stinginess, and have done some of that pounding ourselves, but never have we heard a sermon pointing out the duty and the privilege of praying for the grace of liberality and encouraging the hearers to its cultivation and enlargement. The church needs more money to carry on her work, and that is evidence that she needs an enlargement in the grace of liberality. It devolves, then, upon the ministry to bring this subject before the people in a Scripture way, and lead them out into this beautiful region where the spirit of benevolence reigns. From the few examples we have seen of persons who live in this region, we have concluded that is the most delightful place this side of heaven. What if *every* preacher who reads these words should study up the subject under the guidance of the Holy Spirit and preach earnestly and lovingly to his people about it on the last Sunday in September? Wouldn't there be a "shaking of the dry bones"? Yea, verily.

Bro. T. L. Peeples, writing from Newton, Miss., August 28, says: "Our protracted meeting at Decatur closed last Sunday night. We were assisted by Bro. Irwin Miller, and Bro. Huddleston, of the Congregational Methodist Church. The meeting resulted in a number of conversions and 53 accessions to the church. In *three* years our membership here has grown from nineteen to one hundred and forty."

Fire in the Pulpit.

BY REV. JOHN T. SAWYER.

There are in the ministry of to-day many men of great intellectual ability and thorough culture. There is logic, learning and polish, and there seems to be all necessary church machinery; and yet, whether we like it or not, it is a stubborn fact that our men and churches *only here and there* have any great success in destroying the devil's strongholds and in bringing sinners to sound conversion and godly living. Eloquent sermons by the thousands are being preached, and the best of instruments are made to fill our grand churches with exquisite music in liquid sweetness or solemn grandeur rolling forth under the skilled fingering of artistic performers. We have gifted, scholarly and devoted men as preachers, and in the pews sit those who are financially and socially solid; yet, withal, something more is sorely needed. There is evident lack of the *true* fire in many quarters. The Spirit of God is not as manifestly present as is the spirit of the world; and the pride of intellect, position and human power has driven away the spirit and power of godliness. We need more *live men* in the pulpits, and who can and do speak out of an *actual* experience of the things of God. Just let the ministry get on fire of the Holy Ghost, and the churches will soon be ablaze with the fire of Heaven, burning up the dross within them and "spreading scriptural holiness over these lands." A great New York daily has lately said, in substance, that "wherever there is a pulpit on fire, there the people will go to see it burn." The fire of God in the hearts of consecrated men and women will burn its way to and into the masses. It is scarcely possible to improve on Alex Knox's definition of preaching—"A *cordial* communication of *vitalized* truth."

Churches lapse into the sleep of death under the formal, faultless—in a literary and doctrinal sense—and yet icily cold sermons that eminent divines statedly deliver for large salaries to the congregated fashion and folly of the times. Where is the witness of such a minister—a professional rather than a man called of God; and where of a church that pays so liberally for such purely intellectual feasts? Of course, brains and culture are not to be despised; but heart-power, and the Holy Ghost in it, are of the *essence* of all truly successful preaching. The man of God should go before his dying audience with a heart full of love for God and souls, and *put his whole heart into* his preaching. Thus, heart-full and heart in it, the truth he proclaims should come forth instinct with his very being's life, having been first *vitalized in his own experience*. Men somehow can not rid themselves of the idea that preaching is to be *helpful*; and if *spiritual* good is received by the hearer, it is because the truth, as a living experience, has come straight from the preacher's heart and been delivered in a thoroughly cordial and hearty manner. That master-hand in this blessed work, the world's Spurgeon, says: "We need ministers who live *only* for Christ and desire nothing but opportunities for promoting his glory, for spreading his truth, for winning by power those whom Jesus has redeemed by his precious blood. Men of one idea—these are they that shall do exploits in the camp of Israel. We need red-hot, white-hot men, who glow with intense heat; whom you can not approach without feeling that your heart is growing warmer; who burn their way in all positions straight on to the desired work; men, like thunderbolts flung from Jehovah's hand, crushing through every opposing thing till they have reached the target they have aimed at; men impelled by Omnipotence. It will be a great day for the church when the members of all our churches arrive at such a glorious state of heat as that. You may depend upon it, that enthusiasm is a liberal education for a Christian; I mean nothing makes a man so quick-sighted and intelligent in the service of God." Of the same mind was the heathen, who said: "Send us to preach to us men with *hot* hearts."

If, as God's ministers, we were not so very careful to be exactly proper, and to move, write and speak according to certain arbitrary rules, but would give ourselves more fully to the Spirit's power, to be used of him as he stirs up the fires of God within us, we would reach more souls. This thing of "the fire in the bones" is descriptive of the thoroughly alive preacher. I was once asked by a minister of another denomination to attend his church during the week, as he had a brother from England with him, and they proposed to have a revival. I was on hand on Monday night. The stranger from England announced that *his* church was peculiarly adapted to revivals because it was so constituted as to be able to control matters and to repress any extravagances into which these meetings sometimes run with others. I thought, "Well, if they have a real revival, it will be born of and managed by the Holy Ghost, and he is not controllable by the clergy." A revival means that the Holy Ghost is at work saving souls; and he always does that *in his own way*. To be a soul-winner, one must, preacher or layman, be on fire of the Holy Ghost, or, as the exhortation reads, "*filled* with the Holy Ghost." What a disgrace that any should ever doubt the earnestness and sincerity of a minister who has been set of God for that most important and serious of all work, the winning of deathless souls; and yet a boy said to his friend: "Now, do you *mean* that, or are you *only preaching?*" The man who does not impress his audience that he is intensely in earnest, meaning every word he utters, falls below the true standard, and becomes a lecturer, declaimer or mere pulpit orator. Needed—sorely needed—in New York, St. Louis, New Orleans and elsewhere and everywhere are men with religiously hot hearts, whose every sermon shall be a "*cordial* communication of *vitalized* truth."

"How shall we reach the masses?" That is the question we have been hearing for a very long time, year in and year out. It is very much a question of heat, of *fire* in the pulpit, be that pulpit in the church-house or on a gospel-wagon, in city or country; and we do believe that when once our ministers and people get "red-hot, white-hot" for God and souls, the masses will be reached and saved by the old, old gospel that has ever been "the power of God and the wisdom of God."

The College Question.

BY W. T. J. SULLIVAN, D. D.

What ought the Methodists in Mississippi to do for the education of the boys for whom they are responsible? Is their duty discharged when they pay the imposed tax for supporting the State system of schools? Is the church to provide for nothing more than the theological training of her ministry? No Christian can see with a true eye any distance into the nature and results of education without discerning the imperative need of Christian elements and influences through the whole course of scholastic life, from the primary school to the university fellowship. "Feed my lambs," is a command of Christ, which all his people must accept as given to them to be fulfilled in every pasture where these lambs may be nourished for the real work of life.

Let us look at some facts concerning the subject within the limits of Mississippi. There are 70,000 members of our church in this State. Multiply this by three, and we have 210,000, the constituency of Methodism in the State. Calculating from figures obtained from an official source, we have, of this constituency, 123,761 under twenty-one years of age, 35,043 of whom are under five years, leaving 88,718 of public school age. Let 40,000 of these be boys (which is ample allowance for an excess of girls)—40,000 boys of school age under the nurture of Methodism in Mississippi! What schools has she or can she have for their Christian nurture? What a call is here for a scheme of correlated schools—the primary, the preparatory and the college!

Most likely 25,000 of these boys, possibly more, must stop within the limits of the common schools of the State. It is entirely impracticable for the church to have, under the existing state of things, a system of primary schools. A reasonable estimate leaves us, at least, 10,000 on the way to whatever higher schools we may have for them. Allow that three-fifths of these are yet in primary classes, and that two-thirds of the remaining 4,000 are in preparatory classes, there are then 1,300 left for college. Say that three hundred of these will go to colleges in other States, and four hundred more to other colleges in Mississippi, there are yet six hundred to be provided for. Give two hundred of these to Centenary, and there are still four hundred for the college which we ought to have for Methodism in Mississippi—four hundred who could go into this college if we had it, and who will drift away and come to nothing for the lack of it! Besides, here are more than 2,000 boys who ought to be in our training-schools becoming practically educated. But where are the training-schools? Where is a single competent one under Methodist control in the State? If there were one such, thoroughly equipped, with one or two hundred boys, it would be a long stride forward and a great blessing. But why may not each Conference in the State have several good preparatory schools under thorough masters, with from forty to eighty boys? That sort of work will quickly bring its fruit in the growth of our spirit and power for good. Then a college for these prepared boys. This is a necessity. It is not a matter of rivalry with other schools; it is to give the bread of scholastic life to those who will perish if we fail to give.

The figures presented above may have to undergo some modifications, but they present a valid basis for a demand which we must answer or suffer most serious consequences from our neglect. Let us emphasize the need of preparatory schools; there is equal need of the college. State lines have a power which can not be ignored in the operations of the Church. Centenary College commands a range of territory to the south and west of her; allow that she includes all South Mississippi. What, then, is North Mississippi to do? She must simply put her hands to the plow in the field God has given her, and not look back. I join Bro. Wyatt in his earnest cry. This cry is not a voice against any other school, but a recognition of what we must do while we rejoice in the great and good work done by the others. Each one is a factor in our connectional Methodism, and all members one of another—of one body. Let Centenary move rapidly to the aim of her able, energetic president. Let her constituents respond with hearty liberality to his call for $250,000 endowment. That is the right figure. Let doubt and hesitation be discarded, and the opportunity seized with resolute vigor to raise that sum. That ought to be done. It can be; will it be? Say it shall; and let us in North, if not in all, Mississippi move with equal resolution to cultivate the field waiting for our hand. We can have the schools if we will—the preparatories and the college. We have all the material; have we the eyes to see and wills to resolve

Notes.

A writer in Zion's Herald, speaking of preachers and people, makes this significant remark: "The little, crooked, near-sighted Paul could not get a first-class pulpit in New York, if put in competition with a tall, broad-chested, heavy-toned Boanerges."

Editors toiling through the Sahara of newspaperdom sometimes come unexpectedly, upon an oasis of refreshment. Witness the following from one of our most valued contributors:

I am greatly indebted to you for not publishing my comments upon ——. I was afraid they were too sharp: but my great-grandmother was of Irish extraction, and I labor under the transmitted tendencies of my maternal relatives. The spirit of Donnybrook gets the better of me sometimes, and I can't help letting fly when a good mark presents itself. I imagine it would be right hard to run even a church paper without an editor.

Science now-a days proposes to do almost everything. The following is the scientific recipe for improving the "grade of thought." We commend it to the preachers:

In order to improve the grade of thought, improve the quality and quantity of the food; increase the supply of oxygen by healthy residence; let the habitual muscular exertion be such as to strengthen and not impair the functions; abate as much as possible all excesses and irregularities, bodily and mental; add the enormous economy of an educated disposal of the forces, and you will develop a greater aggregate of power.

If this is true, we see how that the steward may be responsible for a poor sermon. If good preaching depends upon good thinking, and that depends upon "the quality and quantity of food," then the man who supplies the money for the food may take the credit for the poor sermons. The stewards who are complaining of the poor preaching of their pastor, may be really exhibiting their own remissness. Science says, If you feed your preacher well, he will give you good preaching. If you stint him, it will react on you in limiting your supply of spiritual food. If you don't feed your horse well, you can't expect him to give you full work. Treat your preacher, at least, as well as you treat your horse.

The Methodist Times, referring to the work of the recent Wesleyan Conference, has this paragraph. The addition to the old saying of Jabez Bunting is new to us, but it strikes us with mighty power:

This Conference will be memorable as one in which the pastoral session dealt as faithfully and thoroughly with ministerial incompetence as it has always dealt with ministerial immorality. An ancient and severe, but necessary custom was revived. Henceforth the Stationing Committee will report to the Conference the names of all ministers whose general incompetence or indolence has rendered it probable that their appointment to any circuit would be an injury to the work of God. In some of these cases the incompetence may be a physical misfortune, and not a moral fault. Nevertheless, it is now frankly admitted that the claims of the circuits must prevail over every personal consideration. The late Mr. Bunting once said that God buried the workmen and carried on the work, but that the Conference buried the work and carried on the workmen. That epigram was doubtless extorted from its witty author by some irritating instance of ministerial incompetence; but no session of the Conference ever deserved it less than the pastoral session just closed. There never was a time in the modern history of our church when the ministers, as a whole, were so devoted and so enthusiastic, or when they were so ready to declare that Methodism does not exist for the sake of the ministers, but the ministers for the sake of Methodism. The new spiritual movement has already exhibited many encouraging features, but not one of them is more promising than the steady rising of the standard of ministerial qualification, both intellectual and moral. It is unjust and misleading to say that the new difficulty in the Stationing Committee is due to the unkind refusal of circuits to accept senior ministers. Of course, the growing competition of the churches, and the demands for aggressive work, compel circuits to ask for superintendents with the necessary physical vigor. But the real difficulty is with respect to men who have grown indolent, or who are obstinately intolerant of modern methods. The mellow wisdom of genial old men is as highly prized as ever.

Personals.

Bishop Galloway dedicated *four* new churches while he was in Montana.

At the late session of the Montana Conference that veteran, Rev. L. B. Stateler, and his wife contributed $1,000 to the fund for the superannuates, widows and orphans.

A brother ends a letter to this office in this way: "I am a sanctified Methodist exhorter, from head to foot, from center to circumference, through and through, up and down, round and round, all over and all about." We should say that was pretty thorough work!

Rev. I. W. Cooper will preach the funeral sermon in memory of Rev. J. A. Newsom, on September 30, at Center Church, St. Helena circuit.

A Mrs. Beasley, of Philadelphia, has invented a machine for making barrels, which, worked by six men, will turn out as many barrels in a day as sixty men could turn out by the old process, and at one-quarter of the cost.

From the Alabama Advocate we learn that Dr. F. M. Grace, formerly president of Mansfield Female College, La., will transfer to the North Alabama Conference and enter again the itinerant ranks.

Robert R. Doherty, Ph. D., retires from the assistant editorship of the New York Christian Advocate, September 20, and Lucien Clark, D. D., of Erie, Penn., takes his place.

Dr. G. T. Dowling, of Cleveland, O., the Baptist pastor who recently advocated and practiced open communion, finding that the general consensus of his church is against him, has withdrawn from the Baptist Church.

Two bachelor brothers near Plainfield, N. J., recently deceased, bequeathed to the Scotch Plains Baptist Church property amounting in value to $250,000.

The Grand Lodge of Masons of Iowa has adopted the rule, that "the sale of intoxicating liquors is an intentional violation of the laws of Iowa, and the penalty of conviction, therefore, shall be expulsion." That's good.

We are indebted to W. P. Chandler for a pamphlet entitled: "Union Parish, La.: Its Agricultural and other Resources." It treats of the climate, health, water, soil, products, value of lands, stock raising, railroads, churches and schools, and other matters, and shows that Union parish must be a desirable place to which to emigrate.

We publish this week two articles, from the Nashville Christian Advocate, on "Ministerial Education," by "Onesiphorus," which we commend to all our readers. They will be followed by others from the same source.

The Columbia Conference was held last month by Bishop Galloway. The work of God seems to be advancing among our brethren in the far Northwest. The Conference reported 1,662 members of our church, and 37 local preachers. Twenty-five preachers were stationed.

The Supreme Court of Washington Territory has declared the Woman Suffrage Law unconstitutional it says the word, "citizen," means male citizen.

Bishop Key has changed the time of the meeting of the Arkansas Conference from October 31 to November 28.

Dr. J. D. Barbee has our deepest sympathy in the loss of a lovely daughter, recently deceased.

Literary Notes.

Sampson Low, a London publisher, announces that Dr. Mackenzie's answer to the German doctors will appear in both German and English in a few weeks.

The last of the "Authors Series," in The Critic, is a personal and biographical account of Richard Henry Stoddard, written by Joseph B. Gilder, one of the editors of the paper.

The diary of the late Emperor Frederick, which he left to his wife as her private property, is again in her possession. She has given some volumes of notes on purely military subjects to the State archives.

Chas. L. Webster & Co. say that Sheridan's Memoirs are now being sold through subscription canvassing agents, who exhibit selections from them by means of a prospectus, but the actual date of publication is fixed for December 1. But parties are offering to the public as the work of General Sheridan spurious books, cheaply prepared, and of no value, thus injuring the sale of the genuine memoirs.

Andrew Lang devotes four hours a day to "pure literature." He writes six articles a week for the Daily News, of London, four for the Saturday Review, and two humorous sketches for the St. James Gazette, besides contributing to a number of magazines. His work on the three journals mentioned brings him in $15,000 yearly.

What is announced as an "esoteric" series—a collection of reprints of old books dealing with astrology, alchemy, Free Masonry, magic, and Rosicrucian mysticism—is coming out in London. Redway is the publisher.

"Newspaper Libel" has just been published by Ticknor & Co., Boston. It is a practical treatise designed for popular use and the use of the newspaper profession. The author is Samuel Merrill, a newspaper man as well as a lawyer.

The relative popularity of some recent stories appears to be, from Cassell & Co.'s sales: "King Solomon's Mines," sixty-three thousand; "Treasure Island," twenty-four thousand; "Kidnapped," twenty-one thousand, and "Dead Man's Rock," seven thousand.

A literary executor is a trustee almost outside the control of any court except that of public opinion. His discretion is the widest, and he can scarcely commit a breach of trust. Talleyrand's executors still hold his manuscripts unpublished. They have remained shut up for fifty years. The prince himself directed that they should not go to the printers before thirty years after his death, and he died in May, 1838. When the thirty years were passed the world expected a revelation, but Napoleon the Third interfered. Two results, it was said, followed. One of the Talleyrand family got the title of Duc de Montmorency, and the gratification of the public curiosity was deferred for a decade. That was in 1868. In 1878 there were no signs of literary activity, but it is hoped that now, at last, the memoirs will be made public. In truth, in the lapse of time the reputation of the great diplomatist has gained rather than lost. Mme. de Stael and George Sand had both attacked him bitterly, but the appearance of a recent volume of his letters has shown him in a more amiable light. Till these memoirs are published—and it is hoped they will be published soon—the true history of the great Napoleon remains incomplete.

Postal Card Reports.

—Rev. A. T. Galloway, writing from Bellevue, La., August 24, says: "We have had recently twelve conversions, and fourteen accessions. As many as twelve others professed to believe in Christ for pardon and are determined to continue seeking until the witness is clear. One professed entire sanctification, and there is a general awakening on the subject. Ten new family altars have been erected."

—Bro. H. M. Nixon, Garfield, La., August 25, reports Bro. J. S. Sanders on the Mooringsport circuit, as having held a meeting near Frog-level, in which fifty-two persons were converted. Fifty-seven professed entire sanctification, and thirty-six joined the Methodist Church.

—Rev. J. E. Buck, writes, August 23: "As pastor of the Plattsburg circuit, North Mississippi Conference, I feel encouraged. Four protracted meetings held with an increase of fifteen members, all of whom, with two exceptions, were converted this season."

—Rev. R. D. Norsworthy, presiding elder of the Meridian district, Mississippi Conference, August 23: "The preachers of the district are going forward successfully in their work. We are hoping that we will close up well, though our Conference meets several weeks earlier than usual."

—Dr. White, from Homer, La., writes: "Having glorious revivals. Health pretty good. I praise God and move on."

—J. R. Roberson, of the Houston and Wesley circuit, North Mississippi, says: "I began my meeting at Honkey on the third Sunday in August, and continued until the fourth Sunday night, and the result was, fifty-five conversions and twenty-four accessions. Presbyterians, Baptists and Methodists worked in harmony and 'the word was with power.'"

—W. S. Lagrone, writing from Valden, Miss., September 1, says: "I have just closed a meeting at Columbia, resulting in thirty conversions and thirty-two accessions to the church. A good meeting is in progress at Wesley Chapel on Zilphia circuit; eleven accessions."

—W. J. Porter, writes of Douglass circuit, Louisiana Conference: "Our meeting at Antioch continued seven days. We had twenty conversions and seventeen applicants for membership, and many pledged themselves to erect family altars."

—C. C. Campbell, from Paulding circuit, Mississippi Conference, writing August 31, says: "Last Friday we closed the *third* protracted meeting for this season. The membership has been greatly revived. Many family altars have been erected. There have been eighteen accessions to the church, and fifty conversions."

I have my "Life Work," at Grand Cane, La. Will send it to any address, post paid, for one dollar per copy.
JOHN PICES.

Notice.

By order of the Ministerial Educational Association of the Mississippi Conference, at its last session in Jackson, Miss., I am directed to call for the annual installment from every member of this association, to be paid by October 1, instead of at the Conference session, as heretofore. Two reasons induce this change: One is to secure uniformity in the annual collection, and the other is, to secure funds to meet the bills that fall due October 1. College opens in a few days, and we have four beneficiaries to provide for this session; therefore, brethren, let me urge you to remit promptly your dues to

J. V. PENN,
Sec. and Col. M. E. A.

JACKSON, La., Sept. 1, 1888.

Books and Periodicals.

BOOKS.

OUR YOUNG FOLKS AT HOME. Ill. Boston: D. Lothrop Co. Price $1.

In turning over the pages of this handsome illustrated quarto the reader instinctively wonders how so much valuable matter can be afforded for so little money. It is not a book simply to amuse or entertain the reader until it is finished, then to be cast aside and forgotten. It is full of purpose, and the boys or girls who give it a thoughtful reading will be much the wiser for it, and not only be better able to understand the world about them, but will be aided thereby to make their way successfully through it.

STUDIES IN CRITICISM. By Florence Trail. Worthington Co., New York. 1 vol. 12mo. 375pp., $1 50.

There are seven essays entitled, Pools Flied with Water, Glimpses into French Literature Genius and Religion, Genius and Morality, History in Literature, Skepticism of the Heart, the Decline in Art. It is a very remarkable book written by a new writer of great power. It makes enjoyable reading by its clearly defined ideas, the originality revealed in the unexpected relationship of certain ideas; the daring yet dogmatic expression of opinion, the vivid impression produced by an extraordinary command of the English language, and, above all, the author's inexhaustible enthusiasm and delight in study. It will afford a mental stimulus of lasting power and value, and is a noble vindication of the claims of philosophy in a liberal education.

AULNAY TOWER. By Blanche W. Howard. Ticknor's Paper Series. G. F. Wharton, New Orleans. Price fifty cents.

KARMEL THE SCOUT. By Sylvanus Cobb, Jr. Cassell's Sunshine Series. G. F. Wharton, New Orleans. Price fifty cents.

PERIODICALS.

—St. Nicholas, for September, is simply superb. Thomas Nelson Page continues the Two Little Confederates. E. P. Roe contributes Some Stories of the California Lion. The Story of a Dakota Blizzard is written by Mrs. M. P. Handy. Charles Barnard writes Broken Adrift. Wild Pea-Fowls in British India, is by Thomas Stevens. There are many other articles, all of them fresh and crisp, just suited to the palate of the boys and girls. Published by the Century Company at $3 a year.

—Scribner's Magazine, for September, contains articles on a wide range of popular subjects by the Hon. Hugh McCulloch, ex-Secretary of the Treasury; General Horace Porter, W. H. Mallock, author of Is Life Worth Living? H. C. Bunner, author of The Midge; Robert Louis Stevenson, Will H. Low, Henry James, Thomas Wentworth Higginson, and other writers of distinction in prose and verse. This number is enriched with more than one hundred illustrations.

—The Eclectic Magazine, for September, has twenty-one articles from foreign periodicals, besides Miscellany, Foreign Literary and Art Notes, and Literary Notices. This is one of the best of our publications, giving us every month the best of foreign literature, science and art. E. R. Pelton, publisher, New York. Single number, 45 cents; yearly subscription, $5.

—The Popular Science Monthly, for September, contains readable and interesting articles. It seems to have more variety than usual. D. Appleton and Co., New York. Price $5.

—The Forum, for this month, has several very fine papers and, take it month by month, it is one of the freshest periodicals that visits us. Forum Publishing Company, New York. Price $5.

We have received these interesting pamphlets:

—First Annual Exhibit of the Louisiana State Fair, to be held in Baton Rouge, La., first week in October next.

—Proceedings of the Fiftieth Session of the Mississippi Baptist Convention, held in Jackson, Miss., July 19-23.

—Proceedings of the Sixth Annual Meeting of the Louisiana State Pharmaceutical Association, held in New Orleans, April 11-13.

—Proceedings of the Eight Annual Session of the Louisiana Press Association, held at Opelousas, La., May 1 and 2.

—Speech of Hon Joseph Wheeler, of Alabama, in the House of Representatives, July 2. Subject: The Tariff and the Farmers.

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CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Farmer—"Going to try for a pension, hey? Then you were in the war?" Tramp—"No; but I had ter read ther war news ter me grandmother an' injured me eyesight."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

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And Home be but a name,
Let's strive the narrow path to tread,
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AGENT.

Our Young People.

THE LITTLE PANTHEIST.

"And can you tell how good God is,
How large and strong and wise?"
The preacher kissed the earnest mouth
And sweet, untroubled eyes:

"Dear little girl, no one can know;
We only see a part.
God's greatness is in everything;
His love is in your heart.

"The sea and mountains speak to us
Of mighty strength and power;
We find God in the woods and brooks,
And in the tiniest flower.

"All things true, good, and beautiful,
Are parts which we may see,
With childish human hearts and eyes,
Of God's infinity."

Before the day had passed away,
There came a man whose face—
A benediction in itself—
Smiled at the child's fair grace.

"I'll go and tell papa you're here,"
The little maiden said
As lightly she ran up the stairs
Which to the study led.

And lest papa should fail to know
His entire unawares,
She softly whispered in his ear
"The whole of God's down stairs!"

—Babyhood.

Worth Describing.

BY "AUNT LORETTA."

Dear Girls and Boys: Did you ever try to write a discription of something you saw or heard that was a little uncommon? It is a very good way to exercise the mind, and then to read your own description of any thing or event would be very pleasing, if not edifying. Robert Louis Stevenson, who is the author of a great many very charming books, said when he was a boy and youth he was always trying to write a description of something, and that he always had two books in his pockets one to read, the other to write in. His thoughts went down on paper as fast as they came. He would note down the features of the scene before him or some halting stanza, and then study his own words. He said, "To anyone with sense there is always something worth describing." I could tell all of you boys and girls ever so much that would please you about this boy, but you will have to read and find out for yourselves. I can only say that he was called "an idler," but it was only because those who had the care and education of him did not understand him. He was never idle. He loved words, "lived with words." Engineering, law and theology had no charms for him. Parents may note this, with good effect. But, oh! me, if I go on about this boy, who is now a great man, I will never come to something I saw that was "worth describing."

The other day my attention was called by my daughter, to see an insect she had discovered in the act of eating a fly. It was what is commonly called the "devil's horse." Why this name I know not, unless it is because of its unsightliness. It had come in the window that was open and caught a fly. This it was holding like a monkey does a kitten, with its forearms. Upon being disturbed, it ran to the window-sill, holding on to the fly, then up on the facing turned slowly around, then with its head downward began its repast again. Holding the fly to its mouth like a squirrel does a nut, it began on the eyes of the fly, nibbling one out, holding it with one hand or claw. It ate all but the husk of the eye; dropped that, seized the other, ate that, then went on biting until it came to the legs; these were disposed of in the same manner, dropping only the foot or first joint of the leg. All the time it was working its curious square-shaped head from side to side, and once when a fly lit on its back it held its prey in one claw, and with the other reached as in the act of catching the other fly, but did not. It seemed to enjoy its repast with as much gusto as you little folks do the good things at a picnic. When it reached the body of the fly it nibbled around in a circle, then sucked the substance, and no motion I made could disturb it. I left it and went out and caught another fly; but it escaped, so I went back to watch my charmer. It was just finishing its supper when I was called away, and when I looked again it was gone. I had always, until very recently, had a dread of this particular insect because it had such a repulsive appearance, and hearing that its sting was very poisonous. But, learning that it was one of the most harmless and inoffensive of insects, I had not felt such a repugnance as formerly; so watched this one eating its supper with much enjoyment. The insect was one of the brown species, and must have been young from its size, as I have often seen much larger ones. I was sorry I did not put it in a box and feed it with flies to learn something more of its habits.

The Holy Book says that nothing was made in vain. It is hard to believe that all the ugly, troublesome, poisonous insects, bugs and reptiles have a mission to fulfill, but such is the case. God made them for a purpose. Some, perhaps, to try the patience of people: It is right to destroy those that are harmful, but a love that some have of destroying, just for the fun of the thing, every small living creature that God has given life to, is not manly or noble; better study their curious habits and learn some lessons in natural philosophy. Boys kill toads just for fun, when it is proven that they do a vast amount of good by preying on the harmful insects. Shakespeare says though the toad is "ugly and venomous," "it hath yet a precious jewel in its head." What is the toad's jewel?

MR. EDITOR: Here comes two little girls to join the young folks' column. We thought we would write and tell you about our Sunday-school. It is a little school-house named Mt. Carmel. We commenced our Sunday-school with only six scholars, and now we have thirty-seven on roll. Mr. W. P. Darnell is our superintendent, and we all love him very much. He has not been to Sunday-school for two or three Sundays, on account of his having a cancer cut off his neck. Dr. Fairly, of Brandon, cut it off. But he is improving very fast, and that he may soon be well is the prayers of the Mt. Carmel Sunday-school. During our superintendent's absence, Mr. Jim Williams and Mr. John Kersh superintended for us very nicely. We fear our Sunday-school will soon have to suspend for the winter. Won't some of the cousins write and tell us about their Sunday-schools? With many good wishes to you and the ADVOCATE, we are, Your true friends,

LAURA WILLIAMS,
JENNIE M GUFFEE.

BRANDON, Mississippi.

MR. EDITOR: Please allow me to write a few lines in your valuable paper. Papa takes your paper, and I like to read it very much, especially the little cousins' page. I am a little boy nearly ten years old. I did not go to school to-day. I will close by asking a question: Where in the Bible is the word "dove" found? I hope my letter will not reach the waste-basket. I remain,

F. A. HOWELL, JR.

BOWLING GREEN, Mississippi.

THE TEACHER OUTWITTED.—A teacher in one of the public schools at the South End has recently been much annoyed by the persistency with which one of her scholars plays truant. She was on the point of reporting his case to the truant officer when she spoke of the matter to one of the woman supervisors. This woman believes in kindness rather than harsher measures, and told the teacher to send the offender to her house the next time he was troublesome. So one afternoon there appeared at the supervisor's home a boy. The supervisor was all smiles and attention. She treated him royally to a choice spread, a feast the like of which he probably never had enjoyed before. He was soon made to feel perfectly at home. Now, thought his benefactress, is the time to preach him my little sermon. So she unfolded to him the evils of truancy and besought him to be a model boy in the future. Imagine her surprise when he said to her: "I ain't the boy that runs away from school, marm! He gave me a cent to come here for him."—Boston Times.

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NO PEN CAN DO JUSTICE TO THE esteem in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

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Household.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day:
Dusting nooks and corners,
Making the home look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers
So neatly that none can tell
Where are the seams and joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when I'm ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling for love's sake
And the loving should never repine.

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk,
Living your life for love's sake
Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet."

—Mothers' Companion.

Hints on Ventilators.

In ventilating—say a bed-room—by means of the window, what you principally want is an upward blowing current. Well, there are several methods of securing this without danger of a draught:

1. Holes may be bored in the lower part of the upper sash of the window, admitting the outside air.

2. Right across one foot of the lower sash, but attached to the immovable frame of the window, may be hung or tacked a piece of strong Willesden paper—prettily painted with flowers and birds if you please. The window may then be raised to the extent of the breadth of this paper, and the air rushes upwards between the two sashes.

3. The same effect is got from simply having a board about six inches wide, and the exact size of the sash's breadth. Use this to hold the window up.

4. This same board may have two bent or elbow tubes in it, opening upwards and into the room, so that the air coming through does not blow directly in. The inside openings may be protected by valves, and thus the amount of incoming current can be regulated. We thus get a circulating movement of the air, as, the window being raised, here is an opening between the sashes.

5. In summer a frame half as big as the lower sash may be made of perforated zinc or wire gauze and placed in so as to keep the window up. There is no draught; and if kept in position all night, then, as a rule, the inmate will enjoy refreshing sleep.

6. In addition to these plans, the door of every bed-room should possess at the top thereof a ventilating panel, the simplest of all being that formed of wire gauze.

In conclusion, let me again beg of you to value fresh air as you value life and health itself; and, while taking care not to sleep directly in an appreciable draught, to abjure curtains all round the bed. A curtained bed is only a stable for nightmares and a hotel for a hundred wandering ills and ailments.—Cassell's Family Magazine.

THE RIGHT KIND OF GIRL.—A pretty, talented girl, who has just completed her school-course with credit, and by reason of rather special talents, has received more attention and admiration than falls to the lot of most girls, was asked the other day how she was enjoying her vacation. "Oh, I'm enjoying it very much," she answered brightly. "I'm doing the housework now and letting mother have a little rest." "Your mother is away on a vacation, then?" was the natural question. "Oh, no, she's at home, but I'm giving her a chance to rest in the morning and to dress up and sit on the piazza when she feels like it. I think it will do her good to have a little change."—Springfield Homestead.

The record of cures accomplished by Hood's Sarsaparilla can never be completely written. The peculiar curative powers of Hood's Sarsaparilla are successful when everything else has failed. If your blood is impure, your digestion out of order, try Hood's Sarsaparilla.

MISCELLANEOUS.

Constipation

Demands prompt treatment. The results of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. The best remedy is Ayer's Pills. Being purely vegetable, their action is prompt and their effect always beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

"Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."—Dr. I. E. Fowler, Bridgeport, Conn.

"I can recommend Ayer's Pills above all others, having long proved their value as a cathartic for myself and family."—J. T. Hess, Leithsville, Pa.

"For several years Ayer's Pills have been used in my family. We find them an

Effective Remedy

for constipation and indigestion, and are never without them in the house."—Moses Grenier, Lowell, Mass.

"I have used Ayer's Pills, for liver troubles and indigestion, during many years, and have always found them prompt and efficient in their action."—L. N. Smith, Utica, N. Y.

"I suffered from constipation which assumed such an obstinate form that I feared it would cause a stoppage of the bowels. Two boxes of Ayer's Pills effected a complete cure."—D. Burke, Saco, Me.

"I have used Ayer's Pills for the past thirty years and consider them an invaluable family medicine. I know of no better remedy for liver troubles, and have always found them a prompt cure for dyspepsia."—James Quinn, 50 Middle st., Hartford, Conn.

"Having been troubled with costiveness, which seems inevitable with persons of sedentary habits, I have tried Ayer's Pills, hoping for relief. I am glad to say that they have served me better than any other medicine. I arrive at this conclusion only after a faithful trial of their merits."—Samuel T. Jones, Oak st., Boston, Mass.

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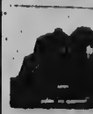

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Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KING—On Saturday night, May 12, we were summoned to the bedside of Bro. WILLIAM H. KING. When we reached him this passage of Scripture came forcibly to our minds: "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." He had eaten a hearty supper and was feeling as well as usual. About midnight he had a paralytic stroke which proved fatal. He was unconscious and unable to speak after he was first attacked.

Bro. King was born in Cold Springs neighborhood, Wilkinson county, Miss., May 7, 1839, and died in Mars Hill neighborhood, Wilkinson county, Miss., May 15, 1888. He joined the Methodist Church at Cold Springs some twenty years ago. About two months before his death he identified himself with the Methodist Church at Mars Hill. He was a quiet, unassuming man. His statement to his family was very strong. He was a kind husband and affectionate father. He was honest and conscientious in all his dealings. His three sisters and one brother that he leaves behind are all members of the Methodist Church. His parents were both zealous members of the Methodist Church. He leaves a wife and six children to mourn his loss. How mysterious are the ways of Providence. "His ways are not as our ways." May the Spirit of God prove indeed a comforter to them in this, their darkest of all hours! May they indeed realize that God is "a husband to the widow, and a father to the orphan!"

M. H. MOORE.

MCQUAIG—Miss JINNIE MCQUAIG, daughter of A. C. and Flora McQuaig, departed this life in great peace at her father's home, in Wayne county, Miss., June 30, 1888. She was born in San Jacinto county, Texas, February 10, 1861. She professed religion and joined the Methodist Episcopal Church, South, August, 1886. For the last year she was a great sufferer, yet she bore her sufferings with that patience and fortitude which are the characteristics of a true Christian. Jinnie was a kind and devoted daughter, a loving sister and a devout Christian. She was a general favorite, not only of the family, but of the whole community in which she lived. Our loss is her gain. While we bow in sadness, we feel assured that the soul of our dear sister is in the realms of eternal bliss, feasting upon the heavenly joys which God has prepared for them that love him and do his will. W. W. MORSE.

Texas Advocate please copy.

PICKETT—Sister MOSURE PICKETT departed this life at her residence, near Sulphur Springs, Miss., August 8, 1888, after an illness of six weeks, which she bore with Christian patience. Sister Pickett was born in Louisiana, November 12, 1822; professed religion in 1854, and joined the Methodist Episcopal Church, South, and remained a true member until she fell asleep in Jesus. She was the wife of Bro. B. F. Pickett. To them were born thirteen children—ten sons and three daughters—of which only six still live to mourn the loss of a true and affectionate mother. Sister Pickett was a dutiful wife and a devoted mother. May her children live so as they may say as their loving mother said: "I am willing to go to God who gave me breath to praise his holy name." I am a sister to the deceased, and I will say I never knew Sister Mosure to go against the rules of her church. A SISTER.

BURKHEAD—Prof. BURKHEAD, a well-known citizen and much-esteemed educator, died at his home, near Benton, Yazoo county, Miss., August 1, 1888. He was born in Randolph county, N. C., May 13, 1821; became a member of the Methodist Church early in life; continued as such for some length of time. But forfeiting his membership, he never joined again until a short time before his death. His belief in the Christian religion can be best expressed in his own words below. During his sickness, and at his own request, Bros. Holt, Lankford and Smith held a prayer meeting in his room—at the close of which he said: "I am one of you forever;" and in response to Scripture, he said, "I give up all, all, all." A preacher was called, and received him into the Methodist Church, from which he went to his eternal reward. H. L. SCARBOROUGH.

STROTHER—The following resolutions were adopted by The Bay Sunday-school Union, The Bay, La:

The Committee on Memorial of our deceased classmate, CAROLINE STROTHER, who departed this life on August 16, beg leave to report as follows:

Whereas, It has pleased the Great Giver of light and life to remove from our midst our beloved little sister and classmate by calling her to himself, we tender to the bereaved father, mother, brother and sister our most sincere condolence, commending them to the tenderest mercies of him who has said, "I'll never forsake."

Resolved, That while she will be sadly missed in her class, we realize that while we have less earth for which to live, more heaven have we for which to strive.

Resolved, That this memorial be placed on the minutes of the Sunday-school, and that the secretary be requested to forward copies of the same for publication to the NEW ORLEANS CHRISTIAN ADVOCATE, The Baptist Chronicle, The Lake Charles Echo and the Alexandria Town Talk.

MAY LYLES, for Com.

JONES—MARGARET JONES, daughter of Randall and Catharine McDonald, was born in Marion district, S. C., January 16, 1808. She gave her hand in wedlock to Rev. Samuel Jones, January 23, 1827. During the same year she professed religion and joined the Methodist Church. She moved, with her husband, to Wayne county, Miss., in 1836, where she lived a consistent Christian life, and died a most triumphant death, July 20, 1888, after an illness of twenty-three days. Sister Jones was the mother of six children, four of whom preceded her to the other shore. She said but little about her hopes beyond. Nothing was necessary; her life was sufficient. She died as she had lived—in great peace. "Aunt Peggy," as she was familiarly called, was indeed a kind neighbor, carrying out the injunction, "Live peaceably with all men." She, more than once, acted the part of a peacemaker between neighbors. She was a generous, warm-hearted friend, and a most worthy member of society. As a wife, she was loving and faithful; as a mother, gentle, patient and forbearing. She leaves a husband, two children and a host of grandchildren to mourn their loss.

W. W. MORSE.

South Carolina Christian Advocate please copy.

The Bible Its Own Witness.

The Christian at Work gives an interesting illustration of the truth that the Bible is its own best witness and its own best defense, and that it would be secure against attack if men would but study and practice its teaching:

The Bible itself is its own best defender—*provided* you can get people to study it and attempt a practical trial of its heaven-born precepts. A thrilling illustration of this was afforded to Dr. Henry Martyn Scudder when he was laboring as a missionary in India. He found on one of his tours within the heart of heathenism a considerable society of believers who were Christians without knowing it, and who had been born again under the regenerative touch of the divine Spirit without any conscious knowledge of the personality and peculiar agency of the Spirit. This remarkable and unique society had been self-evolved, or, rather, let us say, created by God himself in the following way: A stray leaflet containing a portion of the Bible—the Ten Commandments, and some other texts had fallen by accident—here again we must correct ourselves and say, by providential direction, though to man it seemed by accident—into the hands of a Brahmin. His eye was arrested a moment, then his soul became interested. "How strange, how noble, how pure and exalted," he said to himself, "are these words! They must have come out from God. Surely they are the voice of God. It would be a grand thing to put such precepts into practice. If men could only be induced to regulate their thoughts and conduct by them, how honest, true, kind, benevolent; in short, what new and happy beings they would become!" And the more his mind ran on in this vein, the more he determined to organize a little society around these stray words of the living God. With this purpose in view, he showed them to others. They were startled into admiration and hope. They all joined hands and agreed to begin a new life according to what they had faith to accept as a kind of mysterious call from Heaven. When Dr. Scudder came a year or so later and preached the gospel in the streets of the town where these disciples lived, they were overjoyed as they were also amazed to discover in him and his message a representative of the new and higher God whom they had already found. Gathering around him, they hailed him as their teacher, evidently sent from above, told him their experiences, and were ready to receive baptism in the name of the Lord Jesus Christ, whom they had really been worshiping under another name. Like the Athenians with their altar inscribed to the "Unknown God," they now heard Dr. Scudder saying, as Paul did to the Athenians, "Whom ye *ignorantly* worship, him declare I unto you."

The highest form of Christian life is self-denial for the good of others.

THEBES, MISS., Oct. '6, 1886.

Messrs. A. T. SHALLENBERGER'S Co., Rochester, Pa.

Gents: The bottle of Shallenberger's Pills sent me in February last I gave to W. G. Anderson, of this place; a long standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malarious poison from his system. Yours truly,

V. A. ANDERSON.

Scientific.

Oil on Troubled Seas.

INSTANCES OF THE WONDERFUL WAY IN WHICH IT DEMOLISHES A WAVE.

The pilot reports of the North Atlantic Ocean, for June, contained an unusual amount of interesting matter for the navigator and the student of the phenomena of the sea. Of the successful use of oil, the report gives three examples. Captain Sullivan, of the New York pilot-boat "Caprice," says that off Sandy Hook, the night of June 11, his vessel was boarded by combing seas, which threw her on her beam ends. He broke out oil-bags, stuffed them with oakum, rags and anything he could lay his hands on, poured in a mixture of one gallon lard oil, one gallon paint oil and three gallons petroleum (all he had on board) and punched them with a brad-awl. One of these he hung over the weather bow and the other over the side abreast the weather main rigging, so as to just clear the water when on an even keel. He also rigged out two drags over the weather bow, each composed of fifteen fathoms of chain on five fenders, held by seventy-five fathoms of hawser. After the oil was used, no more water came on board, although before using it the sea was making a clean breach over the vessel. A breaking wave would rush towards her, meet the oil slick, the crest would quiet down and the wave roll harmlessly past. He used the oil for thirty-six hours, and it saved his vessel.

Pilot Partridge, of the pilot-boat "Charles H. Marshall," was struck by the storm at half-past ten P. M. on June 11, ten miles east of Sandy Hook, wind W. N. W. Used three oil-bags, and except for them thinks the vessel would have gone down.

The eighty-eight-ton steel schooner yacht "Iroquois," owned by Mr. T. Jefferson Coolidge, of Boston, passed Sandy Hook at three P. M., March 10, bound south. The night of the eleventh she encountered the storm in all its fury east of Cape Henlopen. Her captain made three bags of No. 5 cotton, large enough to hold about two gallons apiece. Put two quarts in each and hung them over the weather bow, but the oil congealed and would not run out through the holes he had made with a sail-needle. Then tried the oil through the pipes of the closet in the forecastle, near the bow, putting a few tablespoonfuls in the bowl and then pumping it out. It was truly wonderful to see the effect it had on the sea. A huge comber would come down upon the vessel, threatening to bury her twenty feet deep. The comb would strike a patch of oil no larger than a common dining-table, and in an instant the top of the sea was smooth and round without even a wind ripple, and the little schooner would pop up on top of it as easy as a gull. The oil used in this case was a kind known as mineral sperm, a soft, greasy oil, which he thinks is the best. Used fifteen gallons of oil in thirty-six hours. Captain Norton has followed the sea for the past thirty years, seventeen of them as master, but never experienced a worse gale than this.—Boston Herald.

WHAT IS DYNAMITE?—This has become an article of such common and deadly use, especially in Europe, that many are asking for information in regard to it.

Nitro-glycerine is produced by the action of a mixture of strong nitric and sulphuric acids upon glycerine. By a blow or violent jar it explodes with tremendous force. Pound for pound, it will produce three or four times the effect of gunpowder. It is extremely poisonous and exceedingly dangerous to handle except when frozen.

Dynamite, sometimes called "giant powder," consists of nitro-glycerine absorbed by some porous solid. The best material is a kind of earth found in Hanover. It will absorb three times its weight of nitro-glycerine. Made from this earth, dynamite has the appearance and consistency of heavy brown sugar. It may be compressed into a solid so that four or five pounds of it—a tremendous force when exploded—can be carried about one's person without attracting notice. It will not explode spontaneously, and will stand much more of a shock than pure nitro-glycerine.

A Preacher's Question and His Parishioner's Reply.

A preacher who was about to leave his appointment at the close of his term once asked an intelligent gentleman who had sat under his ministrations in what his preaching was lacking. "Why is it," said he, "that so few of my hearers are won to the cross? Why is it that the church is so slightly quickened under my preaching? To sum up my inquiry, why in your opinion is my pulpit work no more fruitful?"

The substance of his friend's reply was expressed in its final sentence, to wit: "You are not self-magnetized by the truths you preach. Your words do not fuse your own feelings, therefore they do not awaken thought, kindle feeling and beget purpose in your hearers."

The pertinency of this plain response, if not the fitness of its terms, appears in the fact that the inquiring preacher, though a devout, spiritual man whose sermons were thoughtful, carefully studied, finely illustrated and earnestly enforced with faithful exhortation, was nevertheless *cold* in manner. He was earnest, but not warm; clear, but not tender; intellectually forceful, but not emotional. His words were not sparks from a hidden fire, but rays of light emanating from an atmosphere which, though not polar, was yet uncomfortably cool. No one, perhaps, questioned the sincerity of his utterances, yet it was obvious to all observers that they did not unseal the fountains of feeling in his own soul. As his parishioner, cited above, frankly told him, he was not "self-magnetized" by the truths he preached. Instead of losing himself in his theme, and being absorbed in his thoughts, his mind was directed to the form and language of his discourse, to the aspect of his congregation, and to the probable effect of his words on a certain class of his hearers. As a necessary consequence, his people listened with a coldness analogous to his own, since it rarely happens that the emotion of an audience rises above the level of feeling in the preacher. If, however, that same man had gone to his pulpit with the thoughts of his sermon held so close to his own heart as to swell it with feeling, his well-chosen words would have fallen with power on his listeners and moved them, as when the sounds of an aolian lyre swept by a gentle breeze falls on an enraptured ear. Then, instead of listening with a merely critical attention which was inconsequential, they would have been stirred and thrilled in every chord of feeling as by the touch of the Spirit of God.—Northern Christian Advocate.

"There is a divinity that shapes our ends,
Rough hew them as we may."

No close observer of human affairs can gainsay the poet as above quoted. The close observer aforesaid must have noted, however, that there are many persons who seem to think that their ends will be shaped without any "rough hewing" on their part. How much nobler is it for young men to strike boldly out to build well their own characters under God's guidance. To all who aspire to do a good work and do it well, we say write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., who will give you helpful suggestions.

DECRYING DOCTRINE.—The decrying of dogma in the interest of life, of creed in the interest of conduct, is very natural, but very superficial. It is superficial, because, if it succeeded, it would make life and conduct blind and weak. But it is natural, because it is the crude, healthy outburst of human protest against the value of dogma for its own sake, of which the church has always been too full. Let us not join in it. Let us insist that it is good for a man to know everything he can know, and believe everything he can believe, of the truth of God. But while we will not pull down dogma, let us do all we can to build up life about dogma, and demand of dogma that service which it is the real joy of her heart to render to life. I will not hear men claim that the doctrine of the Trinity has no help or inspiration to give to the merchant or the statesman. It has great help, great inspiration. I will not hear men claim that it means nothing to the scholar or the bricklayer whether he believes in the atonement. It means very much to either.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

MISCELLANEOUS.

Boy—Mother, since I have been using *Wolff's Acme Blacking* my shoes wear longer than ever before, and I never get my feet wet, but I do not think they look as smooth as when I first used it.

Mother—Indeed, my son, I am sorry you are so careless. You forget that even a good thing is only good when properly used. You have not even looked at the directions, for they are yet around the neck of the bottle. Now you must read them, and they will get you out of your trouble. Your father and I keep our shoes in elegant order by its use. I use it about once a month and papa about once a week.

Wolff's ACME Blacking

Is wonderful; **preserving** and **Waterproofing** any leather; giving it a **deep, rich black lustre** which **lasts a week.** *Don't use oftener.* Do not confound ACME Blacking with any other. Sold by Shoe Stores, Grocers, Druggists, &c. Try it on your Harness.

WOLFF & RANDOLPH, PHILADELPHIA.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

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LACE CURTAINS,

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AMMUNITION, POWDER, SHOT, FISHING TACKLE, BASEBALL GOODS, CROQUET, BASKETS, DEMIJOHNS, BOTTLES, LAMPS AND LANTERNS.

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Blacking, Blueing, Cakes and Cheese Safes, Corks and Clocks, Coffee and Grain Mills, Cutlery and Saws, Hammocks, Ice Cream Freezers, Oyster Tongs, Paper and Rags, Scales, Sieves, Whips.

HARDWARE, STONEWARE, BROOMS, WOODENWARE, BRUSHES, TABLE GLASSWARE, STATIONERY, TINWARE, ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods.*

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Crockery, China, Glassware and General House-Furnishing Goods.

Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $12, $20 and $25. Chamber Sets, $2 45, $3 50 and $4 50.

Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.

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Artificial Limbs,

Trusses and Surgical Appliances Made to Order and Adjusted

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GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with

PERFECT SAFETY

to children or adults of any age in all cases where there is a derangement of the system.

MALARIA ERADICATOR AND LIVER REGULATOR

It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family.

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FULL WEIGHT PURE

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HOME JOURNAL
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PRACTICAL HOUSEKEEPER
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Four months—balance of this year,
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Breakfast and Dinner Parties—Home Cooking, Dainties and Desserts. Teas, Suppers, Luncheons and Receptions. Given explicitly all the little details women want to know. Tells how to entertain guests, how to serve refreshments, what to have and how to make it. Everything new and original, practical and well tested by experts. Accompanying the recipes will be remarks upon pretty table adjuncts, methods of serving and waiting, garnishing, table manners and etiquette.

Children's Page—Illustrated Stories.

Flowers and House Plants—finely illustrated articles, edited by ERNA E. REXFORD, with "Answers to Correspondents."

Mother's Corner—A page devoted to the care of infants and young children. Interesting letters from subscribers giving views and methods of management. Original articles from the best writers. Illustrated articles on Games and Home-made Toys. Amusements for Sick Children. Illustrated. Kindergarten. Illustrated articles by ANNA W. BARNARD.

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ORGANS

CASH PRICES—PAY WHEN COTTON IS SOLD.
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To be sold in August, September and October, at ROCK BOTTOM CASH PRICES, payable PIANOS only $25 Cash. ORGANS only $10 Cash. And balance Dec. 1, without interest or advance on lowest cash price. Buy now and pay when Cotton is sold.
Great Bargains—Pianos $200, $225, $250. Organs $24, $35, $50, $60. 10 makers. 300 styles. All freight paid. 10 days' test trial. Reduced Prices. Write for Mid-Summer Sale Circular.
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JOSEPH BOWLING, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending September 4, 1888.)

COTTON.

Low ordinary	7 5-16	@— —
Ordinary	7 13-16	— —
Good ordinary	8 9-16	— —
Low middling	9 5-16	— —
Middling	9 11-16	— —
Good middling	10 1-16	— —
Middling fair	10 7-16	— —
Fair	11 5-16	— —
Galveston middling	9 13-16	— —
Mobile middling	9 5-16	— —
St. Louis middling	9⅞	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5½	6¾
Pr. yellow	7¼	7 5-16
Gray White:	— —	— —
Choice white	7½	— —
Stan. Gran.	7⅝	— —

MOLASSES.

OPEN KETTLE:		
Good Fair	19	20
Fair	19	20
Good Common	10	15
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4¾	5
Fair	4⅜	4½
Ordinary	3¾	4
Common	2¾	3¼
No. 2	2¼	2⅜
Rough	2 25	3 85

FLOUR.

Choice	3 90	4 00
Fancy	4 30	4 35
Extra Fancy	4 75	4 80
Minnesota bakers	4 80	4 90
Minnesota patents	— —	5 50
Extra fancy	4 90	5 00
Winter wheat patents	5 25	5 35

CORN PRODUCTS.

Corn meal	2 65	— —
Cream meal	3 25	3 30
Grits	3 30	— —
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	60	61
Yellow	— —	— —
Mixed No. 2	53	54
OATS:		
Western	34	35
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	75	80
HAY:		
Prime	16 00	17 00
Choice	18 00	19 00

PROVISIONS.

PORK:		
Mess (Standard)	15 00	15⅜
Prime Mess	14 75	15 00
Rumps	14 75	15 00
BACON:		
Fancy breakfast	12	13½
Shoulders	8¾	8⅞
Sides, short rib	9¾	9⅞
Sides, loug clear	9¾	9⅞
HAMS:		
Sugar-cured	13¼	13¾
DRY SALT MEAT:		
Shoulders	8⅝	8¾
Sides, short rib	— —	9
Sides, long clear	— —	9

GROCERIES.

JOFFEE:		
Prime	15¾	16
Fair	14¾	15
Common	12¼	12½
BUTTER:		
Western Creamery	26	— —
Western Dairy	17	18
Common	15	— —
LARD:		
Refined	8⅝	8¾
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¼	— —
Coal, cases	14½	15½
Cotton seed	35	36½
Lard	— —	— —

VEGETABLES.

CABBAGES:		
Western, per bead	8	9
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 90	— —
KROUT:		
Western, ₩ bbl	— —	3 75
ONIONS:		
New Louisiana	— —	— —
Western	1 55	— —

BALING STUFFS.

BAGGING:		
2 lb	13	— —
1¾ lb, per yd	12¼	— —
BALING TWINE:		
₩ lb	— —	11
TIES:		
₩ bundle	1 15	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 75
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	16
Southern	18	— —
WOOL:		
Lake, per lb	19	20
Louisiana	17	18
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20½	20 75
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	1¾	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

General B. F. Butler spoke on the tariff and the fisheries question in Boston, August 31. He espoused the protection theory and advocated it warmly

General Secretary Litchman, of the Knights of Labor, who recently tendered his services to the Republican National Committee, has resigned his office.

The Tariff Bill, which is being prepared by the sub-committee of the Senate Committee on Finance, will be reported about September 15.

A water spout burst, on the first instant, along the line of the Cincinnati and Southern railway, between Flemingsburg, Ky., and Hillsboro, washing out trestling, bridges and fills, causing the discontinuance of trains and doing great damage to fencing.

A majority of the glass bottle houses throughout the country resumed September 1, after an eight weeks' shut down. Employment will be given to 2,500 men directly, and indirectly 4,700. The wage scale was settled at a conference in Pittsburg, July 26, at which slight advances were conceded the workmen.

A terrific fire broke out in Baltimore, on September 2, and destroyed a row of buildings in the business portion of the city. Seven firemen were imprisoned in the debris and roasted to death. The total loss is estimated at $1,500,000.

The general committe of the national encampment of the Grand Army, which opens in Columbus, O., September 11, announces everything in readiness for the accommodation of the masses.

A battle was fought in No Man's Land last week between eighteen horse thieves and a force of fifty settlers, and all the outlaws were killed, together with three of the vigilantes.

There were twenty-five new cases and five deaths from yellow fever at Jacksonville, Fla., on September 2.

At the general election in Arkansas, on September 3, the Democratic ticket was elected by 20,000 majority.

An anti-Chinese bill was passed by the House which prohibits the incoming of Chinese laborers into this country.

FOREIGN.

It is said that another nihilist plot has been unearthed at St. Petersburg. The conspirators, who had headquarters near the imperial palace, were raided by the police, who captured twelve men and three women. They also secured a number of bombs. Since this raid several others arrests were said to have been made.

The Czar has donated 35,000 roubles to the fund for the sufferers by the fire at Orsk.

M. Vechard, a French socialist leader, and five of his comrades, have been arrested at Amiens for inciting workmen to strike.

The Russian expedition to Central Asia has left St. Petersburg. Its commander hopes to be able to reach Ibussa, the capital of Thibet.

China refuses to ratify the American treaty restricting emigration.

M. de Claparedes, the new Swiss minister to the United States, has started for Washington.

The King of Sweden has been appointed an admiral in the German navy.

The infant son of Emperor William was baptized August 31. He was christened Oscar Carl Gustav Adolph.

The National Zeitung says that the Emperor has recently repeatedly expressed disapproval of the anti-Jewish agitation, and that he emphasizes disapproval in conversation with his entourage.

Semi-official advices from St. Petersburg express the belief that the imperial meeting will have little effect in changing the relations between Russia and Germany. The Russian government is said to be bitterly disappointed with Germany's attitude on the Bulgarian question. Russia wanted Germany's assistance to remove Prince Ferdinand.

A dispatch from Auckland says that an earthquake has done serious damage in New Zealand. Five shocks were felt during half an hour. The spire of the cathedral in the town of Christ Church was destroyed and many other buildings were damaged.

The Catholic Bishops of Germany, assembled at Fulda, have signed an address to the Pope, in which they severely attack the clauses in the new Italian penal code regarding abuses by the clergy.

The will of the late Emperor Frederick of Germany will soon be published. It is reported that one passage declares that an extension of popular rights would be the strongest bond of union between the nation and the monarchy.

The London Standard, in a savage leader on the fisheries question, says: "It will be well for the President and government of the United States to remember that Canada is a dependency of Great Britain, and that if the necessity should unfortunately arise she has behind her guns of the English ironclads.

A dispatch from Russia says that many nihilists have been arrested at Odessa and Kharkoff.

At the request of King Milan the tribunal before which the matrimonial difficulties of the King and Queen Natalie were to have been brought for settlement has adjourned for three months.

Buckingham's Dye for the Whiskers is easy of application, and never fails to color the beard brown or black as may be desired. Try it.

MISCELLANEOUS.

ROYAL

BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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THAT ARE COMING IN THE FALL.

Whatever they are, the music to perform them, to understand them, to enjoy them, will be found in the immense establishments of OLIVER DITSON & CO., who have on hand

CONCERT SONGS, GOSPEL SONGS, SACRED SONGS, SCHOOL SONGS, SUNDAY SCHOOL SONGS, COMIC SONGS, COLLEGE SONGS, JUBILEE SONGS, POPULAR SONGS, CHOIR AND CONGREGATIONAL MUSIC, TONIC-SOL-FA MUSIC, CATHOLIC MUSIC, ANTHEMS AND CHORUSES, PART-SONGS and GLEES, OPERA, ORATORIO AND CANTATA MUSIC, COLLECTIONS OF MUSIC FOR PIANO, ORGAN, AND ALL OTHER INSTRUMENTS, AND IN FACT EVERY KIND OF MUSIC THAT IS MADE.

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PIANO CLASSICS, CLASSICAL PIANIST, YOUNG PEOPLE'S CLASSICS, SONG CLASSICS, Soprano, SONG CLASSICS, Alto and Bass, CLASSIC TENOR SONGS. Each, $1.00. Very select and good music.

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COMFORTABLE ROOMS!
TERMS REASONABLE!
ESTABLISHED IN 1858.

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NOW OPEN
For the reception of Permanent and Transient Boarders.
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Entrance, 151 Poydras Street.
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GOOD BOARD. COMFORTABLE ROOMS.

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DESIGNERS AND DECORATORS IN
X WALL PAPER, X
174 CAMP STREET, NEW ORLEANS.
Write for prices. Samples sent to country free.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Beech Springs	Sept. 7
Andrew Chapel	Sept. 7
Ilinestown	Sept. 13
Hattlesburg	Sept. 14
St. Tammany	Sept. 21
Beulah	Sept. 28
Palmer Creek	Oct. 6
Salem	Oct. 11
Spring Creek	Oct. 12
Shiloh	Oct. 12
New Hope	Oct. 12
New Prospect	Oct. 25

CAMP MEETINGS.

New Prospect Camp Meeting will commence Thursday before the fourth Sunday in October. The usual invitation is extended to all.

J. J. LOVETT.

The Palmer Creek Camp Meeting will begin Saturday night, October 6, and continue until Friday morning. All ministers cordially invited. Ministers coming by rail will please come by the G. and I. railroad to Big Biloxi Bridge, three miles from camp ground, where they will be met with conveyance. B. A. BRELAND, P. C.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 22, 23
Senatobia	29, 30
Coldwater	Oct. 6, 7
Panola	13, 14
Courtland	20, 21
Mt. Vernon	27, 28
Pleasant Grove	Nov. 3, 4
Arkabutla	10, 11
Como and Fredonia	12
Chulahoma	17, 18
Cockrum	24, 25
Louisburg	27
Horn Lake	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada	Sept. 9, 10
Abbeville	15, 16
Charleston	22, 23
Chapell Hill	29, 30
McNutt	Oct. 6, 7
Minter City, at Strathmore	13, 14
Coffeeville	16
Oxford	21, 22
Toccopola	27, 28
Water Valley circuit	Nov. 1
Hamner	3, 4
Atlanta	10, 11
Grenada circuit	17, 18
Carrollton	24, 25
Pittsboro	Dec. 1, 2
Water Valley	8, 9

J. F. EVANS, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 22, 23
Booneville circuit	29, 30
Mariella	Oct. 6, 7
Corinth circuit	13, 14
Kossuth circuit	15
Harmony circuit	17
Iuka circuit	19
Iuka station	20, 21
New Albany circuit	Nov. 3, 4
Pleasant Ridge circuit	10, 11
Ripley circuit	17, 18
Jonesboro circuit	24, 25
Ripley and New Albany	26
Blackland circuit	Dec. 1, 2
Gunntown circuit	8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Newtonville circuit	Sept. 8, 9
Winona circuit	15, 16
Winona station	22, 23
Sidon circuit	29, 30
West circuit	(Wed.) Oct. 3
Richland circuit	6, 7
Belzoni	13, 14
Black Hawk	(Wed.) 17
Carrollton and Greenwood	20, 21
McCool circuit	27, 28
Valden circuit	Nov. 3, 4
Newport circuit	10, 11
Zilpha	17, 18
Ebenezer	24, 25
Durant and Lexington	Dec. 1, 2
Ethel circuit	8, 9

D. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 8, 9
Verona and Tupelo, at Tupelo	15, 16
Saltillo, at Mooreville	22, 23
Richmond, at Union	29, 30
Shannon, at Palmetto	(Thu.) Oct. 4
Pontotoc, at Palestine	6, 7
Sparta, at Sparta	13, 14
Houston and Wesley, at Houston	14, 15
Buena Vista, at Buena Vista	(Fri.) 16
Ebenezer, at Egypt	(Thu.) 18
Okolona circuit, at Tranquil	20, 21
Tremont	(Fri.) 26
Fulton and Smithville, at Smithville	27, 28
Prairie, at Lebanon	Nov. 3, 4
Athens	(Thu.) 7
Aberdeen station	10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee, at Tibbee	Sept. 8, 9
Shuqualak, at Shuqualak	15, 16
Sturgis, at Mt. Airey	22, 23
Columbus circuit, at Mt. Pleasant	29
Columbus station	30, Oct. 1
Starkville circuit, at Osborn	6, 7
West Point	8
Macon	13, 14
Brooksville, at Brooksville	15
Hebron, at Hebron	20, 21
Starkville station	23
Louisville, at Louisville	26
Plattsburg, at Mt. Pisgah	27, 28
Salem, at Mashulaville	Nov. 3, 4
Walthall, at Lebanon	10, 11
Lagrange	17, 18
Chester, at Chester	24, 25
Crawford, at Artesia	Dec. 1, 2
Tampico, at Mt. Pleasant	8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs	Sept. 8, 9
Early Grove	15, 16
Holly Springs circuit	22, 23
Cornersville	29, 30
Emory	Oct. 6, 7
Snow Creek	13, 14
Olive Branch	20, 21
Hyhalla and Victoria	27, 28
Myrtle	Nov. 3, 4
Marshall	10, 11
Hickory Flat	17, 18
Pine Mountain	24, 25
	Dec. 1, 2

JNO. BARCROFT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at Logtown	Sept. 8, 9
Seashore, at Biloxi	13
Hattiesburg, at Hattiesburg	15, 16
Bay St. Louis, at Bay St. Louis	17
West Pearl, at Slidell	19
Covington, at St. Tammany C. Ground	22, 23
Poplarville, at Pervis	27
Augusta, at South's Chapel	29, 30
Whitthington, at Palmer Camp Ground	Oct. 6, 7
Amerieus, at Salem	13, 14
Moss Point, at Moss Point	20, 21
Vancleve, at New Prospect	27, 28
Bethel	Nov. 2
Mt. Carmel, at Mt. Zion	3, 4
Columbia	10, 11
Ocean Springs, at Ocean Springs	15, 16

T. S. WEST, P. E.

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Christian Advocate.

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State and Church Schools.

BY "BARNABAS."

There is general agreement as to the fact that the church needs system in her educational work. The recognition of this need is a good first step towards supplying it. The proposed Nashville conference of educators indicated that many of our leading college men were prepared to take the initiative in the matter, and the indefinite postponement of the conference quite as plainly showed that the church at large is not yet ready for a movement that may be so far-reaching in its consequences.

The fact is, that our people are not generally well-informed as to the church's work in education. So long as they regard the Church and the State as competitors on equal terms for their patronage, it is not strange that they should often give preference to the State.

Among the reasons given for this preference, the following will most frequently be met:

1. State schools are already endowed. Having larger means, they can offer superior facilities in respect of buildings, apparatus, etc.

2. Tuition is free, and the expense of education, therefore, is less in a State than in a church school.

3. The higher salaries which the State pays must necessarily command a higher order of ability in her faculties of instruction.

4. A young man graduated at a State school begins life with a larger acquaintance among those who are in future to guide the destinies of the State and the nation—an acquaintance that is not limited to his classmates or contemporaries in college, but which may be easily extended to a large body of men, already prominent in affairs, who are alumni of the same institution.

5. As regards moral and religious culture, he finds in the faculty of his State institution men distinguished in their churches as laymen and ministers, one or more of whom may be Methodist preachers duly appointed by Conference, and, so far as appears in the manner of their appointment, equally responsible to the Conference with the clerical president or professor of a church school. For it is not easily seen how an Annual Conference can pass the character of one of its members on the simple ground that he has faithfully observed his quantities in the classics, or made no mistake in his mathematical formulas.

6. As a further guarantee that proper religious influence will surround his son—for reference here is to male schools only—our average church member reads among the names of the Board of Trust those of high dignitaries of his own and other churches. Such men, he is assured, will tolerate nothing hurtful in an institution which they in part control. If to this he can add—as is too frequently the case—the example of leading members of his church who pass by their own schools to patronize those of the State, it is not strange that he should do likewise.

Now, whatever may be said of the reasonableness of the considerations just stated, it can not be denied that they have great influence with many of our Methodist people, and must be squarely and successfully met before we can hope for a united and hearty movement in support of our institutions of learning. In doing this let us, as writers and readers and thinkers upon the subject, have the grace of repetition.

First, then, as to the matter of expense, let anyone interested compare the charges at Centenary, for example, with those at any one of our State Universities—everything included—and he will be surprised to see how slight the difference is. I know of one of these which offers the inducement of free tuition, where the special uniform required for commencement occasions costs nearly half as much as a year's tuition at Centenary.

2. As regards professional standing—admitting the difficulty of making comparisons in this respect—we can safely deny that the teachers employed by the State are men of more ability than those engaged in our church institutions.

3. It is questionable also whether any neighboring State provides superior buildings and apparatus to those of Greensboro and Centenary. The grounds and buildings at Centenary are certainly not inferior to those of the Universities of Mississippi or Louisiana, either in extent or in adaptation to academical purposes.

4. The fact that there are in State faculties and Boards of Trust laymen and ministers of high standing in their churches, and the argument derived therefrom, require delicate handling. If it is proper for the church to be officially represented at all in these bodies, the greater the dignity of her representatives the better it is for all concerned. The question of propriety is not so easily settled. But, in considering the fact and its bearings upon the question at issue, it is well to note the embarrassments under which ministers of the gospel, in these positions, must labor in all matters concerning the religious training of young men. This is especially true as regards the professors. All the tendencies of their positions are towards compromise. They are, for the most part, the appointees of politicians. The temptations to adopt the politician's arts in securing and holding their places are very great, and only men of the purest life, the greatest tact and the strongest character can, under such circumstances, be efficient as religious instructors.

That this spirit of compromise has its effect upon those who are trustees also is, at least, suggested by the fact that the *annual hop*, which, with other forms of dancing, our church condemns, is still a part of the closing exercises in most, if not all, of these institutions. How much the representatives of our church, and of other churches holding the same views, have done to suppress this pernicious custom, we do not know. That it costs something to oppose it, witness how severely a Methodist minister—a trustee of a neighboring State University—was handled by the secular press for publicly objecting to this part of the commencement programme.

If our space were sufficient, it might be shown that there is more or less of fallacy in the other claims made in favor of State schools. But were these all well founded except the one last mentioned, the church can equip and amply endow every college we have, provided only our people are taught to put a proper estimate upon religious culture. The point to be insisted upon, line upon line, precept upon precept, is that the grand function of the church in education is to bring the young to Christ. Upon no other ground can we justify the diversion of our patronage and means from the colleges of the State. Let our preachers, therefore, preach upon the subject; let our writers agitate it, and let our teachers make it prominent in all their discipline and instruction. Along with this let it be made known—for we are confident the facts will sustain the assertion—that a thousand dollars administered in the interest of a church college will accomplish more towards reducing the cost of education than twice that sum appropriated by a State Legislature, to say nothing of the better quality of education by the church.

Allusion was made in a former article to the recent resignation of teachers from our church colleges to enter certain State and secular schools. Without prejudice to them—though we think such action can only be hurtful to the church—it is pleasant to note the loyal bearing of those teachers in our schools, who, for Christ's sake and the church's, have endured hardness, living on meagre salaries and refusing to seek or accept more lucrative positions elsewhere. In these times of greed for gain, association for four years with such men is in itself a liberal education. Equally to be honored and equally valuable in their moral effect upon the college student are the lives and example of those noble men who, as patrons and trustees, have stood by the church college because of the grand idea it embodied, through all its days of adversity. Their names and virtues are a rich heritage of the church. They constitute an endowment more precious than dollars and cents. I never pass the Institute at Whitworth College, and read upon its corner-stone the inscription, "Founded * * * by H. F. Johnson," that I do not want to change the preposition and read it, "Founded *on* H. F. Johnson." Beneath that honored institution, as a pledge of God's blessing and the favor of the church, lies a noble, consecrated life, a life which, as the years pass by, and it comes to be better known and appreciated, will count far more a hundredfold than all the thousands he gave to the cause of Christian education.

By an easy gravitation the course of this article tends specially towards Centenary College. Every now and then some writer from one of the patronizing Conferences, awakening to the need of a home school for our boys, proposes the establishment of a college somewhere on one of our great thoroughfares, thus practically ignoring or abandoning Centenary. Let us not forget that more accessibility and money and beautiful buildings and learned faculties do not constitute a college. In building up a school there is a disability of newness which is quite a formidable an obstacle as the decrepitude of age. Vanderbilt could well afford to give half her grand endowment for a hundred years of past, consecrated by the labor and love of devout, large-minded men, and given to the work of Christian education for the church. England could not duplicate Rugby in a decade, though she were to exhaust the revenues of the empire in the attempt.

At another time the true relation of the church to State schools may be discussed. Suffice it to say for the present, that it is not one of antagonism. The church can never have a complete public school system. We are convinced that we can provide for the higher education of our young without the aid of the State, and that it is our duty to do it. But if the State continues to sustain colleges and universities, the best service the church can render them is to make her own schools so good that the State can not compete without adopting her methods.

The object of this paper is to correct certain erroneous impressions which prevail to some extent among our people, to plead for our church schools on the ground that they offer the best facilities for the education of the entire man, and to direct attention to what is likely to be forgotten by some of our enthusiastic founders of colleges on paper, that in such an undertaking sentiment is not to be despised.

The wisdom and devotion of the church in the past have given to us Centenary, Wofford, Emory, Greensboro, and other institutions for higher education. These schools come down to us from our fathers; they represent something; they have a history which, checkered as it is by the struggle with poverty, losses by the war, and the subsequent indifference of the church, is yet dear to many now living, who helped to make it, and consecrated by the hopes and prayers of godly men who have gone to their reward. Is it wise in the Methodists of Mississippi and Louisiana to abandon Centenary, which, in addition to this, is already located, and furnished with building, grounds, etc., which could not be replaced for more than $50,000, and start a new enterprise on the prospect that somebody will give something for the location of a male college somewhere else? Let us rather build on a foundation.

Pulpit Aids to Unbelief.

BY REV. MARK GUY PEARSE.

The source and strength of the skepticism of the age is in the pulpit. Doubt of the truth, and opposition to it, is mainly created by those who are called "preachers of the gospel," by some of the very best of men who will read this paper, but who would never suppose for a moment that it applies to them. These are among the most diligent and effective sowers of tares.

"But of all men, these, dear sir, are most rigidly, suspiciously, unsparingly orthodox."

Precisely—so vehemently orthodox that they spend their whole time in dissecting and denouncing heresies, until simple people begin to sympathize with that which gets so much the worst of it, and *so easily;* and then they find themselves gradually led to a secret belief in and even an admiration for the error which is so contemptible and yet which takes *so much killing*. Whack! whack! whack! Well, if that thing is not dead yet it must be immortal, and then, of course, it must be true.

"But is not that a very perverse method to adopt?" *Very*—and therefore thoroughly human. It is the old, old story, so true to human nature, of the Spanish priest who earnestly desired the conversion of a very wealthy Jew and who thought within himself: If I can but take this worthy son of Abraham to Rome, all will be well; for then he should see our holy religion in its splendor and magnificence. At last the opportunity came and they set out together. But when the priest beheld all the abominations of Rome his heart sank in despair, and he dreaded to meet the Jew. But speedily it came to pass that the man of Judah sought the priest and hastened to tell the tidings of his conversion. Now he was a believer in Rome.

"What has led to this happy result?" cried the delighted priest.

"Father," said the Jew, "I have seen the iniquities of Rome—*nothing but the truth could survive amid such sins.*"

So may our hearers of to-day argue within themselves—only that which is true could withstand such fierce and persistent cudgelings.

"How then shall the error of the times be met?"

Preach the gospel. Men give up preaching the gospel when they take to proving it. They leave it caged at home while they go out with their pop-gun proofs to fight its foes. Let Him go forth, and we need not fear for the Lion of the tribe of Judah. A gospel that needs so much proving must be either very mysterious or very doubtful, or both. If controversy rages *in the congregation*, St. Paul has taught us how to deal with it, not by making much of the controversy, but by making much of Christ. To make Jesus precious is both to furnish and to fortify the soul; but to be always treating the gospel as doubtful is to create doubt and to minister to doubt. If darkness fill the chamber, will beating the air mend matters in any wise? Will dissertations, however eloquent or philosophical, on the origin and perils of darkness, save any man's head from being broken or guide his steps into the day? Open the shutters. Let in the light, and the darkness may be left to itself then.

Besides, your proofs do not give me what I want. You may carve a stone into the very image of a loaf, but it is not bread. You may prove to me every clause of the creed, but I can not feed on your logic. God is not nearer to me because of your proofs of his being. For myself I can only say that you have put him farther off, up and away in the colder regions of the intellect, when I long to know him as my own in the sunny warmth of my love and trust. The infinite is not more to me, but infinitely less, because you have wrapped it evenly and neatly within your definition. There is a peril in proofs

> "That prove
> God's being so definitely that man's doubt
> Grows self-defined the other side the line,
> Made atheist by suggestion."

We may well doubt whether anything can be proved, except, indeed, a proposition in Euclid, which is only a puzzle put together for the purpose. Propositions in Euclid do not live and move and have any being. *Life* is gone when you begin to dissect it. The flower is spoiled when you begin to botanize. Truth is no more truth, but a proposition only, when you begin to prove it a thing dependent upon your logical skill and gifts of utterance. It is an awful thing assuredly to make God, heaven, hell, eternity, hang upon your proof.

Take the opinion of two men, representing the two extremes of modern thought, each entitled to speak with authority—Matthew Arnold and Cardinal Newman. In his book, "Essays in Criticism," Arnold commends this wisdom of Joubert: "State truths of sentiment, and do not try to prove them. There is danger in such proofs; for in arguing *it is necessary to treat that which is in question as something problematic*; now that which we accustom ourselves to treat as problematic ends by appearing to us as really doubtful. In things that are visible and palpable, never prove what is believed already; in things that are certain and mysterious—mysterious in their greatness and by their nature—make people believe them, and do not prove them; in things that are matters of practice and duty, command—do not explain. 'Fear God' has made many men pious; *the proofs of the existence of God have made many men atheists.* From the defense springs the attack; the advocate begets in the hearer a wish to pick holes; and men are almost always led on from a desire to contradict the doctor to the desire to contradict the doctrine. Make Truth lovely, and do not try to arm her."

"*Make people believe them; and do not prove them.*" It is easily spoken; but how is it to be done? *By your own conviction of them.* The power of a man to convince is not in his power to argue, but in the force of his own convictions. The realm of these things is the spirit; and the authority in religion is that of the spiritual consciousness. A man can not prove much, but his power to preach is exactly according to the measure of the *Christ that is in him.* Anybody can preach *about* Christ; only he who has Christ in the heart can preach *him.*

But listen to the second extract. It is from Cardinal Newman: "*To most men argument makes the point in hand more doubtful and considerably less impressive. After all, man is not a reasoning animal; he is a seeing, feeling, contemplating, acting animal.*"

"But both these are extreme," objects my reader. True; and because from *each* extreme the better able to testify. But take a man who stands midway 'twixt the two, and having authority to speak—Dr. Martineau—"Those who tell me too much about God; who speak as if they knew his motive and his plan in everything; who are never at a loss to name the reason of every structure, and show the tender mercy of every agent; who praise the cleverness of the eternal economy, and patronize it as a masterpiece of forensic ingenuity; who carry themselves through the solemn glades of Providence with the springy step and jaunty air of a familiar; do but drive me by the very definiteness of their assurance into an indefinite agony of doubt, and impel me to cry, 'Ask of me less, and I shall give you all.'"

But, you object, all this only applies to those who do their own thinking. Have we not to explain these difficulties for thousands of simple people who can not think them out for themselves? Of course, you do not quote Arnold and Newman and Martineau as representing the great mass of men.

No, and for these the mischief is infinitely greater—in explaining these difficulties you familiarize people with doubts that will come back to plague them again and again; and, worst still, you familiarize them with the thought of religion *as a doubtful thing.* Can anything be more foolish than to scatter tares in order to show off one's skill in picking them out again? and in the case of such poisonous tares, can anything be more perilous? All men have trouble enough to fight their own devils. Why should you collect a host of others to let loose on them?

Not long ago I was talking with a shrewd Scotchman, who had left the church of which he was a member, because the minister had followed the fashion, and was constantly setting forth the most subtle forms of unbelief. The minister called to see after the missing sheep, and inquired as to the reason of his absence. "Well," explained the wanderer, "I don't go to church for controversy, but for communion with God. When you preach you put me up to tricks of argument and difficulties that I am all the better for not knowing. You give me on Sunday what I have to get rid of for myself, and it takes me the whole week to do it. It reminds me of an ostler who went to confession. He had gone satisfactorily through the list of questions touching frailties common to humanity; then the priest came to those special to the man's calling. 'Do you butter the horses' teeth that they may not eat their corn?' The simple ostler expressed his indignant horror. 'Sure and your reverence, such a thing I never heard of in my life.' The next time the man came to confession this sin came out. He had buttered the horses' teeth, etc., etc. The priest was indignant now. The ostler explained: 'Well, your reverence, ever since you put me up to it, *I have not been able to get it out of my head.*'"

If you don't want to drive false notions out of your hearers' heads, take care not to put them there.—Methodist Times.

Christian Advocate.

THURSDAY, SEPTEMBER 13, 1888.

SLEEP—A SONNET.

We sleep and dream. Who has not seen and met
His heart's desire in Rio charmed palace—sleep,
And hugged the happiness he could not keep,
Or kissed an ideal he could never set
In place of waking facts? Thus from the fret
And toil of life we enter, wandering deep
Through the long corridors, where dreams, that steep
Our souls with gladness, wile us to forget
That they are dreams. Here in the sleeping-place
We come like the presence, face to face,
Of longings realized; here stretch our hands
To touch some well-remembered form of yore,
And speak the words we should have spoke before
Our friends passed from us into distant lands.

—Chambers' Journal.

(Vincent and Hedway's Lesson Commentary Phillips & Hunt, New York.)

Sunday-School Lesson.—Sept. 23.

DEATH AND BURIAL OF MOSES.

Deuteronomy xxxiv; 1-12.

GOLDEN TEXT.—*The path of the just is as the shining light, that shineth more and more unto the perfect day.*—Prov. iv. 18.

TIME.—B. C. 1451, according to William Smith; or B. C. 1453, according to Keil and Edersheim.

PLACE.—The plains of Moab, east of the Jordan and the northern part of the Dead Sea.

1. Moses went up from the plains of Moab—Not many months ago he had climbed to the summit of the castellated Hor, and seen his brother, Aaron, calmly "unclothed," that he might be "clothed upon with his house which was from heaven." The Israelites were encamped on the desert plains of Moab, in the valley of the Jordan, near its mouth, on the eastern side of the river, and between the river and Mount Pisgah. Josephus, though writing from imagination, could not be in material error when he says of Moses that "he withdrew among the tears of the people; the women beating their breasts, and the children giving way to uncontrollable wailing. At a certain point in his ascent he made a sign to the weeping multitude to advance no farther, taking with him only the elders, the high-priest, Eleazar, and the general, Joshua. At the top of the mountain he dismissed the elders, and then, as he was embracing Eleazar and Joshua, and still speaking to them, a cloud suddenly stood over him and he vanished in a deep valley." *Unto the mountain of Nebo ... Pisgah*—The name "Nebo" was the name of an idol of the Chaldeans and Assyrians, supposed to be the god who presided over learning, the same as the Latin *Mercurius*, or the Greek *Hermes*. Perhaps, the name was applied to the mountain because of some sanctuary where the god was worshiped. *Over against Jericho*—Beneath him lay the tents of Israel ready for the march; and, over against them, distinctly visible in its grove of palm trees, the stately Jericho, key of the land of promise. *The Lord showed him all ... Gilead unto Dan*—That pastoral region was discernible at the northern extremity of the mountain-line on which it stood, till it ended, far beyond his sight, in Dan. He might not go over Jordan, but he might "lift up his eyes," and look "westward, and northward, and southward, and eastward," and behold "the good land that was beyond Jordan, that goodly mountain, and Lebanon."

4. This is the land which I sware unto Abraham, etc.—He would see and comprehend how fair and "goodly" was the tract, how fitted to teem with corn, and wine, and honey, and oil olive, and fig trees, and pomegranates, where his people might be sure to "eat bread without scarceness," and have "no lack of anything." *Have caused thee to see it*—"With thine eyes," excludes every ecstatic vision, still more any magical influence, but also, it seems clear, any miraculously elevated power of bodily vision for the purpose. It was even a proof of his unimpaired strength of vision, which the soaring flight of winged faith rendered more penetrating. Then, not in sternness, nor in anger, but in utmost love, like a mother lifting her boy into her arms, the Lord added: "But thou shalt not go over thither;" and in a moment, in the twinkling of an eye, the soul of Moses had passed within the veil, and was at home with God.

5. So Moses, the servant of the Lord—As Abraham receives in Scripture, as his special designation, the title of "the friend of God," so Moses bears the title of "the servant of the Lord." The special quality which this epithet marks is his unswerving faithfulness—that absolutely unshaken fidelity to God which characterized him throughout his entire career. *Died there*—The actual manner of Moses' death must remain forever a mystery. No eye saw it. None knew the exact moment of it. In silence and solitude, at the top of Pisgah, alone with God, the great law giver, prophet, leader, passed away. He sank to rest—he "was not, for God took him." *According to the Word of the Lord*—Or, as the word literally is, "by the mouth of the Lord;" and we do not wonder that the Jewish rabbis understood it to mean "by the kiss of the Lord." As the father kisses his boy when he lifts him to his knee, so death came to Moses as a token of his Lord's affection. But the sense of the phrase is clear. It denotes that Moses died, not because his vital powers were exhausted, but at the sentence of God, and as a punishment for his sin.

6. He buried him—And buried also his grave. The bones of Joseph were carried into Canaan to be interred; but the Lord himself buried the body of Moses. *Valley in the land of Moab, over against Beth-peor*—In front of the very sanctuary of "the abomination of the Moabites." The allusion of St. Jude seems to imply that the fallen angel, who was really worshiped there, disputed this invasion of his sanctuary with the "divine prince, the chief of the angels" (Michael, the archangel), who rebuked him with the same calm authority which he used on the mount of the temptation. The burial of Moses by the hand of Jehovah was not intended to conceal his grave for the purpose of guarding against a superstitious and idolatrous reverence for his grave, for with the opinion held by the Israelites, that corpses and graves defiled, there was but little fear of this; but as we may infer from the account of the transfiguration of Jesus, the intention was to place him in the same category with Enoch and Elijah. As Kurtz observes: "The purpose of God was to prepare for him a condition, both of body and soul, resembling that of these two men of God. Men bury a corpse that it may pass into corruption. If Jehovah, therefore, would not suffer the body of Moses to be buried by men, it is but natural to seek for the reason in the fact that he did not intend to leave him to corruption, but, when burying it with his own hand, imparted a power to it which preserved it from corruption, and prepared the way for it to pass into the same form of existence to which Enoch and Elijah were taken, without either death or burial." The passage in Jude, which every reader feels to be so singular in its reference to a dispute between Michael and the devil over the body of Moses, may really allude to the resurrection of Moses, in order that, with Elijah, he might stand in glorified humanity beside Jesus on the mountain of transfiguration. And if this be so, it is interesting to note that thus, not through Jordan, but over it by way of heaven, he actually at length did pass into Canaan, and stood upon the dewy Hermon. *No man knoweth of his sepulcher unto this day*—He had no funeral rites, no obsequies, no monument, and hence there could be no after-growth of loving pilgrimages, no superstitious reverence of a holy spot, no local commemorative ceremonies. The grave on Mount Nebo was, as is the grave of Golgotha, shrouded in thick darkness, to after ages an unknown locality.

7, 8. Moses was a hundred and twenty years old—The life of Moses was remarkably divided into three periods, each consisting of forty years. During the first he sustained the rank of a courtier, during the second he was a shepherd in the wilderness, and during the third he filled the important station of a law giver and "king in Jeshurun." *Eye ... not dim, nor his natural force abated*—The Hebrew word suggests, instead of "natural force," the idea of freshness, youthful vigor. How wonderfully were his powers of both mind and body preserved till his great work was done! *Wept ... thirty days*—Seven days was the usual period of mourning, but for persons of high rank or official eminence it was extended to thirty. Nor could they forget that, if they had not provoked him to anger by their murmuring, they might have had him still among them. There are few tears so scalding as those which disobedient sons drop upon a father's grave; and there might be not a little of similar poignancy in the grief of the Israelites over Moses' death. It was a fitting tribute to such a man that Israel publicly lamented his loss for thirty days. They naturally felt themselves like orphans. He had not only raised them from a horde of slaves to a nation, but had given them a creed and institutions which would forever secure for them a distinct national existence. As the prophet of God he had made them the depositaries of truths unknown to the world besides, the possession of which would make them the benefactors of all ages. His laws and morals were destined to mold them to an ideal only to be surpassed by the revelations of Christianity. His sympathy with his charge had been sublime. He could say of himself that he had borne them as a nurse bears a child. His patience and hopefulness with them had been wonderful. His gentleness and self-oblivion had given him supreme authority and reverence. He could boast before them that he had taken nothing from anyone, and that he had injured none. His utter freedom from all littleness of soul had been shown by his wishing that all Israelites were prophets like himself. In all respects, indeed, he had been a man apart from his fellows, and immeasurably above them, and the remembrance that such a one had stood at the cradle of their infant nation gave all its following generations a grand impulse to a noble life.

9. Joshua ... full of the spirit of wisdom—And other gifts and graces, too, as appears from the history: but wisdom is mentioned as being most necessary for the government, to which he was now called. *For Moses had laid his hands upon him*—Joshua was endowed by God with the requisite spiritual qualifications for the office. Moses, however, had laid his hands upon him, both in order to confer formal and public appointment, and also to confirm and strengthen the spiritual gifts already bestowed. The previous reception of the inner grace did not dispense with that of the outward sign.

10. There arose not a prophet since ... like unto Moses—Moses was the founder and mediator of the old covenant. As long as this covenant was to last, no prophet could arise in Israel like unto Moses. There is but One who is worthy of greater honor than Moses, namely, the Apostle and High-priest of our profession, who is placed as the Son over all the house of God, in which Moses was found faithful as a servant, Jesus Christ, the founder and mediator of the new and everlasting covenant. *Whom the Lord knew face to face*—That is, whom God did so freely, and familiarly, and frequently converse with.

11. In all the signs and ... wonders ... in Egypt, to Pharaoh—Words like these can only have been written some time, but not necessarily a long time, after the death of Moses. They refer more particularly to the wonders wrought by the hand of Moses at the Exodus and in the desert; and do but echo the declaration of God himself. They may naturally enough be attributed to one of Moses' successors, writing, perhaps, soon after the settlement of the people in Canaan. Into the catalogue of Old Testament saints set forth as examples to Christians by the writer of the Epistle to the Hebrews, Moses enters by reason of his *faith*.

12. In all that mighty hand—To lead forth a mob of slaves, debased as only slavery can debase humanity, sunk below the dead level of pagan Egyptian civilization; to form them into a darling army, a free commonwealth, and a believing church; to be exposed to all the ready and violent vicissitudes of their desires, and hopes, and fears, and so to have to suffer their murmurs in the wilderness; to have them upbraid him for their very deliverance when their sensual natures lusted after the flesh-pots of Egypt; to have them talk of stoning him when the wells were dry; to have them dispute with him for his command, and rebel against his rule; to have them forsake their covenant with Jehovah, and turn to the sacred calf of their old Egyptian oppressors—all this was such a burden as was never laid on another. *In all the great terror which Moses showed in the sight of all Israel*—Moses, though scantly regarded during his life-time, was to his people after his death "the man of God;" "the servant of the Lord;" "the prophet like to whom none ever after arose;" the "chosen one" of God.

Education—Especially Ministerial Education.

BY "ONESIPHORUS."

NUMBER THREE.

Few passages of the Scriptures are more misapplied than that in the fourth chapter of Acts, wherein Peter and John are characterized as "unlearned and ignorant men." Who was it that so stigmatized them? The rulers and the scribes who had them on trial and could not answer them. The two apostles were not only bold, but they quoted the Psalms and prophets aptly, and they argued their case in a ready and forcible way that was too much for their adversaries.

"Unlearned and ignorant men," indeed! They were not loaded down with rabbinical sayings, and quotations from the Targum, and so they seemed inelegant and unrhetorical to those worshipers of dry-as-dust literature and accumulated traditions. Peter and John had learned a fresh and direct style from their Master; they taught with authority and not as the scribes. But in no true sense could they be called unlearned and ignorant. They had been taken, as their successors generally are, from the masses—plowmen, tradesmen, and fishermen; but the apostles had had the best schooling in the universe, even personal contact with and oral instruction from the Lord Jesus, for the space of two or three years. Ignorant and unlearned? Read Peter's grand sermons, extemporaneous, but argumentative and full of Scripture. And read his epistles. To say nothing of John's three epistles and the Revelation, his gospel (the celebrated "fourth") has stood the test of subtlest and fiercest criticism, ancient and modern. Half the Greek scholars who read the lines I am now writing began their acquaintance with the Greek language by studying John's gospel.

The fastidious stoics of Athens turned up their noses at Paul, and called him a "babbler." Shall we accept their estimate of him? I trow not. Paul's little discourse before them on natural religion had more learning and logic in it than Plato was master of. The "babbler" knew more than they all, and his writings have outlived the tomes of Athens. The study of New Testament Greek constitutes a chair in the theological schools to-day—Paul's Greek and John's Greek. They present a striking illustration of the use God has for sanctified learning in his heralds: *learning*, I say, by some got in one way, by others, in another way.

Peter and John can not, any more than Paul the "babbler," be made the examples and patrons of ignorance in the ministry. And this leads me to another class of men much misrepresented, in connection with our subject—I mean the early Methodist preachers.

Said an aged and thoughtful Methodist layman ten years ago: "Our Methodist ministry forty years back was more in advance, and better fitted to be leaders of the people than the body of our ministry to-day." And he cited names and facts. The statement startled me. I have since been thinking on it. Has the ministry advanced *in proportion with the people?* Has it kept the position held, relatively, by the fathers thirty or forty years ago? Look at their book-shelves, and see what sort of books they read, and how they studied them.

Great men many of them were, and useful. Their success was seen in raising things to a higher plane and making improved qualifications for the pulpit and pastorate necessary. They gave an uplift and an onward movement, and we feel it. Wise men and having understanding of the times, they knew what Israel ought to do, and they did it. They made beginnings for schools and colleges, affording education such as *they* had never enjoyed. They did more. Persistently misquoted as "unlearned and ignorant men," and their very success in the ministry perverted into an argument against ministerial education, they took care to have their children educated, who now enrich and adorn our itinerant ranks. They left not the sons to the disabilities under which the fathers labored. This was *their* conspicuous act, *their* verdict, *their* judgment on the subject.

Taking the General Minutes, let us see what sort of successors the great, but not college-bred preachers provided for themselves in their sons.

In Virginia and North Carolina: Norval Wilson and his son, Bishop Alpheus W.; John E. Edwards and his son, William E.; John Starr and his son, W. G.; Numa F. Reid and his son, F. L., editor of Raleigh Christian Advocate. That well-balanced and able man, N. H. D. Wilson, has been made to do service on the wrong side of this question. "See," they say, "what he has done; and he is no college-bred man." But he put his preacher-boy through Trinity and the University of North Carolina, and then sent him on to the Theological School of Vanderbilt University, where, with the best advantages, he has taken that course of systematic divinity represented by Dr. Summer's two volumes lately published, and from Hebrew was passing to Arabic and Syriac, when he was called to the death-bed of his lamented father.

In South Carolina and Georgia: Henry Bass and his son, Wm. C., president of our oldest female college, at Macon; John Mood and his son, Francis A., who did for Methodism in Texas so great a work; W. C. Kirkland and his son, W. D., the editor of our oldest Christian Advocate; H. A. C. Walker and his son, George W. As for Lovick Pierce, he left Tinker's Creek, in Barnwell, with such literary outfit as a lad might pick up at an intermittent old field school. Perhaps in the coming biography Dr. Haygood and Gilman Smith may tell us how and where he mastered that powerful style and accurate knowledge, whether he absorbed it or evolved it. He gave three sons to the ministry, and put each one through college; Bishop George F., through the University at Athens (then there was no church college), James L., through Randolph-Macon, and Thomas F., through Emory. To continue: there was the old man eloquent, Thomas Samford, and his son, Wm. F.; W. J. Parks and his son, Harwell H.; John W. Yarbrough and his son, George W.; J. W. Glean and his son, Wilbur F.; Joseph Lewis and his son, Walker, and another, a polished shaft, who is not; Caleb W. Key and his son, Bishop Joseph S.

In Alabama and Mississippi: Wm. Murrah and his son, W. B.; Wm. Wier and his son, Thomas C.; B. M. Drake and his two sons; John Starr and his son, John W., who died of yellow fever while pastor in Mobile; John G. Jones and his son, John A. B.; John Lambuth and his son, John W., the missionary to Japan. Persons who used to attend the delightful commencements at Centenary College—an institution to which both Church and State are greatly indebted for their best servants—will recall a dear little old man who had seen hard missionary service from Concenh to Catahoula in early days—Thomas Clinton. He owed nothing to schools; but he put his son, George, through them, and the congregations of Vicksburg and St. Louis will not forget that brief, but brilliant ministry. "Uncle Tommy" considered it no reflection on himself or his colleagues or his times or his church that the son was a more acceptable preacher than the father, and filled a class of appointments to which he himself had never been assigned.

In Tennessee and Kentucky: George W. D. Harris and his son, Wm. T.; Thomas L. Boswell, and his son, John W., lately called from Arkansas to be assistant editor of the central church organ; James Atkins and his son, James A., president of Asheville Female College; B. W. S. Bishop and his two sons, one in Holston and one in Texas; Wm. Hicks and his son, W. W.; George R. Browder and his son, Robt. W.; Stephen Vaught and his son, J. O. A.; John W. Kelley, that sturdy thinker and worker of West Virginia, and his son, Gilby C.; Jesse Cunningham and his son, Wm. G. E., our Sunday-school editor.

These, and many more living, and others dead might be mentioned. The father of Ephraim E. Wiley (long time at the head of Emory and Henry College) was a worthy contemporary with George Pickering, Enoch Mudge, and other glorious foundation-layers and builders of eastern Methodism, and so-called "unlearned and ignorant men;" but he put his son through the Wesleyan, at Middletown, and what a boon and enrichment has thence resulted to Southern Methodism and to all this land!

What self-denial, what downright hardships most of these itinerants and their families had to submit to, in order to give to the church in their measure an educated ministry! They felt the need of it. They saw the demand for it. They themselves (all honor to them) had helped to create that demand. It is too bad that their names should be made to do service on the wrong side of ministerial education.

Our revolutionary sires were brave and strong. They achieved American independence: they wrought out an empire by their heroism. But they knew nothing of rifled cannons, of breech-loaders, of repeaters and revolvers and of minie-balls. It is no reflection to them to say that the soldiers who won Saratoga and Yorktown and King's Mountain, could not, with the same tactics and arms, have won the battles of the Wilderness, of Manassas, and of Cold Harbor. Bedford Forrest could have chased George Washington out of the country, even though the latter had been at the head of double his troops, equipped with powder-horns, flint-locks, and smooth-bore muskets.

"We are suffering here," sadly remarked an eminent Mississippian, "from the effect of speeches made by Rev. Dr. ——— many years ago." In the same way, and from a similar cause, they are suffering in Missouri, in Kentucky and Tennessee. Some of our old Conferences have so long neglected ministerial education that to-day it is very difficult for them to hold their principal cities. They could not do it without a liberal use of the transfer system.

How long will it be before our people and their leaders wake up on this subject! When I think on these things sleep departs from my eyes.

NUMBER FOUR.

I never heard but one unanswerable argument against ministerial education. It was on this wise: Passing through the country where the Upper Cumberland flows out of Kentucky into Tennessee, I fell in at a largely attended meeting. It is that same vigorous region of country that, sixty years ago, sent out Thomas Joyner, and later Young Ewing, into the itinerancy. Many preachers were present, among them a youth whose manner and speech gave token of talent above the ordinary. I coveted him for the Master's difficult and hardest service; approached and felt of him. Yes, he was more than willing; but there were difficulties in the way of his higher education. His mother was a widow, and her younger children needed all the little patrimony for their support. He could sell his horse, but that wouldn't go far. Before he could advantageously undertake theological studies a year, at least, must be put in at an institution nearer home. I thought the case might be managed, and told him to hold on.

Next day I interviewed a well-to-do layman of the neighborhood, who seemed to be a pillar, and mentioned the young preacher's case. "Yes," he said; "he's the best preacher in these parts. Though raised here, he can get as big a congregation as a presiding elder any time. Sharp, quick; he goes off as clear as the crack of a rifle."

I remarked that he had confirmed my own impression concerning the brother, and added that if he and those who had a like appreciation of him would help a little toward his liberal education, we could thereby introduce him to a wider field of usefulness.

"Wider field!" He caught at that. "No, sir; that's just the thing we don't want. We need some good preaching up here in the hills and hollows as well as other people. He's got learning enough for us, and is satisfied with the little salary we can pay him. But put him through college, and then the strong, rich churches of Lexington and Louisville and Frankfort will be after him, and we shall lose him."

I left off there, but have felt ever since that there was a flaw in that argument, looked at from a Christian standpoint.

It was an anniversary occasion, and there was a large, inspiring congregation. The speaker held the audience with the agreeable grip that comes when spiritual and mental forces are united, mind and soul mutually feeding and inflaming each other. My pleased attention was interrupted by a hand laid on my shoulder, and a gray-haired superannuate whispered: "I dug him up." Subsequently he explained: "I was presiding elder on ——— district, and one of my homes was his father's house—plain, honest people, neither poor nor rich. That son of theirs was as rough as a plue-burr, for all you see him looking so elegant now. A jean suit on Sunday, made by his mother and sisters, was his highest ambition. But he used to hang round and listen when we were talking. He read the church paper, and had his mind made up as to this writer and that, and who got the best of it in a controversy. He was exercised about preaching, too. One day I said to the old man: "Give that boy a chance." Now, going to college was as much beyond their thoughts as going to Russia—a thing quite out of reach; might be possible for others, but not for such as them. I showed them it *was possible*. Well, to make a long story short, the old brother sold a few cattle, and collected some small notes he had out at interest, and put the boy through college; and *you see the man that he is*. I dug him up."

And he *is* a man filling to-day an important station. I never see him or hear him or read him without, in my heart, blessing the presiding elder that "dug him up."

"Pray ye the Lord of the harvest to send forth laborers into his harvest: for the harvest is plentiful, and the laborers are few." Crowded and in each other's way, perhaps, in certain localities; but O how scant and scattered and disproportionate if the wants of the whole field be considered! Laborers well fitted for every kind of work that is to be done. How few! how few!

Pray; yes, and pay too.—Praying and paying go together.

We are not Antinomians; we are not Solidians; we are not Fatalists. The Lord requires us, so far as we can, to answer our own prayers. This holds good concerning a competent ministry as well as in making a crop. A farmer prays for fruitful seasons and Heaven's blessing, without which nothing can prosper; but he does not expect a crop of ripe corn to be landed in his crib by Providence while he is doing nothing else but praying.

In this serious, weighty, pressing, all-important matter of a ministry suited to the times are our people willing to pay as well as pray?

"O yes," say the district stewards, who are calling for a man to magnify quarterly meetings; "send us such a one, and we are ready to pay him all he needs."

"O yes," say the Official Board, trying to impress the Bishop with the crisis that is upon a great circuit or a growing station, "we'll pay a suitable preacher $1,000, or $1,500, or $2,500, or $3,000, and give him a house to live in. All we want is a man to fill the bill. No matter, Bishop, where you find him; send him to us, and we'll support him. No trouble about raising money in the pews if you can meet the wants of our pastorate and pulpit."

True; and that sounds well until you push the inquiry a step farther. Whence are these well-qualified preachers to come? Whence may we expect these holy and educated men, able to stand before any congregation, and to teach them? You are willing to pay for their services when they are furnished to your hand, but who is to furnish them? Possibly you are doing nothing at all in that line. You are prayerfully waiting for some widow—the mother of a consecrated son—to lift him out at her cost; or waiting for some poor father of a smart boy to be at the outlay of preparing a preacher for you; or waiting for some itinerant on scant allowance to fix up his son for your future edification and delectation. Waiting, waiting! What district among all those clamoring for a crowd-drawing, doctrine-preaching and law-expounding presiding elder is to-day running an academy, or paying preacher who may fill their bill? What strong circuit is beginning at the foundation and bringing forward the man to meet its wants? What station, complaining that with all its ready money it can not get the right man, is paying the board and tuition of one theological student, year by year?

A few godly men and women (alas! few; I could count them on my fingers) have laid down a sum of money, here and there, to help deserving and needy young preachers to obtain an education; and I see a hundred cities, with their big, rich, cultivated congregations and tall steeples, sitting down idly, and *waiting* to be supplied with suitable pastors.

Go back a step or two, brethren, with your money, if you really are in earnest. Not more colleges are wanted, but more academies and district high schools, and better support for the colleges we have. Who among you has endowed an academy or a professorship? Who is extending a timely, helping hand, that the boy may go to the academy, and then go on to the college or university or theological seminary? Politicians know that to get a congressman or governor elected they must attend to the "primaries." Find your boy or man, "dig him up," and start him on his career. This willingness to pay well after he can preach well is not far removed from enlightened selfishness. You then get value received; you and your family are directly benefited. But making the *first investment*, and taking all the risks of failure, is left for widows and poor farmers and mechanics and half-paid itinerants, who get no return, except in the sense of duty performed.

Would it not be a right reasonable thing and Christian, for you to build a Helping Hall (of four rooms—brick—or, better, of eight—costing about $2,000), and put it as a free gift on the grounds of Randolph-Macon, or Trinity, or Wofford, or Emory, or Emory and Henry, or Southern, or Southwestern, or Central, or Centenary, or Pacific College—free quarters for the sons of the prophets who need them, and are pursuing their studies there? Couldn't you go a step farther, and provide that a table of plain, but substantial fare be set three times a day (ten months in the year) for those eight or sixteen? Couldn't you go a step farther? Why should the hard-worked academy teacher or the half-paid college professor be at charges for the tuition of a class of persons in whose future labors the church is so greatly interested? *Endow a chair.* Then you might pray and look for laborers to make their appearance with systematic regularity—*laborers* suited to every demand of the times.

D. W. was the first treasurer of Vanderbilt University—a man of modest, but solid fortune. He saw that $10,000 was annually paid out to furnish varied and free tuition to young men studying for the ministry. He saw that $100,000 had been invested to furnish such students free lodgings and other accommodations. He saw that well-to-do men could and did readily pay their board and get the full benefit of this large benefaction. But, being a practical man—one of the people, and not a stranger to the struggles of a poor young man—he saw that all this affluence of opportunity would be unavailable to those who could not reach it. So he picked out of his funds five of the best (of $1,000 each), and put them in the treasury to pay the way of three divinity students forever. Being dead, he yet speaks. The presiding elder of N——— district laid down $2,000, the interest of which pays perpetually the necessary expenses of one student of divinity. He knows the want, and he prays and pays.

Aunt Patsy Seahury loved her Lord and his church. She had worked hard, lived plain, and saved up a little. She had never been particular about her pastor, so he was good; perhaps, remembered some good ones that might have been better with a little more knowledge. Aunt Patsy, out of her humble estate, gave a small lot and the tenement on it to this cause. It was not a brown-stone front, on a fashionable street, unless in the estimation of her Master. Her family did not contest the humble bequest, as the millionaires do. They knew her wish, and, though poor, were willing for her wish to be fulfilled. She is in paradise, but is represented on the *campus* by a perpetual provision for the modest support of one preacher-student. Some who are educated on Aunt Patsy's "foundation" may turn out dull and inefficient: the majority, let us hope, will be "good middling;" but ever, and anon, in the course of time, a star of the first magnitude will roll out from under that Methodist bonnet. She hath done what she could; but Aunt Patsy can't provide educated preachers for all those who stand waiting—and doing nothing to help themselves.

A million members at home, and four or five foreign mission fields call for guides, helps, and spiritual rulers and teachers, preachers and translators. Are we meeting this call?

I never saw an anti-college Methodist (preacher or layman) who was not proud of the learning of John Wesley. The connection between his great learning and his great usefulness is easy to see. How came the son of the Epworth parsonage by his learning? There was a "foundation" for sustenance and tuition at the Charter House, and his parents, through the offices of a friend, got their beloved Jackey in, where upon hard fare during several years' residence the boy was prepared for the university. Did he stop there? A scholarship in Oxford was open, and the Charter House student obtained it, and in four years graduated. Nor did he stop there. A fellowship in Lincoln College became vacant; he stood for it, and by competitive examination won it. Here he deepened and broadened his culture, and took rank with the foremost. His father, with his narrow parish income, and his debts, and his nineteen children, could do little for him beyond helping to pay degree fees and installation expenses. The existence of foundations—endowed scholarships and fellowships—did it. So his younger brother, Charles, was indebted to a like provision for his going through Oxford *via* Westminster School. But for these helps John might have risen to the dignity of an obscure parish priest, and Charles' classic hymns had been unwritten and unsung.

What do we owe to "foundations?" O that the Methodists of this day were wise! O that they understood this! Then would more of them seek, by well doing along this line, for glory and honor and immortality.

—Nashville Christian Advocate.

Random Notes.

MR. EDITOR: The camp meeting at Scottsville, Texas, for the promotion of holiness as a *specialty*, was a blessed time. Only two days and three nights afforded me and several of our Louisiana preachers the happy privilege to witness and hear from many excellent laymen and preachers the doctrine and experience of "perfect love" emphasized as never before. Everything was neatness, earnestness and love. The spirit of the meeting was excellent, the arrangements most perfect, excelling in some respects any camp meeting ever attended. Many passed into a new and higher life. A number were justified. What hospitality, good order, fraternity—a reign of love! A death and burial on the grounds, of a consecrated good woman, the widow of a venerable and much loved minister, took place the day after our arrival. It was solemn, impressive. I was reminded of a New Testament burial while good men bore the casket containing the sacred dust from the tabernacle to the adjacent cemetery. "And devout men carried Stephen to his burial."

I had just read Boland's "Problem," and, later, excerpts from Wesley's journals, sermons and letters—a compiled volume of intrinsic worth, touching the cardinal question of holiness. Now the sermons, prayers, songs, experiences and testimonies all on that line made the doctrine, experience and life quite apparent, and the longing soul panted for the "fullness of the blessing of the gospel of Christ." I am so glad I went to that meeting! While to many the fervor and mingled vocal prayers of the worshipers at the same time, and the responses so emphatic and vociferous, and the ejaculations of praise now and then, and seeming interruptions by parenthetic phrases through the sermons, would be confusing and objectionable, yet who can question its genuineness, and that the "Holy Spirit, with groanings which can not be uttered," gave them utterance. Melted into tears, or transports, or songs, or shoutings, and often all these manifestations at the same time, and this among people of known and approved Christian character and conduct, how could it be thought otherwise than that they were overshadowed by the Divine Spirit, and that they were made "perfect in love." A cold-hearted, cynical, philosophizing professor could have criticized to his heart's content, while others would have been melted, subdued, wooed.

Boland's book I regard in some of its chapters as fatal to this distinctive doctrine of Methodism, as well as the teachings of the Old and New Testament, and I fear will do much harm. I am glad the ready pen and logical mind of Dr. Rush, in the Nashville Christian Advocate, has given a just and righteous review of it and fearlessly and fully vindicated the Scripture doctrine. Why so much discussion about theory? The "second blessing," "residue theory," "completeness of regeneration," "power and force of temptation." Why, facts and experience are worth more than all. It is of God. Its mysterious, unfathomable depths indicate its divine character, and where reason falters faith apprehends. Let all claim the blessing of "perfect love that casteth out all fear." Let all "perfect holiness in the fear of the Lord" "follow peace with all men and holiness, without which none can see the Lord," "be partakers of his holiness," and then let us "*walk after the same rule*," "having the same love, being of one accord, of one mind; let nothing be done through strife or vainglory, but in lowliness of mind let each esteem the other better than themselves," and our "peace will be as a river and righteousness as the waves of the sea."

We had a glorious meeting of more than a week's duration at Lisbon. A spiritual feast, building up and strengthening and comforting. Meeting at Arizona of a week was a thorough, searching revival, reaching almost every member of that church and quite a number of Baptists. The standard and tone of piety is raised to the Scriptural basis. A number professed conversion and were added to the church of God in these meetings. Finances healthy.

Of the District Conference at Minden (a precious time), Bro. Purvin's camp meeting, and a meeting by Bro. Wright, at Athens, you have likely been apprised. "Glory to God in the highest, and on earth peace and good will toward men!" And let it be sounded from every hill-top and valley. Amen!

T. H. WHITE.

HOMER, Louisiana.

Holly Springs District Conference, North Mississippi Conference.

Bishop Keener was to have held the Holly Springs District Conference last week, at Victoria. The storms along the coast delayed the good Bishop's starting, and a wreck on the Illinois Central railroad severely shocked him, and sent him back home after he had started; so that we were all denied the privilege of having him at all. However, it is generally agreed that we had an excellent District Conference. A number of revivals was reported; three new parsonages secured and occupied since Conference, all free from debt. The Conference resolved itself into a Ministerial Educational Aid Society, and a liberal collection was taken on the spot. The spirit of the Conference was most excellent: the preaching, pointed; the love-feast, glorious. E. J. McKinney, T. B. Winston, T. A. Bottom and B. C. Gray, L. P., were elected delegates to the Annual Conference; W. G. Gibson, Dr. G. E. Kelsey, W. W. Bott, L. P., alternates.

Next District Conference goes to Early Grove.

I write this notice at the request of the secretary, Capt. T. B. Winston.

JNO. HARCROFT.

From the Work.

DOWNSVILLE, LA.

MR. EDITOR: Closed our Downsville Camp Meeting amid shouts of great victory. Eternity only can reveal the amount of good accomplished. Fifty is a very low estimate of the number of souls converted; and almost all Christian hearts gathered new inspiration from rich baptism—season after season. The work began with the first service. Wonderful demonstrations of power attended each day's labor. By Tuesday morning the audience was scarcely controllable, and by Wednesday morning wholly so. Three conversions, I believe, at half-past eight Tuesday morning; seven at eleven; eight at half-past three; near fifteen conversions and reclamations at night, and after the altar exercises closed, from fifteen to thirty in the grove—no one knows.

A young man, under deep conviction, retiring with some friends to the spot where the men held their grove meetings (each evening witnessed grove meetings—ladies to the left, men to right of the encampment), came upon four young men down before the Lord in prayer. All prayed together; those unconverted, soon converted; all rejoiced together. The shouting drew others, who alike requested prayer; were blessed; and others and others again, until by one o'clock at night a vast crowd had congregated at the grove. Ladies, led by brethren, regardless of boundary lines, lights or obstacles of any kind, ran for sons, brothers, husbands, fathers; and at half-past one, or before, the very heavens were being rent with mingled shouts of victory, songs of gladness and cries for mercy. At 1:25 at night, penetrating the grove to the battle-ground, and with no light, save Luna's rays, I gave an opportunity to those desiring church membership. Some happy converts came; when, lo! by many it was said twenty-five had been converted there. Glory to God on high! Old-time religion is coming back, with sin-killing and soul-saving power. Bless God! Hallelujah! Amen!

ED. B. GALLOWAY.

MOORINGSPORT, LA.

MR. EDITOR: The good Lord is visiting his people in this part of his vineyard with great power. We began a meeting August 11, and ran several days. The meeting was near the line of Arkansas. We had no preacher to assist us. The Lord came down with mighty power. During the seven days 52 were converted, and many of them with great power; some old men and women that were thought to be hopeless cases. Fifty-four entered the experience of entire sanctification. The Lord gave many of them great power, and they did rejoice, indeed, with joy unspeakable and full of glory. Glory to Jesus for the precious privilege of entering into the holiest by the blood of Jesus! (Hebrews x, 19.) Oh! such mighty power that fell upon us! Men would fall under the power like dead men, and cry for mercy; others would run out of the house and fall, get religion and return praising God. Sometimes the cries were heard from different parts of the house, and the people rushing to their friends here and there, some praising God; some crying for mercy, till one would imagine himself to be in the midst of a battlefield. Glory to Jesus for his saving power!

We received 36 into the church. Fourteen gave their hands under promise to join other churches, and there are others to join when we go back. We baptized 19 adults and 10 infants during the meeting. We have received during the year 49 members, had 62 conversions that we know of, and about as many have entered the experience of perfect love. All honor and glory be to Jesus. Finances will be up when we go to Conference.

M. S. SANDERS.

BAYOU SCIE, LA.

MR. EDITOR: "The good work still continues to go on." We have held two meetings since our meeting at Bayou Scie. The meeting at Red Land lasted eight days, resulting in a glorious revival and twenty additions to the church. Our meeting at Pisgah continued four days, resulting in the church being greatly revived and ten accessions to the church. I have been preaching from one to two sermons a day for nearly four weeks. The good Lord has been with me and enabled me to preach with great power. Some of our local preachers labored faithfully and earnestly in these meetings. There have been seventy-five accessions to the church up to date. I have been adopting the Baptist rule on my work. I preach until I get the people interested, then hold on until I get them into the church. I think that if we Methodist preachers would continue our meetings longer, would be more successful. I have continued some of my meetings this year until two Sundays were embraced, and the last Sunday has proven to be the best day of all, the great day of the feast. To God be all the praise for what has been done during these meetings!

H. J. HOLTZ, P. C.

DOWNSVILLE CAMP MEETING.

The Downsville Camp Meeting commenced Friday before the third Sunday in August, and closed Thursday morning. It is the fifteenth annual meeting held at this camp ground, and is given up to be the best. I never saw a greater demonstration of the Holy Spirit operating on the hearts of the people in convicting and converting power. Tuesday night the altar was crowded with penitents; some were happily converted, some that did not find peace before the services broke asked some of their friends to go with them to the grove and pray for them. The result was fifteen conversions in the woods that night. Twenty-six accessions to the church. I do not know how many conversions, but a great many. The church greatly revived. I think the Christian standard has been raised higher than for many years. J. T. R.

STARKVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have held three meetings, which resulted in forty conversions and sixty accessions to our church—a number joined by letter. We have erected a number of new family altars; and a number of children baptized. We are ten in advance of last year in membership, and one more meeting to hold. I think we will reach seventy before Conference. We were assisted by Rev. H. C. Parrott at Osborn. He preached with power, and the Word preached was accompanied by the Holy Ghost to the hearts of the hearers, which resulted in the accomplishment of great good. To God be all the glory! Pray for us. B. P. FULLILOVE, P. C.

MISCELLANEOUS.

Tutt's Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

Malarial Districts

their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

and all disorders arising from a Torpid Liver and Bad Digestion.

A Proclamation!

Dr. I. Guy Lewis, Fulton, Ark., says: "A year ago I had bilious fever; Tutt's Pills were so highly recommended that I used them. Never did medicine have a happier effect. After a practice of a quarter of a century, I proclaim them the best

ANTI-BILIOUS

medicine ever used. I always prescribe them in my practice."

Sold Everywhere.

Office, 44 Murray St. New York.

Tutt's Manual of Useful Receipts sent Free

From a Prominent Minister.

I am fifty-five years of age. Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FIGH.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MCELLY,
With Rice, Born & Co., 77 Camp Street.

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This indisputable assertion is borne out by our many testimonials.

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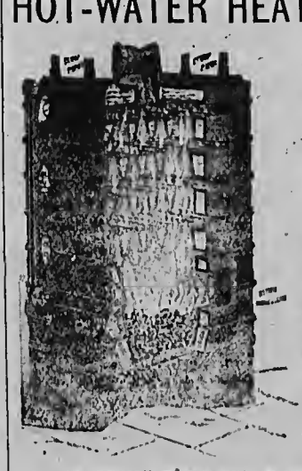
HOT-WATER HEATER.



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Has 2½ times more Square Feet of Hot-Water Fire Surface; hence capable of Heating more Square Feet of Radiation than any Heater ever made.

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Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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THE ONLY LINE

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PULLMAN BUFFET SLEEPERS

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Through Pullman Palace Sleeping and Chair Cars leaving New Orleans every evening at 6 P. M., running through to Jackson, Miss.

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Shortest and Quickest Line to

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AND ALL POINTS

EAST and NORTH.

	NORTH-BOUND. No. 2, Lim'd.	No. 6, Ft. Line
Lve. New Orleans	5:00 p. m.	9:00 p. m.
Arr. Meridian	10:20 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:40 a. m.	9:10 a. m.
Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Attalla	5:25 a. m.	1:55 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

	SOUTH-BOUND. No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Attalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:15 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:00 a. m.	11:25 p. m.
Arr. New Orleans	9:30 a. m.	6:30 a. m.

J. M. KNIGHT, Ticket Agent,
34 St. Charles Street.

R. H. GARRATT, Div. Pass. Agt.

LOUISVILLE, NEW ORLEANS AND TEXAS RAILWAY.

MISSISSIPPI VALLEY ROUTE.

Arrives.	Leaves.
No. 1, Fast Mail, 9:00 a.m	No. 2, Fast Mail, 7:00 p.m
No. 3, Express, 6:25 p.m	No. 4, Express, 8:00 a.m
No. 5, Bat. Rouge accodation, 10:00 a.m	No. 6, Bat. Rouge accodation, 3:45 p.m

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harriston for Natchez and N. J. and C. points; at Vicksburg with V., S. and P. and V. and M. R. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

All trains stop at Kenner.

JOHN BRADLEY, General Agent.
E. W. HOW, G. F. and P. A.
R. F. REYNOLDS, Cen'l Agent.

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THE SHORT

SOUTHERN CALIFORNIA ROUTE,

The Direct Line from New Orleans to

NORTHERN, EASTERN, WESTERN,

—AND—

CENTRAL TEXAS,

and all Points in Old and New Mexico, Arizona and California.

	Leaves.	Arrives.
Texas and California Express	8:35 A. M.	7:00 P. M.
Baton Rouge Local	3:30 P. M.	10:00 A. M.

The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

This train has also Pullman Sleeper and Buffet to Fort Worth, where passengers take through sleeper for San Francisco and all points in California, Old and New Mexico.

This is the quickest and best route to Hot Springs.

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JOHN A. GRANT, Gen. Man'r, Dallas, Tex.
A. S. GRAHAM, Ticket Agent, New Orleans.

RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....9:00 am	No. 2..... 5:00 pm
No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex....7:50 am
No. 1 Fast Ex....7:20 pm	No. 6 Coast....3:10 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 1 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 49 California Express. 7:00 pm	No. 51 California Express. 8:35 am
B. Rouge, local, 10:00 am	B. Rouge, local, 3:30 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor. 11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd....9:30 am	No. 2, Lim'd....5:00 pm
No. 5, Fast Line, 6:30 am	No. 6, Fast Line, 9:00 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line, 6:50 am | No. 6, Fast Line, 9:00 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am | Leave.....4:00 pm

Sunday Schedule.

Arrive.....7:25 pm | Leave.....7:30 am

IRON MOUNTAIN ROUTE.

3 Daily Trains 3

—FROM—

TEXAS and the SOUTHWEST

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ST. LOUIS and the NORTH.

Equipped with PULLMAN BUFFET SLEEPING CARS and Free RECLINING CHAIR CARS.

New Line via MEMPHIS EXTENSION,

Equipped with PULLMAN BUFFET SLEEPING CARS,

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BASKETS, DEMIJOHNS, BOTTLES,
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Oyster Tongs,
Scales,
Bluing,
Corks and Clo...
Cutlery and ...
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Sleve...
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A miscellaneous and well-assorted stock of *fresh goods*.

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$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

WANTED at once, a representative, Man or Woman, in every vicinity until Dec. 25th. Liberal Pay. All time not necessary. Give references. R. H. Woodward & Co., Baltimore.

24 LOTS FREE!

Each Square in the adjoining diagram represents a block of 24 lots; each lot 50x100 feet, according to plat filed with the County Record, at the city of **Red Bluff**, Tehama County, California. Sixty feet streets divide the blocks. Ample provision is made for Public Parks, etc. Tehama is one of the best of the Northern Tier Counties, with rich black soil and delightful climate. **Red Bluff**, the county seat of Tehama County, contains 7000 population, and is one of the most prosperous and interesting cities on the Sacramento Valley. Title to all lots is made direct from the State. Purchasers choose lots and become owners at once. Only a small cash payment is required, the remainder in one, two and three years, with interest at 6 per cent. per annum. Deferred payments are secured by mortgage on the property purchased. Taxes are merely nominal. Climate unsurpassed. Soil unexcelled for fruit and vegetables. Water abundant and pure. Good schools and churches. Railroad facilities unsurpassed. Through Pullman Palace Sleeping Cars run daily from New Orleans to Red Bluff via Texas and Pacific Railway, Shreveport, Dallas, Fort Worth, El Paso, Deming, Los Angeles and San Francisco. Through tickets and through baggage checks can be obtained at all principal railroad stations in the United States. Red Bluff is the terminus of the Oregon Division of the Central Pacific Railroad, and is the natural outlet for the products of the Sacramento Valley. Many choice business and residence lots are still unsold. Purchasers can secure as many lots as are contained in one-half of the block (24) but no more.

In the above diagram one-half of each block is represented in shaded portions, or one-half of each block will be reserved, the remaining half being sold by the following method and on the following conditions:—

1. Any applicant can secure as many Free lots as are contained in one-half of the block (24) but no more.

2. On each Five Lot a Complimentary Gift Order has been deposited with our Eastern Agent at Cincinnati, Ohio. Each of such Free Lot Orders calls for one lot, and they will be sent to all applicants on payment of five cents for each Order desired, to cover expense of issue and advertising.

3. If only a portion of the one-half of a Block is desired, as many Free Lot Orders as are requested will be issued to the applicant, covering such number of Lots in a Block as the applicant subscribes.

4. Each letter of application must contain a remittance at the rate of five cents for each Free Lot Order applied for. Do not apply for more than 24 Free Lot Orders, and don't send postage stamps when it can be avoided. Address Eastern Office TEHAMA LAND CO., Cincinnati, O.

GIVEN AWAY

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, SEPTEMBER 13, 1888.

Briefs.

"Greater virtues are necessary to sustain prosperity than adversity."

"We have more power than will, and it is often to make excuses to ourselves that we imagine things are impossible."

"The desire to talk of ourselves and to make known our faults from the point of view that we wish them to be looked at makes up a great portion of our sincerity."

There is nothing so subtle in its deceptions as pride of intellect. It shows itself in its deepest subtlity when we put forth our suspicions, having carefully labeled them, "opinions."

A good authority says that the Methodists in the United States are now building churches at the rate of *five* per day. *Two thousand* churches in *one* year is not bad work for *one* denomination of the Lord's hosts.

Paul's catalogue of the thirty things by which he commended himself as a minister of God is conspicuous for the absence of a good many things which seem to make up a roll of commendable characteristics of some modern ministers. Read that sixth chapter of II Corinthians, and see.

It was a very simple process the Savior used when he made the hearts of his hearers "burn within them." It was just this: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Preaching Christ out of "all the Scriptures" is the theme to make hearts burn. Try it, brother.

Not many days ago the Picayune had this:

Memphis Avalanche, August 30: Rev. McLaurin, of New Orleans, the Bible agent, says the Oxford (Miss.) Falcon tells that eight young men of the wealthiest and best families of Mississippi applied for admission to an institution of learning, and after they had passed examination, the president asked: "Who wrote the Book of Psalms?" Not one of the eight knew, and but one tried to answer. His answer was: "Goliath of Gath." Is this a fact or a foul thing at our State? If any of our readers can answer, let us hear from them. Up here nobody believes it.

We want to say that we "believe it." We are pretty certain that it is a "fact," and not a "foul thing." We would like now to know if the Oxford Falcon or the Memphis Avalanche or the Picayune can answer the question!

Our Brother in Red, commenting on Bishop Hendrix's phrase—"Men carefully selected for this field"—gives this personal recollection:

The writer, "once upon a time," received a letter from an Eastern friend, which read on this wise: "My son, Blank, can not sustain himself in this Conference, and I have advised him to go to yours and remain until he learns how to preach and then return to this one.

"Sustain himself!" What does that mean? If a man has not "learned to preach," what is there about him to "sustain"? And if a man *will not* learn, will the Conference continue forever to "sustain" his incompetence, and at every session turn him over to the Bishop to receive an appointment? That thing ought to be stopped!

The Present Need.

Bro. Boland's book—"The Problem of Methodism"—seems to have created quite a stir. The knights, having girded on their armor, are shivering their lances with a chivalric courage that would have been creditable to Cœur de Leon himself; and many of our papers are noisy with the fury of the fray. After one of these theological combats, Mr. Wesley looks like "a thing of shreds and patches," and the "standards" are riddled with "paper bullets of the brain." The great mystery to us is, that the subject of sanctification should always excite such intense ardor. It don't seem to make much difference upon which side a man enrolls himself; he soon is carried away with enthusiasm, and begins to regard all opponents as quite superficial students of this most important subject. Another mystery is, that nearly all the writers on this subject go to Mr. Wesley and the "standards" for a settlement of the question in debate. We have always been taught to look upon the Bible as the *only* authority on subjects of doctrine and practice in religion. We are perfectly satisfied, from what history has taught us of John Wesley's character, that if he were living to-day, he would greatly modify a good deal that he published to the world one hundred years ago, and that he would utterly banish from his societies some practices which worked admirably in his day. We can see no end to the controversy on the subject of sanctification. When a question is in dispute, and each side sees things so clearly, as is done in this case, there can be no hope of convincing either party. The "problem" can't be brought to a solution. The "unknown quantity" can not be determined.

But we have a problem to propose which we think can be solved by every Christian, and, when solved, will do the church and the world more good than all the essays and sermons and newspaper articles ever published on the subject of sanctification. And, in our humble view, it is the special need of these stirring times. The question, put in its simplest form, is this: What will conversion + consecration do for the church and the world now? There are millions of *converted* people in the church of God today, but the *consecrated* people can only be counted by hundreds. The church needs converted *and* consecrated teachers in her day-schools and Sunday-schools; converted *and* consecrated parents in her families; converted *and* consecrated men in her pulpits; converted *and* consecrated money-makers in her marts of trade; converted *and* consecrated editors and publishers of her literature; converted *and* consecrated men and women filling all her offices! The world would be amazed and awed and subdued and saved by one month's exhibition of a converted *and* consecrated church; where each man and each woman was pursuing the chosen lines of church work under a visible spirit of thorough consecration to God in that work. Where each has "an eye single to God" and his will in the department of life where the lot is cast, the influence that is put forth is incalculable.

The beauty about our problem is, that each can solve it for himself. As preachers and editors and teachers and workers, let us turn the whole church to solve the question: Conversion + consecration?

Dr. Haygood has a knack of saying pertinent things in a most effective way. His last, that has come under our notice, is this: Speaking of a community which had built a $1,200 church with a cash outlay of only $100, and having a meeting in it and getting "shouting happy," he says:

Let such people shout as much and as loudly as they please; it is music in my ears; but not so the shout that has no work back of it.

The College Question Again.

BY REV. J. M. BROWN.

The discussion of the college question indicates that the church is aroused upon the subject of education; and it is to be hoped that this awakening will result in something of permanent benefit to Southern Methodism.

Now, the question is, Which is the better plan, to multiply colleges, or to foster those we already have, so that they may become colleges *in fact*? To me it seems evident that we have already pursued the former course to our hurt. In several of our Conferences we can see the sad reminders of our former haste to build, while only a few colleges stand as monuments to our success in *establishing*. The inquiry may be pertinent: Why have we failed so often? After looking fairly at all the reasons, we can find only one that is satisfactory, and that is, the number has exceeded the demand. If we had projected more academies and high schools and fewer colleges, doubtless, we would have done more in the interest of sound education. To establish a college is quite an undertaking—ordinarily, it is not done in a few years.

To begin with, we must have one of two things, and better if we can have both: We must have either an imperative demand, not otherwise met, that will assure something more than a sustaining patronage; or an endowment that guarantees permanency. When we have either or both of these, a patronizing public will be made to feel that the enterprise is not a failure, and we may reasonably look for establishment in the future, for the life of a college ought to be a long one. The work is not done when the building and equipments are in place, nor yet when the endowment is secured and the faculty installed. The mission of a college is to *work on* and *grow on* through the ages, constantly increasing in apparatus, libraries and other facilities, so that they may become centers of learning where students may congregate in hundreds, and where scholars may resort for purposes of special investigation. The great schools of the world have *grown* to be what they are, and they prosper to-day because they are backed by the prestige of age as well as money and other resources. If a college is to grow, it must have within itself and surrounding it the means of growth. Just as a plant, it must have proper conditions of soil and atmosphere, as well as vitality within. Within itself it must have the teaching ability and the facilities for learning which make it equal to the task of educating not only the boys or girls who attend it, but the people at large. For it is a fact, demonstrated beyond all doubt, that the people need to be educated as to the nature and worth of a college. Talk to many of our people about sending a son or daughter to college, and they will refer you to half a dozen schools that have sprung up like so many mushrooms, where the year's expenses will be a few dollars less, and the children much sooner advanced to the point of graduation. They fail to see that these institutions—which are nothing more than academies and high schools in reality, though called colleges and universities—are operating injuriously in two ways: first, they propose a copartnership to the parent for the deception of the pupil, who is made to believe that he is receiving "college training," which the school is unable to give. The parent, in turn, is deceived because he thinks he has really educated his child, and that a diploma from one of these *so-called* colleges is equal to one from the Vanderbilt or Yale. In the second place, they put themselves forward as the rivals of the college proper, and—by contracting the curriculum so that it may be compassed in a short time and accommodated to the ability of ordinary teachers, and accompanying this with a reduction of charges—they force the college, whose mission is to raise rather than lower the standard of scholarship, to make the same compromise which they have made, or pay the penalty in loss of patronage. I honor the men who are faithfully toiling in the preparatory schools of the country. Let the American Rugbys be multiplied, but let us remember that we can not have an Oxford in every Conference.

The outside condition necessary to the growth of a college is an appreciative public—a people who have received the impress of the college; have felt something of its educative power, by reason of the fact that its leavening influence has gone through all ranks of society, and has elevated the people around it in proportion to the elevation of its own aims and its own dignity. Our need is not so many "small colleges" with a sickly existence, and whose diplomas are worthless as evidences of scholarship, but institutions that may rival the best, whose diplomas can only be won by protracted and severe study and, when won, will be an introduction among scholars anywhere. Far better is it to have one great college—equal to the demands, with five hundred students—than five small ones with a hundred each. But these great schools are the work and growth of generations. Yale, Harvard and Princeton have been working and growing for a long time, and in the coming years there will be more room for more growth.

"Let us not be weary in well-doing, for in due season we shall reap, if we faint not." Let us carry on the work of endowment so nobly begun. Let the coming years witness the accretions of strength and the enlargement of growth; but let us build no more until the need is clearly seen.

BASTROP, Louisiana.

It Is God Who Gives Power to Get Wealth.

BY J. H. WALKER, D. D.

Nearly all of our young men want to be rich, and some of them who may read this article will be. Some of them will possess from one to five hundred thousand dollars, and possibly more. Some of the young women who may read these lines will preside over splendid households, and live surrounded by all the elegancies and luxuries which wealth and taste can procure.

No country on earth holds forth such rewards to intelligent and diligent enterprise. The resources of the vast and magnificent valley of the Mississippi have as yet been but quite partially developed. Hundreds of millions are to be homed in it. The productions of its fertile soil will be multiplied manifold. Its vast marshes, with soil of exhaustless fertility, shall be drained, reclaimed to the plow, and smile with golden and fleecy harvest, and beautified with countless homes. The net-work of railways, the improvement of the waterways, and the lines of ocean steamers sailing to all lands and ports, will pour untold wealth into this vast valley. In view of these, by no means overstated, probabilities of the near future, we should be called to a serious consideration of the religious aspects and responsibilities of wealth.

The Book admonishes us to remember that "it is God who giveth us power to get wealth." Men, for want of intelligent consideration, are often tempted to say: "My power, and the might of my hand hath gotten me this wealth;" and God is not recognized as having had anything to do with its accumulation. Such men seem not to recognize God's providence in bestowing the possibilities and helping with his favor in accumulating wealth. Often no gratitude is expressed, and no manifested admission is made that they are in any way responsible to God for the use they make of their wealth.

Our chief hope in writing this article is to benefit the young; but we hope its lesson will not be altogether lost to the old.

God gives the *financial mind*. This is as much a gift of God as genius for poetry, oratory, painting or mathematics, or any other gift by which men can rise to power and commanding influence. It is quite apparent that many have these various exalted and shining endowments who have no "power to get wealth." Without this financial aptitude and capacity, few or none in the legitimate course of business will ever grow rich. God gives the health and continues the life, without which it is impossible to accumulate wealth by legitimate means. God also gives the favoring seasons that fill our barns with plenty; that increase the public store, and pour prosperity into all the honest channels of trade. God must and does administer his great and beneficent laws on which seasons, harvests, navigation and general prosperity depend. It matters not to the question of our obligations whether God's administration is a personal superintendence or is the outcome of a wisely calculated prearrangement—the result and our obligations are just the same. Thus it appears that the power to get wealth is dependent on the endowments and smiles of a favoring Providence.

In the accumulation of wealth God should be remembered in order that we may feel grateful, and render the thankfulness and service due to him for his unmerited and unceasing favors. It is true that wealth, like other gifts, is often perverted and abused, and for this reason the possessors of wealth are often cautioned and warned against the dangers and temptations to which wealth subjects its possessors; but wealth is not to be regarded by reason, any more than it is by revelation, as an evil in itself, or its accumulation or its possession a sin, for God has created all the sources of wealth in the mines, the fisheries, the forest, and fertile lands.

If God gives us power to get wealth, it follows as an inevitable sequence that it should be honestly gotten, and that God should be recognized in the uses to which we put it. No man who has been so endowed and environed as to be able honestly to accumulate more than his personal and domestic needs demand is excusable if he does not do so; otherwise he is burying his talent, hiding his lamp, and withholding influence which he ought to exert. It is a selfish thing to seek the good of none beyond ourselves. The world about us has need of the benefits of all the gifts and possibilities God has bestowed. It is a sin of omission not to use God's gifts for the glory of his name and the well-being of his creatures.

As we should be grateful for every gift whereby we may excel and have power to confer blessings and exert an influence for good, so we should be grateful for the power to get wealth, not only as a source of comfort to ourselves, but of usefulness and help to others. This would, no doubt, be the common state of feeling if our hearts were in a right state; but, alas! they are too often in a wrong state, so that prosperity often fills our hearts with self-adoring pride and ungrateful forgetfulness of God. Prosperity does by no means (as it always should) increase our thankfulness, our humility, our tenderness and benevolence towards our fellow-men; but too frequently, alas! wealth seems to produce haughtiness, hardness and remorseless selfishness. How imperative, then, is it that we should remember it is God who giveth us power to get wealth! What grand opportunities have financially successful men to honor the Giver of all good, to lessen the sum of human woe, and leave monuments to benevolence that shall speak for them and of them with heart-touching eloquence forever!

There are many and great demands: we need endowed colleges; we need more and better churches; we need more missionaries; and in many stations, circuits and districts our pastors need a more generous support for themselves and their straitened and self-denying families.

NEW ORLEANS, Louisiana.

Notes.

Dr. Oliver Wendell Holmes is to contribute to Mr. Leland's "Dictionary of Americanisms" a list of words, with many interesting remarks on the folk-lore, superstition, and language of Massachusetts.

The most surprising thing we have seen lately is this, recorded in the Presbyterian, of August 25:

It is certainly a surprise to learn that in South Africa there are two hundred and twenty-three Presbyterian congregations, numbering 54,320 communicants, and controlling five colleges—one each at Cape Town, Wellington, Burghersdorf, in Cape Colony, and two at Bloemfontein, in the Orange Free State.

"The seed growth, we know not how," is certainly applicable to that case. Over *fifty thousand* Presbyterians and five colleges in South Africa is an astonishing statement.

A correspondent writes from a circuit in the Mississippi Conference to say this: "In 1885 our preacher received $200; in 1886, $200; in 1887, $228 50. What he has received up to date this year I do not know. He has a family of *four* besides himself. The circuit has 438 members." The preacher in charge of that circuit, writing one day earlier than the above member of his charge, says: "We have had *four* protracted meetings and *good* revivals at each meeting. Two-thirds of the membership professed a blessing." What's the matter there? *Three hundred* "blest Christians" paying their pastor $200 a year is a sight to see! They must be "as poor as Job's turkey."

The preacher who neglects to study his text, and goes into the pulpit in the hope that the Spirit will come to his rescue and save him from failure, will be a disappointed man. God's gifts are bestowed according to the rule, "grace for grace," and the preacher who takes an unstudied text into the pulpit, and then cries to the Spirit to show him its meaning, is endeavoring to get a blessing outside of the rule. The old saying is true at this point: "The Lord helps those who help themselves." The Spirit's office is to *guide* us into the truth, not to *force* it upon us. *Diligent preparation* for preaching is the only sort of preparation which the Spirit will honor with his guiding wisdom.

The Wesleyans in England have a way of doing things that, if done on this side of the water, would cause many of our people to "hold up holy hands" in wrath and horror. Take, for instance, this fact:

Of the 109 candidates for the Wesleyan ministry in England, examined by committees, 55 were refused. Of the 54 accepted, 43 were for home work, 10 for missions, and 1 for Wales. All the approved were recommended for training in the theological colleges.

We knew a committee-man twelve years ago to make an unfavorable report on two candidates, and he has not heard the last of it yet. As for "recommending them for training in the theological colleges," why, that is simply a waste of time!

Every pastor will agree with us in the statement that there are far too many inactive people in our churches. The call of the Master, the call of the Holy Spirit, the call of the church, is everywhere heard for more, and more earnest workers. The church needs more than an exhibition of consistent living in her members. But, then, the question arises, Can an *inactive* Christian be a *consistent* one? Do not the very terms of our profession demand an outlay of earnestness to bring us up to the plane of consistent living? It occurs to us, that if we examine the reasons for our inaction in the Christian life and work, we may, to our surprise, find them to be nothing more nor less than excuses for downright laziness.

Personals.

We call attention to the "news from the work" this week, especially to the letters of Bros. Sanders and Galloway. Read and ponder and pray for the Spirit in your work, brother.

At a competitive examination for the appointment of a cadet to the Naval Academy at Annapolis, held in Monroe, La., recently, we are glad to see that our young friend, Thomas S. Borden, son of the late Rev. J. Lane Borden, passed the best examination, and received the recommendation of the committee.

The Methodist congregation at Jackson, Miss., through their treasurer, Hon. H. H. Hines, sent to the editor, last week, a check for $22 30, to be applied to the relief of the "storm sufferers" in Louisiana. A generous act gracefully done! The money has been turned over to the proper authorities.

C. H. Parker has retired from the position of editor-in-chief of the Picayune, having been appointed one of the tax collectors in this city.

Prof. Charles H. Cooke has been elected president of the Industrial Institute and College of Mississippi, in place of Dr. R. W. Jones, who has accepted the presidency of Emory and Henry College, Virginia.

The foundation-stone of a suitable memorial chapel at Epworth, John Wesley's birthplace, will be laid September 20.

Dr. W. B. Murrah, of Whitworth College, gave us a welcome call last week. He represents the prospects of Whitworth for the next session as very flattering.

We are pained to hear that Bro. Wimberly, our pastor at Pinquemine, is quite ill with malarial fever. We trust that he may soon recover his wonted health and vigor.

The article by Mark Guy Pearse, on the first page, is intended for the preachers specially. It touches upon a very serious matter.

Dr. L. G. Perkins, of East Feliciana parish, has been elected superintendent of the Insane Asylum at Jackson, La., in place of Dr. J. W. Jones, resigned.

Be sure to read the two articles, on the second page, on ministerial education. They finish what "Onesiphorus" has to say on that subject for the present. And be sure to give the subject a good thinking over from beginning to end. It is decidedly the most important subject before the church today.

George James Stevenson, the Wesleyan correspondent of many papers in this country, died August 16.

We had a call a few days since from Rev. Prof. P. A. Rodriguez, *en route* from the City of Mexico to Nashville. He was recently elected to fill the chair of Spanish literature in Vanderbilt University, and is also engaged as the translator and editor of Spanish books for our Mexican Mission. He spent Sunday in our city, and was much pleased with our part of the great world.

The yellow fever in Florida has been steadily increasing at several points, and in Jacksonville has assumed the proportions of a fearful epidemic. A good number of trained nurses have been sent thither from this city. There is now no hope of abatement until the disease has used up all the material, or a severe frost shall come; which latter must necessarily be late in the year. There is no suspicion of a case of yellow fever here.

Postal Card Reports.

—Rev. Amos Kendall, presiding elder of the Aberdeen district, North Mississippi, writes, under date of September 3, as follows: "More than *five hundred* conversions on the Aberdeen district up to date, and the good work still going on gloriously."

—Rev. T. W. Lewis writes from Carrollton, Miss., September 6: "Carroll county has just voted on the whisky question, and gone dry by 321 majority. The ladies worked hard, and many of the colored people voted on the moral side. This county has been dry two years and will be dry two more."

—Rev. Robert Randle, presiding elder of the Homer district, Louisiana Conference, writes, September 5: "The work is reasonably prosperous in all things and still improving. Health is good or, maybe, better than usual at this time of the year. Crops only tolerably good and being gathered."

East Tennessee, Virginia & Georgia R. R., Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Church Extension.

OUR LOAN FUNDS

Are growing steadily all the time, not only by accretions of interest, but by additional subscriptions and collections of old ones.

To the Kavanaugh Fund new gifts are still being made, and old notes and subscriptions are still being paid.

We have of late had quite a revival of interest in the Marvin Fund, and it will most probably equal the Kavanaugh Fund in amount within a year.

The subscribers to the Paine and Harris Funds have learned the step and march up and pay their installments as they fall due with a regularity and promptness that is encouraging.

The Green-McFerrin people have not promised much yet, but are redeeming the pledges made with commendable punctuality.

To the Andrew Fund over $2,200 have been added in notes, cash and subscriptions since our annual meeting in April last, and there is more to follow.

CHURCHES AND PARSONAGES HELPED.

During the first five months of our last fiscal year we helped by donations only one church, giving it $600, and by loan six churches, granting them $4,800. For the same period of this fiscal year we have given to ten churches $2,900; and loaned to fifteen $8,450; and are ready to pay to eight others the $2,550 in loans promised them.

At this period of our last fiscal year we had only paid $250 as a donation to one parsonage, and had made no loans to parsonages. To date this year we have paid in donations $475 to five parsonages, and are ready to pay $525 to others, to which it has been promised. We have also paid in loans to four parsonages $700, and have ready to pay to others the $800 promised them.

THE COLLECTIONS DA ASSESSMENT.

Our brief appeal of August 17 seems to have excited interest in the minds of some of our friends. Most of the church papers to which we have sent it have printed it, and some of them made editorial mention of it, all of which is duly appreciated by us.

One friend writes us not to be discouraged, and another expresses the hope that our score will prove unreal. Thanks to these friends—but the fact remains that our collections on the assessment must be emphasized; that the preachers and people must wake up to the realization that we are to have the whole assessment from each Conference, or be embarrassed in our work. Nothing short of $40,000 will enable the General Board to do what it undertook at its last annual meeting in April. Nor did we undertake too much. Only about three-sevenths of the applications before us were granted. Many others needed and deserved the help they asked but we could not give it just because we did not have it, and we feared to promise lest we could not pay. But this $40,000 should and can be paid. Eleven hundred churches and parsonages have been helped in six years, and if the churches will rally to our aid, we will make the record of this year the best of the seven.

Let the preachers and people work unitedly, intelligently and persistently, and we will see greater things than ever before.

DAVID MORTON, Sec.

Louisville, Ky., Sept. 4, 1888.

THE NATIONAL HAND-BOOK of AMERICAN PROGRESS By E. O. Haven, LL.D., and others. Facts and Figures from 1492 to 1888. Historical, Biographical, Documentary, Statistical, Financial and Political. A Standard Reference Volume needed in every School, Home and Office. Its contents are of permanent value, and indispensable to every American citizen. 600 pages. Illustrated. Price $2 Agents wanted. E. B. Treat, Publisher, 771 Broadway, N. Y.

Endowment for Centenary College.

Bishop Keener	$ 100
Dr. J. E. Coker	100
Mrs. J. W. Taylor	100
H. C. Scarborough	100
Capt. J. N. Pharr's list	1,300
Citizens of Jackson, La.	1,400
Dr. W. L. C. Hunnicutt	500
Rev. B. Carradine	100
Peter James	1,000
Capt. J. N. Pharr	1,000
Rev. C. Keener	1,000
J. G. Grant	1,000
V. S. Goodin	100
Rev. C. W. Carter	100
At Seashore District Conference	1,000
At Meridian District Conference	500
J. M. Porter	200
A. C. Werber	100
J. Hirsh	100
Rev. B. W. Sewell	100
Louis Levy	100
A Friend	200
Dr. J. S. Jones	200
Dr. D. W. Foster	100
Mrs. D. M. Rush	50
T. D. Dawson	50
Miss M. B. McCalmont	100
R. H. McClelland	50
Total to date	$10,750

Books and Periodicals.

BOOKS.

A SHORT METHOD WITH MODERN DOUBT. By Rev. D. C. Kelley, D. D. Methodist Publishing House, Nashville, Tenn. Price, cloth, 50 cents. Paper, 25 cents.

This is a tractate in three parts: Jesus His Own Proof, The Laws of Nature, Correspondence with Spinoza. The first part was published in the Texas Advocate in 1883. The second part is a sermon preached in McKendree Church, February, 1883. The third part is a controversy between Dr. Kelley and a lawyer, and published in the American, 1885. The whole makes a very interesting discussion of a very interesting subject.

THE PRESIDENTIAL CAMPAIGN OF 1876. A scrap-book chronicle; compiled by an editor of that period. By the author of "The Battle of Bletigheim." 12 mo., paper, pp. 163. Price, 50 cents. New York: Funk & Wagnalls.

PERIODICALS.

—Esthetics, Dreams, and Association of Ideas. By James Sully and George C. Robertson. Humboldt Library No. 101. Price, 15 cents. J. Fitzgerald, publisher, New York.

—Annual catalogue of Ruston College, Ruston, La. Announcement for 1888-89. This is a flourishing school, with a full faculty and thorough course of study, in one of the most pleasant towns and among the most refined people of North Louisiana.

—The proceedings of the thirteenth Annual Convention of the Mutual Benefit Life Associations of America, held in the city of Chicago, in June, has been received.

—Woman's World is edited by Oscar Wilde, and published by Cassell & Co., New York, at thirty-five cents a number, or $3 50 a year. The September number contains: Social Scares, by Mabel Crawford; An Old-Fashioned Irish Town, by Miss F. W. Currey, illustrated by the author; Empress Josephine, by Mabel Robinson, illustrated; Women in Germany, by Louise S. Bevington; Vassar College, by Miss J. D. Hunting, illustrated; Wedding Presents, Past and Present, by Mrs. Conyers Morel, and the Latest Fashions, London and Paris.

—The Treasury for Pastor and People, for September, is an unusually good number. We believe this periodical is growing in interest and value, and our people, as well as preachers, will find it a useful addition to their stock of religious literature. It is edited by J. Sanderson, D. D., and published by E. B. Treat, 771 Broadway, New York. Price, $2 50. Clergymen, $2. Single copy, 25 cents.

Literary Notes.

George Eliot's first arrangement with the publisher of "Romola" was for no less a sum, it is said, than ten thousand guineas. "As that is so very large a figure," he said, "it must run it through fifteen numbers of the Cornhill." "No," she said, "it must finish in twelve numbers, or the artistic effect of the story will be lost. I quite understand the necessity for its prolongation from a commercial point of view, so we'll say seven thousand guineas instead of the ten thousand." And seven thousand guineas was accordingly paid for the copyright. Three thousand guineas seems a large sum to give up for an artistic scruple or even a grain; but she did it.

Gen. Sheridan's article entitled "From Gravelotte to Sedan," to appear in the November number of Scribner's Magazine, is the first and only contribution ever made by Gen. Sheridan to a periodical and covers a part of his career which it was impossible for any other pen than his own to record. It is well-known that Gen. Sheridan had kept careful notes during the whole of his European experiences; and the article will be of an interest which even the extraordinary circumstances surrounding it would hardly lead the public to anticipate. Sheridan's position as a non-combatant observer of a great war was, in fact, without a precedent. Invited officially to accompany the German headquarters, he watched the contest from the closest point of view; and his recognized position among the foremost military men of his time opened to him relations of very unusual intimacy with the remarkable group of men about him; especially with Bismarck and Von Moltke. The picture he gives is as vivid as the situation is unusual. The article is written with the greatest spirit and force, in the concise and unpretentious but peculiarly clear style which Sheridan had in common with Grant and, indeed, with most great military leaders.

Dodd, Mead & Co. give the following figures as the sales of E. P. Roe's works in the cloth-covered editions: "Barriers Burned Away," in its sixty-ninth thousand; "What Can She Do?" in its forty-fifth thousand; "Opening a Chestnut Burr;" in its sixty-ninth thousand; "Near to Nature's Heart," in its fifty-fourth thousand; "From Jest to Earnest," in its sixty-first thousand; "A Knight of the Nineteenth Century," in its fifty-fourth thousand; "A Face Illumined," in its fifty-third thousand; "A Day of Fate," in its fifty-second thousand; "Without a Home," in its sixtieth thousand; "His Sombre Rivals," in its forty-seventh thousand; "A Young Girl's Wooing," in its forty-second thousand; "An Original Belle," in its thirty-fifth thousand; "Driven Back to Eden," in its twenty-sixth thousand; "Nature's Serial Story," in its twenty-second thousand; "He Fell in Love with His Wife," in its thirty-fifth thousand; "The Earth Trembled," in its thirty-fifth thousand. One of the last things that Mr. Roe wrote was a sketch of his own life for Lippincott, which will be entitled, "A Native Author Called Roe." This is an expression which Matthew Arnold used in his last paper on America, and though not used in a precisely complimentary way, it was taken up by Mr. Roe without flinching.

Opening at Centenary.

MR. EDITOR: In spite of the terrible and widely destructive cyclone and the two weeks' rain and the yellow fever scare and the bagging trust, all of which have been greatly against us, we have had a good opening at Centenary. Quite a number of fine young men in the collegiate and preparatory departments are already with us, and many more are coming. If we can make the excellent men we desire of half the number we have, we shall do a good work and greatly bless the church and the world for all coming time.

W. L. C. HUNNICUTT.

A lady experienced in teaching English desires a position as visiting governess, or as an assistant in a private school. First-class reference. Address Mrs. E., this office.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

It has been calculated that if 32,000,000 people should clasp hands, they could reach around the globe. Very likely, but some of them would get their feet very wet.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Philosophers have noticed that when a man makes up his mind that he has got to practice economy, he generally tries to begin with his wife's expenses.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

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G. WOLF,
—MANUFACTURER OF—
GENTS' BOOTS and SHOES,
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Commencement, June 6, 1889.

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Catalogues give full explanation.

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Whitworth Female College,
BROOKHAVEN, MISS.

THE TWENTY-NINTH ANNUAL SESSION
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Will Open on the 19th of September, 1888,
with a Faculty, curriculum, and general equipment unsurpassed by any Female College in the South! The Faculty will consist of 14 able teachers, 5 of whom are *College-bred male professors.* The music department will be directed by Prof. Wm. Hemings, of Cleveland, O., a graduate of the ROYAL CONSERVATORY of DRESDEN. Boarding department just refurnished throughout with new and attractive furniture. Location remarkable for its healthfulness. For further information and catalogue, apply to
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JACKSON, TENN.

The Forty-Third Year begins September 3 1888. Graduates, 556. Boarding capacity, 120. Course thorough and Faculty competent. Location healthy and beautiful. Charges very favorable. Send for Catalogue.

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The 24th Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Virginia; full staff of instructors; situation healthful. Early application advised, as number of boarders is strictly limited. For catalogue address
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Removed in 1883 from Chestnut St., Philadelphia, to OGONTZ, the spacious country seat of JAY COOKE, will begin its thirty-ninth year, Wednesday, Sept. 26th. For circulars, apply to PRINCIPALS, Ogontz School P. O., Montgomery County, Pa.
Principals—MISS FRANCES E. BENNETT, MISS SYLVIA J. EASTMAN.
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EDUCATIONAL.

Port Gibson Female College,
PORT GIBSON, MISS.
Rev. E. H. Mounger, President.
Opens Sept. 18, 1888; Closes June 18, 1889.
Founded 1853. Incorporated 1854. Deeded to the Mississippi Annual Conference, M. E. Church, South, 1869.

Located in the beautiful town of Port Gibson, in the hill country of Mississippi, with a full corps of accomplished teachers, it is a most desirable home school for girls.

Immediately on the L., N. O. & T. R. R. (Mississippi Valley Road), one hour's run below Vicksburg and seven hours run above New Orleans. It is accessible day and night to the people of the Mississippi Valley.

For catalogue and terms apply to the President, or to MISS M. E. COMPTON, Lady Prin.

GRENADA COLLEGIATE INSTITUTE.
Property of M. E. Church, South.

This school embraces six Departments, each having its own teachers and apartments. Its history and present condition warrant us in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.

The discipline is firm; the rule is, Do right.

The boarding department is home-like and comfortable.

The health is fine.

Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $85. For music or painting $25 must be added.

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-NORMAL COLLEGE,-
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Literary, Commercial and Fine Art Departments. Full corps of experienced teachers. A beautiful, quiet and healthy country location. Superior accommodations for young ladies. Board at the College Homes or in private families, $8 to $10 per month, including washing. Table board at the Young Men's Normal Home, $1 50 per week. Furnished room, 40c per week.

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$125 in advance pays entire expense in Literary or Fine Art Departments for one year (10 months), and includes tuition, board and washing.

Tuition free to young men studying for the ministry, who come well recommended.

Next session begins Monday, September 3.

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HIWASSEE COLLEGE.
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Mrs. M. E. Clark's Select School for Young Ladies.
Located in the suburbs of Nashville, Tenn., beyond the influence of epidemics and contagious diseases. Built under the personal supervision of Mrs. Clark, with the especial view of furnishing an elegant home and a thorough school to thirty young ladies only; it being the purpose of the school to have a limited number of pupils, that their moral, mental and physical welfare may be zealously guarded. The curriculum includes a liberal course in English; advanced Mathematics; Latin, German, and Greek to second year of University Course; French, Music and Art by experienced teachers. This school has been filled to its utmost capacity every year since its organization. Catalogue furnished on application.

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This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.
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MISCELLANEOUS.

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SEWING MACHINES.

The New Singer Automatic (Single Thread). "It runs, with a breath."

The New Singer Vibrator. More modern, lighter running and simpler than any other.

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MISCELLANEOUS.

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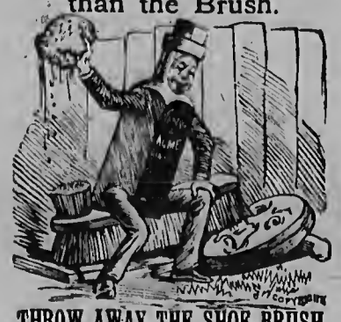

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The women know a good thing and will have it, and the men ought to.

It preserves the leather and gives a brilliant polish. Water and snow slip off it as surely as off a duck's back. Men's shoes require dressing ONCE A WEEK—women's once a month, that's all. Worth trying, isn't it? It is also the best dressing for harness, on which it lasts THREE MONTHS.

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The New York Christian at Work says: It is a perfect treasury of things new and old, odd, curious and interesting. It is a volume as full of instruction as of entertainment, and will prove an endless source of profit and amusement in the home circle. It is in a peculiar and most happy sense a stimulating volume. We know of no volume of its kind extant, and whoever may be its author he has shown a special adaptedness to his task, and done his work in a most interesting and thorough manner.

Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

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Golden Thoughts on

Mother, Home and Heaven.

In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.

WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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GET IT! If you have a Mother, Father, Brother, Sister, Son or Daughter at Home or Abroad, on whom you would bestow a GIFT that would at all times prove a WELCOME GUEST of rare worth and lasting benefit, GET IT!!

The Detroit Christian Advocate says: We scarcely can tell which is most attractive about this volume, it par-excellent title, its 400 literary gems on the themes named, its brilliant array of distinguished writers, or its beautiful mechanical execution:—It is a splendid book every way. A copy should be in every home, where every mother and every mother's friend can have access to it.

Prices as above, Post-paid to Subscribers.

Send subscriptions to NEW ORLEANS CHRISTIAN ADVOCATE, 112 CAMP ST., New Orleans.

HUGH JAMIESON, Jr., Publisher, AGENT.

Our Young People.

THE HOUSEHOLD PET.

BY SALLIE V. DU BOIS.

Darling little Mabel, shouting in her glee,
Tossing grandma's knitting, striding papa's knee,
Was there e'er beside her one so dear as she?

Merry, flitting sunbeam, climbing everywhere,
Chasing fleeting shadows, falling down the stair,
Scaring grandma speechless in her easy chair.

Ah, the heavenly Shepherd marked the fragile flower,
Watched it thrive in beauty with each passing hour,
Bade it bloom perennial in the heavenly bower.

And an angel's whisper, softly breathed, and low,
Entered in the household, said the child must go;
Hearts in burdened anguish wrestled 'neath the blow.

Silence marks the household, footsteps falter grow,
Forms are bowed in sorrow 'neath the sudden blow;
Yet their darling Mabel is more blest, they know.

An Appreciated Gift.

On Sunday, August 5, little Carrie Terry, daughter of Mr. W. D. and Mrs. Jennie Boswell Terry, came into the Methodist Church, at Terry, Miss., and presented a beautiful silver communion service in honor of her mother. She said that she, herself, was not a member of any church, but that she loved the Lord and wanted to be a Methodist like her mother. She added that the silver cup had been presented to her mother, on the day she graduated, by the Rev. Dr. H. F. Johnson.

The interesting incident affected all present most deeply, and caused the unanimous adoption of the following resolutions:

Resolved, That we accept the gift and return thanks.

Resolved, That we appreciate the present most highly, not more for its intrinsic value than the motive which prompted the child-heart of the giver.

Resolved, That this church *en masse* go to God for this little girl, and beseech him to give her of his Holy Spirit, that she may turn many to righteousness and shine as the stars for ever and ever.

Resolved, That this sacramental service shall be named for the giver, and called "The Carrie Terry Communion Service."

Resolved, That this notice, with the resolutions, be placed upon our church record, and one copy be sent to the little girl, and one to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

A School Legend.

BY EDWARD R. SHAW.

The teacher of our school was called from the room one morning by a man who drove up to the door.

"Study your lessons, scholars, while I'm gone," he said. "I shall be back in five or six minutes."

I was in the A, B, C class, and sat upon a low bench. My only work was to be called up three times a day to read to the teacher what were then called the *a, b, abs*. The page of my book was filled with words like these: *ab, eb, ib, ob*, and so on. Each one was to be spelled and then pronounced. There were no pictures that I could look at and think about, and the school hours were very dull and very uninteresting to a little boy. Of course I could not study, as the larger pupils could, but I did my best to imitate them, and looked steadily on my book.

For the first two minutes after the teacher went out there was brisk study; then the pupils began to look around and to whisper. Some of the larger boys dared even to leave their seats. One of them slipped away from his desk, came around, and sat down on the low bench beside me.

Why a larger boy should take any interest in me I did not then know. But I have since noticed that larger boys do take interest in smaller boys, and show them many bits of knowledge they would never otherwise learn, for their parents or grown-up men would never think to teach them such trifles.

Well, the larger boy who had seated himself beside me, took my book from me, and turned to some reading in the very first part of it, which I had never noticed.

"There's something," he said, pointing to a long word printed in capital letters, "that you'll find in every book. There it was like this:

PREFACE.

Then, pointing to each letter, he read out of that word a very funny story. It ran, "P-eter R-ice E-ats F-ishes A-nd C-atches E-els."

And when he had read through the word in that way, he began at the other end, and read backwards a still funnier story:

"Eels Catch Alligators, Fish Eat Raw Potatoes."

He read it but once, and then slipped back to his desk, for the teacher was coming.

Then I read it over. I had not the least trouble to remember it. I do not know how many times I read it over that day; but a great many. Every time I was tired or wished recess would come I would read over the story of Peter Rice. And I read it many a day afterward. It never lost its charm.

Whether that large boy really knew he was doing a kindness, or whether his coming to my seat grew out of the feeling of comradeship which a big boy has for a little boy, I never really knew. I half suspect, though, it was the latter. But one thing is clear to me. From that morning I began to learn to *read*. I could see that "P" was a part of the word Peter, and that "R" was a part of the word Rice, and I got an idea of their sounds, and was no longer misled by their names.

When I grew to be a large boy, I told the story to a small boy, just, of course, as it had been told to me. He, I have no doubt, told it to others, and they to many others, and in that way the story is going yet.

The story, though, did not start with the boy who told me, for he had been told by an older boy; and that boy, when small, by a boy who was older than he. So you see the story or legend of Peter Rice is a very old one, and runs away back to the time when little boys first had books in school.

When I grew to be a man, and visited widely separated places in many different States, I had some curiosity to know whether, in the schools of those places, the legend of Peter Rice was being handed down from older boys to younger ones. It was still being told, I found.

Thousands upon thousands then, you see, know it; yet this is the first time, so far as I know, that it has been told in print.—St. Nicholas, for September.

Brotherless Girls.

A brotherless girl may have a languid air, a simpering expression, and the habit of using long words where short ones would be better, but anyone who can boast of from two to eight brothers is sure to have her little affectations well weeded out. The girl whose brother is one of her best friends will not make eyes, nor drawl, nor give her photograph to an acquaintance of yesterday, nor answer advertisements whose object is "mutual improvement" She will understand that there are some sort of innocent sounding slang that ought never to be used, and she will remember that the women who wish to retain the reverence of men should decide how little slang they can possibly get along with and not use a quarter of that. She will learn that men, good and bad alike, treat a silly woman civilly to her face and pronounce her an awful goose behind her back.

A great deal is written about selfish and depraved boys who are ruined for life by the injudicious fondling received from their mothers and sisters, and it may be that, to a youth of naturally evil tendencies, petting and adulation are almost as bad as snubbing and scolding; but even a bad boy has a strong sense of justice, a love of fair play, and a willingness to stand up for those who stand up for him. Any girl who really interests herself in her 10, or 12, or 14-year-old brother, who acquaints herself with his ideas, furthers his plans, shows that she takes a genuine pleasure in his society, will find not only that her influence over him is daily increasing, but also that his wholesome, practical and sensible way of looking at things is a decided benefit to her.—Toronto Globe.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

THE DAUGHTER.

My little daughter grows apace;
Her dolls are now quite out of date;
It seems that I must take their place.
We have become such friends of late.
We might be ministers of state,
Discussing subjects of great peril,
Such strange new questionings dilate
The beauty of my little girl.

How tall she grows! What subtle grace
Doth every movement animate;
With garments gathered for the race
She stands, a goddess slim and straight.
Young Artemis, when she was eight,
Among the myrtle-bloom and laurel—
I doubt if she could more than mate
The beauty of my little girl.

The baby passes from her face,
Leaving the lines more delicate,
Till in her features I can trace
Her mother's smile, serene, sedate.
'Tis something at the hands of fate
To watch the onward years unfurl
Each line which goes to consecrate
The beauty of my little girl.

ENVOY.

Lord! hear me, as in prayer I wait.
Thou gives all; guard thou my pearl;
And, when thou countest at the Gate
Thy jewels, count my little girl.
—Chambers' Journal.

The Comforts of Staying at Home.

Those who think it is hard that they can not go to the country, the mountains, or the seaside, but must spend the hot season in the crowded city, might derive solace in enumerating the many annoyances and vexations they escape, but which have to be endured by the envied ones who can go away. Many there are, to be sure, to whom a change of a week or two is almost indispensable—a change of some sort or almost any sort, but a vast number go from custom, fashion, or yearn to go, who do not require any more change than their weekly routine brings them at home. Those who stay at home escape the smoke and cinders and dust of the crowded cars. They will not in the great "mountain houses" and seaside hotels be tucked into little rooms like the bunks of a packet ship, whose walls are covered with the cheapest paper or none at all, without a closet or wardrobe, and too small for a trunk: with one window, without a screen, or perhaps with only a piece of netting, through which gnats and other pests find their way, and then sting at their will; with no hot and cold streams of cleansing and refreshing water, but only a meagre pitcher with not enough water for ordinary cleanliness; with noises, too, to be heard all night—noises of all sorts, of people laughing and singing till after midnight, regardless of anyone else, of babies crying, of couples disputing (loud-voiced) through thin partitions, of belated revelers returning down long corridors with careless feet in the small hours, of doors slamming, of teams arriving, of bell-boys running to answer calls for ice water, and of the watchman striding along every half-hour or so to see that the great wooden trap is safe still from the flames that one day or other are sure to devour it; with the stifling heat in the little rooms worse than in tenement houses; no quiet, no retirement, no peace, indeed no comfort. At home, in the city, there is often more quiet, with other and numerous comforts of home: the parks, the boating, and driving and little excursions. You who feel like prisoners at home, ponder somewhat over these things and be content.—Exchange.

HOME.—One is forever hearing of men and women who go away from home to have a good time; whereas, the proper place for good times is right in the home. The ways of having them are as many as the sands of the sea; but there is one reliable method for starting a "time," and that is to do something to please another member of the family rather than yourself. A little exhibition of unselfish affection, a favor extended, a reasonable indulgence granted, may start a train of events which will brighten a whole day and make an evening merry. It involves less trouble and far more fun than a pic-nic.

The gospel is no afterthought, but the forethought of God. God sees the end from the beginning. All things in nature and grace are working out one grand scheme which God before the creation of heaven and earth designed.—Rev. C. Neil.

Extraordinary, but nevertheless true. We refer to the announcement of B. F. Johnson & Co., of Richmond, Va., in which they propose to show working and energetic men how to make from $75 to $250 a month above expenses.

MISCELLANEOUS.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma; soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrillton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Loverjoy, 1257 Washington street, Boston, Mass.

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Christian Advocate.

Marriages.

BOWERS—POSEY.—At the Methodist Church, October 3, 1888, by Rev. V. V. Boone, Mr. Faron J. Bowers to Miss Lula G. Posey, both of Bay St. Louis, Miss.

CRAVEN—COWERT.—In the Methodist Episcopal Church, South, in Smith county, Miss., by Rev. J. H. Evans, Mr. B. C. Craven, of Jasper county, Miss., to Miss Frances Cowert, of Smith county, Miss.

ALLEN—WOODWARD.—In the Methodist Church, Wesson, Miss., August 30, 1888, by Rev. T. L. Mellen, Mr. James B. Allen, formerly of Rankin county, and Miss L. Sophie Woodward, daughter of Mr. Bird J. Woodward, all of Copiah county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HUNTLEY—Mrs. W. H. HUNTLEY, the wife of Rev. W. H. Huntley our pastor at Flora, Madison county, Miss., died on Thursday, August 30. She was the daughter of Rev. Simon P. Richardson, of the Georgia Conference. She had been in bad health for some time, and the disease culminated in typho-malarial fever. Sister Huntley had been living in Flora less than two years, yet she had endeared every one to her. She was the friend of all classes, and devoted herself especially to the Sunday-school, to the missionary cause, indeed, to every enterprise of the church. She will be most sadly missed by the whole community. Bright, winning, cultured, capable, she had an encouraging word and a helping hand for every good cause—and for everybody associated with her. Her stricken husband is nearly crazed with grief. She left four very small children. Oh! how sad and desolate will be the parsonage home without the mother and the wife!

Rev. R. S. Woodward and myself participated in the funeral services. Bro. Woodward knew her from childhood, and spoke feelingly of her own worth and that of her family. There was scarcely a dry eye in the large congregation, and many of her friends were sobbing with grief. A very large procession followed her remains to their last resting-place. The whole community seemed desirous of expressing their grief and deep sympathy. I bespeak the prayers of the church for our deeply bereaved brother and his motherless babes.

C. G. ANDREWS.

SIMMONS—JAMES W. SIMMONS was the son of W. W. and Mary Simmons, and was born in Attala county, Miss., August 22, 1856, and died at his residence in Sallis, Miss., June 22, 1888. Bro. Simmons professed religion when quite young, and joined the Methodist Church, but was only a formal, orderly member, until about five years before his death, when he was made alive to a sense of duty.

He was soon elected Sunday-school superintendent, in which office he lived until the day of his death. He was a spiritually minded man, and he carried his full force into the Sunday-school work, and the conversion of souls was the fruit of his labor. He seemed to feel divinely called to that work, and he was certainly divinely qualified for it. He was true to all his pretensions and faithful to all things committed to his care.

The church has lost one of its best members; the community, a good citizen, and his Christian wife a loving husband. When he saw that he must die he arranged all his business as he wished, and then said, "I am ready; God's will be done." And in a few minutes his spirit was gone to the God who gave it. We indeed mourn for him, but not without hope. May the hand of divine Providence guide and protect his bereaved and patient Christian wife till we all meet again!

W. W. WILLIAMS.

SCIPLE—MARTHA A. SCIPLE, daughter of John and Helen Sciple, was born in Macon, Miss., February 8, 1851, and died July 22, 1888.

She joined the Methodist Episcopal Church, South, in 1881, and from that time until her death she was a faithful, devoted, sincere Christian. From all that we can learn she was devoted and loyal to the church of her choice, always letting her light shine before men. She was always in her place in the Sunday-school and in her attendance upon church services. Her zeal and love for the sanctuary was such that, no matter what the state of the weather might be, she was always at the post of duty. Sweet-spirited and modest, she manifested great concern for the spiritual welfare of those around her. Her greatest solicitude, perhaps, was shown in behalf of her own relatives who were unconverted; and just before her death she whispered to her father that he was not yet ready to die. May the God of all comfort, bless and sustain all that loved her, and especially we pray that God will sanctify the death of this amiable Christian daughter to the conversion and salvation of the unconverted members of the family, that they may all meet her again upon the shores of eternal deliverance.

W. G. BACKUS, Pastor.

WATTS—The following resolutions were adopted in memory of JOSIE and ALONZO WATTS:

Whereas, It has pleased our heavenly Father, in his infinite wisdom and power, to take from our midst our young friends, Josie and Alonzo Watts; therefore, be it

Resolved, That we, then, young friends and Sabbath schoolmates, do hereby tender our heartfelt sympathies to the bereaved parents and relatives; that while we deplore and feel their loss, we know 'tis their eternal gain to live up where the weary rest from pain.

CHARLIE DANSEY, for Com.

BENNETT—CASSANDRA M. BENNETT (*nee* Pickett), was born in Fairfield district, near Winnsborough, S. C., September, 19, 1810, and died near Little Springs, Franklin county, Miss., July 18, 1888, lacking but a short time of being seventy-seven years old. During her life she was married twice; the last time to Bro. E. D. Bennett, who still survives.

Sister Bennett was the mother of ten children, all of whom are gone to the better land, except two, who yet remain, with their aged father, to mourn the loss of their dear mother. The latter years of her life were years of affliction, but with all that she retained the pure Christian faith. Her life would have been a blessing to any circuit, and a help to any preacher. Her home was a preacher's, and she a friend and mother.

The name of "Grandma Bennett" is precious to all who knew her, and especially to the preachers who have visited her home. Many things could be mentioned to show her fidelity to God and his cause; but it is sufficient to say that she lived a consistent Christian, a loyal Methodist, and a worker in the cause of Christ.

May God grant grace to the husband, children and grandchildren of our departed sister and mother, that they may so live as to reach the land where parting shall be no more, but all shall be peace, love and joy!

M. L. BURTON.

WALKNERS—About 6 o'clock, Friday evening, August, 24, MR. J. B. WALKNERS was in bathing, and on attempting to dive he slipped some way and fell head-foremost into the water where it was very shallow, and broke his neck. He was dragged out by a friend that was with him, and carried to the home of his parents, which was near by.

Strange to say, he was not dead, and when he was taken out of the water and asked if he was hurt, he replied that he was badly strangled. He was able to talk until about twelve o'clock Saturday; but his lower extremities were paralyzed. He lived in this condition until about four o'clock Saturday evening, when he bade adieu to this earth, and went to try the realities of another world.

Mr. Walkners was about twenty-two years old, hale and hearty, with his future hopes and ambitions just dawning upon him. He had gone to the schoolhouse where Mr. Edward Spears was teaching school, to witness the closing exercises of the week, engaged in hearty games with the scholars, and went straight home from there, and received his fatal accident a few minutes later.

Young men, let us take warning from this. We are now enjoying good health, but we may be called into eternity before to-morrow night. Let us have our lamps trimmed and lighted, for we "know not the day nor the hour when the Lord cometh."

J. B. K.

LANIER—EZRA, infant son of J. B. G. Lanier and wife, was born July 7, 1887, and fell asleep in Jesus, June 9, 1888. The little sunbeam was suffered to remain to brighten and cheer the home only a few months, and has been removed to the treasure-house on high as an attraction to those who remain behind. It is sad to think of sweet, helpless and innocent babyhood, stung with the physical pangs of sickness and death; taken from fond mothers' breasts, wrapped in the gloomy swaddlings of the ground But oh! how sweetly and tenderly God's messengers guard the ashes of their precious little forms. The only sorrow that thrills our souls is that they are taken from the embrace of earthly affection and society. Could we all be as pure and safe as the little buds of immortality, then all these broken ties would be adjusted in eternal friendship.

May God comfort the bereaved family and keep them unto life eternal!

C. H. OWEN.

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

NOT OFTEN QUOTED.—After having served you between sixty and seventy years, with dim eyes and shaking hands, let me add one word more. I am pained for you who are rich in this world. Do you give all you can? "Nay; may I not do what I will with my own?" you reply. Here lies your mistake. It is not your own. It can not be unless you are Lord of heaven and earth. Who gave you this addition to your fortune? Do you not know that God intrusted you with that money for his work? "But I must provide for my children." Certainly. But how? By making them rich? Then you will probably ruin them. "What shall I do; then?" Lord, speak to their hearts (Who can not see the impassioned old man stretching out his trembling hands to heaven as he thus pleads?), else I speak in vain! Leave them enough to live on, not in idleness, but in honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes? Haste, haste! Send all you have before you to the better world!—John Wesley.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in Infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

Scientific.

Theories in Regard to the Esquimaux.

Why human beings have been found living in this lone land of desolation has given rise to no little theorizing and speculation, the bulk of which seems to be that they are cruelly forced to abide here by the supposed greater strength of the savages to the south of them. My own ideas are with the "respectable minority," which believes that they are found in these regions for the same reasons that we find the reindeer, the musk-ox, and the walrus; that is, it suits their peculiar temperament and disposition better than any other climate or condition possibly could, and they are no more forced into the frigid zone by other savages than the animals named are held there by the antelope, buffalo, or caribou of lower latitudes. When they are taken from their hyperborean home they are as restless to return as the castaways in their own land are to get back to civilization, and singular enough, despite all their desolate surroundings, they are the most happy and contented race, savage or civilized, in the four corners of the earth; although it is the coldest corner. The tale told by Captain Hall, of the deep longing of the sick and sinking Esquimaux, Kudlago, to see his land of ice and snow before he died, and his joy on being carried to the deck of the Arctic-bound ship when the first iceberg was sighted, is as pathetic as any ever told of the return of Arctic refugees to their land of flowers and forests; and clearly shows that patriotism and love of home is circumscribed by no parallels of latitude nor influenced by climatic conditions. Wherever the Indians and Esquimaux have come in contact in an aggressive way, the northern nomads have steadily pushed back their copper-colored neighbors, and the only places where they—the Esquimaux—have penetrated far inland to reside, is along the Yukon and Kouskoquim rivers of Alaska. Here they have elbowed out the Indian for some hundreds of miles, and find a luxuriant living on the swarming fisheries of these streams.—American Magazine.

GREAT THINGS.—The greatest cataract in the world is the Falls of Niagara; the largest cavern, the Mammoth Cave of Kentucky; the largest river, the Mississippi—4,000 miles in extent; the largest valley, that of the Mississippi—its area 5,000,000 square miles; the greatest city park, that of Philadelphia, containing 2,700 acres; the greatest grain port, Chicago; the biggest lake, Lake Superior; the largest railroad, the Pacific railroad—over 3,000 miles in extent. The most huge mass of solid iron is Pilot Knob, of Missouri—height, 250 feet; circumference, two miles; the best specimen of Grecian architecture, Girard College, Philadelphia; the largest aqueduct, the Croton, of New York—length, 40½ miles; cost, $12,500,000; the longest bridge, the elevated railroad in Third Avenue, New York—it extends from the Battery to the Harlem river, the whole length of the eastern side of Manhattan Island, seven miles long, or nearly 40,000 feet. The longest bridge over water, however, is the one being constructed in Russia, over the Volga, at a point where the river is nearly four miles wide. The most extensive deposits of anthracite coal in the world are found in the State of Pennsylvania.

CAMPHOR MAKING IN JAPAN.—Camphor is made in Japan in this way: After a tree is felled it is cut up into chips, which are laid in a tub, or a large iron pot partially filled with water and placed over a slow fire. Through holes in the bottom of the tub steam slowly rises, and heating the chips generates oil and camphor. Of course, the tub with the chips has a closely fitting cover. From this cover a bamboo pipe leads to a succession of other tubs with bamboo connections, and the last of these tubs is divided into two compartments, one above the other, the dividing floor being perforated with small holes to allow the water and the oil to pass to the lower compartment. The upper compartment is supplied with a straw layer, which catches and holds the camphor in crystal in deposit as it passes to the cooling process. The camphor is then separated from the straw, packed in wooden tubs, and is ready for market. The oil is used by the natives for illuminating and medical purposes.

Preaching the Gospel.

The only solid way of attracting an audience in church or anywhere else is to give the people something that is worth listening to, something that is food for thought, something that will reach their hearts and do them good. There is nothing men need so much as the gospel; nothing else will be so comforting, helpful, stimulating, soul-satisfying. And now the problem for Christian wisdom is how to convince men of this need and how to present the gospel to them so that they shall experience in the largest measure its blessed effects. The immediate work of the ministry is to lead the unconverted to repentance and faith and to promote the edification of believers. But individuals form communities, constitute society and make up the State. Individual life can not be separated from these complex relations into which men jointly enter. The risen Savior enjoined it upon his followers not only to "preach the gospel to every creature," dealing thus with each individual man, but likewise to "teach all nations," extending thus their commission to men in the mass. Christianity should lead the thought of the world. It should lay its firm grasp upon every form of human activity and subject all to the law of Christ. All commerce and trade, all the business and occupation and intercourse of men fall within the sphere of Christian duty, and should be conducted in a Christian spirit. The various classes of men, and the relations which thence arise between the poor and the rich, employers and the employed, are not to be left to selfish greed and mutual defiance and distrust, but to be brought under the application of the golden rule. There are problems in sociology, problems in political economy, problems in philanthropy and the work of moral reform, problems in popular education, upon which the light of the gospel should be thrown, to which the earnest, patient thought of the best Christian mind should be given and the solution wisely worked out on a basis of Christian principles. The whole wide sphere of human life in all its forms and conditions is to be purified, regenerated and reconstructed under a power emanating from the Bible. The law is to go forth from Zion and the word of the Lord from Jerusalem, and is to rule the world. The dominion under the whole heaven shall be given to the people of the saints of the Most High. And what is needed to bring about this consummation is the labor of men "mighty in the Scriptures," who shall apply the principles of the Word of God to all human affairs and bring the efficacy resident in that word into due operation everywhere.—Prof. W. Henry Green, D. D.

Points from the Pew.

It is sometimes a good thing for the man who stands in the pulpit to know how he looks from the pew. Two remarks made recently by occupants of the pew concerning their respective pastors, may furnish food for profitable thought:

"We did have a good sermon yesterday," said a lady one Monday morning; "it was so plain and practical and helpful. I do wish Dr. —— would preach such sermons oftener. Most of his sermons, I think, would do very well for a congregation of ministers, or before theological students. But they do not seem to fit the ordinary hearers."

Another lady was telling some of her troubles to an acquaintance. "But in it all," she said, "Dr. —— never said a sympathizing, helpful word. He's so different from Dr. ——, who would have said: 'I'm so sorry for you. Just take it to the Lord, and ask his help.' But I never heard Dr. —— say a religious word outside of the pulpit."

Both these ladies are members of large and wealthy churches. The hearers of these two ministers are cultivated people—some might call them aristocratic. But these remarks made in the freedom of conversation with friends, show what their feelings were on the two subjects of preaching and pastoral work. Not everyone might agree with their views, but they furnish, at least, very valuable suggestions. They show how more than these two people feel. They suggest the reason why some ministers, with all their ability and eloquence, fail to build up their churches. "Able and scholarly" sermons are good enough in their place, but do not furnish all that the Christian requires.

MISCELLANEOUS.

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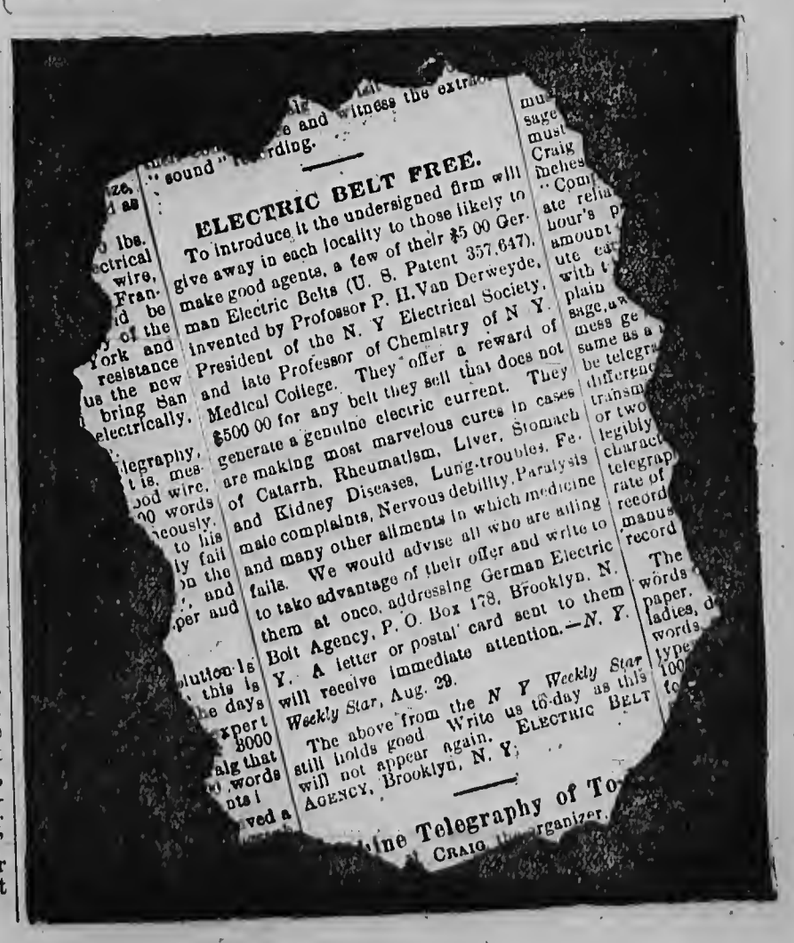

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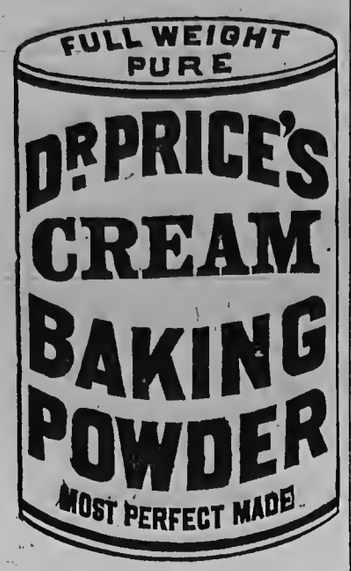
The above from the *N Y Weekly Star* still holds good Write us to-day as this will not appear again. ELECTRIC BELT AGENCY, Brooklyn, N. Y.

MISCELLANEOUS.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
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NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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IMPROVED REVOLVING HEAD
COTTON GINS!
Price Reduced Very Low!

They are the easiest to run and the most economical and profitable. The latest improvements produce such profitable results that each Gin very soon pays for itself.

The SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.

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GRAND
Summer Sale
ORGANS

CASH PRICES—PAY WHEN COTTON IS SOLD.
GRAND OFFER, 1,000 Pianos and Organs
To be sold in August, September and October at ROCK BOTTOM CASH PRICES, payable PIANOS only $15 Cash. ORGANS only $10 Cash. And balance Dec. 1, without interest or advance on lowest cash price. Buy now and pay when Cotton is sold. Great Bargains—Pianos $200, $225, $250. Organs $24, $35, $50, $60. 10 makers, 300 styles. All freight paid. 10 days' test trial. Reduced Prices. Write for Mid-Summer Sale Circular. LUDDEN & BATES, SOUTHERN MUSIC HOUSE SAVANNAH, GA. The Great P. C. Depot of The South.

$65 A MONTH AND BOARD for 3 Agents—Bright Young Men, Ladies, Teachers, Students, or Ministers. In each county, for a new, Popular Book. Above salary or highest commissions. Exclusive territory. 30 days' credit. Address P. W. ZIEGLER & Co., 720 Chestnut St., Philadelphia.

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Liverpool and London and Globe
INSURANCE COMPANY.

Largest Fire Office in the World.

Losses paid by Chicago Fire, 1871, $3,250,691.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash without Discount as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

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CLARENCE F. LOW, Ass't Res't Sec.
HENRY V. ORDEN, Resident Secretary.

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Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Desirable Fire Business.

W. R. LYMAN, President.
JOSEPH ROWLING, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending September 11, 1888.)

COTTON.

Low ordinary	7⅝	@— —
Ordinary	8⅛	— —
Good ordinary	8⅞	— —
Low middling	9⅝	— —
Middling	10	— —
Good middling	10⅜	— —
Middling fair	10¾	— —
Fair	11⅜	— —
Galveston middling	10	— —
Mobile middling	9⅜	— —
St. Louis middling	9⅞	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5½	6¾
Pr. yellow	7¼	7⅜
Gray White	— —	— —
Choice white	7½	— —
Stan. Gran.	7⅝	— —

MOLASSES.

OPEN KETTLE:		
Good Fair	19	20
Fair	19	20
Good Common	15	17
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	—	— —
Good	4¾	5
Fair	4⅜	4½
Ordinary	3¾	4
Common	2¾	3¼
No. 2	2¼	2⅜
Rough	2 00	3 60

FLOUR.

Choice	3 90	4 00
Fancy	4 30	4 35
Extra Fancy	4 75	4 80
Minnesota bakers	— —	5 00
Minnesota patents	— —	5 75
Extra fancy	5 00	5 10
Winter wheat patents	5 40	5 50

CORN PRODUCTS.

Corn meal	2 50	— —
Cream meal	3 10	— —
Grits	3 10	3 20
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	56	57
Yellow	— —	— —
Mixed No. 2	52	53
OATS:		
Western	34	35
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	87½	90
HAY:		
Prime	15½	16 00
Choice	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	15½	15⅝
Prime Mess	14 75	15 00
Rumps	14 75	15 00
BACON:		
Fancy breakfast	12	13½
Shoulders	— —	8⅞
Sides, short rib	— —	10
Sides, long clear	9⅞	10
HAMS:		
Sugar-cured	13¼	13¾
DRY SALT MEAT:		
Shoulders	— —	8¾
Sides, short rib	9¼	9¼
Sides, long clear	9⅛	9¼

GROCERIES.

JOFFEE:		
Prime	16¼	16½
Fair	15¼	15½
Common	12¾	13
BUTTER:		
Western Creamery	26	— —
Western Dairy	17	18
Common	15	— —
LARD:		
Refined	9	9¼
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¾	— —
Coal, cases	15	16
Cotton seed	— —	— —
Lard	65	70

VEGETABLES.

CABBAGES:		
Western, per head	4	4½
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 40	1 65
KROUT:		
Western, ₩ bbl	— —	3 75
ONIONS:		
New Louisiana	— —	— —
Western	1 45	— —

BALING STUFFS.

BAGGING:		
2 lb	12¾	— —
1¾ lb, per yd	12¼	— —
BALING TWINE:		
₩ lb	— —	11
TIES:		
₩ bundle	1 12½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 75
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	16
Southern	17	18
WOOL:		
Lake, per lb	19	20
Louisiana	17	18
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20½	20 75
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1¾	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Rollins Chapel, one of the finest of the Dartmouth College buildings, in New Hampshire, was badly damaged by fire September 4. The building cost $30,000.

The striking coal miners in Ohio have abandoned their demand for 5 cents per ton extra wages and have returned to work.

Advices covering the State of Maine estimate the damage to sweet corn and other crops at $1,000,000.

Judge James M. Greer, of Memphis, has declined the nomination for Vice-President on the American party ticket.

Judge Thurman, having recovered from his recent illness, which prevented his speaking in New York City, addressed an enthusiastic assemblage at Newark, N. J., September 8. The tariff and kindred questions were thoroughly discussed.

Nurses have been sent to Jacksonville, Fla., from this city by the Red Cross Society. There were transported free of charge on the lines along the route.

Cleveland's letter accepting the presidential nomination tendered by his party was made public September 9. It is an emphatic endorsement of the Democratic platform. Adequate protection is guaranteed to the laborer and citizen at home and abroad, and war is declared upon trusts of all kinds, while the urgent need of reform in our revenue system is demonstrated.

San Francisco had a $1,000,000 fire on the ninth instant. About 1,000 men are thrown out of employment.

Forty-nine new cases and seven deaths from yellow fever were reported from Jacksonville, Fla., on the ninth instant.

The appeal of the Jacksonville (Fla.) people for aid is meeting with a hearty response.

A G. A. R. excursion train *en route* to the national encampment at Columbus collided with a freight train. Four persons killed outright, and twenty-five injured.

In the election, on September 9, Maine went Republican by 20,000 majority.

Congressman Chas. E. Hooker has been renominated by the Democrats of Mississippi.

The Association of Naval Veterans, which was organized in 1887, held its second meeting in Columbus, O., September 10.

The city of Augusta, Ga., was entirely covered with water on the tenth instant.

FOREIGN.

A cyclone struck Cuba near Sagua and reached Havana on September 5. Several vessels foundered off the coast and two sailors were drowned. Many persons were injured. Many street lamps, walls, trees, fences, etc., were blown down and much damage was done to wharves. At Isabella Desaqua forty-three bodies have already washed up on the beach, while the loss of life is estimated at 80. Advices from Cardenas state that all the wharves are destroyed and numberless small crafts sunk. The city is inundated, the water at the statue of Colon being a foot deep. The damage is estimated at $1,000,000.

A German squadron will go to Athens to salute King George on the twenty-fourth anniversary of his accession. It is probable that Italian, Austrian and other foreign squadrons will do likewise.

A dispatch from Rome says: "The Pope has instructed the papal nuncio at Brussels to aid Cardinal Lavigirie to convoke an international conference on the suppression of slave trading. His holiness promises to send delegates to the conference."

The North German Gazette confirms the reports of an increase in the naval forces in connection with the scheme to build a canal between the North Sea and the Baltic.

The Catholic congress at Freiburg, Prussia, has unanimously adopted resolutions in favor of the temporal power of the Pope, and condemning the Italian penal laws affecting the clergy.

Prince Bismarck sent a telegram to the Pope intimating that the only object of the proposed visit of Emperor William to King Humbert was to make secure the alliance between Germany and Italy, and thereby the addition of half a million men to the German army, and that the papal question was quite outside of it.

A Franco-Russian company has been formed to unite the Black Sea and the Caspian Sea by a canal. Forty million roubles will be required.

One thousand strikers, accompanied by 200 women, marched to Limoges; the women were incensed because of the men's inability to obtain work and threatened to destroy the works. Many of the strikers were wounded.

A dispatch from Zanzibar says the natives again, on September 9, fired upon an Algerine carrying the British flag. Afterwards they allowed an interpreter to land, to whom they declared that they were banded together to resist all whites.

Two earthquake shocks have occurred at Vistizza on the Corinthian Gulf, in Greece, doing great damage.

A decree has been issued ordering the formation of fifteen new batteries and four new companies of Bosnians to increase the Austrian army.

COMPARISON SOLICITED.—A wise discrimination should be exercised by all who take medicine. The proprietors of Hood's Sarsaparilla solicit a careful comparison of this medicine with other blood purifiers and medicines, being confident that the peculiar merits of Hood's Sarsaparilla are so apparent that the people will unhesitatingly prefer it to any other preparation. Hood's Sarsaparilla is not a mixture of molasses and a few inert roots and herbs, but it is a peculiar concentrated extract of the best alterative and blood-purifying remedies of the vegetable kingdom. The enormous sales of Hood's Sarsaparilla, and the wonderful cures effected, prove even more than has been claimed for this medicine. If you are sick the best medicine is none too good. Therefore, take Hood's Sarsaparilla.

MISCELLANEOUS.

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POWDER
Absolutely Pure.

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GOOD THINGS MUSICAL
THAT ARE COMING IN THE FALL.

Whatever they are, the music to perform them, to understand them, to enjoy them, will be found in the immense establishments of OLIVER DITSON & CO., who have on hand

CONCERT SONGS, GOSPEL SONGS, SACRED SONGS, SCHOOL SONGS, SUNDAY SCHOOL SONGS, COMIC SONGS, COLLEGE SONGS, JUBILEE SONGS, POPULAR SONGS, CHOIR AND CONGREGATIONAL MUSIC, TONIC-SOL-FA MUSIC, CATHOLIC MUSIC, ANTHEMS AND CHORUSES, PART-SONGS and GLEES, OPERA, ORATORIO AND CANTATA MUSIC, COLLECTIONS OF MUSIC FOR PIANO, ORGAN, AND ALL OTHER INSTRUMENTS, AND IN FACT EVERY KIND OF MUSIC THAT IS MADE.

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PIANO CLASSICS, CLASSICAL PIANIST, YOUNG PEOPLE'S CLASSICS, SONG CLASSICS, Soprano, SONG CLASSICS, Alto and Bass, CLASSIC TENOR SONGS. Each, $1.00. Very select and good music.

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Oliver Ditson & Co., Boston.

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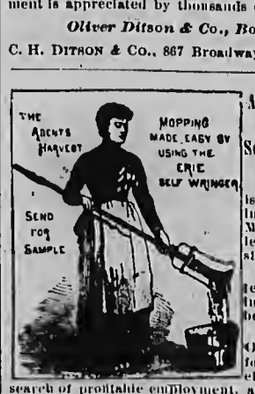

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MONTGOMERY WARD & CO.
111-114 Michigan Avenue, Chicago, Ill.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Hinestown	Sept. 13
Hattiesburg	Sept. 14
St. Tammany	Sept. 21
Beulah	Sept. 28
Palmer Creek	Oct. 6
Salem	Oct. 11
Spring Creek	Oct. 12
Shiloh	Oct. 12
New Hope	Oct. 12
New Prospect	Oct. 25

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Waynesboro and State Line	Oct. 6, 7
New Hope Camp Ground	13, 14
Union, at Union Camp Ground	20, 21
Winchester	(Wed.) .. 24
Shubuta, at DeSoto	24
Sandersville	27, 28
Enterprise	(Wed.) .. 31
Vossburg, at Central	Nov. 3, 4
Paulding	5
Clark	10, 11
Lauderdale	(Wed.) .. 14
Marion	(Thu.) .. 15
DeKalb	(Sat) .. 17
Hunnsville	18
Leakesville	(Wed.) .. 21
Meridian Circuit	25
Meridian station	26

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at Lawrence	Oct. 6, 7
Newton, at Newton	7, 8
Forest and Morton, at Morton	12
Trenton, at Pelkville	20, 21
Carthage, at Carthage	26
Hillsboro, at New Providence	27, 28
Conehatta, at White Plains	Nov. 2
Neshoba, at Mars Hill	3, 4
Fannin, at New Providence	7
Walnut Grove, at Scotland Chapel	10, 11
Shiloh	15
Marvin	16
Westville	17, 18
Raleigh	22
Brandon	24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Springfield, at Wesley Chapel	Sept. 19
St. Helena, at Greensburg	22, 23
Amite City, at Amite City	29, 30
Brideville	Oct. 7
Clinton	7, 8
Woodville	13, 14
Percy Creek	13, 14
Pinkin	20, 21
Livingston, at Live Oak	23
New River, at Live Oak	23
East Baton Rouge, at Deer Ford	27, 28
Wilson, at Pisgah	30
North Wilkinson	Nov. 3, 4
Centerville	6
Amite, at Woodland	10, 11
East Feliciana, at Olive Branch	17, 18
Bayou Sara, at Concord	24, 25
Jackson	25, 26

JOHN A. ELLIS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Early Grove	Sept. 15, 16
Holly Springs circuit	22, 23
Cornersville	29, 30
Snow Creek	Oct. 6, 7
Emory	13, 14
Ashland	20, 21
Olive Branch	27, 28
Hyhalia and Victoria	Nov. 3, 4
Myrtle	10, 11
Marshall	17, 18
Hickory Flat	24, 25
Pine Mountain	Dec. 1, 2

JNO. BARCROFT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Hattiesburg, at Hattiesburg	Sept. 15, 16
West Pearl, at Slidell	19
Seashore, at Biloxi	20
Covington, at St. Tammany C. Ground	22, 23
Bay St. Louis, at Bay St. Louis	24, 25
Poplarville, at Perrin	27
Augusta, at Smith's Chapel	29, 30
Whittington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem	13, 14
Moss Point, at Moss Point	20, 21
Vancleve, at New Prospect	27, 28
Bethel	Nov. 2
Mt. Carmel, at Mt. Zion	3, 4
Columbia	10, 11
Ocean Springs, at Ocean Springs	18, 19

T. S. WEST, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 15, 16
Utica	22, 23
Rocky Spring	29, 30
Anguilla	Oct. 6, 7
Carey	7, 8
Mayersville	13, 14
Carlisle	20, 21
Harriston	27, 28
Oak Ridge	Nov. 3, 4
South Vicksburg	9, 10
Vicksburg	10, 11
Oak Grove	17, 18
Knoxville	24, 25

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison circuit, at Livingston	Sept. 15, 16
Canton station, at Canton	22, 23
Sharon circuit, at Sharon	29, 30
Benton circuit, at Benton	(Sat.) .. Oct. 6
Yazoo circuit, at Tranquil	(Sun.) .. 7
Yazoo City station, at Yazoo City	13, 14
Anding circuit, at B. Lake	20, 21
Flora circuit	(Sat.) .. 27
Mt. Olivet ct., at Mt. Olivet	(Sun.) .. 28
Silver Creek circuit, at Lodi	Nov. 3, 4
Edwards circuit	10, 11
Camden circuit, at Camden	17, 18
Raymond circuit	24, 25
West Jackson, at W. Jackson (11 a. m.)	26
Jackson station, at Jackson (7 p. m.)	26

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs	Sept. 15, 16
Adams	16
Franklinton	22, 23

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—FOURTH ROUND.

Farmersville, at Farmersville	Oct. 6, 7
Downsville, at Ebenezer	9
Summerfield, at Harmony Chapel	13, 14
Haynesville, at New Saline	20, 21
Homer, at Homer	27, 28
Minden, at Minden	Nov. 3, 4
Tullip, at Tullip	6
Ringgold, at Andrew Chapel	10, 11
Rensliwood, at Gibsland	14
Vernon, at Wesley Chapel	17, 18
Indian Village	24, 25
Sparta and Saline	Dec. 1, 2
Ruston, at Ruston	8, 9
Arcadia, at Arcadia	15, 16

ROBERT BANDLE, P. E.

DELHI DISTRICT—THIRD ROUND.

Lind Grove	Sept. 15, 16
Richland, at Fulton	22, 23
Oak Ridge, at Prairie	29, 30
Bastrop	Oct. 6, 7

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lake Charles	Sept. 15, 16
Washington	22, 23
Crowley	29, 30

S. S. KEENER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier, at Benton	Sept. 15, 16
North Bossier	18
Valley circuit	22, 23

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Spring Creek, at Hineston	Sept. 15, 16
Cedar Town, at Pine Grove	22, 23

H. F. ALEXANDER, P. E.

There are many hair preparations in the market, but none have so desirable effect upon the hair and scalp as Hall's Vegetable Sicilian Hair Renewer.

MISCELLANEOUS.

HUGHES' TONIC
CERTAIN REMEDY FOR
CHILLS AND FEVER.
IT WILL
CURE THE MOST OBSTINATE CASES.
As an Alterative, it cleanses the system, and relieves Bilious disorders.
As a Tonic, it gives tone and strength.
TRY IT!
Proprietors have *many* letters testifying to the *merits* of this valuable remedy.
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Price per bottle, $1. 6 bottles, $5.
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Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

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One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

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PROF. D. F. HEDDLE, Sec.

North Texas Female College
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SESSION, 1888-89, OPENS SEPT. 11.

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WATCH AND PRAY.

When the world is spread before thee,
And its treasures opened wide;
Ere it fling its glamour o'er thee,
Ere thou'rt caught in pleasure's tide,
Turn thee from its joys away,
Looking upward, "watch and pray."

When the mists of doubt oppress thee,
And thy path is dark and drear;
When distrust and fears distress thee,
And no ray of light is near,
Lest thou slip and go astray,
Lowly kneeling, "watch and pray."

Pray when dangers be around thee;
Watch when enemies are near:
Pray when Satan would confound thee;
Watch, e'en should the road seem clear,
Till the breaking of the day,
Hoping ever, "watch and pray."

Kentucky Correspondence.

BY JOSEPH B. COTTRELL, D. D.

The expasition by Bro. Hoover, of Summit, Miss., in the ADVOCATE, of August 30, of the text, "Except a man be born of water and the Spirit, he can not enter into the kingdom of heaven" (John iii. 5), is not that which seems most reasonable to me. He has it, that being born of water is in reference to the operation of the Word in the regeneration of one; the Word being, by metaphor, set forth under similitude of water. His quotations of passages of Scripture, wherein salvation is compared to the water we drink, etc., and by which we are cleansed, do not, to my mind, converge toward the point he seeks to make. I offer the following as a more satisfactory solution of the matter: By water-birth there is signified simply the natural birth. Having been born once, it is requisite we be born again. "*First*, that which is natural; *then* that which is spiritual." "That which is born of the flesh (naturally born) is flesh"—is merely natural; "that which is born of the Spirit is spirit," or is spiritual. This appears evident from the Savior's reply to Nicodemus, when the latter asks: "How can a man be born (again) when he is old? Can he enter the *second* time into his mother's womb and be born?" The reply then places the two births in antithesis—the natural birth and the spiritual birth. "He must be born of water *and* the Spirit"—not born of water and Spirit, as though the birth were of the two jointly. Unless an egg be *laid* and *hatched*, we can't have a bird. Whether the Savior told Nicodemus, in reply to his recognition of him as "a teacher come from God," that "unless a man be born again, he can not see the kingdom of God," in recognition of Nicodemus having been thus enabled to have the spiritual perception of him as from God, or whether it was a requisition upon Nicodemus yet to be born of the Spirit, is difficult to be determined. I apprehend that it is the former. It was as if Christ had said: "Nicademus, it requires spiritual perception for one thus to apprehend me, and spiritual perception comes of being born again—born of the Spirit." He reciprocated the recognition Nicodemus had given him, as of God.

As to there being any allusion to water baptism in the answer of Christ, that is simply preposterous. There is not a drop of water in Christian baptism, if we are to believe John the Baptist. "*I*, indeed, baptize you with *water*, but he that cometh after me * * * will baptize you with the *Holy Spirit* and *with fire*." Christian baptism is thus differentiated from John's, in that John's was with water, and Christ's would be with other and else. The force of John's speech lay just in the contrast of cleansing with water and cleansing by fire. Paul teaches plainly the doctrine of baptismal regeneration. He affirms that we are in Christ, as new creatures, by baptism. "Know ye not that so many of us as were *baptized* into Jesus Christ," etc. "We are buried with Christ, *by baptism*, into death." How is that accomplished—how is it operated—Brother Paul? Why, "by one Spirit are we baptized into one body, even into Christ."

Were it a capital crime for one to commission men to baptize in or with water, Christ could not be convicted under indictment predicated of the commission he gave to his apostles to go "into all the world and preach the gospel, baptizing them in (or into) the name of the Father, Son and Holy Ghost." He didn't say baptize with, or in, water, and we are, therefore, left to inference as to how it should be done; and, as John the Baptist had declared that His baptism would be with other and else than water (not with water *and* other and else), and as Christ never used, in his teachings, for the three years of his ministry, the term baptism in reference to water, save in a single instance—that in which he asked the disciples of the baptism of John, whether it was of man or of God—it is reasonable to conclude that when he told the apostles to abide at Jerusalem until, by descent upon them of the Holy Ghost, they should be empowered to preach the gospel effectively, and *then* to go into all the world and operate in the power of that Spirit, so preaching the gospel as that, the baptism of believers "into Christ" would transpire. To them he had declared that greater works than those operated by him previous to his enthronement would be accomplished by them after the Holy Ghost should come upon them; so there is no presumption or extravagance in saying they were commissioned *to baptize with the Spirit*. The argument is cumulative on this behalf, from other facts and declarations of Scripture. That which clinches the argument to my mind is, that Paul declared the "law of commandments, contained in ordinances, *abolished*."

If a law be abolished, nothing can by it be established. If water baptism and the Lord's Supper be "ordinances," substituted for the more elaborate and irksome "ordinances" of a former dispensation, then was the law *amended*, and not "abolished;" and Paul was simply mistaken in his apprehension of that "yoke of bondage" having been "taken out of the way and nailed to His cross." That this theory of the matter consists with an organized church, having ordinances according to its own perception of fitness and utility—its discernment of proper measures and methods of gospel propagation—will be evident to those who rightly apprehend the church as an ugency and not as a mere instrumentality. Under the commission to the apostles, we, who apprehend Jesus as "the Christ, the Son of the living God," may "bind and loose," with assurance that all is ratified or sanctioned in heaven. Therefore have we baptism and have we the celebration of the Supper—gracious rites, but not legal ordinances. There is not rigidity from a single finger-touch of legality anywhere in the dispensation of the gospel of grace—the gospel of life. "Jerusalem which is from above is free—the mother of us all." As I wrote some years ago, whatever of ordinal, modal, sacramental and ritualistic incidents are connected with church ministrations, they are, in respect of the kingdom, as my clothes are to my person; no part of it whatever. Such churches as have theirs as one has his skin, are inevitably hidebound. "Do we make void the law by faith? Nay, we establish the law." "Not that we would be unclothed, but clothed upon." If these be ordinances, in the sense in which ordinances were prescribed, divinely, under the provisional Mosaic dispensation, then does it follow that the precision of mode, measure, time, and all else pertaining to legal ordinances, are to be regarded. A kingdom predicated of spiritual conditions only, in which nothing ordinal, modal, ritualistic or sacramental, is of the essence thereof, is alone catholic. Bishop McTyeire, in a sermon before the Louisiana Conference, a few years ago, quoted from an editorial I wrote for the Central Methodist, wherein I entered a *caveat*, on this score, against the *dip* theory of the Baptists, and the *tip* theory of the Romanists and Episcopalians, following the rigidity of the *dip* theory of the Jew.

It was in respect of this genius of spiritual life, freeing men from all entanglement of legality, that Wesley exclaimed, "Behold, what God hath wrought!" when Methodism assimilated the elements, and appeared, organically, a phenomenon of religious power, in form new and unique, among the churches of earth. If she build again the things destroyed by her Melchisedec-like independence, she becomes an offender. If she stand fast in the liberty wherewith she is set free, she may rise, repeatedly, upon her dead-self, renewing herself and reforming herself according to "the Spirit of life in Christ Jesus." Not only has she large liberty, under chart of her disciplinary law, for legislative reconditionings in polity, but through sovereign, conventional prerogative she may, at any time, as discovery is made of the expediency of such change, disencumber herself of any dogmatic obstruction; she may pluck out any thorn or Calvinistic sting that her development in doctrine causes her to feel in her flesh.

FRANKLIN, Kentucky.

"Gilderoy" on the College Question.

Your correspondents are warming up on the college question. That is right. Ventilation is a good thing. Stagnation is death. This matter should be thoroughly discussed and thoroughly understood, so that intelligent action may be had when the time for action comes. I am not wise enough to say exactly what ought to be done, but even a wayfaring man can see that something ought to be done, and done promptly. We need a good school or college near home, where our young men can be trained—particularly our young men who are preparing for the ministry. In this matter we are greatly behind—behind other Conferences in our own church, and behind other churches in this State. We, the North Mississippi Conference, stand in great need just now of trained men for her own pulpits. I mean no reflection on the men we have. They are good men and true, full of faith and good works, and they deserve all praise for what they are, and for the work they have done. They have come up amid hard conditions, and with few, or poor, advantages, and they have done wonders, considering the circumstances; but the fact remains that we haven't the men to man our work as it should be manned. The great majority of our preachers have done, and they are now doing, the best they could; but they might have been qualified for doing more and better work. What we propose, what we are after, is that the next generation of preachers shall be better qualified for work. We have plenty of young men who have the ambition, the holy emulation, to qualify themselves for any class or kind of work if they had the means and the opportunity to do so. It is understood, and has been given out by some of your correspondents, that consecrated and wise laymen stand ready to furnish the means as soon as the church manifests a purpose to enter upon this great work. We want and we need and we must have, and that soon, a first-class high school, as good as the ordinary college, or a first-class college, on Mississippi soil. Less than this will not satisfy the demands now upon us. It is well understood, or should be, that the Bishops can not make preachers to order—all they can do is to send the men the church furnishes them. All of our preachers, good and indifferent, including the Bishops, came from, and were furnished by, the laymen of the church. This is our only source of supply. It happens, sometimes, that a charge is not willing to be served by a pastor of her own sending or making. The transfer power, so complained of of late, has been exercised by the Bishops, as they thought, for the best interests of the church. The fact is, they are heavily burdened to meet the demands upon them. They have more places than men—not so many more places than men in number, but of men who can meet the requirements—to use a common phrase, "men who till the bill." It avails nothing to say that certain places ought to be satisfied with any sort of a man. They are not satisfied, ought not be satisfied, and will not be. The facts are the facts, and no amount of honest, pious sentiment will change them. The appointing power has to deal mainly with facts, just as they are. It is a most favorable omen for good that the church is beginning to see her need, and is manifesting an interest in supplying her own wants. This is the only way under heaven that they can be supplied. It is my misfortune and the misfortune of many of my brethren, but not our fault, that we are not competent to fill many of the appointments in this Conference. If sent to them, we would be misunited, in many most important particulars, greatly to the injury of God's cause. It is as wicked to want to go to a work we are not qualified to do, as it is not to want a man who is not qualified for the work. There is a sort of eternal fitness in things, anyhow. Oh, yes, I'd like to have a good place; but, then, I know, as well as I know my name, that a rural charge, among uncultured people, would suit me best, because they are of my class. The reason why I should go to this place is the very reason why I am not adapted to the other appointment. The preachers most ambitious for certain places are, generally, the least qualified to fill them. All these things come in to complicate the delicate, important and unpleasant work imposed upon our Bishops. Place-hunting men and men-hunting places; and no place to fit the man, and no man to fit the place. This is not a fancy; it is a solemn and an awful fact. This is a work an angel might dread. Our preachers know they are not qualified to fill certain places, but they are anxious to qualify themselves, and they will do it if the church only gives them half a chance. All they ask is an opportunity. So, let's go to work and build, equip and endow a school or college in Mississippi, where we can qualify our men for our work. GILDEROY.

Mansfield Female College.

MR. EDITOR: In the ADVOCATE, of September 6, I see a communication from Dr. McVoy, president of Mansfield Female College, in which he makes a stirring appeal to the Methodists of Louisiana which ought to be considered. He was placed at the head of this institution by the acting Board of Managers for the college: therefore, he occupies the place by authority of the Conference. He comes, as he tells us, with a competent corps of teachers, and carefully selected for every department of the institution, who have large experience as educators. He himself is a thorough scholar, and an experience running through many years as a teacher in and a conductor in the best and most honored female colleges of the land. This college is well located, beautiful for situation, and ought to be the joy of the whole church, as it is the only Methodist female college in the State. Under these circumstances, and in the face of existing facts, why may the president not make such an appeal to the Methodists of Louisiana? And why may he not be heard? What would a pledge of one hundred pupils be, out of the fourteen thousand Methodists in the State, when a reduction of twenty per cent. would be made, on the present rates of board and tuition, if half that number would promptly send their daughters? The appeal is made first with a view of promoting female education in the State, where Protestant influence is so severely needed. This, of itself, is enough to arouse the church to a greater degree of activity and zeal in the support of its own institutions, especially when we remember that well-endowed and wide-awake church schools vitalize the church and give to it an increased degree of power and religious influence which will be felt in all the various political and civil circles of society. With an educated and refined people, pious and spiritual, there will be little trouble in sustaining the Sunday Law or in promoting the cause of temperance.

How reasonable the appeal, and how superlatively easy for the Methodists of the State to respond, when it will not cost them a cent, but to send their children to their own institution, which they ought to do anyhow, and which they would be gainers in dollars and cents. What might not the hundred traveling preachers in the Louisiana Conference do if they were fully awake to the importance of the appeal? As it is, they have to go to every nook and corner of the State. Think of a hundred agents going without a cent of extra expense! At this time, if there is any good reason for Methodists to send their children abroad, we have not been able to see it. We fear if this gracious opportunity is forfeited, it will be to them an everlasting regret. J. P.

OPEN GOINWARD.—Religion may be said to commence when a soul ceases to keep back any secret from God. To live always bare to the soul's core in his sight is the condition of healthful religion. To speak out in his ear what can not be spoken in another's, those incommunicable things which only man's own spirit knows, and which can only be told even to God in such inarticulate groans as need a divine interpreter—this is that manner of praying which is a necessity in the religious life, and which can only be reached in secret. The reason for this necessity runs down into that mysterious personality which makes every human being, at the last resort, a solitude impervious to his fellow, accessible only to his God.—J. Oswald Dykes, D. D.

Current Coins.

(Zion's Herald.)

Let no woman think her duties small or trifling who has the care of even one child committed to her. It is a solemn trust. Great evils are to be met and overcome in the future of our land; intemperance, dishonesty and idolatry are to be grappled with. Teach the little children the principles you wish to influence them as men and women. The masses of the future are the children of to-day. Their uplifting should begin now. When the mothers awake to a fulfillment of all their duty, the question as to how to uplift the masses will have ceased to agitate. It will have been quietly, but effectually answered.

(Sunday-School Times.)

That there is truth to be found in all the books of the outside religions of the world can not fairly be questioned. But in all the books of all the ages there is not to be found a moral principle enunciated or a moral precept laid down that the Bible does not contain; while many of the moral principles and precepts of the Bible were first formulated in its pages. This fact in itself ought to be sufficient to prove the unique position of the Bible among the religious books of the world; and he who knows most about the religious books of the ages is surest to confirm the correctness of this statement of fact.

(Southern Christian Advocate.)

In our preaching there is doctrine, logic, eloquence, action; but is there not too little love? Do we not denounce harshly? Do we not invite coldly? Do we not hate the sinner rather than the sin? Do we speak of God, angels, heaven, with sufficient reverence? Do we speak of guilt, pollution, condemnation, hell, with sufficient tenderness? Could we contemplate the eternal punishment of the wicked without tears, if we really believe it? If we fully believed the half we teach, would we not weep day and night for the slain of the daughter of our people? Is not a revival needed in the pulpit? Would it not be well to pray more and study less? to learn more from God directly and less from books? A warm heart in the pulpit is better than a clear head; and indeed the head will be all the clearer for the warmth of the heart.

(Advance.)

In discussing the evolution theory, its acceptance should not be made to depend upon its agreement with Christian belief, but upon facts. The question to be put to the scientist is, "How much can you prove?" Ninety-nine per cent. of theory standing on one per cent. of fact just simply means one per cent. of fact, nothing more, nothing less. The men who talk about the solid data of real discovery, must give us such overwhelming doses of metaphysics. If the survival of the fittest means anything more than the survival of that which does survive, ought to be able to survive without the help of Herbert Spencer's multitudinous volumes of ponderous philosophy. And if "natural selection" is anything more than a convenient phrase to cover an ignorance as vast as it is deep, it is about time for it to explain itself. We have heard much about improvements made upon the breed through experiments in the barnyard where there was an intelligent man to direct and control the agencies. But what we want to know is how the improvements were made in the great out-door world before the barnyards were fenced in, and when there was no man around.

(Central Christian Advocate.)

Modern skepticism seeks to draw the church away from the work of spiritual healing to engage in arguments which ignore that work. The church need not fear discussion so long as it can use the unanswerable argument of Christian experience and point to its fruits in the holy lives of believers. If ever the church should cease to be able to make this appeal, it would no longer be of any avail to talk about the historical and other evidences of Christianity. With no living witnesses, she would be defeated in every polemical debate. Her occupation would be gone, and her claims would be exploded by the ceasing of the very facts which alone make those claims supportable and entitle them to the belief of mankind.

It is said that while the experience of regeneration wrought and attested by the Holy Spirit, is the test of truth and the ground of certainty to those who have that experience, it can not convince those who do not have it; that one man's experience may be conclusive evidence to himself, but can not be to another. To this Christ's own words are sufficient answer: "By their fruits ye shall know them." While the experience of salvation is subjective, its fruits are known and read of all men. These fruits of the transforming power of the gospel are proofs that the testimony of believers that Christ has power upon earth to forgive sin is true. The uniform testimony of millions to the same experience would be credible, even if it were supported by no infallible proofs. But the fact that this mass of testimony is sustained by radical changes for good in the lives and characters of those who give it, renders it impossible for candid observers to doubt the reality of their experience or the truth of the doctrine it proves.

Christian Advocate.

THURSDAY, SEPTEMBER 20, 1888.

LEARN TO GIVE.

BY LUCY A. BENNETT.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only those who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for He by love is known;
Child of God, and heir of heaven,
Let thy parentage be shown.

—The Christian.

Sunday-School Lesson.—Sept. 30.

Sunday-School Lesson, for September 30, is a review of the past quarter's lessons, and as superintendents have their own methods, we omit the lesson laid down in our book.—EDITOR.

A Plea for Church Expansion.

BY REV. J. M. BEARD.

The great characteristic movement of American Methodism in this decade of its history is church extension. Indeed, it is an evolution of the good old doctrine of spreading scriptural holiness over these lands that amounts to a revolution. It has converted the itinerant army, which was rapidly becoming one of fruitless conquest, into one of occupation and sovereignty. The future historian of the church, if he should prove equal to his theme, will combine the unstudied grace of Macaulay with the confident rhetorical tone of the author of "The Decline and Fall" to chronicle the rise and establishment of the greatest religious movement of the latter half of the nineteenth century, when the church, as one man, gave utterance to the inspiring shout: "Let us rise up and build!"

The two men who will, perhaps, be best known to the children of the present generation of Methodists, and most liberally encomiumized, are Chaplain McCabe, the wizard of the Northern platform, who has never failed with the wand of church extension to cause the rock of Northern finance to flow; and David Morton, the bureaucrat of Southern enterprise, who not only converts figures into capital, but who saith to one, Build, and he doeth it; and to another, Cause the desert to bring froth straw and brick, and, lo! it cometh to pass.

Whoever in blind committal to ancient methods may have escaped the conviction that this is the age of "plants" and of ground-work progression (to express a vital fact literally), it has not failed to arrest the attention and grow into the intellectual life of these and others among the most influential servants of the church. Moreover, this movement is a necessity not only of our times, but of our branch of the church, wherever located, which is essentially a social institution, and, like the empire of the honey-bee, nomadic only when circumstances decree it, and, while swarming, without increment either of numbers or saccharine store. It is a law of nature that the most diligent workers must be hived; and the more convenient and elegantly, the greater the ratio of productiveness. The Lycett Chapel Fund, in London (providing eighty chapels for destitute districts), was the greatest benefaction, owing to its peculiar character, that ever befell any church or city; and, under its impetus, London Methodism has achieved a greater increase within a single decade than during the whole century next preceding this bequest; and, what is more astonishing still, from being the smallest community cipher of the Methodisms, not only of Great Britain, but of the world during these years of unhoused vagabondage, it has grown during the short space of ten years of tabernacle journeying to be the ringleader in men, means and progressiveness of this offending sect—certainly in England, and, perhaps, in the whole world.

During a slightly longer period of church extension endowment to which the church north of Mason and Dixon's line has committed itself, it has gained more in numbers and influence than during a whole century (or the entire period that has elapsed since its organization); and where by former precarious methods it enlisted individuals to its ranks, its census establishes the fact that it now enlists whole communities. It is almost startling to hear it related officially that the Church Extension Society of the Methodist Episcopal Church erects, mainly in the unoccupied West, one thousand church buildings annually; and these with all modern and artistic improvements. That sounds like a passage from the "Arabian Nights;" and if you will add to it the statistics of this society as organized in the Church, South, it will prove more romantically resonant still, and will possibly justify the hope cherished by some, that the time is not far distant when American Methodism will lose its leisurely and stoical gait of centennial reminiscence, and, when, challenged by the enemies of her progress, like Sanballat, from the valley below, in a towering rage of envy and vituperation, will be able to appear on a broad platform of ascending masonry, trowel in hand, and excuse herself from both the meanness and impolicy of an interview.

But as one who, for a number of years, has been more or less identified with the church extension work in this State, the writer began this article to say some needed things about the movement in Louisiana. No other field of our branch of the church is so needy and so likely to derive great gain from an enthusiastic championship of the cause. Immigration sets this way, and so do the pointers of the nation's progress. Three or four great lines of railroad are projected; and as a kaleidoscope turned in the hand reverses its features and throws the organic particles into new and more lovely combinations, so the hand of Northern capital is seizing the situation of trade amongst us, and projecting our supposed steadfast populations into new communities of cities, towns and neighborhoods along these freshly articulated lines of commerce. We need to say nothing of manufacturing plants, here and there, which are sure to come, and the exigencies they will create, or of the natural order of progress springing from native industries. The necessity will be upon us speedily to meet a new order of things; and it can not be successfully done with empty hands and, least of all, by those who are necessitated to oppose crude methods or the very elements of disorganization—to a state of things that calls more loudly for organization than aught else.

This society, well organized and, perhaps, well administered as a faithful servant, but not as a favorite child of the Annual Conference, has already enabled us to occupy with handsome church buildings the Texas and Pacific railroad from Donaldsonville to its Northern division, including every station of importance, and even beyond; has erected two fine churches on the Mississippi river, and has proven a benefactor to the northern districts of the Conference when the bulk of its finances have been disbursed, and is now waiting, empty handed, a fresh commission for more effective work of the same description. As we have demonstrated heretofore, the profit on contributions to this fund is tenfold, or a thousand per cent. For investments of one hundred dollars we can plant churches worth ten times that sum from one end of the State to the other. That is just the effect upon the popular pulse when the church visits a churchless locality with the perfume of greenbacks on its garments, and says to the houseless pilgrims who are just beginning to despair of extracting anything but gloom from the clouds and darkness of their environment: "My children, I want to see you housed as well as clothed and fed; take this check for one hundred dollars" (which is, of course, just the sum lacking), "and let us see how much you can cause it to yield in a good cause." The church's gift, then, which flatters community as well as church pride, is worth to it one hundred dollars, and its words of encouragement to feeble-handed workers yield an additional profit of nine hundred per cent. on this investment. The old adage, that "deeds speak louder than words," is, therefore, only partly true; and so, great as the above disparity, is hopefulness a more powerful stimulant to success than mere material resources. Who has not seen a spirited steed, who could not be suspected of a weakness for the corn-crib, and who would rebel under the whip, in response to a kind word, whirl along the homestretch at a breathless gait?

Within a given period of years—say, ten—the Church Extension Society of the Louisiana Conference has expended three thousand dollars for the erection of church buildings within its boundaries; and during that period, and under the magic of this expenditure, it has added over and above the natural growth of its resources in church buildings, between thirty and forty thousand dollars in money value to its church property; and this in elegant and tasteful houses of worship, most eligibly located by a committee, whose business it is to see that this fund is wisely administered and in the communities where it will do the most good. But this three thousand dollars is but the moiety of the church's contributions—a like sum going into the connectional treasury for the spread of the gospel along the needy frontiers of the church, so that the brother who gives may with perfect propriety and complacency let his right hand know what his left hand doeth, and with perfect sincerity claim that the blessing which attends the gift to the foreign field may rest upon that which stays at home as well as upon the unworthy giver. No worthier object for a sacrifice, we are persuaded, can engage the hearts of men; and while we are forbidden to follow the consecrated gift with that degree of questionableness which amounts to solicitude, we are, by the nature of the obligation, to bestow it where it will do the most good. The new Emperor of Prussia, it is reported, lately dismissed the burgesses of the Capitol city of his empire, who had come to pay their respects to him, with the brusque adieu: "See to it that more churches are built"! And when we hear an earthly sovereign address such a decree to unwilling servants, must we not experience compunction in realizing that the commandment of the King of kings—the prosperity of whose reign more imminently depends upon the zeal of his servants in preparing for him earthly habitations—meets with such inordinate delay—not to say, neglect—at our hands.

For years previously to this incident of the German Court a great revivalist, of evangelical character and popularity with the masses, had been laboring with the metropolitan population of Berlin for the conversion of souls; but with how much more effect, can it be supposed upon the religious fortunes of the gay capital than a bold eddy dancing through a whirlpool upon its turbulence. It was commendable for him to labor and be supported; but was it just or politic for the souls which he had been instrumental in rescuing to die for lack of that weak hospitality which would lodge them in the courts of the Lord's house for a single day? The man who attempted to fill a sieve with the Atlantic Ocean had an endless task, but he was no less unwise and unsuccessful than those shepherds of our Western wilderness who fold the Lord's sheep in unsightly pens once or twice annually and suffer them to roam at large during the remainder of the year. The "world's first temples" were and are poor makeshifts; and whatever the great Head of the church may have promised the church, he has never engaged for himself to dwell in an earthly temple not made with hands; and to expect him to do it, even in the most favored locality, is sheer enthusiasm.

Brethren of the Louisiana Conference (of whose fidelity and unselfish zeal it is not necessary to speak), let me exhort you, as your servant, to give attention to this interest of the church as that which, of all others, calls to you most convincingly and appealingly for help. Shall we not pay our assessments for church extension in full at Conference, and will not each preacher consider himself an agent for the Parker Loan Fund (a financial scheme which, if successful, would cause our glorified brother, whose memory it is purposed thus to honor, to live over again that career of success which made him so great a blessing to the church in Louisiana)?

The surest evidence of immortality is the desire of it. The eye for light and the ear for sound, and the soul of man (with its instinct for continued existence) for immortality. If there had been no light, there had been no eye; if no sound, no ear, so if there were no immortality, there would be no "pleasing hope," no "longing after immortality," no "bitter dread of falling into naught."

Letter from China.

It has been decided, finally, to hold another General Conference of the missionaries in China. The Conference of 1877, before adjourning, resolved to meet again ten years from date of adjournment. But when, two years ago, a movement was made to carry out this purpose, there was some want of harmony in the counsels of those who had the matter in hand; and, to speak more plainly, many of the missionaries were unwilling that Dr. A. Williamson, who undertook to lead the movement, and Dr. Y. J. Allen, whom he proposed to appoint as convener of the Conference and general manager of preliminaries, should have a controlling position in the organization of the Conference. For these reasons the Conference was indefinitely postponed. It has, however, been recently taken up by the Shanghai Missionary Conference, and circulars were sent to all the missionaries calling for a vote on the question. In reply to these circulars a large majority voted in favor of having the Conference in 1890, at Shanghai. Accordingly,—measures are being taken to organize a committee of arrangements, and prepare for the meeting of the Conference at that time and place.

It will, no doubt, be an occasion of great interest and profit, not only to the missionaries in China, but to missionary workers in many other foreign and home fields. The Conference of 1877 was to me, a young missionary at that time, less than two years in China, a feast of fat things. The earnest discussion of the numerous phases of missionary work by men of such strong faith, intelligent zeal and wide experience, as were many of the men who composed that body, was an inspiration to me, as it was, doubtless, to many others who had the privilege of attending the Conference. May the blessing of God rest upon the next Conference as it manifestly did upon the last one, and may nothing interfere to prevent the Conference from being held!

The attempt to close the breach in the Yellow river has failed. The summer freshets came down before the work was finished, and all the embankments that had been put in during the last winter and spring have been washed away, and the work has been abandoned. The government is now apparently at its wits' end. It seems to be a hopeless task to try to turn the river back into its old channel. It will probably have to be allowed to continue in its present course to the sea, and measures taken to control it in this new course. Even this can not be done, with any certainty of permanent results, without a thorough survey of the river by competent engineers. But, so far, no call has been made by the government for such engineers, and no one seems to know what is to be done next. Truly has this river been called "China's Sorrow."

The first railroad in China, built with the sanction of the government, is now completed, the first through train having passed over it some two weeks ago. It runs from Taku to Tientsin, a distance of about 50 miles. This is an important event in the history of China. Prejudice is being broken down, and, no doubt, in the near future railroads will be extended to various parts of the empire. The introduction of railroads into the country must have an important bearing on missionary work, in the increase of facilities for missionary travel and transportation thus afforded.

We must not, however, lay too much stress on railroads, or telegraphs, or commerce, or diplomacy, or any other merely material influence. These are not converting agencies. They can not and do not lead any man, in either Christian or heathen lands, to repent of his sins and trust in a Savior. We can not, therefore, have the least ground for hope that China will be converted, either in whole or in part, by such agencies. Human nature is the same in China as in America, and it requires the same almighty grace of God to convert a soul here that it does there; and, thank God, the same spiritual forces do accomplish like results in China with those in America!

Nor is there any hope of converting China *en masse* by any process known to the Christian Church. Conversion *en masse* by nations, tribes or families is a Mohammedan and a Roman Catholic method, and the method well accords with the kind of "conversion" that those religions contemplate. But the real conversion of heart and life, contemplated in the commission of our Lord to disciple all nations, can only be accomplished by what some missionary workers discouragingly style "the slow process of individual conversion." Be the method slow or fast, it is the only one we are authorized to use, and the only one from which we may expect genuine results.

We hope the new man promised to the China mission will not fail to come this fall. We want to open the city of Chang Shuh next year, and two men will be needed for the station. Another is wanted for Sung Kiang, to be with Bro. Burke. Suchow also needs one more man. Let us have the men without fail. But it may be that they are even now on the way to China with Bishop Wilson.

The evangelization of China is a tremendous work, requiring many hundreds more of foreign missionaries. Let the church take this mighty fact into the account, and be prepared for the immense expense of men and money that will be required to bring China to Christ.

A. P. PARKER.

SUCHOW, Aug. 6, 1888.

Letter from Japan.

On Tuesday, August 14, at five P. M., the corner-stone of our first Methodist Church in Japan was laid successfully, by the blessing of God, in the midst of great rejoicing of God's people. The names of about fifty persons connected with our Kobe Church were deposited in the corner-stone. To God we give all the glory. Blessed be his holy name! We had one hundred and fifty, or more, persons present. Quite a number of foreigners were present to witness the ceremony of laying the corner-stone and to rejoice with us. The best of all, dear brother, the Lord is with us and we are rejoicing in him.

Ten days since, the Lord poured a rich blessing upon my soul, and I have not been so happy for thirty five years. We were having a meeting at the home of one of our native Christians when the blessing of the Lord came down upon us, and my soul was filled with unutterable joy and peace. Everyone present felt that the Lord was in our midst, and I think there was not a dry eye in the house. My dear Christian brothers and sisters were deeply affected, for they had never before witnessed such a manifestation of the Spirit's power. They wept and they prayed, and many of them felt the Lord had blessed them, too. It was late at night when I left those dear Christians. I left them weeping; but my soul was full of the love of God. Thanks be unto God for his love to us!

The work is still going on, and almost every day some of our native Christians tell me they feel happy and the Lord is blessing them. There is a spirit of earnest prayer in the whole church, and we are expecting a greater blessing yet.

Bro. Newton has just been with us, and I do thank God that you dear Christians have been the means of our getting such a devoted, noble, godly man as he is. You could not have sent us a better man with the money you collected.

We are expecting Bishop Wilson in a few weeks, and we trust his presence in our midst will be for good; and while we are expecting the blessing and the presence of the Lord in our midst, pray for us, dear brother, and let the whole church pray for us.

Your brother in Christ,

J. W. LAMBUTH.

P. S.—Bro. Utley arrived just about half an hour after the laying of the corner-stone of our church. We found him at home, and gave him a hearty welcome into our midst. How pleasant it would have been to have had him on the platform with us on that occasion! J. W. L.

Entire Sanctification.

MR. EDITOR: From my youth up to my eighty-fourth year I have been a conscientious student of the doctrine of Christian perfection. In reading the Bible I have carefully noted all passages where the doctrine is either implied or fully expressed, and the Bible is well filled with it from beginning to end. I have also read and studied what we call our standard authorities on the subject, in an indefinite number of volumes, pamphlets and periodicals devoted to the subject of Bible holiness. In these books I have found some thing instructing and edifying but some opinions I have been compelled to reject as not in accord with my settled conviction and long experience of this doctrine of heart purity. But for the present I have but one object in view in writing this article and that is to call attention to the manner in which the blessing of entire sanctification is to be sought and obtained. Just here all the late authors I have read seem to be at fault. They do not tell us plainly how we are to seek this advanced state of grace and how and when we are to obtain it. Whether this deficiency grows out of the fact that they have never obtained a clean heart filled with perfect love themselves, or an unjustifiable want of attention to this all-important point, I will not say, but the fact stares me in the face. They do not tell us in detail and plainly, how, when and where we are to get the blessing of "a heart in every thought renewed, and full of love divine." They write beautifully about growth, growth, but say little about the certain attainment and enjoyment of perfect love. But I must not wander from my main point. Do you ask what I believe entire sanctification is? You can find the substance of all I believe about it in Matthew v, 6: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." What is righteousness? It is a conformity of the heart and life to the two great commandments on which hang all the law and the prophets. How is this righteousness to be sought and obtained? By hungering and thirsting after it specifically. In order to show the intensity and persistency with which we should seek this righteousness, our Savior refers to our hunger and thirst, the strongest of our bodily appetites. Under excessive hunger women have been known to eat their own children. And how forcibly Dr. Watts expresses the matter of thirst in one of his hymns!

"Early, my God, without delay,
I haste to seek thy face:
My thirsty spirit faints away
Without thy cheering grace.
So pilgrims on the scorching sand,
Beneath a burning sky,
Long for a cooling stream at hand,
And they must drink or die."

By these strong and tenacious appetites our Savior shows the intense earnestness with which we must seek the attainment of perfected righteousness. The promise is that those who thus hunger and thirst after righteousness shall be filled. Filled with what? Paul says, "That ye might be filled with all the fullness of God." Surely this is to be sanctified wholly. What more can we expect than to be cleansed from all filthiness of the flesh and spirit, and to be filled with all the fullness of God?

Now, brethren, you all believe in the necessity of entire sanctification, and you have a place in your daily prayers where you pray for it; but you have never yet believed that God would there and there bestow the blessing on you. You always look for the blessing of full salvation to come after awhile, and, hence, you never come up to it. I would recommend you to throw this old stereotyped prayer away, and adopt one in its place that implies a conviction on your part that God is willing to give you the blessing now and here, and every time you pray for it expect it, and strive to exercise faith for its immediate reception, and a faithful God will give it to you.

J. G. JONES.

HAZLEHURST, Mississippi.

I call the Book of Job, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from all noble patriotism or sectarianism or religus in it. A noble book; a man's book. It is our first and oldest statement of the never ending problem—man's destiny and God's ways with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody and repose of reconcilement. . . . Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation, oldest choral melody as of the heart of mankind; so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."—Thomas Carlyle.

The Sunday Law and Human Nature.

SOME STRANGE VIEWS REVIEWED.

Happening to pick up a secular paper, of late date, published in the free State of Louisiana, I saw therein a peculiar fragment of correspondence. Being signed "Rev. Pere C——," it attracted my attention as coming from "the cloth." Printed in French, I must appeal to my "nearest friend" for translation. This revealed such a tissue of sophistries and exploded blunders in mental and moral science as might well astonish and grieve us, emanating from one who assumes to speak *ex-cathedra*, and to whom, it is presumable, a multitude give diligent heed. This letter was one of a series in a parish official journal, published without note or comment. It was nothing less than a diatribe against the Sunday Law, ringing in some notes against prohibition. It may be more common than I suppose; but I was greatly surprised at the avowed opposition to laws fully established by constituted authority, on the part of a minister in any branch of the church of Him who so straitly commended and practiced obedience to the "powers that be." Whether this be attributable to that hierarchal behest, which sets up "an empire within an empire," or not, it is none the less sad that our good citizens should be encouraged to lawlessness by spiritual advisers.

I give the general teaching of the letter in question, leaving out the exaggeration. His practical objection to the Sunday Law is that it keeps people from attending mass. You will be surprised to hear *how*. The stores, shops, etc., being closed by law, the poor country people, who used *piously* to "kill two birds with one stone," by coming ten or fifteen miles to town on Sunday, buying their eatables and drinkables, as well as attending "mass," are now compelled to do their purchasing on Saturday, and are unable to return to town on Sunday. Hence they are deprived of a saving means of grace. Comment is needless in your paper on such admixture of plain disobedience to God's express and oft-repeated command with a form of worship.

But he goes on to denounce all such prohibitory legislation, stating, as a well-recognized law of human nature, that to forbid indulgence increases and even produces desire for the things forbidden. I have heard such crude ideas set forth largely and blatantly by unbelievers—some of them in the church, unfortunately—occasionally also by professors of religion who had never thought seriously on the subject, and who had been led into this superficial view by want of familiarity with God's Word and the principles underlying all human government. It is a sadder sight to behold teacher in Israel forgetting that God began his probationary plan by forbidding certain indulgence, and that most of his commands, which Jew and Christian alike take as the epitome of divine will, are couched in those terms so hated of the lawless and disobedient: "Thou shalt not." But the climax of folly in the reviewed article is now to come. As an illustration of the truth of his false philosophy against prohibition, he cites his dog, which he says is "infinitely dear to him." This "intelligent" brute, if fed freely on meat, soon tires of it and prefers vegetable diet, but having her meat "prohibited" for a few days, comes back to it with an increased appetite. A brave argument truly! proving what everybody knows—that animals will search, even on good food. He draws the inference that the way to keep people from being drunkards is to put within their reach a constant and copious supply of liquor. Well, ignoring for the time some slight differences in the canine and human nature, we assert that the appetite for alcohol is essentially different from that for food. Indulgence in the former brings *not* satiety till the point of intoxication is reached. On the contrary, each drink edifies for two more, until the man is beastialized. Then, as soon as sickness from intoxication is past, he "seeks it yet again," and with greater desire. Total abstinence was never known to induce an appetite for strong drink. Every day of non-indulgence weakens the desire even after the fearful habit may have been once formed.

But to the "Father's" canine illustration again. It was made to defeat the general principles of prohibition, including Sunday Laws, which he flippantly says are intended to force men to be religious. Thank you, Rev. Sir, for the suggestion! In order to make good your argument against "such laws," you must debase the God-given reason and intelligent spiritual nature of man to the level of the beast. We are free to admit that if we rise no higher in the scale of being than the dog, it is hardly worth while trying to deliver men from the pitfalls of temptations. But, brother, we believe that we have a higher destiny, as well as a more reasonable mind, than the most intelligent dog.

Since we are taught that Christ came to destroy the works of the devil, we believe it the Christian's duty to aid in that work by helping to pull down the greatest stronghold of Satan—the open saloon. Learning from the lips of Jesus that "the Sabbath was made for man," and looking upon man's spiritual wards as the highest and of greatest import, we shall always defend and uphold all laws edenacted to render it easy for men to *remember* the Sabbath day to keep it holy. If trading in eatables and drinkables; playing base ball, with its usual attendants of swearing, betting, etc.; making excursions here and there for worldly pleasure, etc., upon the Sabbath day can be shown to tend to hollu ss or purity of any kind, then we may be persuaded to desist from that which now we regard as one of the prime duties of every Christian (and especially of ministers). That our State laws should recognize these great principles of Bible truth is of vast importance to the morality of our people. On the other hand, that our government should in any form, and for any reward, great or small, license wrongdoing is a shame—and every citizen must bear a part of the disgrace. For, with us, the people make the government.

"With cheerful hope our eyes explore" *this* landmark on a not very distant shore where we shall see *all* our laws righteous and well administered by Christian statesmen.

J. P. DRAKE.

Moss Point, Mississippi.

From the Work.

CHINA GROVE CAMP MEETING.

MR. EDITOR: This meeting began on the night of the twenty-fourth day of August, and closed on the morning of August 29. There was a good supply of preachers in attendance from the beginning. The preaching was earnest, faithful and effective. At every service, I believe without an exception, there were manifestations of the presence and power of the Holy Ghost. The spiritual results of the meeting were very satisfactory. Many of God's people were blessed and built up in the faith. There were happy reunions, and sanctified social intercourse between friends long separated, which has a salutary influence upon Christian life and character.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet?"

Forty-seven persons united with the church. The pastor, Bro. Gale, writes me, "And I think over one hundred conversions." I had estimated the number to be over sixty, but he had a better opportunity of judging correctly. At best we can make only an approximate statement of the number. It is sufficient to know that a great many "were obedient to the faith," and gave signs of a genuine work of grace in their hearts. Altogether, it was one of the most complete triumphs over the powers of darkness I ever participated in. A happy combination of law and gospel, under God, did the work. Those who were there will understand; but others remain in comparative ignorance until "that day."

An interesting feature of the occasion was a missionary meeting held on Tuesday afternoon, with special reference to the appointment of the presiding elder, Bro. Weems, to work in Mexico. He has endeared himself to the people there during the past years of his ministry among them as presiding elder, and many hearts were touched as, perhaps, never before with missionary zeal as he delivered to them his parting words of counsel and exhortation. Two Woman's Missionary Societies were organized on the occasion by Sister Weems, the district secretary—one for China Grove Church, and one for Tylertown Church, and steps were taken for the organization of a third, for the Waterholes Church. This may prove to have been the best work of the meeting. The China Grove Camp Meeting may now be regarded as established, and I believe it is destined to work a glorious redemption for that country.

W. B. LEWIS.

RIPLEY, MISS.

MR. EDITOR: The anti-saloon cause is being more permanently established in our county. I mean Union county, and say "our" because half of my work is in New Albany, the county site—one church. My work consisting of two churches, Ripley and the one mentioned; hence I claim two counties as ours. Last Friday the vote was taken as to whether or not they would have any saloons. The vote stands 1,167 against sale, and 310 for sale, giving us a majority of 857; also 95 increase on our majority two years ago. We carried every box in the county dry. We think saloons are doomed and to be no more in Union county. The people rejoice over the victory and the prospect in the future. The observing people, both saint and sinner, say too much improvement has been realized to go back to the days of whi-ky. They say debt paying is much more universal and complete than before. Peace and good will abound, where it never did before. The people attend church and behave much better than ever before. Criminal cases in court are reduced to a per cent. not known since the war; also cost of courts less, and fewer paupers. I never knew a people to rise up all over a county so universally, and say, "We will not have it," as this one.

New Albany is the crossing of two railroads Gulf and Ship Island and Kansas City, Memphis and Birmingham; and out of 308 votes cast there but 49 for saloons. Our church is in prosperous condition there; also the Baptist Church is doing well. And I want to say it a man belonging to any church at that place voted for sale of whisky, he has kept it to himself.

Yours in bonds of love,

H. W. BABB.

BLACK HAWK, MISS.

MR. EDITOR: Our meeting at this place closed last Monday night. Many were reported converted. Eighteen names were added to our church roll, and the membership was wonderfully revived. This was said to have been, in some respects, the best meeting held here for some time. We were assisted by Bro. Ely, student from Southwestern University; Bro. Howell, of Sidon circuit, and Bro. Bell, of Batesville and Wesley charge. These brethren all did faithful work, for which they have the hearty thanks of this people.

Bro. Howell makes his home with us at this place, but is in charge of Sidon circuit, where he is doing a very fine work. He has held three meetings on his work, and, although he was alone at some points, he is able to report a gracious revival at every point. He promises great usefulness to the church in the future.

I neglected to say, in my report of the meeting at Acona, in this charge, that we were favored with the presence of Bro. Evans, former pastor of this work. The reception given him by his old parishioners was beautiful. It was really pleasant to witness the handshaking. Come again, Bro. Evans.

No more meetings to hold; but this pastor will be much-engaged getting ready for Conference. All collections will be up in full.

Our earnest prayer for this kind people is, that the Lord may pour of his richest blessings upon them!

Yours in the gospel,

E. G. KILGORE.

THIRD ROUND FINISHED.

MR. EDITOR: I have just finished my third round. The preachers are active in the main, and laboring with encouraging results. The summer (hat I so much dreaded has ended, and I have borne up under its heat and fatigue better than last year. I took a little better care of myself, though the last six weeks have almost fathomed me; several hundred miles in a buggy, "much water" to contend with, sprinkled often, immersion appeared imminent more than once. But, oh! how the people flock to hear the gospel! The congregations were larger at the churches visited than I ever saw at some places on the Seashore district before. I believe I have preached more and talked less in the last forty days than in any other forty days in the last forty years. After being alone and thoughtful, I have more strength in the pulpit than after being in company and *talkful*. But more than once I overtalked and underpreached myself within the aforesaid forty days. That is about enough about *us*, as I once heard a preacher say in his opening remarks. A presiding elder on this district has a fine opportunity for usefulness; there is before him a wide "open door." At some points the preachers had the meeting under headway when I arrived; so the most I had to do was exhort a little, open the door and receive in the new members. Five camp meetings are now before me, following each other in quick succession. Refreshing seasons are expected.

T. S. WEST.

MERIDIAN CIRCUIT.

MR. EDITOR: I have had a pleasant time on the Meridian circuit the present year. I have held four protracted meetings on my work, with good success. During the time of our revival thirty-six persons were added to the church, and the churches revived and a number were converted. On September 2 a large number were up for prayer. We have received a large number into the church during the year. We received $14 during the week of self-denial. We are to meet Wednesday to clean off the grounds for the purpose of building a *house* for the *preacher* who may be honored with the privilege of traveling the Meridian circuit in the future. We expect to make it a desirable place to live at. In a few weeks we will see all of the timber on the ground, and the workmen at work. Arrangements have all been made. We only ask for time. Meridian circuit is composed of good material, and if the ruling *Power* in his wisdom sees fit to let the work remain as it is, she will come to the front with the whole armor on. Pray for our success.

L. d. JONES.

MONTROSE, MISS.

MR. EDITOR: I have just finished my fourth protracted meeting; and we have had good revivals at each meeting; taken into the church some ten or fifteen by profession of faith in Christ and baptism. The membership of the church has been graciously blessed; two-thirds of the membership professed a blessing, and we had a score of sinners at the altar for prayer, and several were converted and gave praise to God. But we are very much behind with our collections. We have it all promised; but the drought up here in the first part of the year, and now the severe gale and rain last week, have damaged the crops very badly, and the people are making very piteous complaints that they are not able to do much.

Well, Mr. Editor, I am trying to get up a good list of new subscribers for the old and precious ADVOCATE; and I have several names on my list that will take the ADVOCATE next year. I hope I will be able to bring you a good long list with money, if I can get to the Conference. Pray for us.

J. H. EVANS, P. C.

CINCINNATI CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed my third protracted meeting, resulting in forty-one accessions, a great many conversions, and the church greatly revived. We believe that the spiritual condition of this circuit, on the whole, is considerably in the advance of last years. Truly God's Spirit has been working mightily in the hearts of this people—backsliders have been reclaimed, sinners convicted and many converted, peace and harmony restored to neighborhoods, church disputes and troubles settled, and in some cases where there was a coldness existing between church members, families and brothers and sisters all was forgotten, and they rushed together with warm embrace. Truly we have reasons to thank God; to whom be all the praise for the happy results of these meetings! We are indebted to several of the brethren, both local and itinerant, for efficient work in these meetings.

JAS. G. CAMMACK, P. C.

Dyspepsia

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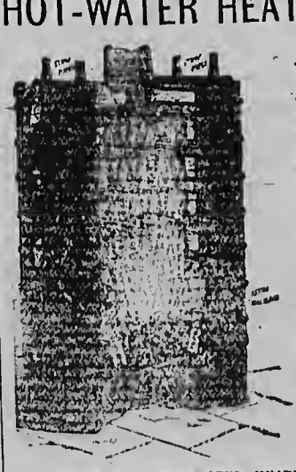

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Arr. Birmingham	3:20 a. m.	11:25 a. m.
Arr. Atalla	5:25 a. m.	1:35 p. m.
Arr. Chattanooga	8:30 a. m.	6:20 p. m.
Arr. Junction City	2:50 p. m.	2:25 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:05 p. m.
Lve. Junction City	11:25 a. m.	12:30 a. m.
Lve. Chattanooga	6:00 p. m.	8:50 a. m.
Lve. Atalla	9:00 p. m.	1:10 p. m.
Lve. Birmingham	11:10 p. m.	3:05 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:00 p. m.
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No. 3, Express	6:25 p. m.	No. 4, Express	8:00 a. m.
No. 5, Bat. Rouge acc'dation	10:00 a. m.	No. 6, Bat. Rouge acc'dation	7:15 p. m.

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LOUISVILLE, NEW ORLEANS & TEXAS
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No. 1 ..... 9:00 am	No. 2 ..... 5:00 pm
No.	No. ..... 8:00 am
No. 3 ..... 10:30 am	No. ..... 3:15 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex. 7:00 am
No. 1 Fast Ex. 7:20 pm	No. 8 Coast. 3:40 pm
No. 5 Coast. 9:05 am	No. 2 Lim. Ex. 3:30 pm

ILLINOIS CENTRAL.

No. 4 Passen'r, 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Chic. and N. O. Lim. 7:30 am	No. 1 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express, 7:00 pm	No. 51 California Express, 8:35 am
B. Rouge, local, 10:00 am	B. Rouge, local, 3:30 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local ... 7:20 pm
No. 17 Local ... 6:55 am	No. 20 Califor. 11:00 am

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No. 1, Lim'd ... 9:40 am	No. 2, Lim'd ... 5:00 pm
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, SEPTEMBER 20, 1888.

Briefs.

Two thoughts from Coleridge may well begin this column: "Worldly pleasures are the devil's scaffolding to build a habit on, and when that is once formed and fixed, the pleasures are sent for firewood and hell begins sometimes in this life." * * * When one asked Coleridge, "How shall I find the highest and surest evidence of the truth of Christianity?" his answer was, "*Try it for yourself.*"

Mr. Spurgeon states that his church has now 57 mission stations, with sitting accommodation for 4,900 persons, and 130 local preachers, and 22 Sunday and ragged schools with 584 teachers and 7,731 scholars; while between 80 and 100 mission stations, which had been commenced by the church, had already developed into self-supporting churches. Total number of members at the Tabernacle is 5,313. During the past year, 240 have been added by baptism, 43 by profession, and 74 by letter, while 142 have been dismissed to other churches, 37 have joined other churches without letters of dismission, 14 have emigrated, 129 names have been removed for non-attendance, 9 for other causes, and 64 members have died.

In regard to the number of words used Max Muller says:

We are told on good authority by a country clergyman that some of the laborers in his parish had not 300 words in their vocabulary. A well-educated person in England who has been at a public school and at the university, who reads his Bible, his Shakespeare, the Times, and all the books of Mudie's Library, seldom uses more than about 3,000 or 4,000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions and wait till they find the word that exactly fits their meaning, employ a larger stock, and eloquent speakers may rise to a command of 10,000. The Hebrew Testament says all it has to say with 5,642 words; Milton's works are built up with 8,000, and Shakespeare, who displayed a greater variety of expression than any writer, produced all his plays with about 15,000 words.

The Missouri Conference has just held its seventy-second session. The statistics show local preachers, 147—a decrease of 7; members, 34,181—gain of 259, 1,559 adults and 461 infants baptized—a decrease in adult baptisms of 796; of infant baptisms, 59. Number of churches, 379 1-6—an increase of 15; parsonages, 80. Money expended on churches and parsonages, $47,925 41—increase of $14,167 50. Number of Sunday-schools, 321—a gain of 14; scholars, 20,273—gain of 681. The Sunday-schools have paid this year for missions, $1,016 75; literature, $5,481 24; for other objects, $317 20. Amount collected on Conference Fund, $3,968 11. Assessments for missions: foreign, $11,100—collected, $7,944 40; domestic, assessed, $5,550—collected, $4,227 33. Out of *seventeen* candidates for admission on trial, *six* were rejected. Verily, the sifting process has begun. Ten candidates were elected to deacon's orders. The assessment for church extension was $3,125, of which the Conference reported $2,249 61 collected. Dr. Morton, being on hand, went to work to raise the deficit, and he did it. So the Missouri Conference reports the church extension assessment *paid in full*.

Our Mission Work.

The "Forty Second Annual Report of the Board of Missions of the Methodist Episcopal Church, South," came into our office last week. The report opens with the "Constitution of the Board of Missions," and an "Address to the Church," by the Secretary of the Board, Dr. I. G. John, in which he calls attention to several hopeful indications of "an upward movement of the missionary sentiment of our people," and shows that the "Bureau of Missionary Information," though hampered by want of means, has done immense service in disseminating "600,000 leaflets, or more than 2,000,000 pages of missionary matter." We join our wish with that of the Secretary, "that the Board will place larger facilities at our command in order that we may improve the quality of our leaflets and increase the volume of their supply." There is no use to try to disguise the fact that our people are wofully ignorant about the necessities of the heathen world, and of our operations as a church, by which we are endeavoring to supply their necessities by giving them the gospel. If instead of writing, "We will send the annual report to any one who will send his address and *five cents* in postage stamps," the Secretary had the means to print 500,000 copies of the report and scatter it broadcast through the *whole* church, then would our people learn what we are trying to do to evangelize the world, and then they would respond more earnestly and liberally to our appeals for help. We are evidently "penny-wise and pound-foolish" in some things. A few thousand dollars a year expended in a judicious dissemination of missionary intelligence would be a safe investment, and the returns, we think, would be largely in excess of what they are now or ever will be under our present system.

The report before us gives a summary of the domestic missions in the various Conferences; our Western work—that is, an account of what we are doing in the western part of our own country; a brief sketch of our foreign work; the Treasurer's report, and the Minutes of the last meeting of the Board. All of this is interesting reading; and if it could be put before our people, would do them an immense good. The Treasurer's report affords us a rare study. He has been at great labor to produce it, and we are studying it *con amore*. We have learned from it several things which have surprised us. It is curious to observe how the rate of giving for missions varies with localities. The Western Conferences, though younger, give more *per capita* than the Eastern Conferences. Denver reaches 64 cents per member; Los Angeles, $1 20; Montana, 97 cents; German Mission, $1 18; Illinois, 53 cents; Pacific, 50 cents; Mexican Border, 48 cents. There is not a Conference *east* of the Mississippi river that reaches up to the lowest of these figures, and only *one* on the west; and that is the Southwest Missouri, which paid last year 71 cents per member. Of the other Conferences, the range of giving is from 11 cents in the Western Virginia Conference to 47 cents in the Louisiana Conference. Taking the whole church together, the average for missions—foreign *and* domestic—is 30 cents per member. The amount raised for foreign missions reached the sum of $234,584 40; that for domestic missions, $92,426 75—the total being $327,011 15. The whole membership is put down at 1,107,477.

In regard to the offerings made during the "week of prayer" last year, this report confirms what this paper said at the time. We said then that the constituency of the NEW ORLEANS CHRISTIAN ADVOCATE was doing better in the matter of giving than any other part of the church; and now comes Dr. Kelley's report with the verification. The Mississippi Conference gave more during the "week of prayer" than any other, her offerings amounting to $1,988. Tennessee gave $1,945; South Carolina, $1,922; Baltimore, $1,846, and then *little* Louisiana, $1,796; Alabama, $1,658; North Carolina, $1,293, and then North Mississippi, $1,272. Our group of Conferences, containing 85,601 members, gave $5,056 during the "week of prayer;" and that is far better than any other group of contiguous Conferences in the whole church did. Here are the figures: Baltimore, Virginia and North Carolina, with 195,780 members, gave during that week $4,062. South Carolina, North Georgia and South Georgia, having 190,648 members, gave $4,060. Holston, Tennessee and Memphis, with 151,879 members, gave $3,058. Alabama, North Alabama and Florida, with a membership of 105,383, gave $4,030. The *five* Texas Conferences, with a membership of 119,136, gave $1,538. The Arkansas group (three Conferences), with 63,831 members, gave $830. The Missouri group (three Conferences), with 78,840 members, gave $1,219. These groups, excepting the two last mentioned, have much larger membership, and yet our constituency is ahead of the highest by nearly $1,000, not counting the $1,052 raised to send Bro. Newton to Japan, which amount does not appear in the report because it was not paid over to the Treasurer until after his report had been made up. We congratulate our readers upon this showing, and are vain enough to think that our paper had a little to do with bringing about that result.

There are other interesting items in the report to which we gladly call the attention of our readers. The report presents a schedule of church property in our foreign fields, which is quite gratifying. In Brazil we have 3 churches, valued at $53,288. In Central Mexican Mission we have 23 churches, 11 parsonages, and 13 schools—valued at $86,750. In Mexican Border Mission we have 14 churches, 4 parsonages, and 8 lots of ground—all valued at $34,584. In China we have 7 churches, 12 parsonages, 2 schools, 1 hospital, and 3 lots of ground—all valued at $121,153. The total value of our property in foreign fields, reported when the Treasurer made his report, is, then, $295,775. We have also property in Japan. Dr. Lambuth, in another column of this paper, gives an account of laying the corner-stone of a church in Kobe. We think this indicates substantial progress. It, however, sounds strange to read that we began work in China in 1848—just 40 years ago; and now are only able to report 233 members. Even in Brazil, where we have been at work only *ten* years, we show a larger membership; that being 259. But though the membership in China is the smallest in the church, they give *more per capita*, for missions than any of us, for last year they reached $1 27. If our home people would give that way, Dr. John would, doubtless, be compelled to call in help in the distribution of the funds. And why can't we give that way?

The report ends by announcing the assessments and appropriations for the current year. Assessments, $300,000; appropriations, $242,394 32, leaving a margin of over $57,000 for accidents and contingencies. We are gratified with the results shown by the report, and only repeat the wish that *all* the church might see it.

Bishop Duncan has changed the time of holding the German Mission Conference from November 7 to November 14.

The College Question Again.

BY REV. T. C. WIER, M. D.

This is a live question just now. Several brethren have been ventilating the subject, or, rather, discussing it, for the light does not yet shine through it. Among those who have written, Bro. Wyatt and Dr. Sullivan advocate the establishment of a male college in Mississippi. Bro. Honnoll argues against it. It is well to agitate the subject. It seemed a hard ruling when our last Conference session rejected seven young men for lack of educational qualifications according to the low standard required for admission. Now, I think it may have been just the thing to be done. The Conference was surprised. The church began to open its eyes. Something was needed. Something should be done. Most of our young men who apply for admission into the itinerant ministry are from the masses of the people; and so long as there is a low standard among the masses, and indifference in regard to education, our young men will come up deficient. We need something that will tone up the sentiments of the people and stimulate our young men with a more earnest desire for higher education. The high school and the college contribute to these ends. But the source of influence should be in our midst rather than without; within our State, our Conference, rather than beyond our borders. Brick and mortar are not everything; but they are something. The very sight of a brick academy or of a college building, with its group of boys and young men out on the *campus*, is suggestive and inspiring. The influence extends, in circling waves, to all the country round—to adjoining counties, to the borders of the State, and even beyond. Vanderbilt, Southern University and Centenary are good institutions—worthy and well qualified. But these educational fires are too far away for our people and our boys to feel the heat and see the light. Let us have in Mississippi a well-appointed male college; such an institution as shall inspire our young men with more earnest and enthusiastic desire for a better education. Let us bring the medicine to the patient rather than send the patient far away to get the medicine.

It is said there are persons ready to contribute money—thousands of dollars—to the establishment of a Methodist College in Mississippi. If this be so, and a hundred thousand or fifty thousand dollars are waiting for such investment, let us have the college, and let us begin at once. Given the conditions of that hypothetical claim above, and I am inclined to the opinion that the opposers—even my good Bro. Honnoll—would enter into the scheme with enthusiastic approval. Bro. Honnoll says that nine-tenths of our boys do not enter the high school. There is much truth, we are sorry to admit, in this declaration. Bill Arp, in a public lecture last year, said we were "educating ten girls to one boy." But, now, bring the college and the high school nearer to our boys, build them up in our midst; and who shall say that a much larger proportion of our boys will not avail themselves of the advantages afforded by such institutions? A male college at some eligible point in North Mississippi, well established, would be an inspiration to the ministry and membership of the entire Conference. Located at Kosciusko, it might draw its life from the two Conferences in Mississippi. Located at Holly Springs, it would be easily accessible, also, to West Tennessee, Arkansas and North Alabama.

We make these suggestions not as opposing existing colleges under the auspices of other Conferences. Dr. Hunnicutt, at the head of Centenary, will bring ability and energy to bear; and he should be sustained. Southern University, under Dr. Andrews, is already doing a grand work in the Christian education of young men. In the Vanderbilt we feel a generous pride, and claim a sort of hereditary right as one of its charter Conferences. But we would emulate the best results and strive for the best advantages by building up high schools and a first-class male college within our own borders.

SARDIS, Mississippi.

"The Girls and Boys."

BY PRESIDENT J. H. BRUNNER.

Under the above caption my friend, D. W. Foster, M. D., publishes, in the ADVOCATE, for August 23, an article to show that we ought "to establish all over the land manual-labor schools," and to "require *every* boy to do manual labor as well as to cultivate the intellectual faculties." A careful examination of the article does not show a similar requirement on the part of girls. Yet there is the admission that "more girls than boys are being educated," and reasons are given therefor.

We join issue with the Doctor when he pleads for manual labor by every boy in his class of schools:

First, there is incompatibility between hard bodily labor and assiduous mental toil. Let anyone make the experiment for himself. He may go out any morning, pull off his coat, delve into the soil, and tug away two solid hours; then return to his sanctum, covered with grime, take up his books and try to con his lesson. The more severe his manual labor has been, the less successful will be his mental effort. So was it found to be at Emory College, Ga., and at Emory and Henry College, Va., when these schools were run on the manual-labor plan.

Again, the labor in the manual-labor schools is a slip-shod affair—unsatisfactory and unprofitable every way. Better is the plan to put in full time while at work, and full time while at study. Both kinds of effort will thus bring better results. Perhaps, a hundred manual-labor schools have been started in this country with sanguine expectations. Disappointment has been the result in all cases. The schools have either died or been transformed into the ordinary study schools. Not a single one survives, so far as this scribe remembers, though his acquaintance extends over a dozen States. The impracticable is doomed from its birth. Poor boys succeed at our college. It takes but little to feed the body. Many of our students cook their own meals. Directly they are able to teach a public school, and thus get money to pay off old scores, and to begin another year. Nearly all our boys succeed in their after-school life. There is no better school for poor boys than ours, and others like it. A manual-labor school would not be half so good. There is no argument against success while all the manual-labor schools have failed.

Ours is one of "the little colleges." But it has many seals to its mission. I have not in hand the long roll of the mechanics and machinists, the carpenters and contractors, the farmers and tradesmen, the merchants, lawyers, doctors, bankers, railroad presidents, legislators, judges, congressmen, senators, and other distinguished personages, who were educated here. There is, however, a roll of Hiwassee preacher-boys; and the last name on the list is numbered ninety-one! A voice from above seems to call us to "hold the fort." "Occupy till I come." "Prove all things; hold fast that which is good."

HIWASSEE COLLEGE, 1888.

Notes.

Of the President's letter of acceptance the Standard, of Chicago, says: "In point of ability and dignity and propriety of utterance it is certainly in keeping with his own high place and with the importance of those public questions with which he has to deal."

We received, a few days ago, a contribution of *ten* pages of notepaper of *six* different colors, written with a pencil, and so dirty and blurred that we must positively decline any attempt to decipher the meaning. The most of our correspondents write on *white* paper with *black* ink, and we hope that all will yet come to that custom.

A correspondent writes: "I notice a statement in the Southern Baptist Record, of August 30, which says that the Baptists have increased 7,245 per day for the past 103 years in the United States. Is this statement true?" Of course not. The Record has simply made a mistake. That would be an increase of *more than two and a half millions* a year. In 103 years it would amount to 272,375,775 Baptists in the United States. Of course it is a mistake. Printers sometimes get figures wrong.

Dr. R. H. Rivers, of Louisville, Ky., has been confined to his room since the last of July. We sympathize deeply with our old teacher and pray for spiritual and bodily comfort. It saddens and rejoices us to hear the Doctor talk this way in the Central Methodist:

My physician says that my pastoral work is done. I love my work, and have often said: "Father, if it be possible let this cup pass." I have prayed for years: Let me cease at once to work and live. For fifty-five years I have been effective. I have never been on the superannuated or supernumerary list. Now to be laid on the shelf is a great sorrow; but I will not repine. No murmur shall ever pass my lips. Come what will, I shall humbly bow to his will. My way is clear. The clouds are all gone. The Lord is good. He will give grace and glory.

Rev. C. E. W. Smith, writing in the Pacific Methodist, on "Pulpit Plagiarism," closes a peppery article after this fashion:

The ministry demands a law and order league among them whose business it will be to arrest and prosecute these conscious or unconscious "limping pulpit orators" who are doing infinitely more than "crippling" their own "reputations." They are branding the entire ministry as guilty of fraud; and when these very men are, on account of their "superior preaching ability," often found in our best stations and in places of responsibility and honor, is it to be wondered that the people tolerate them and apologize for them, and that the world doubts the pulpit. They are always smooth-tongued fellows, who prophesy smooth things, because they know "the people like to have it so," and will thus add to their reputation of charitableness and salary, too.

In a letter to Gen. Fisk, the Prohibition candidate for the presidency, Bishop Hurst, of the Methodist Episcopal Church, closes with these words:

The vote next November will surprise the country, and some people will have their eyes opened for the first time to the fact that there is an aroused American conscience and a deep-seated determination which will never cease work until the *saloon is dead*.

I trust you may have the strength and the patience to meet the crisis. You have the prayers and best wishes of multitudes all over the land. *If I had a thousand votes, they should every one go for the Prohibition ticket this fall.* My cordial support of the Prohibition party has become so much a matter of conviction that I don't care who knows it. If anybody's boy can only be saved from death by the curse of rum, through any word or example of mine, he shall have them both with all my heart.

We notice that several of our church papers have published an unqualified approval of Dr. T. T. Munger's article on "Religion's Gain from Science," in the last Forum. We suspect that the editors have been imposed upon by a *little slip of paper* giving a *resume* of the article and sent by the publishers of the magazine. How a Methodist editor can endorse *all* that article, and yet hold on to the "standards," we can not see. In the main, the article is very good, but there is in it a positive denial of the "fall of Adam," and "eternal punishment." He says: "By establishing the antiquity of the race, and by including man in the physical evolution of creation, science has left no standing-room for such doctrines as that the fall of a single progenitor involved the race in sin and guilt, and that physical death is the penalty of original sin." The denial of "eternal punishment" is in these words: "The gospel itself by its own spirit of humanity is mitigating and sweeping away the horrible doctrine of eternal torture. It is, indeed, still held as nominal orthodoxy in some quarters, but it is the blackest of departing ghosts." According to our "standards," these are "dead flies" in a pool of fragrant ointment.

Personals.

We have seen at several places in the city an article of cotton cloth designed to take the place of bagging. It seems to be well adapted to the purpose, and being as cheap as bagging, or perhaps, cheaper, and several factories being engaged in making it, no doubt the planters will be supplied with sufficient quantity to wrap up their crops, and thus be able to drive the "Bagging Trust" to the wall.

I. C. Lanphier, the originator of the Fulton Street (New York) Noonday Prayer Meeting, recently celebrated his eightieth birthday. He has been conducting these meetings for thirty years and is still ably carrying them on.

A $27,000 bronze statue of Robert Burns was unveiled, August 30, in Washington Park, Albany, N. Y. Rev. Robert Collyer made a brilliant speech, there being present many Scottish societies from Canada and the United States.

Florence Nightingale is said to be a confirmed invalid at St. Thomas Hospital, London. She is sixty-nine years old. She has never recovered from a spinal affliction contracted during her services in the Crimean War.

The Alabama Advocate announces the death of Rev. G. M. G. Dunkin, of the North Alabama Conference.

Logan D. Dameron, manager of the St. Louis Advocate, donated $385 35 of the earnings of the paper to the Missouri Conference at its late session, for widows and orphans.

We notice that our Missouri correspondent, Rev. Dr. M. B. Chapman, has been stationed at Park and Arch Church, Hannibal, Mo.

The Methodist Times, of London, gives an account of a Bible class in Bristol which numbers 600. Seven years ago it began with thirty-five members.

Rev. A. B. Jones, of Huntsville, Ala., writes: "Our school opened better than ever. Ninety boarders and 25 pupils to date, and still they come."

Richard A. Proctor, the astronomer, died recently in New York, aged fifty-seven years.

The Democrats of New York have renominated Gov. Hill by acclamation.

Hon. Edward J. Gay has been renominated unanimously for Congress by the Democrats of the Third District in this State.

The Brookhaven Leader says: "Verily, the place to study human nature in all its undisguised meanness, is an assessment roll." The church has a "roll" of that kind sometimes, and on it the "idolaters" are discovered.

We received on Monday last an invitation to attend a reopening of the First Church in Independence, Mo. The church has been renovated at an expense of $5,000, and the reopening will take place September 30, Rev. Dr. Mathews, of St. Louis, officiating. Bro. W. B. Palmore, the pastor, has our thanks for the invitation.

The yellow fever at Jacksonville, Fla., seems to be on the increase, though the number of deaths remain about the same per day. Quite a number of trained nurses have gone from this city under the leadership of Fred Southmayd, of the Red Cross Society. Texas quarantined New Orleans for two days, though the health authorities here say that there has not even been a suspicious case in our city.

We hear that Bro. R. J. Jones, of Vicksburg, Miss., who has been quite ill, is convalescing and will soon be able to resume his regular work. During his illness his pulpit was filled by Dr. C. K. Marshall, who enters into every such opportunity with a zeal and eloquence that time does not abate.

Dr. Black's book, "Christian Womanhood," may be had of the author, at Meridian, Miss., or the Methodist Publishing House, at Nashville, at the following rates: Cloth, $1; Morocco, gilt-edge, $2 25, postpaid.

This from Bro. McCoy, of the Alabama Advocate, will apply to Mississippi and Louisiana:

Ninety thousand Methodists in Alabama, with a growing country, and led by as true a set of ministers as ever kneeled at an altar or ascended a pulpit, may expect God to hold them responsible for the accomplishment of a great work. He has given us the territory and put the resources at our command, and now, in the name of his Son, he demands of us the utmost zeal and the greatest possible degree of godliness. Let us do something worthy of the sublime gospel we have been called to preach.

N. C. Y. L.

The completion of the third large building of the NASHVILLE (TENNESSEE) COLLEGE FOR YOUNG LADIES will open choice rooms for twenty-five (25) pupils in the boarding department. These rooms are on the second floor. Early applicants will receive *very favorable terms*. Apply early. Patronage at end of second week 220, of which 90 are boarders. Daily accessions. Now is the time to secure advantages.

REV. GEO. W. F. PRICE, D. D.,
President.

Postal Card Reports.

—Rev J. L. Wright, from Athens, La., writes, September 10: "Have been engaged in protracted services since the fourth of August, and have had encouraging success, there having been twenty conversions and twenty-two accessions. I am holding the *second* protracted meeting at this place, and the congregations are large and attentive, and 'the Lord of hosts is with us; the God of Jacob is our refuge.' My health is not good."

—Bro. John A. Miller writes, September 11, from Simsboro, La.: "We are in the midst of a good meeting at this place, there having been to this time several conversions and *eight* accessions. God is with us."

—Rev. W. D. Bass, from Sparta circuit, North Mississippi Conference, writes: "I have held all of my protracted meetings, and they have resulted in 175 conversions and 122 accessions, and about 40 family altars erected. The revival blaze in the church was so great that it drew all denominations near the cross. There hundreds, young and old, praised the blessed Master. Collections ordered by the Conference are in good subscriptions."

—Rev. H. P. Lewis writes from Lauderdale circuit, Mississippi Conference: "Our meeting at Brogan Chapel resulted in several conversions and *eleven* additions to the church. Our meeting in Lauderdale closed September 13 with fine results, after lasting seven days. At the former place Bro. Lee Barr, a Presbyterian elder, did good service, and at the latter Bro. Carley helped us mightily in the Lord."

—Rev. W. S. Shipman, from Shannon, Miss., writes, September 14: "Our stay in the hill country has been pleasant and invigorating. We return to our own good people in the Yazoo Valley to finish our work for this Conference year."

—Rev. F. A. Whitson writes from Okalona circuit, North Mississippi Conference: "We have closed a fine meeting at Pine Grove, five miles north of Aberdeen, resulting in nineteen conversions and twenty-two accessions. It was one of the best meetings I ever attended. Our collections at that place are all up in full, and I think we will be able to build a church there."

—Rev. C. R. Godfrey writes from West Melville, La., September 11: "I have been here several days, preaching at night to large and appreciative congregations. Six additions and three baptisms to date. Health of the people good."

—Rev. F. D. Van Valkenburgh writes from Crowville, La., September 13: "At a meeting held by Rev. A. W. Moore and myself at Ogden's Schoolhouse, on the Winsboro circuit, we had forty-two accessions. A Bible class of twenty-two adults was organized, a prayer meeting and Sunday-school started, and a number of family altars set up."

—Bro. J. R. Roberson, writing from Houston, Miss., September 15, says: "Bro. R. H. Kennedy and myself have just closed another meeting of five days' duration, resulting in 50 or 60 conversions and 17 accessions. I have had up to date 125 conversions and 60 accessions, with one meeting yet to hold. I think the finances will come up in full. This has been one of the happiest years of my life."

Literary Notes.

Dr. Charles Mackay, poet and journalist, is now in his seventy-third year, broken in health and reduced in circumstances. A fund is being raised for him by a committee of which Tennyson is president.

"The relation of the sexes to government," will be discussed by Prof. E. D. Cope, in the leading article of the October Popular Science Monthly. Prof. Cope shows from psychological and social facts, which everyone has noticed, that women are not adapted mentally or physically for the functions of government, and that if they were to take an active part it would react unfavorably on the vastly more important interests of the home.

Mr. R. L. Stevenson's new work, "The Master of Ballantrae," will begin to appear in the November number of Scribner's Magazine, and will be continued late into 1889. It is to be illustrated by Mr. William Hole, N. R. S. A.

In the great town library of Konigsburg Prof. Tschakert has discovered a number of hitherto unpublished, indeed unknown, sermons and scholia by Luther. They belong to the important period 1517-21, and are undoubtedly genuine. The sermons were preached at or near Wittenburg, and give a clear idea of the conflict in which Luther was then engaged.

A volume of historical papers by T. W. Higginson, entitled "Travelers and Outlaws; Episodes in American History," is in press of Lee & Shepard.

Among the coming books is "Ireland Under Coercion," by William H. Hulburt. Mr. Hulburt's long career on the staff of the New York World, having made him well known, his book will, doubtless, be read with great interest here.

Dr. R. A. Young has a work in press entitled "Celebrities and Less." The contents are made up of sketches of celebrated personages, living and dead, beginning with Spurgeon and ending with Dr. McFerrin. So says the Nashville Advocate.

Ticknor & Co. announce, among their September books, "Western China," a journey to the great Buddhist centre of Mount Omei, by the Rev. Virgil C. Hart, B. D.; and "A Short History of the Secession War," by Rossiter Johnson, author of "The History of the War of 1812-15."

Herbert Spencer gives only a small part of the day to literary work. He is preparing materials for his own biography.

Books and Periodicals.

BOOKS.

SIBYLLA. Adapted from the German. By Cornelia McFadden. Cranston and Stowe, Cincinnati, Chicago, and St. Louis. Price, $1 25.

The scenes of the story are mostly laid in a small German village by the seashore and in Berlin. The time is the few years preceding and during the Franco-Prussian war. The characters are well drawn by the author, and are realistic and natural.

THE PROBLEM; OR, THE IRREPRESSIBLE CONFLICT IN POLITICS. By T. Villars, D. D., President of McKendree College, Illinois. Cranston and Stowe, Cincinnati, Chicago and St. Louis. Price, in paper, twenty-five cents.

This work has been before the public since 1885, but this new edition contains valuable statistics, placed in an appendix, and will be found a valuable book.

CHRISTIAN WOMANHOOD. By Rev. W. C. Black, D. D., of the Mississippi Conference. Methodist Publishing House, Nashville, Tenn. Price $1.

Dr. Black has written a very interesting book on "one of the liveliest questions of the day." He treats the subject under five general heads in the historical method. He presents his thoughts with clearness and force, and his pertinent illustrations add vividness to the presentation. The picture which he paints of Pagan Womanhood is appalling in its darkness. The Outlook for the Christian Woman, which closes the book, is eloquent with hopes and expectations of what our religion will, in the near future, do for the women of the church and the land. Between these extremes the author shows clearly the position of woman in the family and in the church, and shows how, under the elevating tendencies of Christianity, she gradually arose from the position of a "nobody" to an exalted place in the thoughts and esteem and honor of enlightened men. Dr. Black has brushed away the illogical conclusions of prejudice which have so long obscured Paul's teachings on the subject of women "prophesying." His extracts from Methodist history show conclusively that our church is behind John Wesley on this subject.

We like this little book. We like its method. We like its conservative tone. We like its hopefulness. We hope it may be extensively circulated and carefully read.

PERIODICALS.

—The Century, for September, is largely devoted to educational matters. There is Uppingham, an ancient school worked on modern ideas; The University and the Bible, by T. T. Munger; Women Who Go to College, by Arthur Gilman; The Industrial Idea in Education, by Charles M. Carter; Art in Education, by W. J. Stillman; College Fraternities; two editorials, Modern Collegiate Education, and Individuality in Teaching. There are also other articles of value. Century Company, New York. Price, 35 cents.

—The New Princeton Review, for September, has Literary Anodynes, by Andrew Lang; The New Psychology, by J. H. Hyslop; Irish Home Rule, by E. A. Freeman; The Knights of Labor, by F. A. Walker; An Old Master, by W. Wilson; Pessimism and Recent Victorian Poetry, by H. F. Randolph; The American School of Art, by J. Durand; Camelia Ricards, by Ruth Suart. Criticisms, Notes and Reviews is a valuable department. A. C. Armstrong & Son, New York. Price, $3 a year.

—The September Wide Awake has one of the choicest table of contents which that popular periodical has ever published. The reading matter is suited to the young minds and the illustrations are exceptionally fine. D. Lothrop & Co., Boston. Price $2 40 a year; 20 cents a number.

—The Monteaglean, for August, is behind, but comes to us full to overflowing. This is the official organ of the Monteagle Sunday-school Assembly, and the price is $1 a year.

—We have received the first number of Young Hearts, a new monthly for boys and girls. Its contents are varied and interesting, and it seems to be well adapted to those for whose benefit it is gotten up. It is about the size of St. Nicholas, and is only 50 cents a year. Publishers Young Hearts, 62 and 64 Cedar street, New York.

—The Pearl of Days, for September, is well filled with matter bearing upon the Sabbath and its observance. It is well worth patronage. W. B. Ketcham, New York. Price, $1.

—We have on hand the prospectus of a new magazine: The Home-Maker, edited by Marion Harland. The purpose of the magazine is "the consideration of whatever relates to the making and keeping the home." It is to be published at $2 a year. The Home-Maker Company, 24 West Twenty-Third street, New York.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
Pacific	Sept. 26.	Woodland Cal.	Galloway
Illinois	Sept. 26.	Rushville, Ill	McTyeire
S. W. Mis.	Oct. 3.	Nevada, Mo.	Hendrix
L. Angeles	Oct. 3.	San Diego, Cal.	Galloway
Louisville	Oct. 3.	Lebanon, Ky.	McTyeire
Holston	Oct. 3.	Asheville, N. C.	Hargrove
Chhoa Mis.	Oct. 10.	Shanghai	Wilson
Indian Mis.	Oct. 10.	White R'd Hill, I. T.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Kerner
German Mis.	Nov. 14.	Houston, Tex.	Duncan
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Hendrson, Tex.	Key
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Arkansas	Nov. 28.	Fort Smith, Ark.	Key
Mississippi	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keever
White Riv.	Dec. 5.	Parkgould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
N. Miss.	Dec. 10.	Starkville, Miss.	Keener
Florida	Dec. 12.	Bartow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

Notice.

At the request of many friends of prohibition, I do hereby issue a call for a State Prohibition Convention to meet in the city of New Orleans, on October 4, 1888, to put an electoral ticket in the field for President and Vice-President; also any other work necessary for the good of prohibition in this State.

A. N. PHARR,
For the Prohibitionists.

East Tennessee, Virginia & Georgia R. R.,

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

In this issue of the ADVOCATE will be found the advertisement of Mr. G. Wolf, manufacturer and dealer in boots and shoes. The line of goods carried in stock by Mr. Wolf is of the finest quality, giving the best satisfaction. We can recommend him to our patrons.

A lady experienced in teaching English desires a position as visiting governess, or as an assistant in a private school. First-class reference. Address Mrs. E., this office.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

All knotted up—The steamer's speed.
Hard luck—Beating against the wind.
It's a mad thing to see a man asleep in church.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The time a man most needs a vacation is just after he returns from one.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

CARRIAGES,
Buggies, Phaetons,
Surreys, Carts,
HARNESS,
Baby Carriages.
R. P. RANDALL.
54 and 56 Barenne Street,
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G. WOLF,
—MANUFACTURER OF—
GENTS' BOOTS and SHOES,
(Formerly of 130 Common Street)
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NEW ORLEANS.
Orders promptly attended to.

EDUCATIONAL.

Centenary College
JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

Mansfield Female College,
MANSFIELD, LA.

One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

For particulars address
A. D. M'VOY, A. M., Pres.
PROF. G. F. HUDDLE, Sec.

E. A. SEMINARY,
On the V., S. and P. Railroad, Midway from Monroe to Shreveport, La., at
ARCADIA, LA.

A school for girls and boys. Course of study ample and practical. Discipline not excelled. Training thorough. Full and able corps of teachers. Board and tuition reasonable. Religious and moral surroundings excellent.

Fall Term begins September 3.
Spring Term begins January 21, 1889.
Commencement, June 6, 1889.

$75 pays entire expenses—board, books, tuition and fees—of a complete English course for one term of twenty weeks.

Catalogues give full explanation.

Address
R. A. SMITH, Principal,
Arcadia, La.

Whitworth Female College,
BROOKHAVEN, MISS.

THE TWENTY-NINTH ANNUAL SESSION
Of this renowned and popular institution of learning
Will Open on the 19th of September, 1888,
with a Faculty, curriculum, and general equipment unsurpassed by any Female College in the South. The Faculty will consist of 14 able teachers, 5 of whom are *College-bred male professors*. The music department will be directed by Prof. Wm. Demmings, of Cleveland, O., a graduate of the ROYAL CONSERVATORY of DRESDEN. Boarding department just refurnished throughout with new and attractive furniture. Location remarkable for its healthfulness. For further information and catalogue, apply to
L. T. FITZHUGH, A. M., Pres.

OGONTZ SCHOOL FOR YOUNG LADIES
Removed in 1883 from Chestnut St., Philadelphia, to OGONTZ, the spacious country seat of JAY COOKE, will begin its thirty-ninth year, Wednesday, Sept. 26th. For circulars, apply to PRINCIPALS, Ogontz School P. O., Montgomery County, Pa.
Principals—MISS FRANCES E. BENNETT, MISS SYLVIA J. EASTMAN.
Emeritus Principals—MISS M. L. BONNEY, MISS H. A. HALLOWELL.

EDUCATIONAL.

Port Gibson Female College,
PORT GIBSON, MISS.

Rev. E. H. Mounger, President.

Opens Sept. 13, 1888; Closes June 18, 1889.

Founded 1859. Incorporated 1871. Deeded to the Mississippi Annual Conferences, M. E. Church, South, 1879.

Located in the beautiful town of Port Gibson, in the hill country of Mississippi, with a full corps of accomplished teachers. It is a most desirable home school for girls.

Immediately on the L., N. O. & T. R. R. (Mississippi Valley Route), one hour's run below Vicksburg and seven hours run above New Orleans. It is accessible day and night to the people of the Mississippi Valley.

For catalogue and terms apply to the President, or to MISS M. E. COMPTON, Lady Prin.

GRENADA COLLEGIATE INSTITUTE.

Properly of M. E. Church, South.

This school embraces six Departments, each having its own teachers and apartments. Its history and present condition warrants the assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.

The discipline is firm; the rule is, Do right.

The boarding department is home-like and comfortable.

The health is fine.

Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $85. For music or painting $25 must be added.

For Catalogue and particulars address the President, Rev. TITUS J. NEWELL, A. M., Grenada, Miss.

COOPER
NORMAL COLLEGE,
Duleville, Lauderdale County, Mississippi.

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Our Young People.

TWO BABIES.

BY MRS. GEORGE ARCHIBALD.

There is a little baby
Always gentle, always sweet,
Who doesn't lack a beauty
That can make a babe complete;
Who never cries unduly,
Who is never, never rude,
While anything she doesn't know,
No mortal baby could.
So winsome and so dainty
That the careless turn to look—
But oh! this perfect baby
Is a baby in a book.

There is a little baby
With sunshine in her eyes;
And many a limit the critical
Might coldly criticise.
Her nose is over-saucy,
Her temper does incline,
When her small world is going wrong,
To take a twist like mine.
And half the people pass her by
Nor deem her worth a look,
But oh! she suits *me* better
Than the baby in the book!

—Good Housekeeping.

MR. EDITOR: Please allow me to contribute a few lines to your most valuable paper. We have a very good Sunday-school, and about a dozen members in the Bible class. We have a splendid teacher; she talks about the lesson and instructs us very much. Her name is Mrs. Carr. The Presbyterians are now carrying on a meeting, and have organized at this place with seven members. We have a very good preacher—Bro. Randle—and you ought to hear his wife sing. She puts her whole soul and voice into it, and we have some fine singing. Hoping to see this in print, I will close. Yours, etc.,

ROBERT A. WOODS.

OAK RIDGE, Louisiana.

Out of Himself.

A lawyer of eminence in one of our cities had a son who gave him great anxiety. The young man did not drink; he neither gambled nor yielded to any vice to excess; but, with undoubted talent, he was light, fickle, "feather-headed," to use the expressive country phrase.

He had no governing motive, no strong foundation of any principle or hope. He was cheerful and affectionate in the family and in society, but he would not work; he had no ambition to succeed in the law, as his father had done, or in any other line of life.

There really seemed to be no reason why he should not begin to drink and gamble to-morrow, and let his shallow life run out into a muddy, miserable end.

One day some accidental circumstance led him to the county jail. He came out in a fever of indignation at the cruelties exercised upon the inmates, and their utterly neglected and wretched condition—for this was before the days of systematic prison reform. It was incredible to him, in his easy, luxurious life, that such misery existed at all, and that it existed in the midst of a Christian community.

The young man appeared to be startled into an erect, manly attitude. He called a meeting of his influential friends; he presented the case to them with fervid eloquence; he visited not only the jail, but the county almshouse and insane asylum.

His father was disconcerted and annoyed. He was a respectable, conventional member of society, accustomed to bear good-humoredly with social abuses from which others suffered. He certainly never had expected his son to break forth as a reformer or radical.

But the son was in earnest. He worked at this needed reform for two or three years, until it was accomplished, and then took up his profession with a grave, sincere zeal.

But this was not all. Not only were his moral perceptions awakened, but his soul, also, was roused from its lethargy. The obligation to man, his neighbor, suggested naturally his duty to God; and, humbly and seriously, he entered upon a truly and deeply religious life.

"From a frivolous boy he had suddenly become a Christian man," said his father, "and the jail has done it. How, I do not know. But the jail has done it."

A call to some great work, no matter what, provided it is unselfish, is the best help which can come to a young man when beginning life. It lifts him immediately out of his petty self-conceit, sets him on a height—a level of noble thought and feeling from which he never will willingly descend. It summons his scattered, idle, sleeping faculties, as the trumpet calls the disorderly troops in bivouac, drills, disciplines them, gives them a purpose in the world's great struggle.

Fathers can not always choose this call or purpose for their sons. But God in some wise sends it to every young man, though many refuse to answer the summons.—Youth's Companion.

A True Story of a Horse.

One bitter cold morning, last winter, as I was standing with my little Charley at the front parlor window, I saw a horse coming down the street, drawing a light wagon and driven by a young man. They came on, until they were just in front of our house, when the horse stopped, backed the wagon up to the curbstone, and refused to go any farther.

The young man began whipping the horse.

At last, when he found the horse would not go, he sent to the stable for the hostler, who came hurrying down.

Together they whipped the horse, but to no purpose.

At last I became worried and said to my little boy, "Charley, go down to the cook, and tell her mamma wants her to give you a large lump of sugar, and take it out to the man, and ask him to give it to the horse."

Charley was pleased and, going quickly to the cook, got the sugar and carried it out.

"*Mister, mister!*" *I heard him say, "here is some sugar to make that horse go.*"

The driver gave him the sugar.

Then the men waited until the horse had finished it, and then the driver got into the wagon, pulled the reins, said, "Get up," and the horse went on without further difficulty.

Charley came in delighted. "*If I were that man,*" *said he, "I would carry a lump of sugar in my pocket when I had to drive that horse.*" "*And now,*" *continued he, "please give me a lump of sugar, too.*" And he got it.—Dumb Animals.

A BIBLE PUZZLE.—This puzzle has often been published, but perhaps some of our young folks have not seen it. It would be interesting and good practice for anyone, young or old, to find the answer. How many will?

A young student was asked, "How many boys are there in your class?" He replied: "If you multiply the number of Jacob's sons by the number of times the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean beasts that went into the ark, multiply by the number of men that went to seek Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharoah, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, and subtract the number of persons saved in the ark, the remainder will be the answer."

There was evidently a vein of sly humor in the missionary agent who was advised by the pastor of a western church with whom he wished to make an appointment that there was so much religious interest among the people as to make it unwise to present the subject of missions then. The agent accepted the situation, mildly remarking that he would like to be notified when the religious interest should so far have declined as to make it proper for the people to consider the subject of missions.

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Household.

THE COMMONPLACE WOMAN.

BY LOUISE PHILLIPS.

We have read, as you know, for ages and ages,
Of a willowy maiden devoid of a spine,
A fabulous, prehistoric young person,
Who on white of an egg and cracker could dine.

But I write to you now of a commonplace woman
Who's shockingly healthy and fearfully fat,
Who never has headache or nervous prostration,
Commonplace! What could be more so than that?

She doesn't "do" Kensington cut talls or rushes
Nor has she a screen with a one-legged stork;
She doesn't adore Charlotte Russe or blanc-manges,
But prefers mirmantic, commonplace pork.

She hasn't a quilt of crazy, silk patchwork,
Nor the tiniest bit of crocheted nareeme;
She can not perform Beethoven's sonatas,
Nor sing but the most commonplace little lay.

She hasn't a gift for the art decorative,
Painting Japanese monsters on Yankee stone jar,
That stands in a corner to look so aesthetic,
But that grieves to the soul the old household Lar.

She never paints song birds nor crickets on china,
To be drowned every day in our tea-cups, alas!
Or forms cabbage-roses of ribbon on velvet,
And naught does she know of the much-hammered brass.

She can not write poems that glow like a furnace,
Nor sonnets as cold as the Apennine's snow,
For if she chops up her ideas into metre,
There's a rush in the ebb and a halt in the flow.

She doesn't believe she was born with a mission,
Unless, I may be, to be happy and well;
Nor does she at all understand protoplasm,
And looks upon women who do, as a "sell."

But there's worse to be told of this commonplace woman,
Who owns neither bird, nor dog, nor pet cat,
They say that she's really in love with her husband,
Commonplace? What could be more so than that?

And when we all stand at the last great tribunal,
Where great and where small are assigned each a part,
May the angels make room for the commonplace woman
Who knows naught of literature, science, or art.

—Good Housekeeping.

CUMBERED HOUSEKEEPERS.—Good housekeepers are sometimes unmannerly. When Martha became so much cumbered about much serving, and so jealous about her sister keeping with Christ, she tried to get her away, even at the risk of making Jesus think he was giving them a great deal too much trouble to entertain him. Some houses are so clean that none feel welcome to set foot in them. Some mothers drive their husbands and sons to the places of dissipation, where they can have comfort if everything is not exactly so clean. Some bountiful entertainers get so red in the face, and so rumpled in their tempers, and so fussy in their preparations, that we wish we were far away until they could calm down. Some far-famed providers for the body neglect their own souls, and the souls of all their families, in their carefulness about everything but the one thing needful. They choose to do what they are doing—they are cross because others will not choose to do as they do—but they fail to choose the good part that shall never be taken away from them. Do you know any that answer to this photograph? If so, let Christ rebuke their well-meant kindness, but their ill-considered anxiety and bad manners.

WHAT TO READ WHEN THE DAY IS OVER.—It is wise at night to read—but for a few minutes—some books which will compose and soothe the mind; which will bring us face to face with the true facts of life, death, and eternity; which will make us remember that man doth not live by bread alone; which will give us before we sleep a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read by hundreds books which tell of all virtue and of all praise; the stories of good and brave men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler, than we are ourselves.—Canon Kingsley.

If you have made up your mind to buy Hood's Sarsaparilla, do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion and preparation, curative power superior to any other article of the kind.

MISCELLANEOUS.

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"I am free to confess that a trial of Ayer's Hair Vigor has convinced me that it is a genuine article. It has not only caused the hair of my wife and daughter to be

Abundant and Glossy,

but it has given my rather stunted mustache a respectable length and appearance."—R. Britton, Oakland, Ohio.

"My hair was coming out (without any assistance from my wife, either). I tried Ayer's Hair Vigor, using only one bottle, and I now have as fine a head of hair as any one could wish for."—R. T. Schnitter, Dickson, Tenn.

"I have used Ayer's Hair Vigor in my family for a number of years, and regard it as the best hair preparation I know of. It keeps the scalp clean, the hair soft and lively, and preserves the original color. My wife has used it for a long time with most satisfactory results."—Benjamin M. Johnson, M. D. Thomas Hill, Mo.

"My hair was becoming harsh and dry, but after using half a bottle of Ayer's Hair Vigor it grew black and glossy. I cannot express the joy and gratitude I feel."—Mabel C. Hardy, Delavan, Ill.

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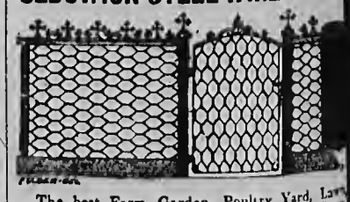

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Christian Advocate.

Marriages.

HURST—BATES.—At Felicity Street Church, on Saturday, September 8, 1888, by Rev. John T. Lupton, Mr. William A. Hurst, of Cincinnati, O., and Miss Alberta Bates, daughter of Hon. John W. Bates, of Baton Rouge, La.

HOLLARD—REAGAN.—At the residence of the bride's mother, in Holmesville, Pike county, Miss., August 30, 1888, by Rev. W. H. Lewis, Mr. Robert Howard and Miss Alice Reagan.

GRAHAM—ROBINSON.—At the residence of Mr. D. M. Birdsong, in Bolton, Hinds county, Miss., September 6, 1888, by Rev. W. E. Hollard, Mr. W. M. Graham and Mrs. Cornelia E. Robinson, all of Hinds county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. Those parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WILLIAMS—Mrs. MARY JANE WILLIAMS was born in the parish of West Feliciana, Louisiana, January 27, 1828; moved with her widowed mother to the parish of East Baton Rouge in 1840, where she continued to live up to the date of her death, June 9, 1888. She was married to Dr. C. A. Williams, November, 8, 1846. She joined the Methodist Church under the ministry of Rev. Benjamin Jones in about the year 1857 or 58, and remained a consistent and faithful member until her death.

One who was most intimate with her, and had tenderly nursed her during her illness, writes thus about her: "She was sick just one week. It was the most peaceful death I ever witnessed. She remarked she had never believed that she could meet death as she then felt, saying, 'It is no more to me than going to sleep.' One morning, when asked by her husband how she felt, she replied, 'Not an ache or pain, passing away as gently as a lamb.' During the silent watches of one of the nights she repeated the twenty-third Psalm, emphasizing the fourth verse. At one time, whilst we all stood around her bedside, she said, 'Now you all see what you have to pass through.' Her last words were, 'My mission on earth is finished.' She was impressed from the commencement of her sickness that she would not recover, and so expressed herself. She was a gentle, consistent Christian, and we loved her very much. We shall sadly miss her; but our loss is her eternal gain."

Thus has passed away from earth one who adorned all the relations of life. Her home was made always attractive to her husband and children by the tender and unfailing ministries of her affectionate attention. She and her chief delight in the domestic circle, and cared but little for the great world outside. She dispensed a generous and gratifying hospitality, and never seemed more contented and cheerful than when she was surrounded in her pleasant home by relations and friends. She took great delight in caring for the ministers of her beloved church. Many a worn itinerant has found a most welcome rest from labor under her ample roof-tree, and has felt himself lifted anew for the Master's service by the expression of her sincere friendship and by the enjoyment of her helpful hospitality. She had a most sympathetic nature; the sorrowing and distressed always found in her a ready friend. The good Lord had showered many blessings on her pathway. She was permitted to live to a ripe old age, and was sustained by the blessed solace that she had striven to make life pleasant to her husband and children and friends, and that she had all along loved and served her Maker. Her husband, four daughters and two sons are left to mourn her loss; but they will have the blessed consolation of knowing that her association with them here on earth was ever a source of true pleasure, and that she is now waiting to welcome them to our Father's home on high.

C. G. ANDREWS.

HUNT—Dr. JAMES M. HUNT died lately in Vicksburg. He was well known, and his death was announced in the city papers. Several tributes to his memory were also inserted in those papers. As he was a Christian Methodist, an obituary may be admitted into the ADVOCATE. He had traits of character well defined and known to all. "Whatever thy hand findeth to do, do it with all thy might," was carried into practice by Dr. Hunt to an extent greater than is usual among men. He was emphatically a man of work. Having lost his mother in Kentucky, he came to Vicksburg in the twelfth year of his age. When at school he worked at his books as though there was importance in the result expected. The writer knew him then and ever since. When a young boy he secured employment with Hardaway & White, druggists in Vicksburg. He commenced with the purpose of placing his employers as much under obligations to him for service as he could be to them for salary.—Mr. Hardaway lives, and states this to have been the case. After a few years the young druggist had prepared himself to enter a medical college, having worked for his employers by day and for himself by night. He had no time—perhaps, no inclination—"to go with the multitude" to club-rooms or billiard-rooms or, worse, drinking saloons. Having saved the means to pay his way, he attended medical lectures first in New York, then in New Orleans, where he graduated in 1857.

Dr. Warren Stone saw something in this young graduate, as he said afterwards, to cause the selection of Dr. Hunt to be assistant physician in Dr. Stone's private infirmary and the Charity Hospital. The war came on, and, upon recommendation of Dr. Stone to J. P. Benjamin, Confederate Secretary of War, Dr. Hunt received appointment to position as surgeon in the army in advance of other young physicians. At one time he had professional charge of surgeons and physicians with military authority added, which was necessary to enforce discipline among several thousand sick and convalescent soldiers and attendants, at the White Sulphur Springs, then a Confederate hospital.

Soon after the war he married Mary V. Cook, daughter of Rev. E. G. Cook, and settled in Vicksburg, where for twenty years he had most extensive and lucrative practice. In surgery especially he had acknowledged success. During all this time he was a man of work, observed and almost condemned by his friends; by day and night, for his patients; his wife and children not neglected. His attention to his family was matter of remark, as it was daily seen.

With his opinions and inclinations not favorable to religion, he finally gave way to better thoughts. Unknown to any except this writer, Dr. Hunt was successful in the attempt to control himself in the way of his better judgment when enlightened by the Divine Spirit, no doubt. His residence was adjoining the Methodist parsonage. The preachers were congenial with him, and they were in most friendly accord as visiting neighbors. Some of these pastors have died; others still live: Bishop Galloway, Revs. Carradine, Woodward and R. J. Jones.

A religious wife was also an helpmeet, and her influence, together with other agencies of grace, were blessed to his spiritual good. He became convinced, penitent and was converted. The writer was called to Dr. Hunt's bedside at midnight to find him a bright and glad convert. He commenced to serve the church as steward and trustee, and, though amused to such duties, he did what he could until he could work no more.

His wife and two grown children survive. His funeral was largely attended by kindred, friends and the public. Dr. C. G. Andrews, from Jackson; Dr. C. K. Marshall, of Vicksburg, and Rev. R. S. Jones, his pastor, united in the pulpit service in the Methodist church. E. G. C.

TURNER—Mrs. HARRIET CATHARINE TURNER (*nee* Kelley) was born November 14, 1833, and died August 5, 1888; professed religion in 1847, and joined the Methodist Episcopal Church, South, at Spring Ridge Church; was married to William H. Turner, February 13, 1851. She lived 55 years, and 41 years of this time she was a consistent member of the church, and was found faithful in the discharge of the duties that go to make a life of usefulness in the vineyard of the Lord. She lived to raise nine children—all of whom were trained in the nurture of the Lord, and are consistent members of the church, except the youngest, only eight years old, and, no doubt, the seeds of life have been sown in her nature, by a pious mother, that will yield the fruit of righteousness in days to come. She was a woman of deep piety and strong faith. She had borne the labors and afflictions of life with patience and fortitude, and by these had grown strong in the faith of him who is able to sustain his children even in the darkest hours.

She was a long and patient sufferer, but she bore her painful afflictions with resignation, often saying, "Let the will of the Lord be done." In her death her husband lost a true and faithful wife; her children, a precious mother, the church one of its brightest members. We deeply mourn our loss, but not without hope. W. W. WILLIAMS.

MORRIS—The following tribute of respect was prepared in behalf of the Woman's Missionary Society of Moss Point, Miss.:

In the death of Mrs. FANNIE MORRIS, who was called "up higher" on July 9, 1888, this society and our Christian community have sustained a much felt loss. She was one of those sweet characters whom all loved, because she loved all. The sick and needy, the bereaved, the rejoicing, found in her a helpful and sympathetic friend. She was the advocate of every good cause in her church and community, and supported it with her means and with her presence as far as her feeble health and household duties would allow. We miss her cheerful presence in our society and in our community. May we meet her again in that happy home where farewells are never spoken.

MRS. CLARA B. DRAKE, for Com.

PERRY—The following resolutions were adopted by Hickory Sabbath-school in honor of Sister F. W. PERRY, who died at the residence of G. B. Harper, July 26, 1888:

Resolved, That the Sabbath-school has lost one of its most faithful and efficient members and teachers, and we deeply deplore her loss and extend to the bereaved relatives our sympathy. May they be consoled by God's promise, which says: "Blessed are the dead who die in the Lord; they rest from their labor and their works do follow them."

Resolved, That her zeal as a teacher was untiring; and may the seed of good sown in the hearts of her little pupils spring up to eternal life, and as, one by one, they are gathered home, may they appear as jewels in her crown!

Resolved, That while it is sad to give up those so devoted to good works, yet we would not call back one who has fallen asleep in Jesus, to earth's sorrows and afflictions. We humbly submit to his providence, knowing that he doeth all things well. May we all profit by her Christian example and meet in that beautiful home over there!

Resolved, That a copy of these resolutions be recorded on the minutes of the Sabbath-school, and also be sent to the Newton Dispatch, Alabama Advocate, and NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy be furnished the family of the deceased.

G. M. RAYNER, for Com.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. Cohen, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

Scientific.

The Word "Dollar."

Our word *dollar* dates back to 1785, when a resolution was passed by Congress which provided that it should be the unit of money of the United States. Another resolution was passed in 1785, August 5, providing that it should weigh 375.64 grains of pure silver. The mint was established in 1792, and was required to coin silver dollars containing 371.25 grains of pure silver. This was due to the influence of Alexander Hamilton. No dollars were coined until 1794, and then irregular. They are worth now $100 each. In 1794 the coinage of regular dollars began. Our coin was an adaptation of the Spanish milled dollar, a coin very popular wherever the Spaniards traveled. The coin was called "piaster," meaning a flat piece of metal. It is supposed that the Spaniards took the German "thaler," and called it by the name of "piaster." The word *dollar* is entered in Bailey's English Dictionary in 1745, and was used repeatedly by Shakespeare at the beginning of the seventeenth century, especially in Macbeth, ii. 2, 62: "Till she disbursed * * * ten thousand dollars to our general use." (See also The Tempest, ii. 1, 17.) The question where Shakespeare found the word *dollar* is answered by the fact that the Hanseatic towns maintained a great establishment called the Steel-Yard in London. The Steel Yard merchants were mostly North Germans, who would call the German thaler, as it was spelled, "dah-ler." These same merchants occasioned the word sterling, an abreviation of the word "esterling." As the Hanseatic trade was particularly brisk on the Baltic and in Russia, the standard coins of the Hanse merchants were called esterlings, and sterling came to mean something genuine and desirable. The word "thaler" means "coming from dale or valley," the first dollars having been coined in a secluded valley in Germany. Their reliability was known by being coined in a certain valley town where honest weight was understood and known to be given.—The Banker's Monthly.

A Cooking Clock.

The latest achievement in portable double-action furniture is the cooking clock, now on exhibition.

It is made of white wood, stained cherry, and is constructed after the style of the old-fashioned grandfather's clock. Here the resemblance ceases, however, for before one is through inspecting its multiform surprises one wonders whether some bright little automaton will not spring out of a concealed drawer or secret receptacle and offer you a diamond ring and a chromo.

In the first place, the lower part of this mighty engine of domestic economy contains a gasoline stove, which, when in use, is pulled out like a drawer from its resting-place. Below the stove is a receptacle for kitchenware, while above it is a china closet containing four shelves. Above all this is perched a calendar clock, back of which is attached a gasoline vapor tank, which is connected with the stove by a pipe concealed behind the case.

You might suppose that this collection of conveniences would have satisfied its enterprising inventor—but no. To the left, and fitted securely to one side of the case, is an argand burner, supplied with gas generated by the gasoline vapor tank above-mentioned. When cooking is in progress the woodwork of the stove clock is protected by a sheet of asbestos paper, which is placed back of the stove. When the stove, china closet, etc., are not in use they are pushed back into the case, the front of which is decorated with a handsome mirror.

Besides this multiplicity of useful combinations the ingenious inventor has found room within the magical case for a writing desk and a drawer for writing materials.

What more in the way of condensed comfort can one ask for in one article of furniture? With one of these stove clocks and a folding bed in a room, the occupant has a kitchen, bedroom and parlor all in one.—Jewellers' Weekly.

"One earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, can not be really blind nor perilously self-ignorant.—Dean Vaughan.

Scientific Study of the Bible.

Dr. T. T. Munger thinks that the Bible should be regularly taught in our universities. In an article in The Century, for September, he says: "There is now no public sentiment that needs to be regarded which complains of the scientific study of any subject. If in some regions and from some sources there should be complaint at treating sacred themes in a scientific way, it is a complaint that the university must be ready to meet and to endure. It will lessen as the conception, now rapidly growing, gains ground, that all education is conducted in the scientific or inductive method. The teacher who now wages a warfare in his class-room in behalf of free-trade, or protection, or evolution, is behind his age. The true teacher is one who gives the facts, the principles, and the laws of his subject. If it be said that such a theory of education reduces it to a cold and colorless thing, it may be replied that the true teacher puts the warmth and color into the facts and laws. He may hide as much conviction as he sees fit within such teaching, but he must not contradict the very law of education—namely, teaching the student to think and giving him matter for thought.

"This method can be carried into a study of the Bible. Objection might come from three sources—strict sectarians, who regard the Bible as a fetich too sacred to be touched except in their own way; atheists and infidels, who nourish a contempt for the Bible as an antiquated piece of rubbish; and the devotees of culture, who vary the monotony of their agnosticism by temporary zeal for Classicism, Buddhism, and, of late, Mohammedanism. To the first it may be said, We do not propose to undermine your sect, but to send your students back to you with a better knowledge of the Book that you revere. To the second it may be said, This is still a Christian nation and the Christian religion is a real factor and power in the life of the people. We do not require your students to become believers, but we do require of them to become familiar with a fact and a force which they will meet at every turn in their future careers. To the third it may be said, It is not improbable that, in your varying enthusiasms, you will soon come to take an interest in the Babylonian myths, or in the psychic element in the Hebrew prophet, or in a comparative study of Oriental and Western symbolism, in which case a thorough knowledge of the Book most intimately related to these subjects would not be amiss.

"In order not to leave the subject in a vague condition, I will indicate, or rather hint, the direction such scientific study of the Bible might take.

"Genesis: the nature, sources, and composition of the book.

"The Pentateuch: its authorship and composition.

"The Hebrew commonwealth: its nature and growth.

"An outline of Jewish history.

"The nature and meaning of such books as the Song of Solomon and Jonah.

"The theism in the Psalms.

"The argument in the Book of Job, and its literary features.

"The Proverbs, and their relation to Oriental thought.

"The Captivity, and its effect upon the nation.

"An analysis of the Prophecy of Isaiah, and its literary features.

"An outline of the life of Jesus Christ.

"The sources of the Christian Church as found in The Acts.

"Christian institutions; their origin.

"The forces in Christianity which led to its reception and continuance."

Now that the rush of the summer work in somewhat over, we desire to call attention to some matters looking forward to profitable work for the fall months, and through the winter. Write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., and they will show you how to do a grand work, which can be made a *permanent thing*.

There is plenty of hypocrisy in the church, but there is a good deal more outside of it; and many an infidel when denouncing the hypocrisy of his neighbors, is himself the biggest hypocrite of the whole. Many a man curses God in health, and prays to him in sickness; swears like a pirate in fair weather, and bellows like a calf in a storm. There is plenty of sham religion in the world, and a good deal of sham infidelity too.

MISCELLANEOUS.

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Weekly "	3 50	2 50
" Times-Democrat	3 [illegible]	2 7[illegible]
Harper's Magazine	6 00	4 7[illegible]
" Weekly	6 00	4 7[illegible]
" Bazar	6 00	4 7[illegible]
" Young People	4 00	3 2[illegible]
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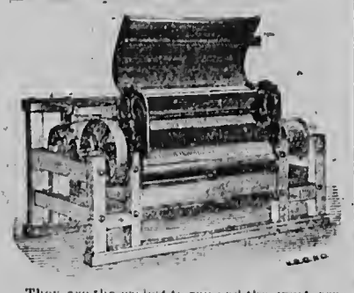

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Weekly Market Review.

(For Week Ending September 18, 1888.)

COTTON.

Low ordinary	7⅝	@— —
Ordinary	8⅛	— —
Good ordinary	8⅞	— —
Low middling	9⅝	— —
Middling	10	— —
Good middling	10⅜	— —
Middling fair	10¾	— —
Fair	11⅝	— —
Galveston middling	9⅞	— —
Mobile middling	9¾	— —
St. Louis middling	10	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Pr. yellow	— —	7½
Gray White	— —	— —
Choice white	— —	— —
Stan. Gran.	7¾	— —

MOLASSES.

OPEN KETTLE:		
Good Fair	16	17
Fair	16	17
Good Common	10	15
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4¾	5
Fair	4⅜	4½
Ordinary	3¾	4
Common	2¾	3¼
No. 2	2¼	2⅜
Rough	2 00	3 50

FLOUR.

Choice	3 90	4 00
Fancy	4 30	4 35
Extra Fancy	4 75	4 80
Minnesota bakers	— —	5 00
Minnesota patents	— —	5 75
Extra fancy	5 00	5 10
Winter wheat patents	5 40	5 50

CORN PRODUCTS.

Corn meal	2 50	— —
Cream meal	3 10	— —
Grits	3 10	3 20
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	52	53
Yellow	— —	— —
Mixed No. 2	52	— —
OATS:		
Western	34	35
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	87½	90
HAY:		
Prime	15 00	16 00
Choice	17 00	17 50

PROVISIONS.

PORK:		
Mess (Standard)	15½	15¾
Prime Mess	14 75	15 00
Rumps	14 75	15 00
BACON:		
Fancy breakfast	12	13½
Shoulders	— —	9
Sides, short rib	— —	10
Sides, long clear	9⅞	10
HAMS:		
Sugar-cured	13¼	13¾
DRY SALT MEAT:		
Shoulders	— —	8¾
Sides, short rib	10¼	10⅜
Sides, long clear	10¼	10⅜

GROCERIES.

COFFEE:		
Prime	16⅜	16⅝
Fair	15¾	15⅞
Common	12⅞	13⅛
BUTTER:		
Western Creamery	26	— —
Western Dairy	17	18
Common	15	— —
LARD:		
Refined	9¼	9½
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¾	— —
Coal, cases	15	16
Cotton seed	— —	— —
Lard	65	70

VEGETABLES.

CABBAGES:		
Western, per head	3½	4½
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 45	1 75
SPROUT:		
Western, ₩ bbl	— —	3 75
ONIONS:		
New Louisiana	— —	— —
Western	1 35	1 75

BALING STUFFS.

BAGGING:		
Jute, 2 lb	12¾	— —
Jute, 1¾ lb. per yd	12¼	— —
Lane Mills Cotton Bagging	12	12½
BALING TWINE:		
₩ lb	— —	11
TIES:		
₩ bundle	1 12½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	4 00
Chickens, South'n	3 00	3 50
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	16
Southern	17	18
WOOL:		
Lake, per lb	19	20
Louisiana	17	18
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	— —	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1¾	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Gov. D. B. Hill has been renominated for governor by acclamation by the Democrats of New York.

Augusta, Ga., is safe again after the biggest and most disastrous flood in its record. The Savannah river has subsided after rising over 38 feet and covering the whole of the business part of the city. The damage is estimated at $1,000,000.

The Third Congressional District of Louisiana has nominated Hon. E. J. Gay for a third term in the House of Representatives.

Secretary Whitney authorizes the statement that he has no intention of resigning from the Cabinet and that he never owned a dollar in the Standard Oil Trust nor had any relation to it.

The General Council of the Evangelical Lutheran Church of North America met in Minneapolis, September 13, for the first time west of the Mississippi, in its twenty-first annual convention. The meeting is being held in St. John's English Church, the oldest English Lutheran Church in the Northwest.

Health Officer Rutherford, of Texas, ordered a rigid quarantine against New Orleans by land and sea, although there has not been a case of yellow fever reported here. Owing to the protest of the Board of Health, the quarantine has been raised.

A fire has been running in the woods of Northern Michigan for two weeks, and although several towns and much valuable property have been threatened, no serious loss has resulted up to September 15.

Bishop Francis Janssens, of Natchez, recently appointed Archbishop of the diocese of New Orleans, arrived in this city on September 16, and was accorded a most enthusiastic reception by the Roman Catholic residents.

At Jacksonville, Fla., on September 17, there were fifty two new cases and seven deaths from yellow fever.

Twenty-four Swedish maidens, ranging in age from 19 to 25, arrived at Castle Garden on the steamer Hekla, September 17. It was learned that all had come to this country under contracts to marry, the contracts being drawn up in New York. The entire party left the garden last night, four going to prospective husbands in Brooklyn, and the rest out West.

The Chinese Exclusion Bill was finally passed by the Senate on September 17. Senator Blair's motion to reconsider was defeated.

FOREIGN.

There has been great loss of life by floods in Mexico. In the State of Vera Cruz the corn, rice and bean crops are complete failures, and much of the land formerly fertile and fenced, is now a sandy waste. Rains continue falling throughout the State, and there are no signs of the floods abating.

La Liberte says that President Carnot's tour has been one of success, and that the cordial welcome extended to him constitutes a spontaneous plebiscite against a revision of the Constitution.

M. Ristich is mediating between King Milan and Queen Natalie. Her Majesty will be allowed to retain all the rights and dignities of Queen provided she agrees not to reside in Servia for a number of years. It is believed that the Queen will accept this proposal.

Fifteen thousand acres of land are submerged in the canton of St. Gall, Switzerland. The crops are destroyed. Many villages have been abandoned.

Mgr. Chaillan has presented the Vatican with a memorandum on the eventuality of the Pope leaving Rome. He approves Belgium as a papal residence, owing to its neutral and Catholic character, but he is not in favor of the selection of Belgium except under a guarantee from the Powers.

Through information from the Swiss police, the houses of five socialists at Offenburg have been searched and a large number of pamphlets seized. Twelve arrests, including that of Mr. Kalther, have been made at Frankfort-on-the-Main.

The French government has ordered the gunboats to proceed to the west coast of Africa for the purpose of pursuing vessels engaged in the slave trade, especially those which fly the French flag.

The *Independence Belge* recently published an article purporting to reflect the views of the German conservatives to the effect that Prince Bismarck will follow the example of Gen. Von Moltke and retire. The London Chronicle's Berlin correspondent says that Prince Bismarck has asked the Emperor William's permission to resign, but that it is unlikely that any change will be made at present.

President Diaz, of Mexico, in a message to Congress, refers to relations with the United States, to the treaty on July 11 regarding the grazing of cattle, to the punishment of officers who crossed to Eagle Pass and Nogales, violating United States territory, and to the fact that the United States Congress had again taken up the Weil-La-Abra claims.

Extensive preparations are being made for the visit of Emperor William to Austria. All the streets through which the Emperor will pass on his way from the railway station to the Hofburg will be lined with infantry. The programme for his entertainment includes a state dinner and grand concert. An Austrian fleet will go to Naples.

The commission appointed by Parliament to examine into the charges made by the Times against Mr. Parnell and other Irish members of the House of Commons opened its first session on September 17.

The bakeries at St. Denis, France, which were closed on account of the issue of a municipal decree lowering the price of bread, have been reopened. The mayor of the town has succeeded in breaking the ring formed to raise prices.

Advices from Paris state that fifty German suspects have been expelled from France.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept.	22, 23
Senatobia		29, 30
Coldwater	Oct.	6, 7
Panola		13, 14
Courtland		20, 21
Mt. Vernon		27, 28
Pleasant Grove	Nov.	3, 4
Arkabutla		10, 11
Como and Fredonia		12
Chulahoma		17, 18
Cockrum		24, 25
Louisburg		27
Horn Lake	Dec.	1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Charleston	Sept.	22, 23
Chapell Hill		29, 30
McNutt	Oct.	6, 7
Minter City, at Strathmore		13, 14
Coffeeville		16
Oxford		21, 22
Tocropola		27, 28
Water Valley circuit	Nov.	1
Banner		3, 4
Atlanta		10, 11
Grenada circuit		17, 18
Carrollton		24, 25
Pittsboro	Dec.	1, 2
Water Valley		8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Holly Springs circuit	Sept.	22, 23
Cornersville		29, 30
Snow Creek	Oct.	6, 7
Emory		13, 14
Ashland		20, 21
Oliver Branch		27, 28
Byhalia and Victoria	Nov.	3, 4
Myrtle		10, 11
Marshall		17, 18
Hickory Flat		24, 25
Pine Mountain	Dec.	1, 2

JNO. BARCROFT, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept.	22, 23
Booneville circuit		29, 30
Marietta	Oct.	6, 7
Corinth circuit		13, 14
Kossuth circuit		15
Harmony circuit		17
Iuka circuit		19
Iuka station		20, 21
New Albany circuit	Nov.	3, 4
Pleasant Ridge circuit		10, 11
Ripley circuit		17, 18
Jonesboro circuit		24, 25
Ripley and New Albany		26
Blackland circuit	Dec.	1, 2
Guntown circuit		8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Winona station	Sept.	22, 23
Sidon circuit		29, 30
West circuit	(Wed.) Oct.	3
Richland circuit		6, 7
Belzoni		13, 14
Black Hawk	(Wed.)	17
Carrollton and Greenwood		20, 21
McCool circuit		27, 28
Vaiden circuit	Nov.	3, 4
Newport circuit		10, 11
Zilpha		17, 18
Ebenezer		24, 25
Durant and Lexington	Dec.	1, 2
Ethel circuit		8, 9

H. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Salitle, at Moorsville	Sept.	22, 23
Richmond, at Tulon		29, 30
Shannon, at Palmetto	(Thu.) Oct.	4
Pontotoc, at Palestine		6, 7
Sparta, at Sparta		13, 14
Houston and Wesley, at Houston		14, 15
Buena Vista, at Buena Vista	(Fue.)	16
Ebenezer, at Egypt	(Thu.)	18
Kedron circuit, at Tranquil		20, 21
Tremont	(Fri.)	26
Fulton and Smithville, at Smithville		27, 28
Prairie, at Lebanon	Nov.	3, 4
Athens	(Thu.)	7
Aberdeen station		10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Sturgis, at Mt. Airey	Sept.	22, 23
Columbus circuit, at Mt. Pleasant		29
C. Bonbbs station	30,	Oct. 1
Starkville circuit, at Osborn		6, 7
West Point		8
Macon		13, 14
Brooksville, at Brooksville		15
Hebron, at Hebron		20, 21
Starkville station		23
Louisville, at Louisville		20
Pleasburg, at Mt. Pisgah		27, 28
Salem, at Mashulaville	Nov.	3, 4
Walthall, at Lebanon		10, 11
Lagrange		17, 18
Chester, at Chester		24, 25
Crawford, at Artesia	Dec.	1, 2
Tampico, at Mt. Pleasant		8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Waynesboro and State Line	Oct.	6, 7
New Hope Camp Ground		13, 14
Enon, at Enon Camp Ground		20, 21
Winchester	(Wed.)	24
Shubuta, at Desoto		24
Sandersville		27, 28
Enterprise	(Wed.)	31
Vossburg, at Central	Nov.	3, 4
Paulding		5
Clark		10, 11
Lauderdale	(Wed.)	14
Marion	(Thu.)	15
DeKalb	(Sat.)	17
Blumsville		18
Leaksville	(Wed.)	21
Meridian circuit		25
Meridian station		26

H. D. NORSWORTHY, P. E.

SEASHORE DIST.—FOURTH ROUND.

Seashore, at Ribol	Sept.	20
Covington, at St. Tammany C. Ground		22, 23
Bay St. Louis, at Bay St. Louis		24, 25
Poplarville, at Perry's		27
Augusta, at Scott's Chapel		29, 30
Whitlington, at Palmer Camp Ground	Oct.	6, 7
Americus, at Salem		13, 14
Moss Point, at Moss Point		20, 21
Vancleve, at New Prospect		27, 28
Bethel	Nov.	2
Mt. Carmel, at Mt. Zion		3, 4
Columbia		10, 11
Ocean Springs, at Ocean Springs		18, 19

T. S. WEST, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at Lawrence	Oct.	6, 7
Newton, at Newton		7, 8
Forest and Morton, at Morton		12
Preston, at Polkville		20, 21
Carthage, at Carthage		26
Hillsboro, at New Providence		27, 28
Goodhalla, at White Plains	Nov.	2
Neshoba, at Mars Hill		3, 4
Franklin, at New Providence		7
Walnut Grove, at Scotland Chapel		10, 11
Shiloh		15
Marvin		16
Westville		17, 13
Raleigh		22
Brandon		24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena, at Greensburg	Sept.	22, 23
Amite City, at Amite City		29, 30
Bellevelle	Oct.	7
Clinton		7, 8
Woodville		13, 14
Percy Creek		13, 14
Pipkin		20, 21
Livingston, at Live Oak		23
New River, at Live Oak		23
East Baton Rouge, at Deer Ford		27, 28
Wilson, at Pisgah		30
North Wilkinson	Nov.	3, 4
Centerville		6
Amite, at Woodland		10, 11
East Feliciana, at Olive Branch		17, 18
Bayou Sara, at Concord		24, 25
Jackson		25, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Ulca	Sept.	22, 23
Rocky Springs		23, 30
Anguilla	Oct.	6, 7
Carey		7, 8
Mayersville		13, 14
Carlisle		20, 21
Harriston		27, 28
Oak Ridge	Nov.	3, 4
South Vicksburg		9, 10
Vicksburg		10, 11
Oak Grove		17, 18
Knoxville		24, 25

W. C. C. BUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Canton station, at Canton	Sept.	22, 23
Sharon circuit, at Sharon		29, 30
Benton circuit, at Benton	(Sat.) Oct.	6
Yazoo circuit, at Tranquil	(Sun.)	7
Yazoo City station, at Yazoo City		13, 14
Auding circuit, at B. Lake		20, 21
Flora circuit, at Rover	(Sat.)	27
Mt. Olivet ct., at Mt. Olivet	(Sun.)	28
Silver Creek circuit, at Lodi	Nov.	3, 4
Edwards circuit, at Queen's Hill		10, 11
Camden circuit, at Camden		17, 18
Raymond circuit, at Clinton		24, 25
West Jackson, at Forest Hill (11 a.m.)		26
Jackson station, at Jackson (7 p. m.)		26

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane	Oct.	6, 7
Sabine, at Red Land		13, 14
Many, at Negrete		14
Anacoco, at Holly Grove		20, 21
Wo dside and Ebenezer, at Woodside		27, 28
Natchitoches, at Robeline	Nov.	2
Hellwood, at Shiloh		3, 4
Moorlingsport, at Mt. Zion		8
Caddo, at Friendship		10, 11
Coushatta, at Coushatta		15
East Point, at Hill's Chapel		16
Red River, at Lindsley		17, 18
Shreveport		24, 25
South Bossier		27
Valley's Bluff		29
North Bossier	Dec.	1, 2
Pleasant Hill, at Pleasant Hill		8, 9
Mansfield		15, 16

J. B. CASSITY, P. E.

HOMER DIST.—FOURTH ROUND.

Farmersville, at Farmersville	Oct.	6, 7
Downsville, at Ebenezer		9
Summerfield, at Harmony Chapel		13, 14
Haynesville, at New Salme		20, 21
Homer at Homer		27, 28
Minden, at Minden	Nov.	3, 4
Tullp, at Tullp		7
Ringgold, at Andrew Chapel		10, 11
Rushwood, at Glosbud		11
Vernon, at Wesley Chapel		17, 18
Indian Village		24, 25
Sparta and Saline	Dec.	1, 2
Ruston, at Ruston		8, 9
Arcadia, at Arcadia		15, 16

ROBERT BANKS, P. E.

DELHI DISTRICT—THIRD ROUND.

Richland, at Talon	Sept.	22, 23
Oak Ridge, at Prairie		29, 30
Bastrop	Oct.	6, 7

J. D. HARPER, P. E.

Camp Meeting Calendar.

Camp Meetgs.	*Begins.*
St. Tammany	Sept. 21
Beulah	Sept. 28
Palmer Creek	Oct. 6
Salem	Oct. 11
Spring Creek	Oct. 12
Shiloh	Oct. 12
New Hope	Oct. 12
New Prospect	Oct. 25

How Natural!—Both Mr. Bright and Mr. Gladstone sat for their portraits in recent years to the late eminent artist, Mr. Holl. To the former the artist ventured the remark, apropos of his being about to paint the latter's portrait: "It must be a very painful thing for you, Mr. Bright, that after all these years you should have found cause to sever your connection?" "Indeed it is," responded Mr. Bright, with a sigh; "to think that after we have trodden the same path together, shoulder to shoulder and hand in hand, we should be forced apart in the evening of our lives? And by what? By a bogey that has risen up within him and is beckoning him away from duty and sense—by a Frankenstein. Do your know, Mr. Holl, I seriously fear that my dear old friend's mind has really become radically undermined?" When the artist was at Hawarden, painting Mr. Gladstone, the subject of his portrait of Mr. Bright naturally arose. "Ah," said Mr. Gladstone, with much interest, "and how did you find him?" "Fairly well, and he spoke very affectionately of you, Mr. Gladstone." "Did he, indeed?" replied the sitter sorrowfully; "did he, indeed? That was a cruel blow. That after a lifetime of mutual esteem and of good work, undertaken and carried through together, we should be divided on so clear a question. Tell me, Mr. Holl"—and here his mouth twitched, for he was evidently struggling with great emotion—"tell me, did you notice anything in the manner of my old friend which would lead you to believe that his reason was becoming in any way unhinged?"

MISCELLANEOUS.

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2 **Music Teacher Sets** his wits at work to devise the best methods, and concludes that there is no better way than to use Ditson & Co.'s Superior Music Books.
3 **Music Teacher** Writes for catalogues, specimens and descriptions.
4 **He begins to fish** for engagements.
5 Catalogues arrive.
— He is favorably impressed with the following: **Royal Singer** ($0 cts., or $4 doz.) for Singing Classes and High Schools.
— **Jehovah's Praise** ($1, or $9 doz.) for Choirs, Classes, Conventions, Sacred Concerts.
15 Secular music; **Song Manual** (Book 1, 60 cts., Book 2 40 cts.) a complete new manual, course for Schools; **Tuneful Voices** ($1.80 doz.), a collection of School Songs.
— **Anthems of Praise** ($, or $ doz.)
— **Dow's Sacred Orpheus** for Male Voices ($1) has 32 good and new sacred selections—just out.
28 The Teacher concludes still to use the very successful **Richardson's New Method for the Pianoforte** (3.0%), but gladly avails himself of new classic collections; Piano Classics ($1.00); **Classical Pianist** ($1.0
29 **Young People's Classics** ($1.0
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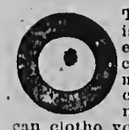

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Christian Advocate.

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A TRUE REFORMER.

BY I. P. THOMBRINK.

The man who knows his cause is just
Is armed with forces strong as steel:
No fear disturbs his perfect trust,
Or cools the ardor of his zeal.

His faith is fixed in living laws,
That move the centuries along,
And plant the triumph of a cause
Upon the right, and not the strong.

He may be jeered and mocked of men,
And all his words may seem to wait,
The Truth be crucified again,
Between the forms of lust and hate.

But in his eye no fear appears;
He leans on One to whom alway
A day is as a thousand years,
A thousand years are as a day.

Preachers' Experiences.

THE RUNNING EXPERIENCE.

The topmost caption is indefinite, and, left alone, would threaten a verbal catnclysm; but it is not left alone; the expression that follows is a limiting and saving one in its nature. Certainly the world would not contain the books if all the experiences of a preacher were written. But we use a discriminating pen. We pluck a single rose as we walk over a field of flowers. We assume the bewildered air of the musician who has been called on for a song, and endeavors to extricate from a string of musical memories the individual melody called for. We could say more, "an we would," but we refrain. We settle on a single blossom; we take note of one peak in a mountain range continental in length. Out of multifarious experiences we single one for remark—the running experience of the preacher.

I suppose there is not a minister who follows these lines but will remember the experience. It has visited the life more than once, and sometimes with greater power than at others. It generally comes after a real or fancied failure in the Conference appointed work. You have toiled all the year and taken nothing, or the special ministerial hope is blasted, or you were put up for an occasion and you failed to meet expectation, or in your own pulpit, before a large, attentive congregation, you made the failure of your life.

Now, then, clear the track for the brother—the running experience is in him. He wants to fly, not with wings, but with his feet. He has an overmastering conviction that a race will be his salvation—that running is the duty of the hour, that there is and can be no other relief. Bob Acres' courage oozed out of his fingers, but this brother's agony of mind must be exuded by rapid motion through the feet. Therefore, he must run. Let everybody stand aside and permit relief to come to the brain and heart through the pedal extremities. A strange connection truly!—but we remember that we live in a world full of mystery.

We have heard of the relief that comes to anger by slamming a door, or kicking over a chair. Some call this procedure wooden profanity; but to us thoughtful and philosophic the door and chair are safety valves. Mental steam escapes through a *shut* door! What a paradox! We know of a famous Northern editor who eases his spleen by writing most bitter replies to his literary opponents, and then, after exhausting the vocabulary of sarcasm and wrath—tears them up! In this way the electricity is discharged into a waste-basket instead of a human heart. Let all editors and newspaper correspondents of a belligerent character pause here and consider. Is not this the more excellent way? For one, we confess to an emotion of pleasure when we hear of a mob burning some man in effigy. Better that straw should suffer than flesh. And the beauty of the whole transaction is, that the mob is satisfied. Nor is this all; so is the man! In view of these things we can not but repeat, How curiously relief comes to the tortured heart!

The running brother, it is well to remember, has not anger to contend with, but a fearful complication and combination of feelings. Wounded pride and vanity, sorrow over failure, pain over a lost opportunity, agony born of anticipated criticism and judgment—all these together forbid the thought of sitting. He is compelled to run; therefore, clear the track. He must run or explode.

It is an ancient practice. Jonah was decidedly given to it. As for Elijah, the Scripture mentions that on a certain occasion of trouble "he went for his life." Could a man go faster or run harder than that? The sense of failure seemed to give him wings. The first glimpse we get of Mark he was running. Trouble is evidently an assister of locomotion.

It would be curious and edifying to trace the apostolical succession of clerical runners through the centuries; but we can not for lack of space and time. We come down to latter days. And the first character we note is Dr. Olin, of blessed memory. He had, as he thought, utterly failed one night in the pulpit. He had but one consuming wish as he concluded, and that was for a clear, open field, and five seconds' start. He could not get this boon, but he, nevertheless, had to run, and he did run. Breaking out of the back door after service, he fled like one mad through a strip of woods to his study, plunged in, locked the door, and rolled on the floor in mental agony all night. We know of a certain editor who was once preaching to a country congregation underneath a large oak tree. He was enlarging on Naaman. He felt that failure was in him and on him, and that if he received in this world no more justice than he was doing the text and subject in hand, that he would be certainly hung. He confessed to me that the spirit of running was on him. He measured the oak tree with his eyes. His panting desire was to put that aforesaid piece of umbrageous matter between him and his congregation, and then make a beeline for the river or foreign parts.

What shall I more say? Time would fail to tell of the ecclesiastical Samsons and Jepthas who, at different times, have turned to flight *from* the armies of the aliens. Certainly it is easier for one man to run than a congregation. This is the reasoning of the failing brother.

I verily believe that a number of godly people are left lingering here in old age because unanointed for the work of saving our young preachers from the mad desire of flight that comes down uncontrollably upon them on certain occasions.

The writer is ashamed to say how many times he has been baptized with the running spirit. Sometimes it comes from seeing his sermons reported in the secular press. Once when he wrote an article for the ADVOCATE. As he perused the diffuse and shallow production, his yearning was for the editor's oak tree, that would be broad enough to hide him from the gaze of five thousand reading eyes while he made for Texas—the refuge of the unhappy. On another occasion it came on hearing his appointment read out at Conference. There were some peculiar things connected with that appointment, and so, when the lines were published of this ecclesiastical marriage of twelve months, there was nothing left to do but run. And so the writer, valise in hand, ran a third of a mile with a rapidity that he never expects to equal again, every step and every breath of that midnight race being a prayer.

After many trials I unhesitatingly pronounce running, under certain moral conditions, to be good—provided always you do not run out of the country. The mistake with some transfers is that they run in straight lines, which, of course, takes them far from home and out of the Conference. The idea is to run in a circle; say, for instance, around the square where you live. This plan keeps you at home and at the post of duty, while at the same time the running mania or appetite is gratified.

There is sound philosophy in a run which follows some failure in life. That disturbing quantity of blood on the brain is drawn from it to other parts of the body. A marvelous amount of spiritual electricity which was inactive in the pulpit is worked up and discharged into the circumambient atmosphere in the flight, and the soul gets as clear as the sky after a thunderstorm. Then, in addition, the pleasingly sad thought arises in the mind as the eye surveys the rapidly moving legs: "Well, I can run if I can't preach."

Ahimaaz ran by way of the plain and outran Cushi. The effect was that the run relieved his distress in a great measure, and he communicated no bad tidings.

Altogether, we believe in the run. It is an antidote to complaining and despair. It is the thing to do after a failure—don't fret, but run. And the greater the pulpit failure, the harder we must run. Some of us, of course, will have to run very hard.

It would be a good idea for every church to have a long narrow alley near it, so that the preacher, instead of groaning all over the community about his pulpit failure on the Sabbath previous, should be turned loose and allowed to run off the sense of defeat by a solitary trot or gallop up and down the aforesaid enclosure.

And let every Annual Conference be held in proximity to some broad, smooth road or avenue, broad enough for a number of disappointed brethren. And then, when the appointments prove to be disappointments, let the melancholy band of disappointees, instead of abusing the Bishop and inveighing against the presiding elders all the rest of the year—let them take a turn or two on the road at a regular slap-dash rate, and thus "cleanse the foul bosom of that perilous stuff which weighs upon the heart," and so enter upon the year's work as bright as a May morning, when the storms of March and the showers of April are over.

B. CARRADINE.

The Panic in Meridian.

MR. EDITOR: Were you ever in the midst of a general panic? If not, you have missed a rare experience. I am now passing through such an experience.

I have witnessed panics before. I know something of the scenes that used to be enacted in an unprotected Confederate town when it was announced that "the Yankees are coming." I have also seen a whole army seized with consternation on being waked at night by the guns of an attacking foe. But I have never witnessed anything comparable to the panic through which this city has just passed.

About dark, on Wednesday evening, September 19, the news flashed over the wires, "Yellow fever in Jackson."

Our city Board of Health at once established a quarantine against Jackson, and ordered that no more trains should run on the V. and M. R. R. The incoming train was not allowed to come nearer than Chunkey. The news from Jackson spread over the city with lightning-like rapidity, and everybody seemed to accept it as a foregone conclusion, "If Jackson has the fever, Meridian can not escape." Just at this juncture three ubiquitous characters found a rare opportunity for the exercise of their gifts. I refer to the malicious liar, the man of vivid imagination, and the man of boundless credulity. All three wagged their tongues incessantly, and, though they differed vastly in details, all of them told stories similar in outline. "Meridian is full of Jackson refugees, some of whom are sick, some dead, and some dying." This was the burden of their story. Before midnight the whole city was panic-stricken. Many left that night by train, and many others by private conveyance. The rumble of buggies and wagons was heard all night.

When morning came the excitement grew more intense, and from that time on the scene baffles description. Day and night nothing was talked of but flight and preparations for flight. Every train was crowded to its utmost capacity with panic-stricken fugitives, and every wagon, dray, buggy and vehicle of every description in the city, and hundreds from the surrounding country were brought into requisition to aid the hegira. The people went in all directions, and took quarters wherever they could. Many farmers crowded their own families in order to shelter the refugees. Some took up their abode in churches, school-houses, empty barns and negro cabins. Some stretched cloth tents, and others hastily threw up shanties of the roughest and rudest character.

My estimate is that about eight thousand people have left the city, leaving not more than four thousand here. Of these, a large majority are blacks. I think five-sixths of the white people are away. It is now Sunday night. The exodus has not yet ceased, though the volume of it has vastly diminished.

We are having many new experiences. One is a Sabbath without worship. The Board of Health has issued an order prohibiting all religious services for thirty days. So you see we pastors are having a vacation.

We are likely to be without newspapers. The News has suspended for want of printers, and the Democrat and the Baptist Record are likely to do the same. Moreover, after to-night we are to be entirely isolated. The Board of Health has ordered the stopping of all trains on all our railroads after to-night. That is why I am writing to you on Sunday. Without mails, and with all our home newspapers suspended, we will feel lonely, indeed.

We are amused at the tidings we receive by telegraph from various quarters. It seems that the whole world has quarantined against us on the supposition that we are smitten with the pestilence, whereas, the fact is, we have not had a case that is even suspicious. Meridian was never healthier than now.

Almost the only sickness is a few cases of typhoid fever, one of which happens to be in my own family—my dear little Cora. Pray for her recovery.

Yours in haste,

W. C. BLACK.

MERIDIAN, MISS., Sept. 25, 1888.

Rev. S. J. Hawkins.

Dr. J. H. McLean, of Georgetown, Texas, has contributed to the Texas Advocate a memorial paper on the death of Rev. Samuel J. Hawkins, part of which we transfer to our columns. Bro. Hawkins was a member of the Louisiana Conference for *seven* years, and we feel that it is due the oldest members of our body to give them this tribute to the memory of a former co-laborer in the work of the Lord:

My acquaintance with Bro. Hawkins began with a visit to the Louisiana Conference in 1865, of which body he was then a member. Intimate acquaintance was not formed until his transfer to the Trinity (now North Texas) Conference, at its organization in 1867. I visited him on his first work in this Conference, Spring Hill mission, and, despite the most discouraging financial conditions, he and his faithful wife manifested a moral heroism and devotion to duty quite unsurpassed in these later days. The ministry was his loved employ, his life-work, his heart-work. In this, and this alone, he found satisfaction, nor once coveted any man's silver or gold. The true inwardness of the man appeared when, upon surveying the possession of a prosperous relative, he remarked, "I would not exchange my circuit for all you possess." In his ministry he found true contentment and happiness; in secular life, with the holy fire burning in his bones, he could have found no peace. He was no secularized preacher. All his thought and care were drawn to the church. From the pulpit he offered "beaten oil." He was a workman that needed not to be ashamed, rightly dividing the Word of truth. I should characterize him as a scriptural preacher, making free use of the sacred text. He loved a "thus saith the Lord" for his positions, and generally furnished it. He was not only instructive, but at times pathetic, deeply so. He was somewhat of a controversial turn of mind, and felt impelled by vow and duty "to drive away strange doctrine." He was accordingly well posted on the leading doctrinal issues and popular errors of his day, and with holy boldness declared his mind. He had, in an eminent degree, the courage of his convictions, not counting the cost when a duty was to be discharged. Whether in formal debate upon mooted church doctrines, or in discussions incident to deliberative assemblies, he was always courteous and fair, contending rather for truth and right than for victory. He put conscience in what he did. He was a lover of books—not an omniverous reader, but generally along the line that would serve him in his ministry. He could become so abstracted in thought as to appear absent-minded, and somewhat eccentric. Amusing incidents of this phase of his character were sometimes given, which he never failed to receive pleasantly. A good and useful man has fallen. An instructive, faithful minister of the gospel is gone. His Conference is poorer. He was of good parentage, talented on the maternal side. His mother was a sister of Dr. Ralston, author of "Elements of Divinity." He was the sixth of thirteen sons of John M. and Polly G. Hawkins, and was born in Carroll county, Tenn., August 21, 1830; professed religion and joined the Methodist Episcopal Church, South, in his sixteenth year; was licensed to preach in his twenty-first year, and at twenty-two was received on trial in the Memphis Conference; ordained deacon by Bishop Paine in 1854; elder, by Bishop Kavanaugh in 1857. He served three years in the Memphis, eleven in the Louisiana, and near twenty-one in the North Texas Conference. He filled missions, circuits, stations and districts; was chaplain of Col. C. C. Gillespie's regiment, Confederate army; was, in connection with other church work, for three years editor of the Home Advocate, an enterprise of that worthy layman, G. A. Kelly. At the time of his death he was one of the most honored and conspicuous members of his Conference, being a curator of the Southwestern University, member of the Board of Publication, and associate editor of the Texas Advocate. His sickness was brief, and he died in peace, at Sulphur Springs, July 31, 1888. He was serving the Sulphur Springs district at the time of his death. The station preacher, Rev. W. H. Hughes, faithful and unabating in his attentions (of whose kindness the wife of the deceased writes most affectionately), telegraphed the preachers of the district of the death of their presiding elder, and with one accord they attended the funeral services, each paying tribute in affectionate speech to the fidelity, ability, and devotion of their honored leader. The deceased was twice married: in 1855 to Miss Mildred E. Trotter; she dying, in 1862, he was married to Miss Emeline M. Burke. Of the first marriage there is a surviving daughter, Mrs. Palmer; of the second, four sons and one daughter. Two of the sons are graduates of the Southwestern University and established in business. It is to be hoped a similar privilege awaits the others. Thus has ended the life of a kind, affectionate husband, loving father, faithful minister and devout Christian. He has left to his family not gold coin, but, what is better, a golden character, a Christian life and example. Let them rejoice in it and be thankful. Ex-Gov. Hawkins, of Tennessee, brother of the deceased, in writing to the bereaved wife, recounts in rapid succession the death of his mother, his brother, Ashton, and adds: "Now our dear brother, Sam, is gone; but, thank God, in the midst of these sad bereavements, we feel assured they are together in heaven." Comfort yourselves happy, bereaved one, that you can join that heaven company.

Current Coins.

(Zion's Herald.)

O mothers of America! ye who sometimes feel that your sphere is circumscribed and your opportunities for good limited because the scene of your most protracted efforts is bounded by the four nursery walls, if you could only feel that you are guiding, instructing and educating the future statesmen, judges, ministers, politicians and merchants of this vast republic, would any hint of being circumscribed, bounded, or hampered as to splendid opportunities for good enter into the grand consideration? Yet that is just what you are doing. Your son is going to become a conscientious voter, an honest business man, a Christian citizen, very much as you influence him. Your daughter will become in time very much such a mother to her children in turn as you are to her. Mrs. Stowe likes to speak of a mother as a queen, and talks of "the crowning glory of motherhood." Why? She grasps with her strong mind the mighty power of women in teaching and uplifting the man-child she has given the world; in uplifting and guiding, with all womanly, motherly counsel, the embryo woman soon to act her part as one of the daughters of America. The masses are made up of individuals; hence their training and culture, their true uplifting, depends chiefly on the start they have in life.

(Pittsburg Christian Advocate.)

The mistake most generally made by such professors of Christianity as seem to fail in Christian attainments lies in the attempt to separate Christian character from the usual routine of daily life. The temptation, so often experienced and too frequently indulged, to throw the devout and consecrated character of Christian life aside when engaging in the ordinary business or answering the common demands of society, brings one of our greatest dangers before us. Such a laying aside of devotion and consecration is ruinous. True Christliness carries the likeness of Christ always, and acts as the Master himself would act under the circumstances then existing: "Because as he is, so are we in this world."

God sometimes washes the eyes of his children with tears, that they may see, the more clearly, to read aright his providence and his commandments.—T. L. Cuyler.

Christian Advocate.

THURSDAY, SEPTEMBER 27, 1888.

FAITH AND WORKS.

BY MARY E. PAYENDORF.

I ask thee, God, O Lord, for faith alone;
But let my faith be seen in act and deed,
That I may show, where'er I may be,
That love is there is not an empty creed.

Help me to grow in my patient day by day,
Let me do right as seen as in the sight,
Put far away my selfishness and pride,
And lead my heart to Father, with thy light.

Help me each day more Christ like to become,
Give the divine a fuller, wider scope,
So let my life bear witness to my faith
By deeds as well as words of love and hope.

And give me grace to heal the wounded heart,
To aid the weak that stum bled by the way,
Not harshly judge those who, in sin's dark path,
Grope blindly on, far from the light of day.

No, Lord, I ask thee not for faith alone:
But, with my heart fixed on the things above,
May I work on, with earnest, hopeful zeal,
Trusting in thee and living all-saving love!

—Christian Register.

(Vincent and Holway's "Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—Oct. 7.

THE COMMISSION OF JOSHUA.

Joshua, i. 1-9.

GOLDEN TEXT.—*Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.*—Eph. vi. 14.

TIME.—B. C. 1451, about April.

PLACE.—The plains of Moab (Abel-shittim), east of the Jordan.

1. *Now, After the death of Moses*—That is, after the expiration of the thirty days of general mourning for him. *The servant of the Lord*—Like "man of God," a sort of official title; but also applied to patriarchs, prophets, kings, and even to the Messiah. *Lord spake*—Whether God spoke directly to Joshua, or through an angel, or by the urim of the high-priest can not be determined. *Unto Joshua*—His birth is put at about 1531 B. C., in Egypt. He was a descendant of Joseph, in the eighteenth generation from Ephraim. He combined remarkable military qualities with sincere humility and a simple-hearted trust in God. *The son of Nun*—Nun was of the tribe of Ephraim; beyond this fact nothing more is known of him. *Moses' minister*—That is, his immediate attendant, of whose services he availed himself in a variety of ways as Elisha of those of Gehazi. Observe that Joshua is not spoken of as Moses' *servant*, but as *minister*; "adjutant," we should now say, in so far as Moses was not lawgiver, but commander-in-chief. The formal installation of Joshua in this position is reported to us in Numbers xxvii. 15.

2. *Moses my servant. Is dead*—These words are equivalent to saying, "The death of my servant Moses has left the people without a leader and a head to conduct them into the promised land. It is necessary that his place should be immediately filled. Thou hast been selected for that office, and the time has now come for thee to enter upon the active discharge of its duties." *Arise*—When it is considered that Joshua was now ninety-three (?) years of age, that he had to govern a very perverse and rebellious people, and was going to contend with a warlike and formidable enemy, it will, perhaps, appear that nothing short of the divine assurance he now received could have sustained his courage in such an arduous station. *Go over this Jordan*—One of the most singular rivers in the world, which "has never been navigable, and flows into a sea that has never known a port." The name "Jordan" signifies *descender*. The word fitly describes the headlong current of the river, which has a fall of fifteen feet per mile, and if we subtract the Lake of Gennesaret and the lake and attendant marshes of Huleh, of thirty feet. Between the Sea of Galilee and the Dead Sea, however, the average fall is much less. Just after leaving the Sea of Galilee its fall is over forty feet. The various explorers bear testimony to the swiftness of its current. *Thou, and all this people*—Numbering over six hundred thousand. *Unto the land which I do give to them*—Hebrew, *am giving*. That is, the land of which I have promised them the inheritance, and of which I am now in the very act of putting them in possession.

3. *Every place that the sole of your foot shall tread upon*—It was God's purpose that the whole land should belong to the children of Israel; a purpose which, as usual in Hebrew prophecy, is signified by the use of the perfect tense here. The conquest was intended to be complete. Not a foot's breadth was to rest in the hands of its former owners. But here, as elsewhere in holy writ, we may mark the way in which man's sin and want of faith has marred the purposes of God. In the Book of Judges we read that the Canaanites were not only not driven out, but that the children of Israel made marriages with them, worshiped their gods, and practiced their abominations. Jerusalem remained in the hands of the Jebusites until the time of David, while the Philistines remained in possession of their portion of Palestine until it was reduced under the power of the King of Babylon. *That have I given unto you*—The perfect refers to the counsel of God as having been formed long before, and being now about to be carried into execution. *As I said unto Moses*—The words here used are a literal repetition of the promise made in Deuteronomy xi. 24. Indeed, nearly every sentence in this address to Joshua occurs somewhere in the course of the foregoing history, especially in the Book of Deuteronomy.

4. *From the wilderness*—The Arabian desert, or Desert of Et Tih, where they had wandered. This was in the southern boundary. *And this Lebanon*—Spoken of as "this Lebanon," because visible from the neighborhood in which Israel was encamped, as indeed it is from nearly every part of Palestine. *Even unto the great river . . . Euphrates*—This is the term most frequently used in the Bible for the Euphrates, a word of Aryan origin, denoting "the good and abounding river," the largest, the longest, and by far the most important of the rivers of Western Asia. *All the land of the Hittites*—This nation was descended from Cheth (A. V. "Heth"), the second son of Canaan. They are here put for the Canaanites generally. The Hittites, or Chittites, seem to have been the most considerable of the tribes which inhabited Canaan. We find them in possession of Hebron in the time of Abraham, but their more usual dwelling-place was in the valley. *Unto the great sea*—As the Euphrates was the greatest river, the Mediterranean was the greatest sea known to the Jews. *Shall be your coast*—Your boundary, your limits. These boundaries included a larger territory than the Hebrews ever possessed, except for a short time during the reigns of David and Solomon. The breadth, from Lebanon on the north to the desert on the south, is 140 miles; the length, from the Mediterranean to the Euphrates, is about 400 miles, making an area of 56,000 square miles, equal to the States of New York and Vermont. But Canaan proper, or Palestine, was only 140 miles by 40, an area smaller than the State of New Jersey.

5. *Shall not any man be able to stand before thee*—Able to resist thee, to maintain his ground before thee, to throw any effectual bar in the way of thy success. *As I was with Moses*—To assist him against all his enemies, and in all the difficulties of governing this stiff-necked people, which Joshua might justly fear no less than the Canaanites. *So I will be with thee*—He is admonished that his sufficiency was not of himself. It was solely in consequence of God's being with him, upholding and prospering him, as he did Moses, that he was to be rendered thus invincible. *Will not fail thee, nor forsake thee*—Literally, *I will not be weak toward thee, relax toward thee.* God is ever the same; if this attitude to us be altered, it is not he who has changed, but ourselves.

6. *Be strong and of a good courage*—Be strong to grasp and hold, and firm-kneed to withstand hostile assault, appears to be the meaning hid in the original. It is four times repeated in this chapter. Joshua, though a person of great courage and resolution, whereof he had given sufficient proof, yet needs these exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with Moses; and remembering how perverse and ungovernable that people, even under Moses, he might very well suspect the burden of ruling them would be too heavy for his shoulders. *For unto this people shalt thou divide*, etc.—Which supposeth the full conquest of the land. That honor and assistance which I denied to Moses I will give to thee. The Lord would inspire Joshua with strength of soul by disclosing to him the grandeur of his mission. He reveals to him that his agency is the last link in the chain which unites prophecy and fulfillment, hope and fruition; that all the glorious possibilities of his nation hinge upon his own personal valor and fidelity.

7. *Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses . . . commanded*—The true secret of prosperity in any enterprise, great or small, lies in obedience to the divine commands. *Turn not from it to the right hand or . . . left*—Hebrew, *Turn not from him*—that is, from Moses; where his person stands for his writings. So our Savior says, "If they hear not Moses and the prophets"—that is, the words of Moses. The metaphor is taken from a man's pursuing a journey, who goes straight forward in the direct road, if he knows it, without turning aside into by-paths that lead he knows not whither. *That thou mayest prosper whithersoever thou goest*—Whereby he instructs him in the true art of government; and that his greatest wisdom will lie in the observation of all God's commands, and not in that pretended reason of state which other princes govern all their affairs by. And this plainly shows that God's assistance promised to him and to the Israelites was conditional, and might justly be withdrawn upon their breach of the conditions.

8. *This book of the law*—We may quote thus an early authority for the genuineness of at least some portions of the Pentateuch. There was a "book of the law" in Joshua's time, according to this early testimony, and we may conclude from verses 3-7 that Deuteronomy formed a part of it. *Shall not depart out of thy mouth*—"Not to depart out of the mouth," is to be constantly in the mouth. The law is in our mouth, not only when we are incessantly preaching it, but when we are reading it intelligently for ourselves, or conversing about it with others. *Shalt meditate therein day and night*—By constant meditation the good treasure of divine truth must be deposited in Joshua's heart; that from that abundance his mouth might speak, as occasion required, for the conviction, direction, or encouragement of the people; and likewise that he might know the duties of his important station. *That thou mayest observe to do*, etc.—Literally, *keep to do*, thus impressing on us the care necessary in deciding on our actions. "Men," says Calvin, "never act skillfully, except in so far as they allow themselves to be ruled by the Word of God."

9. *Have not I commanded thee*—"Have I not" is a rhetorical mode of saying, "Behold, I have," the assurance being clothed in the form of an affirmative question. *I*, whose authority is paramount, whose power is infinite, who am able to carry thee through all difficulties and dangers, and whom thou art bound implicitly to obey. *Be not afraid, neither . . . dismayed*—Repetition is a remarkable feature of Hebrew composition, and is designed to give emphasis to what is commanded or related. *The Lord thy God is with thee whithersoever thou goest*—Imagine a soldier with his commander-in-chief always at his side, cheering and encouraging him, and how naturally would he thereby be stirred up to deeds of valor which he would not otherwise be able to exhibit?

Methodist Doctrinal Preaching.

An article appeared in the ADVOCATE, of August 30, arraigning the Methodist pulpit for not fearlessly teaching and preaching the peculiar doctrines of our church. Bro. Miller, the author of this article, charges us with being entirely too timid in proclaiming the tenets of our church, and makes a comparison with the Baptist Church as regard to this matter, decidedly in favor of the latter, giving us, in conclusion a fraternal admonition to a bolder stand and more decided course. It occurred to me that this charge was too sweeping. Possibly a view from the other side may give the rather sombre picture a more attractive coloring:

Baptism in our church, if I read Methodist history and her polemical literature aright, seems ever to have occupied a secondary place as a doctrine. As a church, we have generally avoided controversy upon this ordinance, teaching our people that it was a sacrament, and its mode of administration a mere matter of choice on the part of the candidate. Repentance, justification, regeneration, witness of the Spirit, adoption, and holiness of heart and life—these are the peculiar doctrines of Methodism. And our pulpits ring with these themes. Our literature teems with these subjects and teachings thereon. Our theological works abound with them; they are woven inextricably into our hymnology; are the burden of our prayers, the glory of our Christian life and experience. I maintain that no church teaches her peculiar doctrine more clearly than ours, and that no class of men are more dauntless in proclaiming them than her ministers. I have heard some say that "we are too charitable." One might just as well say of a beautiful woman, "She is too lovable." Why, it is this very point of Christ-like liberality that has made the Methodist Church what she is to-day, and has infused a broader, more catholic spirit into the Christianity of this age.

I do not think there is much danger along this line. It may keep some narrow-minded people outside the fold of the Methodist Church; but we must have a broad, substantial platform if we expect broad, liberal men—who dare think and act for themselves—to stand thereon.

S. J. DAVIES.

From the Work.

PLATTSBURG, MISS.

MR. EDITOR: Since my note of August 23, I have had two wonderful meetings. The first resulted in quite a number of conversions and four accessions to our church; the church wonderfully revived, and almost every member testified that they had reconsecrated their lives to God and his service. One very encouraging and happy feature of the meeting was the disposition of Baptists, Presbyterians and Congregational Methodists to unite with us in efforts for the salvation of the community.

The result of the second meeting, which lasted only four days, was thirty or more conversions and twelve accessions to our church. The preaching was done by the Rev. J. C. Long, of the Mississippi Conference. And what a power he is in the pulling down of the strongholds of Satan! Oh, that we had more such men in the local ranks of our ministry! From the very first service the fire began to burn; the congregations increased and the interest grew and deepened until Wednesday night, when not exceeding half of the congregation could get into the house. A compromise was made by seating the congregation in the church yard on benches, wagon seats, chairs, hacks and buggies, while the man of God, in clear, soft, yet arrow-like words ringing out through the calm air, stood in the church door. Notwithstanding the confusion of the audience—by moving into the yard, and of erecting scaffolds upon which to build torches after the hour had arrived for preaching—the first words of the man of God brought a profound silence. For one hour he held the great throng perfectly spellbound. In the conclusion an appeal was made to the ungodly. The result was, the congregations were plunged into a state of unrest, and penitents came, weeping, by the dozens. Some were converted, while others went away quenching the Spirit. Until it is done in eternity, will the result of that meeting not be revealed.

Before the services closed, the people of the different denominations showed their appreciation of Bro. Long by presenting him with a purse of reasonable value. God bless Bro. Long!

Thus closed my protracted series for this season. The harvest to date has been fifty conversions, thirty accessions to our church, fourteen adults and eleven infants baptized. To God be given all the praise!

J. E. BUSK, P. C.

HICKORY FLAT CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: As I am tired of other employments, I will write a few lines to your (our) good paper. At the last session of the North Mississippi Conference I was read out to Hickory Flat circuit, which is a newly formed work, on the K. C., M. and B. railroad. At 4 o'clock, the morning after the adjournment of the Conference, I boarded the train *en route* to my new field of labor. According to previous arrangement, Rev. H. C. Morehead fell in company with me at Grenada, who at that time lived within the bounds of my charge, and with whom and his kind family I spent several days very pleasantly, and to me very profitably. This being a new work, there was no "plan" handed to me at Conference, and I had to arrange the appointments myself, which was a very difficult task.

I was not long in learning that my work was in a bad condition, spiritually. No prayer meetings, no class meetings, no Sunday-schools. You may imagine my feelings under these circumstances. But, worst of all, the brethren, while they gave me a warm, hearty reception, seemed to entertain no hopes of my succeeding with the work. To me this was a dyke across my pathway; but I was determined not to be obstructed by it, and if I became discouraged, I promised myself not to let anybody know it. Well, inexperienced, not having been in the itinerancy but one year, I was not acquainted with the best methods of pastoral management, and knew how to do nothing else but to preach and to visit. So I went to visiting the people pastorally and preaching the best I could, at the same time putting on as pleasant, smiling face as I could, and talking as confidently of succeeding as if the noonday of heaven's invigorating light was pouring its beams upon me. The Lord attended it with his blessing. He opened the hearts of his people to receive "the word of truth, the gospel of our salvation." And then followed an outpouring of the divine Spirit and a harvest of souls.

I closed my last protracted meeting the second Sunday in this month. They were occasions of great good and much joy. We all feel that we have been made better and more useful. In evidence of this we had 37 conversions and 36 accessions to the church, a prayer meeting organized at every appointment, two Sunday-schools and one class meeting. The Lord has blessed us, whereof we are glad. I feel like I had just come down from the Mount of Transfiguration, with the glory of the vision still lingering around me, filling my soul with hopes of immortality. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

D. M. GEIGER.

HICKORY FLAT, Mississippi.

TOPISAW CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: At the request of our pastor, Rev. J. G. Sibley, I will give you an account of our protracted meeting at Pleasant Grove Church. Bro. Sibley commenced on Saturday, the first day of September, and carried on the meeting till Thursday evening, which resulted in a general revival of the church—such as we have never experienced before. There were sixty-two accessions and a number of conversions. I did not get the exact number, but think there were over fifty. There were several who had been members for years who professed conversion at this meeting; and the conversions ranged from little boys and girls of tender years to old men and women, and most of them professed religion. Oh, sir; it was a glorious time—truly a time of refreshing from the presence of the Lord! Our church was crowded to overflowing, and the interest increased from Sunday to the close of the meeting. Crowds of penitents flocked to the altar at every service; many came weeping, and returned rejoicing. The pastor was aided by Bro. Willie Dowson, a young local preacher, and this writer.

B. A. B.

FAIR RIVER, Mississippi.

CARROLLTON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I began my protracted meetings on the Carrollton circuit, North Mississippi Conference, the fourth Sunday in July, at Enon, and continued nine days; had a fine revival in the church, several conversions and ten additions. Bro. Evans, our presiding elder, was with us three days, and did some good preaching, and looked well into the spiritual and financial condition of the circuit.

Our second meeting was begun the first Sunday in August, at Eden Church. Here we had the assistance of Bro. T. W. Lewis, who did some very fine preaching and altar work. The church was powerfully stirred; three additions. In this community everybody belongs to the church. We have at this place a very fine Woman's Missionary Society, which is doing much work for the Master.

Our next meeting was held at Marvin, where we had a most gracious revival—such as had not been there for years. Twelve additions to our church. Had no help except one good sermon from Bro. Lewis.

My last meeting was begun at Smith's Chapel, on the night of September 5, and closed on the night of the sixteenth. We had the valuable help of Bro. W. S. Lagrone who, by his good preaching and genial disposition, won all hearts to him; and his good work will last for years to come. We had some twenty conversions and twenty-eight additions to our church. On the last night of the meeting we organized a Woman's Missionary Society with thirty-eight members. We feel like saying, "Glory to God," and, starting out for better and higher things.

Carrollton circuit is destined to be one of the best appointments in the North Mississippi Conference.

R. A. BURROUGHS, P. C.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The good work is still going on among us. On Friday night, before the fourth Sunday in August we commenced a protracted meeting at Goshen Springs, which continued one week. The visible results were three adult baptisms, ten conversions, eight accessions to our church, and God's children edified.

On Sunday, September 2, we engaged in a four days' meeting at New Providence, resulting in one conversion, one accession, the baptism of two beautiful little girls, eight or ten backsliders reclaimed, and the church, to some extent, revived.

Last Sunday, at Union, was a day of interest among us, where I read and delivered a lecture on the general rules of our church, baptized one infant child, five adults, and received into full connection eight persons who were not received during our protracted meeting at this church.

I have other meetings to report, but time and space fail me. I will go to Pelahatchie to commence a series of meetings Friday next. We expect to have a revival there. Pray for us that God may open the windows of heaven and pour us out such a blessing that we will be unable to receive it.

Thanks to Bros. Kendall, King and Adams for valuable assistance rendered in the above meetings; and to God be all the praise through Jesus Christ our Lord. Your brother,

J. N. TUCKER, P. C.

SIDON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: This is my first year in the itinerancy, and the Lord has, indeed, blessed us in a peculiar manner, whereof we are glad. There are six appointments in the charge. We have held protracted services at only four as yet. Have had forty-four accessions to the membership: ten, however, by letter, the others on profession of faith in Christ. The entire membership have had their faith strengthened and their hopes brightened, and I am confident that many of them are altogether on a higher plane, from a Christian standpoint, than ever before. Many who had started hitherto and run well for a while, but had fallen into sin again, have renewed their vows to God and received a fresh supply of the Spirit, and are now "happy on the way" to glory. To God be all the praise now and forever.

We are under obligation to Bro. Kilgore for valuable assistance given at Tchula, and Bro. W. W. Moss and our faithful presiding elder, R. P. Mitchell. At the other three appointments where we have had meetings, we failed to get any help from the itinerant ranks, but were rendered valuable assistance from the following local brethren: Bros. A. J. Freeman, W. W. Yeager and Robert Bell, to all of whom we tender our thanks. May the Lord continue to bless Israel!

Fraternally yours,

J. T. HOWELL, P. C.

WEST MELVILLE, LA.

MR. EDITOR: Our pastor, Rev. C. R. Godfrey, came down to this place on last Saturday to fill his appointment on Saturday and Sunday, and preached on night and Sunday at eleven A. M. and at night, and the prospect for good to be accomplished was so promising that we prevailed on him to continue the meeting, and last night, September 14, he had to close the meeting in order to go to another appointment. The congregation larger than I have ever seen at this place; attentive and appreciative; church wonderfully revived; membership all started afresh in the performance of their duties. Eight were added to the church, and three were baptized. Eight were at the altar when the meeting closed, and I think if the meeting could be carried on until Monday night, a great deal more good would be accomplished. We expect to pay our preacher every dollar of the assessment, and Bro. Godfrey will get all the assessments made on this charge. He is a worker, I tell you. We have a prosperous Sabbath-school of seventy-five members. Bro. Jones is our superintendent.

W. P. PAYTON, Steward.

DOUGLAS CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: After nine days' duration we closed one of the grandest meetings last night that Vienna has ever known. I do not know how many were converted, but I think I would be safe in saying forty. Eighteen joined the church last night, and twenty-seven had previously joined, making a grand total of forty-five new members for Vienna Church. Except one sermon by Bro. Parker, the Lord used three boys to lead in this grand work, to wit: Bro. Charlie Stuples, Bro. Eugene Steed and the writer. I would fail to do justice not to mention Bro. Willie Gaskins, a young Baptist brother, who preached his second sermon for us, which the Lord blessed wonderfully. "Praise the Lord for his wonderful works toward the children of men." Yours in Christ,

W. J. PORTER.

Evangelism.

The Missouri Conference, at its late session, had the subject of "Evangelism as related to the preachers and people of the Methodist Episcopal Church, South," before it. The committee to which the subject was referred brought in quite an elaborate report, of which the following is an epitome:

1. We are profoundly and sadly impressed that all attempts to incorporate modern evangelism upon our Methodist economy have not only been failures, but have been attended with multiplied and ever-increasing evils.

2. We do, in the most solemn manner, discourage, upon the part of both our preachers and people, all appeals to or co-operation with all professional evangelists; and we do, in the same solemn manner, exhort all to return to the old paths, and, by works of faith and labors of love, prove the faithfulness of God's promises and the efficiency of their own ministry.

3. Let our presiding elders prove more generally and fully the truly evangelical function of their office, and let them see to it that their preachers are made helpers one of another in all the demands of the church within their respective districts, recognizing the principle that the least of foreign help introduced from any source whatever, the best it be for all concerned.

We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me."

The Advocate and Education.

BY "BAP."

The late number of the Advocate, September 13, is certainly a model number, particularly on the educational line. The original paper from "Barnabas" and the reprint from the Nashville Advocate, under the *nom de plume* of "Onesiphorus," are each, in the main, well-conceived, timely and strong. That papers of such length and scope could be entirely satisfactory to every reader was hardly to have been expected.

"Barnabas" does not think there is antagonism on this line between the Church and State. I believe there is. It is not an avowed, open antagonism, but it is antagonism nevertheless, and the most potent and dangerous form. If "Barnabas" should preach a sermon (I guess he is a preacher) against some one of the prevailing sins of the day—Sabbath breaking—and immediately his congregation should get up a Sunday excursion or prize fight, I rather think that he would say the world was antagonizing his work. This species of antagonism he alludes to in the paper before me.

Our church schools condemn card playing as vicious, and leading to idleness and gambling. The State schools—many of them tacitly encourage this by permitting it to be indulged in by the students in their rooms. Our church schools condemn dancing—a vice to which the unconverted are much inclined—believing that it encourages unchaste and dangerous contact and intimacy between the sexes. Many State schools encourage this indulgence by appropriating public money to the extent of hundreds of dollars for the "annual hop." This list of specifications might be greatly lengthened were it necessary to do so, but here is antagonism, pure and simple. And, what is worse, it is a form of antagonism which appeals to the whims of the giddy young, if not to the baser instincts of the unregenerate life. But is there not also antagonism along the financial lines? I take it that to oppose is to antagonize. Do we find opposition at this point? Read the announcements of those schools. "Free tuition" is written all over them. If it does not mean that these State schools intend to oppose all other schools by means of this inducement, or that the patronage of other schools is to be bought for the upbuilding of these State schools, and the price paid is *the annual amount of tuition fees*, what does it mean?

Let "Barnabas" get out in the farming districts of the country and begin to offer his services for less than the established price of labor, and he will soon find that the interpretation of this sort of conduct is "antagonism of labor." If I offer to teach my neighbor's children for such rate of tuition as gives a support to my dependents, and he, having a year's supplies on hand, and a promise of more when these are out, comes up with an offer to teach them for nothing, I take it as an act antagonistic to my interest. Just so these State schools go about this whole business of education.

Take, for example of this theory of antagonism, two schools not far apart—names not given. One of them, having no endowment, lives only by the tuition fees. This is the church school. The rates are moderate: $30, $40 or $50 yearly. Yet this is the only revenue of the school, and its life depends on it. The other—the State school—has a large endowment. Tuition is not necessary; it can live without it. Virtually, it pleads cheapness, less expense, and underbids the church school, thereby antagonizing the whole financial system. There is a wrong here—oppression, if you please—and there is somewhere a remedy for this wrong, which will not be hard to find, though the application of it may be most difficult.

The State has no right to teach the classics at public expense. In Louisiana the rate of tuition paid in the "common schools" is about fifty cents per scholar, while the rate paid in, at least, one of her classic schools is over *four hundred dollars per scholar*. These boys and girls who cost the State fifty cents each per annum are the children of the very poor, and children whose only means, in many instances, of acquiring an education is this fifty cents a year. Those boys, though, for whom the State pays two hundred and fifty times as much tuition are, as a general rule, the sons of wealthy or, at least, well-to-do parents who are able not to pay tuition only, but from two hundred and fifty to three hundred dollars yearly board! Has the State any right to make such discriminations, especially against her poor children? To say that the poor are just as welcome at the State schools of high grade as the rich, is to beg the question. No one has any rights in the premises—except, perhaps, a very few "beneficiaries"—until their rights are paid for, and the State knows the poor can never pay for such rights. Whenever the State comes down to her legitimate work of imparting to her children a "common-school education," the difficulties will vanish. Not only this, but other difficulties will vanish. These State schools of high grade are, more or less, a part of the political machinery of the executives of the State, and sometimes become a powerful lever in political emergencies. Then they are made to pander to the ecclesiastical whims of the management, so that herein may arise another and more direct form of antagonism.

But this will do for the present, and when "Barnabas" gets in the sum of his thoughts on this question I may have more to say on this and parallel lines.

Announcing the Hymn.

When I first began to worship among the Methodists, about sixty-seven years ago, they used a hymn book bound in one volume containing two books, each one with its own paging. The preacher announced the number of the page, with the addition of the first or second book, as the case might be. We soon became familiar with this order and had no difficulty in finding the hymn. But about this time—1821—a hue and cry was raised to have a tune book published containing an appropriate tune for every hymn in our book, which was accordingly done, and the "Methodist Harmonist" was spread all through the church, which was greatly improved and enlarged by order of the General Conference about 1833. And just here our trouble commenced. We had to take our hymn book and tune book both to church, and the preacher would announce the page of the hymn and the number of the tune, and by the time he got through the numbers we were so mixed up in our minds that we often lost both and had to watch the first line of the hymn as read by the preacher and turn to our index to get the page.

The "Methodist Harmonist" soon fell into disuse, and the preachers returned to the practice of simply announcing the page of the hymn. But of late (for what reason I do not know, for I see no reason in its favor) many of our preachers have resumed the practice of announcing in quick succession both the page and number of the hymn, begetting in our minds the same old confusion, so that, if the numbers have more than one or two figures, we lose them both and have to resort to our index to find the hymn or not take any part in singing. When it was customary for the preacher to line out the hymn, we could take out to sing without the number; but since the practice of lining out has been dropped in most of our churches we can not sing without our hymn book, with the number of the hymn before our eyes.

Some of our preachers have a singular way of announcing that we will sing *under* page so and so, instead of *on* the page. Look in your dictionary, brother, and learn that page in relation to a book means one side of a sheet of paper, and not the figures which at the top simply give its number. To sum up all in a few words: I think we should leave *page* out of the pulpit, and let it be for private use, and only announce the *number* of the hymn. It is sometimes the case that there are two or three hymns on one page; but every hymn has but *one* number. Let the page alone and give us the number of the hymn distinctly, and we ask no more. Let us have uniformity in this matter. It will save both time and trouble.

J. G. JONES.

HAZLEHURST, Mississippi.

On the Seashore.

We have been on the grounds since July 2; enjoyed all the camp meeting services, met and parted with many friends, and stood the siege when the elements waged war in a storm. There was no damage done to the grounds more than the washing away of both bath-houses with a part of their piers. I am told a larger crowd than usual remained this year for the whole season. The fact that the crowd was here demanded more bath-houses. They have been erected and, with their well-ventilated sides and tops, afford bathing comforts for the many bathers.

This is our first season on the coast, and we find many fine things to be enjoyed by "ye folks from the hills," many of whom have never seen a *live crab*. One does not grow lonely. All the season we have enjoyed excursions to the different islands; along the coast, east and west, from Ocean Springs to Bay St. Louis; out on the water to witness the regattas, and to Beauvoir, to be presented to Hon. and Mrs. Davis. What with meeting friends at train, and seeing friends off, perhaps to meet them no more, the hours and days of grace are all gone, called into eternity, where we will one day go to meet and be judged according to them. There is no place in this whole Southern country where a *more* quiet Sabbath *can* be enjoyed. The excursion trains cause some little sensation, but that is among those, and those *only*, who attend their arrivals and departures. We not only have services of ladies' prayer meeting Tuesday afternoon, social prayer meeting Thursday afternoon, but we have church services on each Sabbath at eleven A. M. and five P. M. The grounds have a reputation for freedom, hospitality and many congenialities.

We are not frightened at the cry of yellow fever, and would very much love to remain and watch the last September sun as he sinks behind the tree-tops; yet our "tickets of *leave*" have expired. As we turn our faces homeward there are shadows of regret that we go *so soon*; yet in our hearts there is a reflection of gratitude and love for the glorious old camp ground, its shades, dashing waters and hallowed associations.

May we all meet here again and tent through many seasons; yet, hoping our call be not so short as dear Bro. Kimball's, who dined with us on the eve of his departure from this earthly camp ground, and within eight days "summoned to pitch his tent on God's camp ground in the glory land."

Affectionate wishes for the ADVOCATE, its readers and editor.

MRS. J. W. CHAMBERS.

Providence Camp Meeting.

I was placed in charge of the Providence circuit about the first of June, and since that time I have been striving hard to advance the cause of Christ on this work. The Lord has graciously blessed my labors, and I have enjoyed religion this summer more than I ever did before.

Our camp meeting at Providence was a grand success, attended by a mighty outpouring of the Spirit. An influence for good went out from the camp meeting that will be felt for years to come. Very few ministers were present, there being only three itinerant preachers in attendance besides the pastor. We feel deeply grateful to those three, as well as to the few faithful local preachers who assisted. There were many conversions and twenty-five applications for membership.

Bro. McLaurin took up a collection for the American Bible Society, which amounted to about thirty dollars.

Accessions since June 1, eighteen, with twenty-four applications pending. This includes those who applied at camp meeting. I expect to make a full report on every collection at Conference. We give God the glory, and praise him for his blessings.

Yours faithfully,

WM. L. LINFIELD.

GEORGETOWN, Mississippi.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by six physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk.

REMUS FICH.

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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY,
171 Common Street.

NEW ORLEANS, La., June 17, 1888.

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Arr. Birmingham	2:50 a. m.	11:20 a. m.
Arr. Attalla	4:17 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	4:20 p. m.
Arr. Dunc'ld City	7:35 p. m.	2:30 a. m.
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Lve. Chattanooga	7:00 p. m.	8:30 a. m.
Lve. Attalla	9:33 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:5 a. m.	6:00 p. m.
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No. 5.....10:30 am	No. 6.....4:45 pm

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No. 1 Fast Ex...1:50 pm	No. 6 Coast...3:40 pm
No. 5 Coast...9:35 am	No. 2 Mail Ex...5:30 pm

ILLINOIS CENTRAL

No. 1 Passen'r, 11:00 am	No. 2 Passen'r, 9:15 am
No. 3 Chic. and St. L. Ex., 7:30 am	No. 4 St. Louis and Chic. Ex., 5:30 pm
No. 5, Limited...7:30 am	

TEXAS AND PACIFIC.

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No. 17 Local...6:55 am	No. 20 Califor., 11:00 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HENNIGETT, D. D.

THURSDAY, SEPTEMBER 27, 1888.

Briefs.

The Brazil Conference was held, by Bishop Granbery, in San Paulo, July 27. *Three* preachers were admitted on trial, and *three* remain on trial. *Fourteen* preachers were stationed. Number of members, 288; local preachers, 4; total, 292; infant baptisms, 31; adult baptisms, 36; number of Sunday-schools, 11; teachers, 33; pupils, 339; schools: 2 girls' colleges, 4 missionaries, 13 assistants, 143 pupils.

The Western Virginia Conference held its thirty-fifth session recently, Bishop McTyeire presiding. The statistics are as follows: Admitted on trial into the Conference, 7; admitted into full connection, 7; number of members, 19,276—an increase of 1,921; infants baptized, 387—adults, 1,491; Sunday-schools, 266; teachers, 1,925; scholars, 12,288; amount collected for Conference fund, $709 70—deficit, $490 30; collected for foreign missions, $952 98; domestic, $498 60; collected for church extension, $284 99; number of church-houses, 195—valued at $253,395; number of parsonages, 34—valued at $32,925.

The Evangelist says this about business growing out of electricity:

In the United States there are 5,351 isolated plants and central electric light stations, producing every night 192,500 arc and 1,925,000 incandescent lights. There are employed for the motive power of dynamos steam engines aggregating 459,495 horse-power, and the capitalization of electric companies during the last six months has increased $42,210,100. There are now being operated in this country 34 electric railroads, comprising 138 miles of single track, while 49 other roads, with an aggregate length of over 300 miles, are in course of construction. Careful estimates show that no less than 17,500,000 passengers will be carried by the electric roads of the country during the present year. The increase of the business is strikingly illustrated by the fact that there are single factories employing as many as 1,500 persons in making electric motors. There are eight journals devoted exclusively to electricity and its dependent industries in the United States.

The missionary assessment upon our patronizing Conferences are as follows: Mississippi, $7,800; North Mississippi, $9,450, and Louisiana $6,800, making a total of $24,050 to be raised among 85,601 members, which is about 28 cents apiece. Last year these three Conferences raised for foreign and domestic missions, $27,944, which was $12,095 above the figures of the year before. Our constituency is evidently improving in this direction, and we exhort the pastors not to let the work slack. Keep the church enthused with the missionary spirit, and let us set an example of giving to the whole church. The North Mississippi Conference last year paid its full assessments, and let our other two Conferences resolve to come up to that point this year. We wish to show the church a trio of Conferences that can look the Board of Missions in the face and not blush at the remembrance of delinquencies. And we believe we will do it. Make it a point, brethren, to get a contribution for missions from every member in the church; and don't even refuse *the pennies*.

Consolation in Christ.

The sacred writer represents Simeon as one of the devout Israelites, who was "waiting for the consolation of Israel;" and when we see him in the temple with the infant Jesus in his arms, and hear his sincere prayer, "Lord, lettest now thy servant depart in peace, for mine eyes have seen thy salvation," we will not be far wrong to say that he had come into possession of the "consolation" for which he waited. In that beautiful sight, where devout old age touches innocent infancy and finds consolation in the touch, we have a prophetic object lesson of the effect which communion with Christ would have upon all truly humble souls.

In a world of trouble and sorrow, coming as the result of sin, there can be no greater blessing than consolation to the troubled heart, comfort to the sorrowing soul. There is no blessing oftener needed by the care-worn spirits of this vale of tears, nor one more graciously promised, nor more abundantly bestowed. The last discourse of Christ to the disciples revealed to them their Master in a new light, even as the source of their consolation after he had left them; for he said on that sad Thursday night: "I will not leave you comfortless. Peace I leave with you." Paul confirmed the same thought when, out of the depths of his own experience, he said: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Not only as the *source*, but also as the *giver* of consolation, Paul speaks of Christ, saying: "Our Lord Jesus Christ hath given us everlasting consolation and good hope through grace." The writer to the Hebrews represents those "who have fled for refuge to lay hold upon the hope set before them," as having "a strong consolation."

We clearly see the reason for this consolation in the mission and work of Christ in the world. Paul states it broadly when he says: "Christ came into the world to save sinners." When we read that he came to give light by opening blind eyes, to bind up broken hearts, to set the captives free, to give joy for mourning—not to curse, but to bless; not to destroy, but to save—to open the infinite resources of grace to penitence and prayer, to proclaim the blessed fatherhood of God, and also that his life here was in strictest accord with the purpose of his coming, comfort can have no firmer ground upon which to stand. The man who can read the life of our Lord—who can listen to his heart-touching words and behold his merciful works, and not find consolation in both—has not yet entered into the rich experiences of the Christian life. In the atonement made for the sinner by the sacrifice of himself Christ appears as the Redeemer and Ransomer; and in those offices he brings consolation. What larger, deeper comfort can a human soul have than comes from this fact as stated by Peter: "Who himself bare *our sins* in his own body on the tree"? And, then, when his resurrection confirmed the reality of all his claims and the efficacy of his death, and became the earnest, the pledge of our own resurrection, the consolation deepens and broadens. And, lastly, he is represented as our Intercessor "at the right hand of the throne of the majesty on-high." He pleads his own life and sufferings and death in our behalf. And we are assured—

> "The Father hears him pray,
> His dear anointed One;
> He can not turn away
> The presence of his Son."

So, in whatever aspect we look at our Lord, we find there is consolation in him. His own blessed words are: "In me ye shall have peace." "Consolation in Christ!" Blessed word! Blessed fact! Rich and glorious experience! It sweetens sorrow, allays care, mitigates trouble, strengthens faith, brightens hope, gladdens solitude, and opens in the humble soul perennial springs of joy.

Our Missouri Letter.

THE MISSOURI CONFERENCE.

BY M. H. CHAPMAN, D. D.

The seventy-second session of the Missouri Conference met at Gallatin, on the fifth instant, and, after a very pleasant session, adjourned on Monday night, the tenth. Bishop Hendrix presided to the very great satisfaction of the Conference, and endeared himself more than ever to the members of the body by his Christian spirit and marked executive ability. Dr. John D. Vincil was elected secretary for the twenty-sixth consecutive time; and J. H. Pritchett was in his usual place as statistical secretary.

The beautiful little city of Gallatin overflowed with hospitality, and the attendance on the sessions of the Conference and the religious services was very large. Towns the size of Gallatin entertain the Conference much better than larger cities. It is an event with them, and all throw open their homes, extending such a hospitality as is unknown to the inhabitants of a city. It is the first time that the session of our Conference was ever held at Gallatin, and it was a great occasion to that whole section of country. I have never seen a larger or more interested attendance on all the sessions of the body.

We had quite a number of visitors. Dr. Barbee was there to tell us all about the Publishing House and to make the acquaintance of the Missouri preachers. I think it was a mutual case of love at first sight. Of course, Dr. Morton was on hand, and although we were $800 behind on our church extension assessment, the deficit was all brought up; and, setting the tune for the other Conferences, we sent our good Secretary on his way rejoicing. Dr. J. W. Lewis, the newly elected State agent of the American Bible Society, was on hand to represent the interests of that great organization, while Dr. Bounds and Mr. L. D. Dameron represented our own organ, the St. Louis Christian Advocate; and Dr. J. E. Godbey was present in the interests of the Southwestern Methodist. Rev. E. J. Stanley—who went from us to Montana some twelve years ago, and who has done so much for Methodism in that pioneer region—was with us looking for recruits. We were also glad to see Rev. W. C. Dunlap, Commissioner of Education for the colored people; Rev. C. H. Briggs, presiding elder of the Kansas City district, and Rev. C. L. Chilton, pastor of Washington Street Church, at Kansas City—all of whom did some good preaching for us.

The transfer subject was one of the "burning questions" of the session. We lost more and received more by transfer than ever before at one session of the Conference: Julian C. Brown went back to the White River Conference; W. B. Johnsey was transferred to the Arkansas Conference; J. W. Johnson to the West Virginia Conference; W. T. Bolling and J. E. Squires to the Denver Conference, and J. B. Pamall to the Montana Conference. These are all good men, and we could ill afford to spare them; but we received some good ones in their places: A. G. Dinwiddie came to us from the Tenuessee Conference; W. F. Packard and J. E. V. Humphries from the Denver Conference; L. P. Siceloff from Southwest Missouri Conference; J. H. Jackson from West Virginia Conference; J. M. Dempsey from White River Conference, and J. D. Hammond from the St. Louis Conference. There is no prejudice in the Missouri Conference against transfers who came to us to take "pot-luck;" we gladly welcome all good men, but we do object to men coming to us only to fill a certain appointment, and then, when they are through with that, leaving us for other pastures. Against such a policy we enter an earnest protest: and we are very glad that nothing of this kind was done at our recent session.

A paper was adopted asking the Parent Board to increase the assessment for foreign missions fifty per cent., so as to make such assessment half a million of dollars; also a paper calling on the Board of Missions to appeal to the United States government to use its influence to stop the importation of spirituous liquors into Africa.

Seven thousand nine hundred and forty-four dollars and forty cents was reported collected for foreign missions, and four thousand two hundred and twenty-seven dollars and thirty-three cents for domestic missions—an increase of nearly a thousand dollars.

The statistics show: Local preachers, 147; members, 34,181—a gain of 259; 1,559 adults and 471 infants baptized; money expended on churches and parsonages, $47,925 41; number of Sunday-schools, 321; scholars, 20,273. The Sunday-schools paid this year for missions $1,016 75.

The next Conference will be held at Palmyra.

It was a cause for profound gratitude that no member of the Conference had died during the year. Most of our preachers are vigorous young men in the prime of life. But we propose to make proper provision for our superannuated preachers, and for the widows and orphans of those who fall in the battle. We already have a "trust fund" of about $8,000; and at this session Rev. C. I. Van Deventer, one of our oldest and most highly esteemed men, was appointed an agent to increase this fund to $25,000.

Altogether, we had a most pleasant and profitable session. But in the appointments there was the most lively stirring up that we have ever had since I have been in the Conference. Four of the nine presiding elders were changed, while of the twenty-four stations we have, only six had their former pastors returned. The man who was not changed this year was out of the fashion. I trust that we shall with this year enter upon a new era of prosperity and progress.

HANNIBAL, MO., Sept. 18, 1888.

"Problem of Methodism."

BY REV. B. F. WHITE.

I thank God for this book: approximating perfection in its line of thought, plan of exemplification, thorough demonstration, and happy solving of this before perplexing, but now simple doctrine of Christian perfection. Let *all* understand that we regard Mr. Wesley as human, not divine. Let *all* know that we accept from Mr. Wesley only those doctrines that are taught in God's Word, and those phases of these doctrines that are consonant with both common sense and divine teaching.

I wish to ask Dr. Rush, and all others of the "residue" faith, what per cent. of our sins are pardoned in justification, and what per cent. of purity is given us in regeneration. Is it fifty per cent. in one and sixty per cent. in the other, or is the per cent. equal? If equal, is it greater or less than fifty or sixty per cent.? Does God pardon our "little" sins or our "big" sins in justification? Does he cleanse one corner of the soul or three corners? Come, give us some reliable figures on the subject: How much am I saved in justification and regeneration? Is it half, or more, or less? These are vital questions. We wish to know our spiritual latitude and longitude at this important period in our Christian life. "Without holiness, no man can see the Lord." Nothing can enter heaven that defileth, "but they which are written in the Lamb's book of life." When I was "regenerated," "born of the Spirit," made a "*new creature in Christ Jesus*," was my name not "written in the Lamb's book of life"? In regeneration we are undoubtedly radically and thoroughly changed in our spiritual natures. Please tell me if I am changed from sin at all, how much I am changed, or how much of me is changed, and what I am changed unto?

In the work of justification and regeneration I become a Christian in the first acceptation of that term. I, being a Christian, though but a babe, may grow in grace, spiritually develop into Christian manhood, and thus experience and enjoy Christian perfection through my probation. Perfect in degree, as I use the means of grace afforded me in the providence of God. In regeneration *all* my sins are pardoned; I became a "*new* creature in Christ Jesus," thus stepping on the ladder of Christian perfection. Being *on* the ladder, I am in Christ, and, *gradus per gradum*, step by step, I climb, developing in both inward and outward Christian character: ever approximating Christ. Or I may, *saltus per saltum*, leap by leap, climb this ladder. Inwardly becoming stronger, firmer: outwardly more and more conformed to the spirit within. This latter-day phase of Christian perfection (the same, or about the same, as that professed by Maxfield and others, and taught by Wesley in his thirteenth and fourteenth sermons) seems to have a superabundance of the "feeling" at the expense of the reasoning. Persons of overbalancing sympathy, and rather lacking in the reason, are generally carried away with it, and, sad to say, often go entirely astray. Paul "reasoned of righteousness," etc. Scripture teaching, with sanctified or *Spirit-guided common sense*, will always lead the inquirer right. Let charity ever, as a mantle, be thrown over the weak.

This leads me to say of the article, of this week's issue of the NEW ORLEANS ADVOCATE, by Mark Gay Pearse, that as Paul ever "reasoned," so must we. The world is flooded with infidel literature, and our periodical literature, culling from all sources, keeps the public mind fully informed with every phase of infidelity. The pulpit is not responsible for it. The public mind, being surcharged with infidelity of every shade, simply demands that the pulpit shall "produce *its* cause" "and bring forth *its strong* reasons." Spirit-guided reason takes hold of eternal truth, as revealed in God's Word, and, comprehending both the reason and the experience, finds they harmonize, demonstrating God to be their brother.

ALEXANDRIA, Louisiana.

Yellow Fever.

Since our last issue there has occurred the most frightful and far-spreading panic on account of yellow fever that the country has ever known. The publication of the fact that several cases had broken out in Jackson, Miss., seemed to run the people wild. Shot-gun quarantines have been established everywhere. Some sections have applied to governors to call out the militia to maintain the quarantine. In other places we hear railroads have been torn up to stop travel. Some roads have ceased to sell tickets at all. There never was such a scare. In the meantime, the fever has held on and increased in Florida, and is repo in several places in Georgia Alabama. We are possessing souls in calmness and qui waiting the developments of future. Up to this writin Tuesday, the twenty-fifth— city is very healthy, and, cording to the authorities, th has not occurred *even* a su cious case of yellow fever. counsel our friends abroad cultivate calmness of mind, read trustingly the ninety-f Psalm.

Notes.

This, from a noted Englishman, food for thought:

"I have personally no prejudic says Canon Wilberforce, "aga those engaged in the liquor trade; I am utterly tired of seeing this bri world turned into a jail or a hell order that the great brewers and d tillers may become millionaires peers."

The St. Louis Advocate says th are *five* ministers in the bounds of St. Louis Conference—*four* being l erants and *one*, who was an itinera but now local—whose united a reach 419 years, and their aggreg service in the ministry reaches years. "Two of them rarely attem to preach, while the other three on pretty much as heretofore."

Hon. F. A. McLain, who is distr attorney in Amite county, Miss., answer to the arguments of a co mercial traveler in favor of whisk recently said: "I have been pros cuting attorney in this county years. The first three years we h free whisky, the last three we ha had prohibition, and I must hone confess that the cases on the crimin docket have decreased *seventy-five* p cent." One established fact is wor a thousand baseless theories.

The New York papers record thi

The unusual spectacle of a m walking into Mayor Hewitt's offic depositing an envelope containi $12,000 for the Jacksonville sufferer and walking out again after refusi to give his name, was seen on Monda "Just say that it came from American," was all that he wou say. The money was in three go certificates; one of the denominati of $10,000 and two of $1,000 eac Mayor Hewitt said that he was c tirely without information as to wh had given the money, and th man who brought it was not recogniz by anyone who saw him.

We have received two articles late which began rather significantly One began this way: "As I am tire of all other employment, I will pen few lines for the ADVOCATE." Th other began: "As I am suffering with lumbago and can't go to preachi ing, I will advance my ideas of th gospel." Which teaches that when man is tired and racked with pain h is in good condition to write for th church paper. We wonder if Horac had reference to such communication when he wrote to the Pisos:

> "nonumque prematur in annum
> Membranis intus positis"?

We have heard quite a number o strong reasons why a man should no shave the beard from his face, bu anything like the following we never heard before, and we are not pre pared to say that it is *not* a good reason:

Mr. Stead, of the Pall Mall Gazette, advises business men, who live in a perpetual world of excitement, to give up shaving. He maintains that "If instead of reaping the worthless stubble of the chin, we devoted a quarter of an hour every morning to sober, serious reflection, in thinking over the solution of the social question, a great change for good would come over this misguided world."

Dr. John E. Edwards contributes an article for the Raleigh Christian Advocate on the delinquencies of church members, and closes with these statements:

"The failure of the pastor, in many instances, is chargeable, in great measure, to the fault-finding, captious members of the church. They discourage the preacher, impair his influence, weaken his hands, and then complain of his want of efficiency. Shame on such church members! They lend no support to the Sunday-school; give nothing to the support of the pastor; never go to the prayer meeting; take a sort of pleasure in hearing and circulating reports detrimental to the church and its prosperity; go to other churches, and speak well of their pastors, or it may be, stay at home on Sunday, read secular papers, or lounge in idleness. No wonder their pastor is discouraged. No wonder the congregation is small. No wonder the Sunday-school languishes. No wonder the prayer meeting breaks down. No wonder a poor report goes up to the Conference. Still, in all these charges there are some faithful members. There are some good women who do all in their power to keep up the church work. Some true and faithful men who stand by the pastor, and hold up his hands. But for these the church would languish, and languishing it would die. Hold on, ye faithful ones. God will turn the captivity of Jacob. "Who hath despised the day of small things?" "One shall chase a thousand, and two shall put ten thousand to flight." A better day is coming.

Personals.

Whitworth College opened last week with over 100 boarding pupils. The buildings have been repaired and refurnished, and the institution is better equipped than ever. The formal opening at the college chapel was largely attended by citizens of the town and friends from a distance.

Rev. W. W. Hopper, from Jacksonville, Texas, passed through our city last week *en route* to St. Tammany and Palmer Creek Camp Meetings. He gave us a pleasant call.

A brother, writing from a circuit in the Mississippi Conference, says: "The ADVOCATE has a wide circulation among our people and is doing a fine work." There is no encouragement equal to that which comes from a knowledge of the fact that *we are doing good.*

Bro. Robert Babington, of Franklinton, La., gave us a call last week on his way home from a summer visit to friends and relatives in the Old Country. He visited England, France, Ireland and Scotland. He had a pleasant trip and returns in splendid health. Bro. Babington has been a member of the Mississippi Conference ever since laymen were admitted and has several times been a member of the General Conference.

The Colorado Methodist has been purchased by a committee of the Denver Conference, and the name changed to "The Rocky Mountain Methodist." Rev. George Needham is business manager and Rev. Boone Kenton, editor. It is to be an eight-page paper, published twice a month at one dollar per annum. We wish this new movement the largest success.

Marshal Bazaine, who figured in the French effort to found an empire in Mexico under Maximilian, and who commanded the French division which was surrendered at Metz during the Franco-Prussian War, died at Madrid, Spain, September 23.

Rev. J. W. Medlock, who has been sojourning at Pass Christian for the benefit of his health for the past two weeks, passed through the city last Monday *en route* home, much improved.

By telegraph, Monday evening, we were pained to learn of the death of the youngest daughter of Dr. W. C. Black, of Meridian, Miss. She died of typhoid fever. Dr Black and family have the sympathy and prayers of the whole church in this great bereavement.

ENDURING WORK.—There is comfort in the fact that no true work which we have done for our fellows has been lost, nor has its influence been weakened by lapse of time nor its out-going power been circumscribed by impassable lines. When men work in the mechanical department, hardly has the ring of the hammer and the rasp of the saw died out of hearing before the stateliest edifice begins to crumble. Men build their imposing speculations, and lie down to dream that their theories are wrapping the world in good, but they wake up in the morning to find out that darling the slight humanity, pursuing the track of its own imperious wants, has marched past all their theories and speculations. But when men do solid and substantial work in the spiritual department it is permanent work. That work which, through spiritual agencies, touches and reconstructs and renovates sinful souls, abides in the indestructible characters of men and women and children moulded after the pattern of Jesus, and stamped with the image of God. Every sinner who, through these means and agencies, is transformed into a saint, becomes a monumental column reared by the Holy Ghost to the memory of the workers; and on its lofty peak and adown its shaft of beauty the light of the city of God will shimmer forever.

WHO WROTE THE PSALMS?—Those secular papers, which a few weeks ago were so scandalized, and whose State pride had been so cruelly mortified by the publication of the fact that several boys were found in Mississippi who could not answer the question, "Who wrote the Psalms?" have missed the opportunity we opened to them of administering consolation to the poor lads. They could have done it easily enough. There is nothing truer than an old adage, which says, "Misery loves company;" and if those papers had made use of their opportunity, those poor fellows would have found themselves in such honorable "company" that the edge of the reproach would have been completely turned. We throw the Mississippi boys this crumb of comfort. A college professor of our acquaintance tells this story of a Louisiana boy: When asked, "Who wrote the Psalms?" he replied, "Samson." When asked, "Who wrote the Pentateuch?" he opened his eyes in wonder, and said, "Why, I always thought *that* meant *the infernal regions.*"

Postal Card Reports.

—Dr. W. B. Murrah writes from Brookhaven, Miss., September 20, concerning the opening of the session at Whitworth College, as follows: "Yesterday was a grand day at Whitworth. More than one hundred boarding pupils were present the first day. This is said to be unprecedented in the history of the institution. The trains to-day have brought a large number. The successful opening of the session is all the more remarkable as it is known that many who expected to come could not do so on account of the recent disaster to the crops."

—Rev. C. T. Munholland writes from West Monroe, La.: "I have just closed a meeting at Bowman Chapel of spiritual power, reaching all classes. One man, seventy-three years old, was converted and joined the church. There were seventeen accessions and as many conversions. The church was wonderfully quickened and many family altars erected. I was assisted by Bros. Parvin and Patterson."

—Rev. T. B. White writes, September 19, from Homer, La.: "A ten-days' meeting just closed: Eight recruits to the army of the King. The embattled hosts refreshed and flushed with victory. Rev. J. E. Greene, of Clouston, Texas, stood in the forefront of the battle and led the hosts. Armed with such a blade, with, 'Holiness to the Lord,' on the banner, and preached and exemplified in the life, it is no wonderment."

—Bro. T. L. Mellen writes: "Wesson and Beauregard are pretty well represented at the church colleges this session. Our *four* young local preachers are now at school—Wiley A. Ferguson and Henri Mellard at Centenary, Will T. Woodward at Kavanaugh, and Will L. Wellman at Hiwassee. Besides these, Miss Lucy Wellman, of Beauregard, leaves to-day for East Mississippi Female College, to fit herself for the China mission work. I am proud of these noble young people whom God has called through my ministry to do his glorious work."

—Rev. John F. Wynn writes, September 21, from Montgomery circuit, Louisiana Conference: "I send a short report of two protracted meetings. Four days at Sanders, resulting in an addition of twelve members and several conversions. Closed at Atlanta last Wednesday night. About thirty conversions and reclamations, and an accession of twelve new members. We had some precious meetings previous to these, resulting in about forty accessions and about as many conversions. Rev. R. M. Walker assisted me in most of these services."

—Rev. T. J. Upton writes from Lake Providence, La., September 20: "We have just closed a meeting at this place, resulting in fourteen accessions to, and a general revival of, the church. Bro. W. P. Kinghall, of Harrisonburg, an old and tried friend of mine, did most of the preaching, and did it very effectively. His youngest son, Robert, preached three telling sermons to the children. He is endeavoring to follow his father and brother as they have followed Christ."

Literary Notes.

"Antrefois: Tales of Old New Orleans and Elsewhere," by Prof. James A. Harrison, whose youth was spent in this city, and the author of "Greek Vignettes," "Spain in Profile," "The Story of Greece," etc., will appear in the course of a few weeks in Cassell's Sunshine Series of American fiction. The stories relate to the *ancien regime* in Louisiana, and deal intimately with Creole life.

The popular writer for the juvenile magazines whom the little folks love as "Margaret Sidney," is known outside of literature as Mrs. Daniel Lothrop, wife of the Boston publisher.

Volume I. of Murray's great historical English dictionary, which only carries the work through A and B, contains 31,254 words, of which 22,232 are stem words. As 5,982 of these are marked obsolete, and 870 are imperfectly naturalized, it leaves 15,380 words in A and B now current.

C. L. Webster & Co. announce for publication a volume of army anecdotes collected by Gen. Grant and left by him in manuscript.

D. Lothrop Company will publish "A Young Prince of Commerce," by Selden R. Hopkins, a work adapted to give boys a clear understanding of the principles of trade.

Cupples, Upham & Co. will publish shortly a new work by W. H. H. Murray, descriptive of the northwestern side of the American continent, illustrated from sketches by J. D. Woodward.

Lippincott's Magazine, for October, will publish the last manuscript that came from the busy pen of the late E. P. Roe. It is an autobiographical sketch, giving many interesting anecdotes of his literary career. Its title is taken from a phrase of Matthew Arnold: "A Native Author called Roe."

A volume of miscellaneous essays by Matthew Arnold, not hitherto collected, will be published about the end of this year. It will contain several articles from manuscripts.

Under the title, "Ethics and Economics," in the October Popular Science Monthly, Mr. Robert Matthews will give a thoughtful view of our social outlook, maintaining that the doctrine of individualism, which has just been having its day, involves too much selfishness, and that each member of society must, in future, pay attention to his duties, as well as insist on his rights.

Pope Leo is writing a history of Rome in the middle ages. Particular attention will be given to the period of Gregory the Great.

A new work entitled "Dogmatic Theology," by Prof. W. G. T. Shedd, will shortly come from the presses of the Scribners. It will be in two volumes, and is destined to take a high rank among standard works of theology.

The sixth volume of Dr. Philip Schaff's great work of "The History of the Christian Church," upon which years of labor have been spent, will shortly be ready with the Scribners. This volume covers the Reformation period in Germany, between 1517 and 1530, and will constitute Vol. I. of the "History of the Reformation."

We notice that the Scribners are to issue a new edition of those favorites of our boyhood days, the histories of J. T. Headley. They will be recalled by their titles, among which are "Washington and His Generals," and "Napoleon and His Marshals."

Scribners will also publish soon a new book of stories, by Frank R. Stockton, entitled "Amos Kilbright; His Adscititious Experiences, with other Stories;" "Men and Measures of Half a Century," from the pen of Hon. Hugh McCulloch, replete with reminiscences, sketches and comments based on a long public career, especially during his official relations with the administrations of Presidents Lincoln, Johnson and Arthur; "The Five Talents of Women," a book for women and girls, by the author of "How to Be Happy, though Married;" Miss Henrietta Christian Wright's "Children's Stories of the Great Scientists."

Books and Periodicals.

BOOKS.

PAUL'S IDEAL CHURCH AND PEOPLE. A popular commentary with a series of forty Sermonettes on the First Epistle to Timothy. By Alfred Rowland, LL.B., B. A., London University. 304 pages. Price, $1 50. E. H. Treat, publisher, 771 Broadway, N. Y.

As a graduate of New College, an honorary of London University and a pastor for many years of an important Congregational Church, in London, Dr. Rowland is admirably qualified by wide and accurate scholarship, excellent judgment, spiritual insight and pastoral training and experience for unfolding the truth contained in this First Epistle; for setting in order its many lessons, and for applying them to the times in which we live, and to the home life of every professing Christian.

His brief exposition and suggestive sermonettes will prove a storehouse of invaluable matter to every pastor, teacher and Bible student.

QUEER PEOPLE WITH PAWS AND CLAWS AND THEIR KWEER KAPERS. Illustrated. By Palmer Cox. Hubbard Brothers, Philadelphia.

This is just the book for a little boy. The "Queer People" in the pictures, described in rhyme that will stick in the memory, will give any amount of fun. The boy who possesses this book has a store of pleasure and laughter for the coming long winter evenings.

FORTUNE'S FOOL. By Julian Hawthorne. Published by Ticknor and Co., Boston. George F. Wharton, New Orleans. Price fifty cents.

THE SILVER LOCK, AND THE GUNMAKER OF MOSCOW. Published by Cassell & Company. Price each fifty cents.

PERIODICALS.

—The American Magazine, for September, comes late this time. Among other articles it has the President's Error, by James G. Blaine; and Tariff and Labor, by Gov. Foraker. It is published at 749 Broadway, New York. Price $3.

—The Quiver is one of the best and cheapest monthlies that we receive. The October number has many articles of great value. The Sunday reading is specially good. Cassell & Co., New York. Price $1 50.

—The October Magazine of Art opens with the frontispiece, The Convalescent; Old Arts and Modern Thoughts, by J. E. Hodgson; Sculpture at the Royal Academy, by Claude Phillips; The Stopping Point in Ornament, by F. F. Day; The Yellow Gown, by Kate Carter, comprise the bulk of the articles. Cassell and Company, New York. Price $3 50.

—The Homiletic Magazine, for September, has its different sections all full of thoughtful matter. Theology, Exposition and Homiletics are well represented by acute thinkers and able writers. E. B. Treat, New York, is publisher.

—The Musical Herald is full of articles and notes which will be agreeable to our music loving readers. It is sent out from Franklin Square, Boston, for ten cents a number.

Owing to quarantine restrictions around the city of Memphis, the regular fall and winter course of lectures of the Memphis Hospital Medical College has been postponed one month. Lectures will begin Thursday, November 1. W. B. ROGERS, M. D., Dean.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
S. W. Miss.	Oct. 3.	Nevada, Mo.	Hendrix
L. Angeles.	Oct. 3.	San Diego, Cal.	Galloway
Louisville.	Oct. 3.	Lebanon, Ky.	McTyeire
Hudson R.	Oct. 3.	Asheville, N. C.	Hargrove
China Mis.	Oct. 10.	Shanghai	Wilson
Indian Mis.	Oct. 10.	Wills Hill, I. T.	Key
Tennessee.	Oct. 17.	Fayetteville, Tenn.	Keener
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas.	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
German Mis.	Nov. 11.	Houston, Tex.	Duncan
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Dennison, Tex.	Key
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi	Galloway
Little Rock.	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Arkansas	Nov. 28.	Fort Smith, Ark.	Key
Mississippi.	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina.	Nov. 28.	Winnsboro, S. C.	Keener
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia.	Dec. 5.	Milledgeville, Ga.	Keener
N. Miss.	Dec. 10.	Starkville, Miss.	Keener
Florida	Dec. 12.	Harlow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia.	Dec. 12.	Eastman, Ga.	Duncan
Louisiana.	Dec. 19.	New Orleans, La.	Hargrove
Baltimore.	Mar. 13.	Alexandria, Va.	Wilson

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The Mississippi Valley Route will give reduced rates of fare to Baton Rouge during the continuance of the State Fair. Three daily fast trains. Reduced freight rates on exhibits. Tickets will be on sale September 30. Office, corner St. Charles and Union streets.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

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Loan a dishonest man money and you will find him out sooner or later. He will be out when you call for the return of your money.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Talk may be cheap in some sections, but at Washington it costs the country a good deal of money.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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And close the door of each glad day.

When at the table, "*If you please*"
I take from off my bunch of keys.

When friends give anything to me,
I'll use the little "*Thank you!*" key.

"*Excuse me,*" "*Beg your pardon,*" too,
When by mistake some harm I do.

Or if unkindly harm I've given,
With "*Forgive me*" key I'll be forgiven.

On a golden ring these keys I'll bind,
This is its motto: "*Be ye kind.*"
I'll often use each golden key,
And so a happy child I'll be.

Woman's Department of Church Extension.

Dear Children: Let me tell you a short story and see if you think the children I tell you of love others as God loved them.

Once quite a number of boys and girls were going from school to their favorite play-ground, laughing and talking and having a merry time. That was all right, I love to see children happy; but on their way they passed by a pit against which they had been warned. It was not as deep as a well, still it was so deep that even a man, if he should fall in could not get out without help. Besides, the water stood a foot deep in it, and a very poisonous kind of snake had several times been seen in it. It had often been said by the people living near, that the pit ought to be filled, but nobody thought it his business to attend to it, so it was not filled. It was in a lonesome, out-of-the way place, where people rarely ever passed. The children, however, when school closed, on bright, pretty days in early summer, often went by not far from it, on their way to a place beyond where they were fond of playing. On the evening I am telling you of, as they were passing some little distance off as usual, they heard a strange voice crying, "Come and help me!" The children stopped. One girl called, "Where are you?" in a funny way, and they all laughed. "Please come and help me!" said the voice. "Are you roosting in a tree?" called back one of the boys, and the children all laughed again.

"It is a wicked fairy making believe it is somebody in trouble to get us to come to that old snake pit and fall in," said a little girl fond of fairy tales. "Yes," said one of the boys, "that pit is right over yonder in those bushes." "I'm going," said a very timid girl, running off, and the whole party scampered after her laughing. The voice cried out after them, "O please come and help me!" They did not stop to hear it, but ran off to their play-ground and only thought of the strange voice in the woods as a matter for fun making.

The voice calling to them for help was that of a poor little boy who had fallen into the pit. He heard them talking and called to them. He did not know who they were, but thought anybody would have heart enough to help him. They did not know his voice because he was a stranger. His mother, a poor widow, had moved to the town only a day or two before. The little boy had gone into the woods to pick up a few sticks to make his mother a fire to cook by. Being a stranger and not knowing of the pit, he had fallen in. He was very much frightened; and when he heard the children going by he was glad and called, thinking they would help him. He cried bitterly when they ran off laughing at him, and thought them very cruel to leave him so. They could not have gotten him out by themselves, but they could easily have run for a man to come with a rope and save the boy. They did not stop to think, but ran away and played until it was time to go home, and would perhaps have forgotten all about the voice in the woods had they not met on their way home a strange woman who asked if they had seen a little boy. No, they had not; "but," said one of them, "we heard a curious voice crying in the woods near the old snake pit." "When did you hear the voice?" asked a man coming out of a house near by.

"Soon after school was out," they said.

"And you did not run for help?" said the man angrily. Then he said more gently to the woman, "Madam, I am afraid your boy has fallen into the pit." He got a strong rope, called to two men to go with him, and went as fast as he could to the pit. The woman who was the mother of the little boy in the pit went with him; some of the children followed, and they never forgot to their dying day the pale face of the boy when the man was drawn up out of the pit with him in his arms, nor the shrieks of the heart-broken mother.

It was thought the boy had been bitten by a serpent and had perhaps fainted from fright. He was found unconscious, in a sitting posture, leaning against the wall, with his head just above the water. He came to only to mourn, "They won't help me," and died that night. Do you not think those children must have been very unhappy when they remembered they could have saved that boy if they had tried to help him? Did they do as the Savior would have done? He came from heaven and died to save us from the horrible pit of eternal death.

Well, children, somebody is calling to you for help. Over in the Western wilds there are some little Indian children who have never heard of Jesus. They are in danger of falling into the pit of sin where Satan, like a poisonous serpent, will kill them. They are calling to you to help them. They want you to send men to tell them of Jesus. Faith in Jesus is like a strong rope that will lift them out of the pit of sin and save them before it is too late. Do not run away to play and forget they are calling to you for help, lest when your play is over you find they have gone into eternal death because you did not love others as God loved you. Listen to them. Do all you can to help them, and God will bless you.

LUCINDA B. HELM.

Mr. Editor: As I have not seen any letters in the Advocate from this part of the country, I will try and write you a letter. I wish I had sufficient education to write correctly. I trust I will some day have it, as we are to have a ten months' school. It is to begin the first Monday in December. Bro. W. P. Meador is our preacher. He is a nice young man and, we all believe, a good one. I wish you could have been with us at our protracted meeting. Bros. E. J. Taylor and A. B. Cox assisted Bro. Meador. We all enjoyed the meeting very much. I hope we will have our new church completed before our next protracted meeting. I will answer Luther King's question: "Advocate" is found in I John ii, 1. I will ask the little cousins a question: Where can the word "argument" be found in the Bible? Your little friend,

ELLENDER D. GRAVES.

Richton, Miss.

Mr. Editor: I am a little boy eight years old. My papa takes the Advocate, and I like to read the little cousins' letters. We have no Sunday-school, but I get my lesson at home and mamma hears it. I am reading the History of the United States, and find it very interesting. I have a nice blackboard at home, and can solve examples in addition, subtraction, multiplication, and division. Our pastor is Rev. George T. Ashley. We like him very much. I have never written to the Advocate before, so I had better stop for fear of that dreadful waste-basket. With much success to the Advocate.

ROBERT D. CALHOUN.

Troyville, Louisiana.

The great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Savior.—Gerritt Smith.

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Household.

Fingers before Forks.—It is difficult to realize what a modern invention the table fork is. Queen Elizabeth never heard of one. She had, it is true, a few dainty forks, perchance with crystal handles, for eating preserved fruit at dessert. But long after her time dinner forks were unknown in England. The very earliest now to be found belong to the same nobleman whose hour-glass salt has been already spoken of, and these are not older than the middle of the reign of Charles II. The few early forks of the reign of George I. are three-pronged, and but few of our neighbors can show us four-pronged forks much before the reign of George III., from which time their fashion has remained unaltered to the present day, except for their handles, which have followed the fashion of spoons, finishing up with the familiar fiddle pattern of nineteenth century use. Before the days of forks the ewer and basin, which have now generally disappeared, were much in request after every course; whereas now the basin alone, with a little rosewater, makes its appearance at civic feasts after dinner, as a matter of fashion rather than necessity. These fine old basins have no doubt been melted up to supply the forks whose invention rendered the washing of the fingers superfluous.—Murray's Magazine.

In the Dining-Room.—High basket chairs in the dining-room are the very handsomest and the most sensible. How often a lame back or a nervous head can be relieved thus while sitting through a prolonged meal. Buy a wide or broad dining-room table. A narrow table will always look mean (like a railroad restaurant or a hotel), no matter what you put upon it. Under the damask a cover of white Canton flannel, cloth or felt should always lie. It breaks the hardness and softens the appearance of the entire table. Serve the soup dish not to the rim, but only half full, that the appetite may be stimulated, not satiated. Have a round, upon which to rest the feet, on your dining-table. Some people are short and sit uncomfortably at table because there are no foot stools.—Good Housekeeping.

A child's character is often judged by his propensity to cry; but he is not so often judged by his propensity to laugh. He is berated as a "cry-baby" because, perhaps, he is supersensitive; he is not so often commended for his fine sense of humor and delicate appreciation of congruity, and incongruity, as manifested in his laughter. Yet, as Carlyle says, laughter is "the cipher key wherewith we decipher the whole man." If we are afraid lest a child show weakness in his weeping, we ought to be no less afraid lest he fail to show strength in his laughing.

Home.—One is forever hearing of men and women who go away from home to have a good time; whereas, the proper place for good times is right in the home. The ways of having them are as many as the sands of the sea; but there is one reliable method for starting a "time," and that is to do something to please another member of the family rather than yourself. A little exhibition of unselfish affection, a favor extended, a reasonable indulgence granted, may start a train of events which will brighten a whole day and make an evening merry. It involves less trouble and far more fun than a picnic.

The banana is mentioned by Dr. B. W. Richardson as one of the best of foods. It may almost be looked upon as condensed milk, its composition being seventy-four per cent. water, twenty per cent. fuel, five per cent. flesh-formers, and seven-tenths per cent. mineral; while milk contains eighty-six per cent. water, nine per cent. fuel, four per cent. flesh-formers, and seven-tenths per cent. mineral.

Medical experts, by the use of the Microscope, have recently discovered and classified, specific living germs in the blood of all persons suffering from Malaria, and say that to cure the patient these germs must be killed. Thirty years ago, Dr. Shallenberger advanced this theory as the correct one, and prepared his "Antidote for Malaria," to destroy these poisonous germs. If you have Malaria in your system, a few doses of this medicine will destroy the poison immediately, and not injure an infant. Sold by Druggists.

MISCELLANEOUS.

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Last May a large carbuncle broke out on my Arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a dry, scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. Tyron, (of Fernandina, Fla.,) recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 146 Chambers st., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but it gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and after faithfully continuing the use of this medicine for some months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Furbish, Haverhill, Mass.

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Christian Advocate.

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Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

GALL.—FRANCES X. RIGGS, wife of Jasper Gall, passed safely and peacefully into eternal rest, on September 9, 1888, aged sixty-three years and four months. For many years—in fact, ever since the beginning of Methodism almost in this neighborhood—Sister Gall has been its living, moving and inspiring genius. Thoroughly converted when quite young—while the people called Methodists worshiped in a corn house—she never lost the clear evidence of it or failed, when occasion offered, to yield a loving testimony for her Lord. A born organizer, a marvel for management, with a heroic soul that never knew defeat, she guided the infant church through perilous places to safety. The church here owes, under God, its present standing and strength and much of its past usefulness to her self-sacrificing work. She was a model mother. She died leaving all her children and many of her grandchildren in the church. Her home was always the preacher's retreat. In it he was always sure of a welcome, the tenderest sympathy if in trouble, and the heartiest encouragement if in a strait. The fruit of all traits in her character, so seldom seen in these days, was the giving of her time, talent and means without measure to the cause of Christ. She was one soul that patterned after the children of Israel when giving to the Tabernacle. The preacher, like Moses, had to restrain her. For many years, no beneficent or charitable meeting ever was called but she presided, and, under her control, multitudes in distress have been relieved. For ten or eleven years she has been an invalid and confined mostly to the house, often to her couch. But still from that home or from that couch there went out an influence as potent almost as that which the preacher exerted from the pulpit.

She was closeted with God in the cleft of the rock, and a light shone from her upon those who visited her during these years. Her going has left a great shadow, in which stands sad-hearted her aged partner, the sharer of her joys and sorrows, her hopes and fears. After forty-six years of loving companionship this separation is indeed severe. But it will not be long. The thick shadow will soon be parted by the downcoming of God's angel to call the bridegroom home. Sister Gall's last illness was not long, but very severe. It made no change in her disposition. There were still the quiet trust in God, the loving thoughtfulness for others, the absolute self-forgetfulness. Her heart and mind both remained clear to the end, with brief interregnums caused by medicine. These last days she had reached the top of Hermon and found it easy to step from its summit to the arms of God. A few days before the transit she called all her children, grandchildren and friends and addressed them individually, giving to each one loving counsel or godly admonition, and gained from each a promise to meet her in the skies. This hour will surely never be forgotten by them, or his vows unkept. I was called to see her—her own pastor, Bro. Medlock, being ill—and to my questions as to the future and the present she answered: "I have perfect peace. Nothing to fear, saved through his blood." She then repeated with me the twenty-third Psalm, and I sang, at her request, "Nearer my God to thee;" prayed with her and left her quite on the verge of heaven. This was Friday. On Sunday morning, just after the bells had rung for Sunday-school, without a struggle her soul discarded the body and ascended. Glory be to God for such a life! May a double portion of her spirit be given to her son and daughters that they may continue in the work her tired hands have laid down!

ALFRED E. CLAY.

FAISON—On July 25, 1888, Mrs. ANN M. FAISON, of blessed memory, passed into eternal rest at her home in Sunflower county, Miss. She was born June 18, 1811, and as she entered on womanhood she was married to Mr. John Walls, November 29, 1860. Soon after her marriage she was left a widow with one child, who passed away in infancy. On February 8, 1863, she was again married to Mr. George M. Faison, which union was hallowed by the birth of seven children—five of whom survive her. Sister Faison was reared in the association of the Methodist Church, and when she was fully come to years she cast her lot with that people with whom she remained until her untimely departure.

In the death of this good woman the church loses a pious and useful member. She was filled with fervent charity for the poor, and so far as she could command the means she was ready in practical sympathy to relieve the necessities of those in distress. She was a devoted lover of her church. She took great interest in all her enterprises and was a liberal contributor to all her causes. She felt that a burden lay upon her outside the ordinary cares of a large household. This burden was light and joyous to her: the service of God was her delight. She looked with great care into the interests of the society to which she belonged. More than a month before she died she was making arrangements to move to Oxford, Miss., where she contemplated sending her children to school. But she couldn't bear the idea of leaving home and giving up her church. She said she felt more needed in her church at home and didn't intend to move her membership. She was an earnest lover of the cause of Christ. No less than the interests of church did she esteem the welfare and happiness of her pastor and his family. The parsonage had in her a warm and practical friend. She has a hallowed place in the memory of every preacher's family that had lived at this parsonage. Her home was always open to us, and cheer and happiness always greeted the visitor at the threshold. She had a happy household and was so anxious to rear her children right. She was especially anxious about her little daughter, that she should grow up pious, useful to the church and the world. And she prayed that Addie should not be caught in the meshes of worldly fashion and frivolous poisonous society influence. She thought that her husband could more especially look after the boys. Her children are just at the age to need the wise direction and counsel of a mother, when the pure and holy influence of a mother's society are needed to pilot the craft of childhood to the mooring of firm and settled character. Sister Faison was a good wife, a devoted mother, and a kind and generous neighbor. God only can supply her place. The world misses such lights when they go out. How much she suffered no one but she and her ernecilled Redeemer knows. Days and weeks passed of pain and suffering; but the wave of life has rolled back into the ocean of eternity, where on its calm and unchanging bosom no storm can ever disturb its gentle rest. "If we suffer with him we shall also reign with him." May God sanctify this brief separation to eternal good of the children, husband and friends of the sainted dead!

C. H. OWEN.

Nashville Christian Advocate please copy.

SMITH—Died at his residence, in Holmes county, Miss., WHITING W. SMITH, aged seventy-five. The deceased was born in Virginia, November 15, 1813, and died September 8, 1888. On February 15, 1837, he was happily married to Mary White, of Jackson county, W. Va. (then Va.). The issue of this union was ten children—six of whom, together with the mother, survive. Early after his marriage he removed to Southern Illinois, near where Sandoval now stands, and there reared his family. He there united with the Church of Christian Disciples, and continued in its communion until 1877, when he removed to Mississippi. Here he connected himself with the Methodist Episcopal Church, South, and lived consistently until summoned hence.

The deceased led a hard and checkered life during his earlier years as a captain of a flatboat; and afterwards he became the owner of a steamer upon the Mississippi. At one time he had amassed quite a fortune, but he lived to see nearly all of this swept away, and about the same time his naturally robust physique began to give way under the strong tension and exposure. Still his faith and patience were strong; and while the outward man perished, the inward man grew stronger daily. There were no doubts, and when the summons came he fell gently asleep. On the night of Wednesday, September 5, he lay down to sleep; next morning he was found in a state of coma. Saturday, the eighth, he entered into rest.

T. A. S. ADAMS.

CAMPBELL.—Little BERTIE ETHEL CAMPBELL, only child of Richard B. and Kate Campbell, was born December 3, 1887. In August, 1888, near Rehoboth, her spirit went back to the God who gave it. Oh! how the baby form will be missed. Weep not, dear parents, another jewel "adorns the bright crown." "The rose that climbed the garden wall has bloomed on the other side."

A FRIEND.

Unconscious Christianity.

BY REV. JOHN H. BARROWS, D. D.

The only Christian men that count for anything in the battle against this world's indifference, skepticism and hostility are those who are believed to be governed by Christian principles in their daily affairs. Christ in the heart, manifested amid the temptations and crosses of life, as a spirit of unselfishness, courtesy, truth, kindness, generosity, firmness in the right, is an evidence of Christianity which men can not ignore or overcome. Do not think that you are unable to carry Christ into your daily life, because you are so absorbed in business, that it is impossible to have the mind full of him. The loving husband may be too busy to be thinking all the while of the wife at home, and yet she may unconsciously be present in his life through the whole day, giving tone, sweetness, hope, inspiration and courage to him in all his trials and toils. You may be loving Christ and rendering him the best service when he is not consciously present to your mind, by simply doing your duty. He may have so entered into your spirit that the joy and hope and uplift and power in the midst of toil and temptation which you experience are like the tide-waves rolling in on the beach, rolling in response to solar and lunar influences, though not knowing that it is the sun and the moon that have gotten hold of them.

Get the Lord Jesus Christ in the heart, let his words abide in you, and it will be impossible that his blessed power should not be flowing through and from you. The child's toy steamboat is placed on the water; the match is put to the little lamp beneath the tiny boiler, and in a minute the steam is pushing at the piston, the wheel is turning and the boat is gliding over the surface of the tiny lake. There was no effort on the part of the boat to move. It simply responded to natural law, and illustrated it as perfectly as the mightiest ocean steamer on the crested Atlantic. If we have the spiritual life of Christ within us; if we surrender ourselves to his divine influence, then there can be no lack on our part of Christian movement and manifestation, and often when we are making no effort to glorify our Master we shall be glorifying him most.

Men have come to resent and resist direct influence, obtrusive attempts to make them different and better. As the silent, impalpable, noiseless forces are the most potent in nature, so frequently in grace. It is what we are, often more than what we do and say, that leads others to God. It is the persistent power of a life that is governed by higher motives and sees diviner rewards, and is pervaded by heavenly atmospheres that makes your Christianity a fine and transforming force among men. If we have each morning been walking amid the flowery paths of paradise, will not the fragrance of our garments be suspected by the children in the household, the friends who meet us in the parlor, and even the men with whom we associate in the roaring exchange? A holy life does not pass through this world unnoticed. One of the favorite phases of our time in certain religious circles is "separation from the world." We can not have too much of it, if you mean by it the dwelling of the soul with Christ. But there may be a separation from the world by which the world and ourselves shall both suffer. Christianized personalities are needed in every sphere and every development of human life. Of course, if you find that as you touch the world's pleasures, you do not sanctify them, but they secularize and lower you, you must either let them alone or bring to them a fuller divine life. I know those who are so healthful and natural and so replete with the love and life of Christ that in the crowded and brilliant fashionable reception they are not dazed by its glitter, they are not hardened by its formalities or its heartlessness; they are looking out with Christian love and joy on the happy throng, and if one was found there who was saddened and depressed by his own spiritual barrenness, and desired direction and counsel and sympathy, they would be in the spirit then and there to suggest such truths as these: The Christian soul to be happy and right must not for a day cut itself off from God; if your fashionable life of constant social dissipation has taken away your taste for the bread of Heaven, it is a snare of your soul's enemy, if it has been such a tax on your strength and time that the healthful habits of your body and mind have been deranged; if it has robbed you of the hours you have been wont to give to mental peace and holy meditation on higher things; if it has led you to forsake your Christian work or to do it with diminished relish and efficiency; if you are conscious that you have been made by it less prayerful, less unselfish, less thoughtful of others, less willing to do hard duties, less fitted for spiritual work and enjoyment, then by persisting in it, you are grieving your divine Friend, sacrificing your own soul on the altar of vanity and folly and sin, you are not Christianizing the world, the world is enslaving you.—The Treasury.

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

Nature and revelation are alike God's books. Each may have mysteries, but in each there are plain, practical lessons for every-day duty.—Tryon Edwards.

Smith (with smiling face)—What have you got the blues about?

Jones—Nothing to do. Times are dull.

Smith—Well, now, old fellow, I am glad I struck up with you. You sit right down and write to B. F. Johnson & Co., of Richmond, Va., and they will put you in a way to make money faster than you ever did before. I was out of work, too, but began a little correspondence with them and now I am growing fat and rich. Too busy to talk longer now.

A contemplative life has more the appearance of piety than any other; but the divine plan is to bring faith into activity and exercise.—Cecil.

Scientific.

Mechanism of the Heart.

In the human subject the average rapidity of the cardiac pulsation of an adult male is about seventy beats per minute. These beats are more frequent as a rule in young children and in women, and there are variations within certain limits in particular persons owing to peculiarities of organization. It would not necessarily be an abnormal sign to find in some particular individual the habitual frequency of the heart's action from sixty to sixty-five, or from seventy-five to eighty per minute. As a rule, the heart's action is slower and more powerful in fully developed and muscular organizations, and more rapid and feeble in those of slighter forms. In animals the range is from twenty-five to forty-five in the cold-blooded and fifty upward in the warm-blooded animals, except in the case of a horse, which has a very slow heartbeat, only forty strokes a minute. The pulsations of men and all animals differ with the sea level also. The work of a healthy human heart has been shown to equal the feat of raising five tons four hundredweight one foot per hour, or 125 tons in twenty-four hours. The excess of this work under alcohol in varying quantities is often very great. A curious calculation has been made by Dr. Richardson, giving the work of the heart in mileage. Presuming that the blood was thrown out of the heart at each pulsation in the proportion of sixty-nine strokes per minute, and at the assumed force of nine feet, the mileage of the blood through the body might be taken at 207 yards per minute, 7 miles per hour, 168 miles per day, 61,320 miles per year, or 5,150,880 miles in a lifetime of eighty-four years. The number of beats of the heart in the same long life would reach the grand total of 2,839,776,000.—The Medical World.

GOOD AND BAD NEWS.—Bad news weakens the action of the heart, oppresses the lungs, destroys the appetite, stops the digestion and partially suspends the functions of the system. An emotion of shame flushes the face; fear blanches; joy illuminates it, and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses great energy. Volition commands, and hundreds of muscles spring to excite. Powerful emotions often kill the body at a stroke. Chilo, Liagoras and Sophocles died of joy at the Grecian games. The news of defeat killed Philip V. One of the Popes died of an emotion of the ludicrous on seeing his pet monkey robed in pontificals, occupying the chair of state. The doorkeeper of Congress expired on hearing of the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it had subsided. Lagrave, the young Parisian, died when he heard that the musical prize for which he had competed and struggled was adjudged to another.—Science.

WHAT IS STEAM?—When water once begins to boil, it is impossible to raise its temperature any higher; all access of heat is absorbed by the escaping, as so called, latent heat, and is given out again when it condenses. We often speak of seeing the steam escaping from the mouth of a kettle, but this is incorrect—steam is an invisible vapor, and we can no more see it than we can air. What we do see are the minute drops of water into which the steam condenses on coming into the cool air. If we boil water in a glass flask, we shall notice that nothing can be seen in the interior, and by observing the steam escaping from a kettle, we shall notice that there is quite a distance between the end of the spout and the point where the cloud becomes visible. This cloud of steam is of exactly the same nature as the clouds which float in the sky, and which are formed by the condensation in cool upper regions of aqueous vapor in the air.—The Safety Valve.

Consumption, Wasting Diseases

And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and entire system. But in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who cannot tolerate plain Cod Liver Oil.

MISCELLANEOUS.

Shoemaker—Is not this the 5th time I have half-soled those boots?

Customer—Yes! Since I have used WOLFF'S ACME BLACKING my boots wear longer than before and are always bright and clean.

Wolff's ACME Blacking

Is the Blacking for Men, Women and Children.
The RICHEST BLACK POLISH.
Making Leather Waterproof and Durable.
No Brush. A Shine Lasts a Week.
Can be washed with water, same as Oil cloth.
The Finest Dressing for Harness.

Sold by Shoe Stores, Grocers, Druggists, and retailers generally.

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We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

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" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 [illegible]	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
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MISCELLANEOUS.

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SEWING MACHINES.

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Blacking, Cages and Cheese Safes, Coffee and Grain Mills, Hammocks, Oyster Tongs, Scales, Whips, Bluing, Corks and Clocks, Cutlery and Saws, Ice Cream Freezers, Paper and Bags, Sieves.

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A miscellaneous and well-assorted stock of *fresh goods*.

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This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods; Fair Dealing, Bottom Prices.

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MISCELLANEOUS.

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DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

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GOOD BOARD. COMFORTABLE ROOMS.

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IMPROVED REVOLVING HEAD
COTTON GINS!
Price Reduced Very Low!

They are the easiest to run and the most economical and profitable. The latest improvements produce such profitable results that each Gin very soon pays for itself.
The SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.
JOS. B. WOLFE & CO., AGENTS,
59 Carondelet St., New Orleans La.

Weekly Market Review.

(For Week Ending September 25, 1888.)

COTTON.

Low ordinary	7¼	@— —
Ordinary	7¾	— —
Good ordinary	8½	— —
Low middling	9¾	— —
Middling	9 13 16	— —
Good middling	10¼	— —
Middling fair	10⅝	— —
Fair	11½	— —
Galveston middling	9¾	— —
Mobile middling	9 11-16	— —
St. Louis middling	9¾	— —

SUGAR.

OPEN KETTLE—Nominal:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5¼	6 13-16
Pr. yellow	— —	7½
Gray White	— —	— —
Choice white	— —	— —
Stan. Gran.	7¾	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	— —	18
Fair	16	17
Good Common	10	15
CENTRIFUGAL:		
Syrup	— —	— —

RICE.

Prime	— —	— —
Good	4¾	5
Fair	4¾	4½
Ordinary	3¾	4
Common	2¾	3¼
No. 2	2¼	2⅜
Rough	2 00	3 50

FLOUR.

Choice	3 90	4 00
Fancy	4 30	4 35
Extra Fancy	4 75	4 80
Minnesota bakers	5 00	— —
Minnesota patents	— —	5 75
Extra fancy	5 00	5 10
Winter wheat patents	5 40	5 50

CORN PRODUCTS.

Corn meal	2 50	— —
Cream meal	3 10	— —
Grits	3 10	3 20
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	51	52
Yellow	——	— —
Mixed No. 2	51	— —
OATS:		
Western	34	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	90	92½
HAY:		
Prime	14½	15½
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	15½	15⅝
Prime Mess	15 50	15 75
Rumps	— —	15 50
BACON:		
Fancy breakfast	11½	13
Shoulders	8⅞	9
Sides, short rib	10¼	10⅜
Sides, long clear	10¼	10⅜
HAMS:		
Sugar-cured	13¼	13¾
DRY SALT MEAT:		
Shoulders	— —	8¾
Sides, short rib	9⅝	9¾
Sides, long clear	9⅝	9¾

GROCERIES.

COFFEE:		
Prime	16½	16¾
Fair	15½	15⅝
Common	13	13½
BUTTER:		
Western Creamery	26	— —
Western Dairy	17	18
Common	14	— —
LARD:		
Refined	9¾	10
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¾	— —
Coal, cases	15	16
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	7	— —
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 60
KROUT:		
Western, ₩ bbl	— —	3 50
ONIONS:		
New Louisiana	— —	— —
Western	1 30	— —

BALING STUFFS.

BAGGING:		
Jute, 2 lb	12¾	— —
Jute, 1¾ lb. per yd	12¼	— —
Lane Mills Cotton Bagging	— —	12½
BALING TWINE:		
₩ lb	— —	11
TIES:		
₩ bundle	1 12½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	4 00
Chickens, South'n	4 25	4 75
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	16
Southern	— —	18
WOOL:		
Lake, per lb	19	20
Louisiana	17	18
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	4
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	— —	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1¾	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The nomination of Mr. John Fitzpatrick to be marshal for the Eastern District of Louisiana was withdrawn, September 20, by the President for further examination. This action grew out of the charges made against Mr. Fitzpatrick since his name was sent into the Senate.

Judge Thurman addressed a delegation of colored Democrats in Columbus, O., on the twentieth instant. The record of the rival parties on the slavery question was compared, and an emphatic declaration was made of the equality of the races before the law.

Yellow fever is now in Jackson, Miss. The announcement of the fact by distinguished physicians of the place has created a panic. It was reported on September 22 that four-fifths of the white people had fled the city, and that stores and newspaper offices had closed and banks suspended.

Official information has been received in Washington by the government that the Emperor of China has rejected the recent treaty with the United States.

Fourteen deaths and 118 new cases of yellow fever were reported from Jacksonville, Fla., on September 22.

Decatur, Ala., on September 23, had two new cases, but no deaths from yellow fever. There are hardly 150 people left in the town; two-thirds of these are colored.

At a meeting of the socialistic labor party at the Labor Lyceum, in New York, September 28, it was decided to nominate candidates for national, state and municipal offices.

The Mexicans at Rio Grande City made an attack upon the United States troops at Ringgold Barracks, on September 24, in an endeavor to capture Sebree, the custom-house officer who shot and killed Editor Garza in Rio Grande City, Saturday afternoon. The Mexicans engaged are citizens of Texas. They made a demand that Sebree be turned over to them, but Col. Clendenning, commanding the United States troops, refused to do so, and warned the Mexicans to keep off the United States government reservation.

It is reported that the yellow fever is wearing itself out. There is a marked decrease at Jacksonville. No new deaths were reported from Jackson, Miss., and Decatur, Ala., on the twenty-fourth instant.

FOREIGN.

A riot occurred in the Dublin Barracks, September 20. A number of men belonging to the "Black Watch" regiment quarreled over politics in the "Canteen" with some of the men of the Fifth Dragoons. The two factions finally abandoned words for blows and a desperate struggle ensued, during which thirty men were wounded.

General Boulanger arrived at Tangier, Morocco, September 21. He paid a visit to the Pasha's palace. Subsequently he started for Gibraltar.

A dispatch from Cairo says that a force of 4,000 rebels is in the vicinity of Suakim. The governor has applied for additional troops.

The London Daily News says it hopes and firmly believes that there will be an ever-increasing distance between the followers of Mr. Chamberlain and the Gladstonians.

The publication of the late Emperor Frederick's diary is everywhere recognized as an event of the greatest national importance. Official and political circles, however, that are intimately versed on the innermost history of the construction of the empire have been astounded by the publication, while the whole German people are stirred to their very depths by revelations which show the real greatness of the deceased Emperor Frederick, his influence in creating the empire, and his noble aims for its future.

The Czar's unexpected appearance in Poland amid the troops concentrated toward the Galician frontier has caused excitement in Austrian circles. His presence, however, has not been accompanied by any movement of troops.

The Berlin police will institute an action against Herr Kinnert, the socialist member of the municipal council, who, at Thursday's meeting of that body, opposed the motion to place a bust of the Emperor in the municipal chamber.

In a speech, September 23, M. Goblet said that France ought not to forget the lessons of the war. A blind policy had led her to irreparable losses. Unless she desired a repetition of those disasters she must preserve her dearly won liberty and not give herself into the hands of a dictator. United people could again become great without recourse to arms.

Much alarm is felt in Havana on account of the numerous strikes that are occurring in various trades, the movement being a result of the cigar makers' strike. The authorities have resolved to take the severest measures to prevent a disturbance. Good order prevails at present.

One hundred and fifty square miles of land in the Burdwan district of Bengal, India, are flooded. The crops in Bombay and Decan are threatened by drought. The government is preparing to take measures of relief.

The triple alliance having made overtures to Spain, Premier Sagasta has informed the council that Spain must retain liberty of action.

The Swiss press is unanimous in protesting against the report that Switzerland is favorably disposed toward an alliance with France.

The Egyptian government has refused to grant permission to Italy to recruit Soudanese for the defense of Massowah.

The remains of Marshal Bazaine were interred, on September 24, in Madrid, Spain. The funeral was attended by the sons of the deceased and a few friends.

To turn gray hair to its natural color and beauty, use Hall's Vegetable Sicilian Hair Renewer, the best and most reliable preparation that science has given us.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Sept. 29, 30
Coldwater	Oct. 6, 7
Panola	13, 14
Courtland	20, 21
Mt. Vernon	27, 28
Pleasant Grove	Nov. 3, 4
Arkabutla	10, 11
Como and Fredonia	12
Chulahoma	17, 18
Cockrum	24, 25
Louisburg	27
Horn Lake	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Chapell Hill	Sept. 29, 30
McNutt	Oct. 6, 7
Minter City, at Strathmore	13, 14
Coffeeville	16
Oxford	21, 22
Tocopola	27, 28
Water Valley circuit	Nov. 1
Banner	3, 4
Atlanta	10, 11
Grenada circuit	17, 18
Carrollton	24, 25
Pittsboro	Dec. 1, 2
Water Valley	8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Cornersville	Sept. 29, 30
Snow Creek	Oct. 6, 7
Emory	12, 11
Ashland	20, 21
Olive Branch	27, 28
Hudsalls and Victoria	Nov. 3, 4
Myrtle	10, 11
Marshall	17, 18
Hickory Flat	24, 25
Pine Mountain	Dec. 1, 2

JNO. BARCHOFT, P. E.

CORINTH DIST.—FOURTH ROUND.

Booneville circuit	Sept. 29, 30
Marietta	Oct. 6, 7
Corinth circuit	13, 14
Kossuth circuit	15
Harmony circuit	17
Iuka circuit	19
Iuka station	20, 21
New Albany circuit	Nov. 3, 4
Pleasant Ridge circuit	10, 11
Ripley circuit	17, 18
Jonesboro circuit	24, 25
Ripley and New Albany	26
Blackland circuit	Dec. 1, 2
Gunlown circuit	8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Sidon circuit	Sept. 29, 30
West circuit	(Wed.) Oct. 3
Richland circuit	6, 7
Belzoni	13, 14
Black Hawk	(Wed.) 17
Carrollton and Greenwood	20, 21
McCool circuit	27, 28
Valden circuit	Nov. 3, 4
Newport circuit	10, 11
Ziplin	17, 18
Ebenezer	24, 25
Durant and Lexington	Dec. 1, 2
Ethel circuit	8, 9

R. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Richmond, at Union	Sept. 29, 30
Shannon, at Palmetto	(Thu.) Oct. 4
Pontotoc, at Palestine	6, 7
Sparta, at Sparta	13, 14
Houston and Wesley, at Houston	14, 15
Buena Vista, at Buena Vista	(Tues.) 16
Ebenezer, at Egypt	(Thu.) 18
Okolona circuit, at Tranquil	20, 21
Tremont	(Fri.) 26
Fulton and Smithville, at Smithville	27, 28
Prairie, at Lebanon	Nov. 3, 4
Athens	(Thu.) 7
Aberdeen station	10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Mt. Pleasant	Sept. 29
Columbus station	30, Oct. 1
Starkville circuit, at Osborn	6, 7
West Pol.	8
Macon	13, 14
Brooksville, at Brooksville	15
Hebron, at Hebron	20, 21
Sparkville station	23
Louisville, at Louisville	26
Plattsburg, at Mt. Pisgah	27, 28
Salem, at Mashulaville	Nov. 3, 4
Walthall, at Lebanon	10, 11
Lagrange	17, 18
Chester, at Chester	24, 25
Crawford, at Artesia	Dec. 1, 2
Tuupelo, at Mt. Pleasant	8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotlan I, at Bethel	Sept. 29, 30
Brookhaven	Oct. 4
New Hope, at Adams	6, 7
Sunny O, at Johnston	9
Gallman, at Mt. Pleasant	13, 14
Wesson and Beauregard, at Wesson	18
Bowerton, at Pleasant Ridge	20, 21
Providence, at Providence	27, 28
Topisaw, at Pleasant Grove	Nov. 3, 4
Hazlehurst	7
Crystal Springs	8
Adams, at Adams	10, 11
McComb City, at McComb City	11
Holmesville, at Water Holes	17, 18
Franklinton, at Franklinton	24, 25

J. M. WEEMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Waynesboro and State Line	Oct. 6, 7
New Hope Camp Ground	13, 14
Cuba, at Cuba Camp Ground	20, 21
Winchester	(Wed.) 24
Sumpter, at DeSoto	24
Sandersville	27, 28
Enterprise	(Wed.) 31
Vossburg, at Central	Nov. 3, 4
Paulding	5
Clark	10, 11
Lauderdale	(Wed.) 14
Marion	(Thu.) 15
DeKalb	(Sat.) 17
Blumsville	18
Lookesville	(Wed.) 21
Meridian circuit	25
Meridian station	28

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at Lawrence	Oct. 6, 7
Newton, at Newton	7, 8
Forest and Morton, at Morton	12
Trenton, at Polkville	20, 21
Carthage, at Carthage	26
Hillsboro, at New Providence	27, 28
Conehatta, at White Plains	Nov. 2
Neshoba, at Mars Hill	3, 4
Fannin, at New Providence	7
Walnut Grove, at Scotland Chapel	10, 11
Shiloh	15
Marvin	16
Westville	17, 18
Raleigh	22
Brandon	24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite City, at Amite City	Sept. 29, 30
Bridleville	Oct. 7
Clinton	7, 8
Woodville	13, 14
Percy Creek	13, 14
Pipkin	20, 21
Livingston, at Live Oak	23
New River, at Live Oak	23
East Baton Rouge, at Deer Ford	27, 28
Wilson, at Plegah	30
North Wilkinson	Nov. 3, 4
Centerville	6
Amite, at Woodland	10, 11
East Feliciana, at Olive Branch	17, 18
Bayou Sara, at Concord	24, 25
Jackson	25, 26

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon circuit, at Sharon	Sept. 29, 30
Benton circuit, at Benton	(Sat.) Oct. 3
Yazoo circuit, at Tranquil	(Sun.) 7
Yazoo City station, at Yazoo City	13, 14
Anding circuit, at B. Lake	20, 21
Flora circuit, at Dover	(Sat.) 27
Mt. Olivet ct., at Mt. Olivet	(Sun.) 28
Silver Creek circuit, at Lodi	Nov. 3, 4
Edwards circuit, at Queen's Hill	10, 11
Camden circuit, at Camden	17, 18
Raymond circuit, at Clinton	24, 25
West Jackson, at Forest Hill (11 a.m.)	26
Jackson station, at Jackson (7 p. m.)	26

D. A. LITTLE, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs	Sept. 29, 30
Anguilla	Oct. 6, 7
Carey	7, 8
Mayersville	13, 14
Carlisle	20, 21
Harriston	27, 28
Oak Ridge	Nov. 3, 4
Smith Vicksburg	9, 10
Vicksburg	10, 11
Oak Grove	17, 18
Knoxville	24, 25

W. L. C. RUNNICITT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Augusta, at Smith's Chapel	Sept. 29, 30
Wiltlington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem	13, 14
Moss Point, at Moss Point	20, 21
Vancleve, at New Prospect	27, 28
Bethel	Nov. 2
Mt. Carmel, at Mt. Zion	3, 4
Columbia	10, 11
Ocean Springs, at Ocean Springs	18, 19

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Rayne Memorial Church	Sept. 28
Felicity Street	30
Carondelet Street	Oct. 7
Morgan Street	14
Dryades Street and City Mission	21
Soprano and Parker's Chapel	28
Gross Tete	Nov. 4
Baton Rouge	11
Donaldsonville and Plaquemine	18
Carrollton and Lower Coast Mission, at Carrollton	25
Cross Street	Dec. 2
Algiers	9
Louisiana Avenue	16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Bayou Jacques and Chemplique	Sept. 29, 30
Simmsport, at Woodside	Oct. 6, 7
Centerville, at Windsor	13, 14
Trinity, at White's Ridge	20, 21
Columbia, at Columbia	Nov. 3, 4
Castor, at Ebenezer	10, 11
Montgomery, at Bell's	17, 18
Adaize, at Beulah	20
Bayou Rouge, at Elm Bayou	21, 24
Sugar Town	Dec. 1, 2
Spring Creek, at Spring Creek	5
Alexandria, at Pineville	8, 9
Evergreen, at Melville	15, 16

H. F. ALEXANDER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane	Oct. 6, 7
Sublime, at Red Land	13, 14
Many, at Negreete	18
Amacoco, at Holly Grove	20, 21
Woodside and Ebenezer, at Woodside	27, 28
Natchitoches, at Robeline	Nov. 2
Bellwood, at Shiloh	3, 4
Mooringsport, at Mt. Zion	8
Caddo, at Friendship	10, 11
Coushatta, at Coushatta	15
East Point, at Hill's Chapel	16
Red River, at Lindsley	17, 18
Shreveport	24, 25
South Bossier	27
Valley circuit	29
North Bossier	Dec. 1, 2
Pleasant Hill, at Pleasant Hill	8, 9
Mansfield	15, 16

J. R. CASSITY, P. E.

HOMER DIST.—FOURTH ROUND.

Farmersville, at Farmersville	Oct. 6, 7
Downsville, at Ebenezer	9
Summerfield, at Harmony Chapel	13, 14
Haynesville, at New Saline	20, 21
Homer, at Homer	27, 28
Minden, at Minden	Nov. 3, 4
Tullp, at Tullp	
Ringgold, at Andrew Chapel	10, 11
Rushwood, at Gilliland	14
Vernon, at Wesley Chapel	15, 18
Indian Village	21, 25
Sparta and Saline	Dec. 1, 2
Ruston, at Ruston	8, 9
Arcadia, at Arcadia	15, 16

ROBERT RANDLE, P. E.

DELHI DISTRICT—THIRD ROUND.

Oak Ridge, at Prairie	Sept. 29, 30
Bastrop	Oct. 6, 7

J. D. HARPER, P. E.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Beulah	Sept. 28.
Palmer Creek	Oct. 6
Salem	Oct. 11
Spring Creek	Oct. 12
Shiloh	Oct. 12
New Hope	Oct. 12
New Prospect	Oct. 25

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Clerk Str. Jos. Kinney.
—FIE S. LEE,
Master Str. Alex Kendall.

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3 Music Teacher Sets his wits at work to devise the best methods, and concludes that there is no better way than to use Ditson & Co.'s Superior Music Books.
5 Writes for catalogues, specimens and descriptions.
8 He begins to fish for engagements.
9 Catalogues arrive.
— He is favorably impressed with the following: Royal Singer (5 cts., or $6 doz.) for Singing Classes and High Schools; Jehovah's Praise ($1, or $9 doz.) for Choirs, Classes, Conventions, Sacred and Secular music; Song Manual (Book 1, 50 cts., Book 2 40 cts.) a complete new music course for Schools; United Voices (50 cts., $4.80 doz.), a collection of School Songs; Anthems of Praise ($, or $9 doz.); Dow's Sacred Orpheus for Male Voices ($1) has 92 good and new sacred quartets—just out.
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30

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Christian Advocate.

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A STORY AND A LIFE.

BY BESSIE CHANDLER.

And the book. "Twas by a master written,
Ne'er was all extant among the sons of men;
Save he reached the end his hand was sudden
Fell from his lifeless fingers dropped the pen
Ne'er another hand took up the story,
Weaker hand in every way;
'Twas finished, shorn of half its glory—
Saddest book that I have read and viewed to-day.

Story of my life is wrenched and broken,
Snapped all asunder is its golden thread;
Death in silence for a sign or token;
Walk among the living, and am dead.

Come the end? I ask my self and tremble.
Reading the solemn "Yes" my soul may hear:
Is the finished? Will the rest resemble
That first part, that I have loved so dear?

Yet all at once there comes a thought of glory—
Brighter than sunshine from the noonday sun—
He is the author of my half-told story,
And he will finish what he has begun!

Mortal man has power to make or plan it;
All the lines written only in God's mind.
I will not trust him, knowing he began it,
And hope some day the ending I shall find?

He holds its twisted threads, its links unbroken,
In his strong hand, that can not die, nor bind;
I can wait until this word is spoken,
"It is finished, for me my half-lived tale.

—Christian Union.

Woman's Place in the Church.

BY REV. J. A. PARKER.

If there is any question at present agitating the minds of ecclesiastics, more vital to the welfare of the church than this, I know not what it is. Vital, not so much because woman's place has not been accorded her in the church, as because a recognition of woman's place in the church reaches out into all the forms of society peculiar to our American polity. Whatever peculiar environments may be placed about woman in the church must, at least, in so far, as the *morale* of the questions would guide, be placed about her in the State. If she may publicly relate her religious experience in the church, I see not what reason or consistency would keep her from relating her political experience on the forum.

The only objections to the exercise of woman's fullest privilege in the church is based on one or two allusions to this subject by the apostle. Here are the Scripture texts on which the moral aspects of the question are argued, viz: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." (I Corinthians xiv, 31, 35.) "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Timothy ii, 12.)

It is very certain that these quotations are to be taken *with* qualifications, or *without them*. If *without*, then the church must explain, and in some way justify its disregard of this injunction through all the ages. If *with* qualifications, the qualifications must be such as to harmonize the Scriptures. It is positively certain that qualifications were intended, and such, too, as permitted the right kind of woman not only to "speak in the churches," but even to preach, "to teach" or "prophesy" in the churches. "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." (I Corinthians xi, 5.) It is conceded by all that the word "prophesieth" is expressed in its full meaning by the term *preacheth*. There can be no question that *speaking* was necessary in order to prophesy. Hence, it is equally clear that the apostle did not intend to place *all* women under prohibitions as to speaking in the church. If he had so intended, he would not have given them instruction *how to prophesy*. Moreover, in this place he recognizes co-equality between man and woman. "Neither is the man without the woman, neither the woman without the man." (I Corinthians xi, 11.) "For as the woman is of the man, even so is the man also by the woman." (I Corinthians xi, 12.)

Now, since there are certain prohibitions placed upon woman touching the question of her place in the church, it is important to know the reason, especially in view of the fact that these prohibitions are not of a general character. I have examined carefully the "Comprehensive Commentary," together with such other authorities as have been accessible to me, and I fully believe that the reason for the prohibitions of woman's rights in the church (for if she had no such rights, she could not use the privilege, whether "covered" or "uncovered") is to be found in the fact of the coming in of women of doubtful character, or, what is worse, of no character at all. Women whose ambition lead them to excesses in word and in deed, were even more dangerous to the church in those days than they would be at present. Hence the apostle concludes his lecture about the women at Corinth with these exhortatory words: "Let everything be done decently and in order."

One of the most significant facts, however, in connection with this question of woman's prophesying, either with or without her head being covered, is, that "if any man seem to be contentious, we have *no such customs, neither the churches of God*." (I Corinthians xi, 16.) If in A. D. 1 a woman might "pray or prophesy," provided her head was covered, because that was the fashion (St. Paul nor the churches of God had any such custom), I fail to see any reason why she may not do so in A. D. 1888, with a hat or bonnet on her head, because such is the present fashion. The appearance of strong probability is added to the idea that feminine excesses lead to the prohibitions of woman preaching by the peculiar phraseology of the apostle. "I suffer not a woman to teach, nor to *usurp* authority over the man, but to be in silence." (I Timothy ii, 12.) Now, if this passage be carefully examined, it will be found to have no allusion whatever to woman's place in the church, but, contrariwise, simply and solely, to her excesses in her domestic relations. Authority must be vested in the man or in the woman over every household, and since both man and God hold the man responsible for the preservation of the household, it is both philosophical and economical for authority to be vested in the man without the interference of the woman. Both can not be "head over all" to the family, and herein the woman becomes "a helpmeet" to the man, and not an usurper over him. It is both unwise and dangerous to array one part of God's Word against another part of it, or to trample any of its provisions under foot. Both of these things are done by him who insists on an unqualified application of I Corinthians xiv, 34, to the Christian women of the church of the present day.

That the church has never insisted on such application of this text has been clearly shown by its usage from the time Hannah More, or Hester Ann Rogers, or Mary Fletcher began their great work for God on to the time when the last blessed woman was sent out with the gospel to the heathen. The church has ever deemed it woman's privilege to *speak* and to *pray* "in the churches," and, until the question began to be pushed out in the political arena, nobody objected to it.

A very striking illustration of the overzealous disposition of some who clamor for "blessed woman's exalted position" in American civilization may be found in the following language of one of our sages of the quill, viz: "The glory of American civilization is the place it accords to woman. It has placed her where God originally placed her—at the very source of life and at the fountain-head of character. It has placed in her hands the highest and holiest interests of Church and State." Herein is another contradiction of the Bible: "It has placed her where God originally placed her at the very *source of life*."

Seeking to apologize for the stinted measure of woman's privileges, accorded by "American civilization," this editor forgets his Bible. "The man is not of the woman, but the woman of the man." So it seems that "American civilization," according to this editor, has placed woman just where God did *not*. "originally place her!" "Adam was first formed, then Eve." So God placed man, and not woman, "at the very source of life." But if he means that "American civilization" has placed woman "just where God originally placed her," by placing her in a state of motherhood, it may be suggested that even savage tribes have done the same. But we naturally inquire: What are "the highest and holiest interests of Church and State" which "American civilization" has placed in woman's hands?

The answer doubtless comes up from this sage of the quill: This "highest and holiest interest of Church and State is the training of our children according to the tinest feelings and divinest instincts of woman's heroism and devotion." But, hold! "do not even publicans and sinners the same?"

The truth of the matter is—and nothing more can be made out of it—"American civilization" has accorded to woman the right to be a wife, a mother, a nurse! Noble offices these!—but not nobler in "American civilization" than among heathens, only as these offices are more nobly filled, on account of the higher moral fitness of the wife, mother, or nurse. I am willing to admit that "American civilization" is beginning to "place woman just where God originally placed her," viz: as the equal of man, socially, ecclesiastically, and civilly. The recent action of the Methodist Episcopal Church and of the Presbyterian Church (Northern), creating the office of deaconess, is a pointer of better things to come.

Ruston, Louisiana.

A Chatty Letter.

MR. EDITOR: For the past two months your excellent paper has been a welcome visitor to our parsonage-home in Cape Girardeau. It ought now, I suppose, to go to Prof. W. D. Mooney, Collierka, Tenn., as our son's holiday is over, and he is again in Collierka Academy.

It was my privilege, last week, to look in upon the school, observe the methods of teaching, and take note of the workers, including the teachers and the large class of pupils—young men and girls; a large per cent. of the first-named coming from the South, as distinguished from Tennessee. So while my friend, "Gilderoy," and others are discussing the propriety and the necessity of a training-school for boys in local bounds, I would say that at Collierka is one of the best wells "of English undefiled," and delicious draughts from the older fountains can be had. The principals are Methodists and teachers devoted to the work. It is their vocation.

The library building is the best I have seen; the books wisely chosen, and just the sort that the young men need in preparing for public debates, which are a feature of the institution. Some of the students "are well up," too, in current literature, and have their opinions (on the merits) of the popular writers.

By the way, George Kennan's contributions to The Century on Siberia—the country and its political phases—have awakened much interest and provoked earnest thought on the problem of government. His last article, "Exile by Administrative Process," presents some novel features and is full of interest to the American politician and to the philanthropist. With the developments of the Immigration Investigating Committee, and the surplus population crowding into our country, out of much of which it will be impossible ever to make citizens, the question naturally arises, "What will he do with it?" Much of it already belongs to Rome; but a large pauper population is a direct tax upon Protestant Christianity. "Excess of injustice in political matters lead up to and foretell revolutions," as Mr. Kennan has shown; but the same result is inevitably reached by an excess of liberality—a liberality that looks rather to the peopling of the country than to the material with which the country is peopled.

After an absence of more than a score of years, I have journeyed again in the South—a land to me more dear than all the world beside. It is gratifying to note that how from the baptism of blood she has arisen like the fabled immortal maiden whose inner life nor fire, nor sword, nor persecution, nor death himself had power to kill. Like the trees that grew in that garden when the world was young, the life was *within*—the *old* life—making all that was fairest and best and loveliest in the *new*.

I was in Birmingham, walked her streets, rode on her dummies, and saw her great rolling mills and furnaces, and talked with the workers in iron. In the light of the furnace-fires they seemed great giants, tossing here and there balls of red-hot iron—unshapely masses—to be rolled and flattened and shaped for use. As I looked, my thoughts were enlarged as to the *grace* of utility, the immense labor by which results are reached; and, as Bro. Barbee would say, I had an "intelligent appreciation" of what the Wesleys so often sung—"Affliction's furnace," and the burning up the *dross* of base desire—"dross," the scum or extraneous matter of metals thrown off in melting. "How long," said I to a skilled workman, "will the man keep that iron in the fire?" "Why," he replied, "till it is as pure as the fire can make it." And he continued: "I don't know *how* it is, but we have to do so much really *dirty* work before the iron is fit for use." "What do you call what he is doing, shaking the iron about in the fire?" "We call it *puddling*. It is just like *churning*. You know when the butter begins to come, there is a little lump, and, as you continue to churn, other lumps gather around that until you gather it into one *ball*."

So I had another lesson and another illustration that I did not get from Swinton nor French; and I got from Mr. Houlden in his talk how that by puddling, purifying is going on; that we are *chosen* in the furnace of affliction; that the wicked are put away like dross. David knew all this; and I sometimes think he took a bit of comfort in the thought. I mean about the wicked—his enemies and God's enemies—being consumed.

Everything and everybody in Birmingham was astir; but I saw none of those sharp contrasts and miseries of active life that one somehow expects to see in a manufacturing city. It may be that Birmingham is too new; there may be a better reason. Of one thing I am sure: the negro sings in the South with more melody than anywhere I have been. He looks happier.

One night on the dummy there came a rumor of yellow fever in Memphis, and there was much talk among the passengers. I remarked to Sister J. A. Parker, a preacher's wife: "Bishop Galloway, who is familiar with the fever, and has probably had it, said to me once: 'I do not dread it more than a case of malignant typhoid fever.'" A gentleman sitting opposite said: "Madam, may I inquire if you know Bishop Galloway?" I replied, "I do." "Well," he rejoined, "I do, too. I taught him his Greek and Latin in Canton, Miss. He was a bright young man. I found no fault with him out this: he would not study theology; couldn't get him to write his sermons, and his lack of training here shows now. His style is too redundant, madam, too redundant." "I infer you are a Presbyterian," said I; and then our ways lay apart, and I saw him no more. I hesitated a little about giving this incident, with the criticism on the Bishop's preaching, so different from that of the cowboy of the West—"My! didn't he go it high; but kept the critters well in hand, and give you something to catch on every time!"

Just before I left Dr. John Mathews, of Centenary Church, came out to the Cape and lectured for our Parsonage Society. You, of the Crescent City, know Dr. Mathews. You have probably not known him so long as this scribe. And I doubt if Southern Methodism has in her ministry a more remarkable man. He lectured for us on superstition; humorous, wise, witty. I know those two words are close kin: but they are different. Some very wise men have no wit, and are too wise to laugh at a bit of philosophy if it is in the witty or even humorous style. They represent that class of Grecian wise men, of whom ——— was the head. The world was so wicked that his tears were forever flowing, and tradition tells that he died at last of bilious-ness or dyspepsia—about the same thing with a more lengthy and learned name. Well, I had been somewhat bilious, "or affected by malaria;" but the lecture cured me of that, though it did not satisfy me on the subject of dreams, about which I am superstitious; nor did it make our society rich. This was not the fault of the lecturer. You have heard of the old woman who had to taste bread afore she was willin' to resk her taste and her money, and then was mighty slow in buying.

MRS. SUE F. MOONEY.

CAPE GIRARDEAU, Missouri.

Mansfield Female College.

MR. EDITOR: The opening of this college was very encouraging—better than for years. The local patronage especially has been more united than formerly, and if it had not been for the panic occasioned by rigid quarantine regulations just at the opening, the foreign patronage would have been greatly increased. This, at present, is partly withheld until the excitement is abated. Still those within easy reach of the college are coming in every day, and the prospect is bright for a much larger boarding establishment than this institution has known for many years. There is one feature connected with the present cheerful outlook that is very encouraging. It is the fact that the friends of the college everywhere are more hopeful and are more disposed to picture a bright future, and believe that the college will spring at once into the prosperity it formerly enjoyed. This is attested by the encouraging letters that are coming to the president from all parts of the State. Many have already accepted the proposition looking toward reduction of expenses, and have joined the Band of One Hundred to patronize this institution, some this year and some next year. There are some who have already sent off to other institutions, who have written to state that they will patronize this institution next year. All this ought to gladden the hearts of the friends of this institution, and arouse them to redouble their efforts in its behalf. The health of Mansfield never was better, and pupils here are safe from the inroads of contagious disease. The fever excitement is abating, and soon the boarding department will be filled.

A fine meeting is in progress here, and many of the pupils of the institution are deeply interested in it. It is a good omen for the institution, that as soon as the pupils come here they are caught in a revival, and they commence their studies by first dedicating themselves to the service of the Lord. Methodists of Louisiana, this is the place for your daughters. Concentrate all your patronage here, and believe in this college, that it is going to be the grandest institution in the Southwest. Those who have not yet done so, let them send in their names to be enrolled among the one hundred patronizers from abroad.

A. D. M'VOY.

MANSFIELD, LA., Sept. 27, 1888.

Current Coins.

(Sunday-School Times.)

Ease signifies weakness, or, at least, strength unused. Generally, he who does anything easily is doing less than his best. Not until we feel the burden of overcoming a difficulty can we know that we are doing as well as we might do. It were better to have it said that you write well than that you write easily; for though you may write comparatively well with comparative ease, it would be a greater achievement to write better with comparative difficulty.

(Sunday-School Times.)

One may measure his own growth by looking back upon his own record of his likes and dislikes, his thoughts and convictions, his moods and his acts. Have you an old scrap-book of your own making? Have you a once favorite volume which five, ten, twenty, forty years ago your pencil marked? How many passages that pleased you then please you now? How many statements that you disagreed with then do you agree with now? How many that you agreed to then do you agree to now? How many of those scraps that you thought worth pasting in a book seem puerile and as so much rubbish now? Few of us there are who have not some such record of our past selves; and there are few of us who are not half-ashamed of our own measure as thus disclosed. In the light of such revelations of one's past self to his present self, it would seem that one would have no room for over self-confidence, lest the future should pass like judgment upon the present when the present shall have become the past.

(The Examiner.)

"The man who, with a soft step, a downcast look, and a voice that is 'child-like and bland' (when they are not otherwise), comes to us with what he calls his 'humble advice,' is a safe man to be let alone and dismissed as soon as Christian courtesy will allow. Nine times in ten he is a man who has failed in everything he has undertaken, and so has plenty of time to advise other people. He is the special terror of pastors, whom he generally feels called upon to advise without either an invitation or a knowledge of the subject. Generally the less he knows the more he advises. He comes the oftenest, and is the most in earnest, upon the private and family affairs of the pastor, and, next to these, upon the manner in which he should discharge his pulpit and pastoral duties. He is one of the thorns in the pastor's flesh, one of the agencies by which the pastor is kept humble, or, it may be, in a mixed state, where he is not quite happy nor ever wholly miserable. It is well for the pastor to write the word 'patience' over against the name of this meddle some pair of shoes."

It is a true instinct when men are led to regard the beauty of the world that comes to them through the eye, and the moral light which shines from behind upon the soul, as coming from one center, and leading upward to the thought of one Being who is above both. In this way all visible beauty becomes a hint and a foreshadowing of something more than itself.—J. G. Sharp.

Christian Advocate.

THURSDAY, OCTOBER 4, 1888.

MILTON'S LAST POEM

I am old and blind!
Men point at me as smitten with God's frown,
Afflicted, and deserted by my kind,
Yet I am not cast down.

I am weak, yet strong,
I murmur not that I no longer see;
Poor, old and bare, yet thus not wholly so,
Age, sorrow, come with me.

O holy light!
Whose beams are first seen when thou art most near;
When night comes on, how welcome is thy sight,
Thy rising most dear.

Thou sun of this great world
Both seeing and seen to others, and the light
Shines upon every land but this poor place,
And there is more than night.

On hooded hare
I recognize thy purpose clearly shining;
My vision thou hast dimmed that I might see
Myself—myself alone.

I have naught to fear.
This darkness is a shadow of thy wing;
Beneath it I am almost sacred; here
Can come no evil thing.

(Vincent and Hollway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—Oct. 14.

CROSSING THE JORDAN.

Joshua iii, 5-17.

GOLDEN TEXT.—*When they passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*—Isa. xliii, 2.

TIME.—B. C. 1451, in the early part of April.

PLACE.—The east bank of the Jordan, opposite Jericho.

CONNECTING LINKS.—Joshua's orders, preparatory to crossing the Jordan; the sending of the two spies to Jericho; the removal of the camp from Abel Shittim to the bank of the Jordan.

5. Joshua said. Sanctify yourselves—They are to wash their persons and their garments, and to abstain from everything that might indispose their minds to a serious and devout attention to the miracle about to be wrought in their behalf. The special manifestations of God's presence should be awaited by his people in a posture of deep humiliation, penitence and prayer, and by diligent efforts to "cleanse themselves from all filthiness of flesh and spirit." *To morrow*—The tenth of Nisan, the anniversary of the day on which forty years before the Israelites had "taken to them" "every man a lamb" as a paschal victim. *The Lord will do wonders among you*—They were not distinguished from the ordinary course of God's providence. We may observe that, while among the Canaanites all was terror and confusion, in the camp of Joshua all was confidence and faith.

6. Joshua spake unto the priests. Take up the ark—To wit, upon your shoulders; for so they were to carry it. *And pass over before the people*—That ark which before was as the heart is now as the head: it was to the midst of Israel words they camped in the desert; now, when the cloud is removed, it is in front of the army; that, as before they depended upon it for life, so now they should for direction. *They took up the ark*—As the crossing did not take place until the next day, this statement is made by way of anticipation.

7. This day will I begin to magnify thee—God had before put distinguished honor upon Joshua on several occasions; but it had not been in so public and solemn a manner; now he designs to magnify him as the successor of Moses in the government. He was to be the visible instrument of working a mighty miracle in the eyes of the nation; and from his circumstantially foretelling how the waters should be cut off, as soon as the feet of the priests should touch them (verse 13), it was demonstrated that the secret of the Lord was with him. *As I was with Moses*—As Moses was declared to be sent immediately from God with an extraordinary commission by the miracles which he worked, more especially that of dividing the Red Sea in two parts, so was Joshua both sent and accredited in a like manner.

8, 9. Command the priests—They were to lead the way and must receive their orders before-hand. *When ye are come to the brink ... stand still in Jordan*—They were first required to pause on the brink of the stream till the channel was laid dry; and then they seem to have advanced and taken their station in the midst of it, till all the people had passed over. As the entire bed of the river below the resting-point of the ark would become dry by the waters running off toward the Dead Sea, the congregation might pass over in that direction, having the ark on their right. Moses divided the waters of the Red Sea with his rod: Joshua was to do the same to the Jordan with the ark of the covenant, the appointed symbol and vehicle of the presence of the Almighty God since the conclusion of the covenant. Wherever the ordinary means of grace are at hand, God attaches the operations of his grace to them; for he is a God of order, who does not act in an arbitrary manner in the selection of his means.

10. Hereby ye shall know—It seems that the Israelites had no intimation how they were to cross the river till shortly before the event. The premonitory address of Joshua, taken in connection with the miracle as its result exactly as he had described it, would tend to increase and confirm their faith in the God of their fathers. *That the living God*—This title is applied to God to indicate that he is not dead, like the "dying vanities" of heathenism, but the source of all life. No local deity, no limited being, but master of all powers of nature—master of all tribes of men; able to open a path where a pious agreement denied; so that his and Israel's future would not depend on their own wisdom, strength or merits, but would depend entirely on the favor of God. *Is among you*—Is present with you to strengthen and help you, as the phrase signifies. *Will without doubt drive out ... Canaanites*—O. Josh. decedes, dwelling in the valley of the Jordan, in Edraelon, and on the sea coast. *Hittites*—Descended from Heth, the second son of Canaan, and settled in the time of Abraham in, and round Hebron, then called Kirjah-Arba. *Hivites*—Ewald explains it as midlanders, and supposed links "they loved peaceful occupations and trading pursuits in well-ordered communities and fortified cities, and located themselves principally in districts the most suitable for peaceful civil life, and such as have from the earliest times possessed the most flourishing inland cities. *Perizzites*—The rustics, or agriculturists, dwelling partly in the south, and partly on the slopes of Carmel. *Girgashites*—Eusebius affirms that they dwelt east of the Jordan, and many writers incline to locate them east of Lake Gennesaret. For here, according to Matthew viii, 18, lay "the country of the Gergesenes," identical with the name of this tribe, as given in the Septuagint and Vulgate Version. *Amorites*—The mountaineers, descendants of Canaan, and the most powerful of all the tribes specified; their home was in the district between Hebron and the Dead Sea, but they also occupied the country from the Arnon to the Jabbok. *Jebusites*—Uniformly placed last in the formula, by which the promised land is often designated. They were a mountain tribe, and occupied the strong fortress of Jebus (Jerusalem).

11-13. The ark ... of the Lord of all the earth—The description of Jehovah as "Lord of the whole earth," which is repeated in verse 13, is very appropriately chosen for the purpose of strengthening confidence in the omnipotence of the Lord. The expression, "passeth over before you into Jordan," is more precisely explained in the course of the narrative. *Take you ... out of every tribe a man*—Emphasis is put on *now*. The selection of these twelve men is to take place immediately, not after they cross the Jordan. The purpose for which they are selected is shown in chapter iv, 4, 5, where it will be seen that a visible memorial of this miracle is provided for before it takes place. *The waters ... shall be cut off from the waters that come down from above*—So as to disappear; namely, at the place where the priests stand with the ark of the covenant. This took place through the waters standing still as a heap, or being heaped up, at some distance above the standing-place. *They shall stand upon a heap*—Being, as it were congealed, as the Red Sea was (Exodus xv, 8), and so kept from overflowing all the country.

14, 15. When the people removed from their tents—The word used for "removed" in this chapter signifies originally to pull up stakes or tent-pins, and has reference, therefore, to the removal of a people who dwelt in tents. *The priests bearing the ark*—There was a space between the ark and the people of about three-quarters of a mile, so that all could see the sacred symbol of the divine presence. *For Jordan overfloweth all his banks*—The original words may be more properly rendered, "fills all its banks;" its channel, snow-fed from Lebanon, is at its greatest height—brimful; a translation which gives the only true description of the state of Jordan in harvest as observed by modern travelers. The river about Jericho is, in ordinary appearance, about fifty or sixty yards in breadth. But as seen in harvest it is twice as broad. *All the time of harvest*—The barley harvest is here meant, for the wheat harvest was not fully completed till Pentecost, or fifty days later in the year, and the Israelites crossed the Jordan on the tenth day of Abib or Nisan—that is, four days before the passover. We may suppose that this season was chosen expressly, in order that God might have the better opportunity to convince his people of his almighty power; that they were under his immediate care and protection; and that they might never cease to confide in him in view of the most appalling dangers.

16. The waters ... from above stood—So deep is the depression through which the Jordan flows from the Lake of Galilee to the probable site of this miracle, that the arrest and upheaving of its waters for many hours would not cause extensive overflooding of the adjacent country. *Very far from the city of Adam*—Situated, it is thought, where now we find the ford Damieh, with remains of a bridge of the Roman period. *Beside Zaretan*—The situation of which is unknown, but it is thought to have been near Succoth, at the mouth of the Jabbok. By some it has been identified with the modern Sartabeh, an isolated hill some seventeen miles above Jericho, where high rocks compress the Jordan valley within its narrowest limits, and seem almost to throw a barrier across it. *Those that came down toward the sea of the plain*—Known now, though never in the Scriptures, as the Dead Sea, into which the Jordan flows. It is called the Salt Sea on account of the intense saltness of its water, which contains twenty-six per cent. of saline properties, so that the human body floats upon it like a cork. It is forty-six miles long and ten broad. The Jordan and several minor streams flow into it, but it has no visible outlet, the evaporation from its surface, ever sultry, carrying off its waters. *People passed over*—The water being cut off from above, the whole channel down to the Dead Sea was turned into a dry bed. It was not a narrow, but a broad passage, therefore, and the people could pass over quickly. *Right against Jericho*—It is probable that the people crossed the river at what was afterward called Bethabara, or *house of passage*, which seems to have derived its name from this very circumstance. It was here that John baptized, and that Jesus, as well as Joshua, began to be magnified.

17. Priests ... stood firm—Stood fixedly and immovably in the same place and posture, neither pressed upon by the waters, nor sinking in the mire, nor shifting their position. It is probable, too, that they continued bearing the ark on their shoulders during the whole time of their standing. *On dry ground*—Not hard and dusty ground, but dry only in the sense of being drained of water. *Until all ... were passed clean over Jordan*—This could easily have been accomplished in half a day. If the people formed a procession of a mile or upward in breadth. The typical significance of the narrative is very impressive. Whether we consider (1) the solemn inauguration of Joshua to his office; or (2) his attestation by the waters of the Jordan; or (3) the choice of twelve men, one from each tribe, to be the bearers of the twelve stones, and the builders of the monument founded therewith, we see types of the other "Joshua," who was solemnly inaugurated and divinely attested by the rushing waters of the same stream, and who ordained his twelve apostles to be the pillars of his church, and the builders of the spiritual temple. The Jordan is now passed, and Canaan is attained! Their departure from Egypt and their arrival in Canaan are signalized by parallel miracles of sea and river. Both at their exit and at their entrance Jehovah leads them through a watery gate, by cleaving the waves asunder.

Prohibition in Mississippi.

Just at this juncture I deem it proper for me, as chairman of the Mississippi State Prohibition Executive Committee, to say a few words to the public concerning the status of the prohibition cause in our State.

The line of battle has changed somewhat within the last few months. The enemy has taken possession of some of our territory, and we in turn have captured some of his strongholds. Local option elections have been held in eight counties—Yazoo, Lauderdale, Lee, Choctaw, Prentiss, Pike, Union and Carroll. Three of these—Prentiss, Lee and Lauderdale—voted for the sale. The other five voted against the sale, and one of these, Pike, has heretofore belonged to the enemy. So, then, so far as extent of territory is concerned, there is little change. It is apparent to every attentive observer that our cause is constantly growing in favor with our best citizenship. The victories achieved by the enemy have been won by methods so unscrupulous as to excite loathing and disgust on the part of many who have not been accustomed to train in prohibition ranks. Infamous falsehoods have been circulated among ignorant colored people. They have been told that the prohibitionists are trying to put them back into slavery—and much more of the same sort. Artful appeals have been made to their race prejudice. By such methods the ignorant masses of the colored people have been wielded almost solidly against our cause. Now, it should be a cause of congratulation with us that the enemy had to resort to such methods to win. To us defeat should be far more welcome than victory won by such methods. Thus, through the medium of these local option contests, the people are beginning to realize, as they never did before, the inherent vileness of the liquor traffic. All this means victory for the right in the end. We think it is perfectly safe to say that, at least, two-thirds of the white people of the State, and a majority of the intelligent property-holding colored people, are opposed to the liquor traffic. In a State like ours we firmly believe that intelligence will rule *in the end*.

A few more words are necessary concerning the methods of prohibitionists. There are prohibitionists and prohibitionists. Some of our number have seen fit to carry the question into national politics by putting out an electoral ticket representing Fisk and Brooks. This is an innovation upon our time-honored methods, and upon all our previous declarations of principles. Our last State Convention reaffirmed our former position of non-partisanism. I believe that that convention voiced the sentiment of a large majority of the prohibitionists of the State. Our people have heretofore preferred, and still prefer, to carry on their warfare against the saloon power outside the entanglements of partisan politics. Believing this, the State Prohibition Executive Committee will, under my administration, continue the non-partisan policy of my distinguished predecessor, Bishop Galloway. The Mississippi Prohibition Bureau will pursue the same policy. Friends of the cause may rest assured that not a dollar that finds its way into the Bureau treasury will be used for third-party work.

Just here I wish to utter a word of caution. Let there be no bitterness among ourselves. Although our third-party friends differ with us as to methods, they are as true prohibitionists as ourselves, and as thoroughly conscientious in what they are doing. We may still rely on them to help us in our local option contest, and to aid the temperance cause in any way in their power. Let us seek to be on good terms with all parties—Republicans, Democrats and third partyites.

Practically, this third-party campaign will amount to nothing in Mississippi. A few hundred or, perhaps, a thousand or two votes cast for Fisk and Brooks will be only a sort of political amusement, like the candidacy of Belva Lockwood. Meantime, let us not allow the wrong-headedness of these third-party brethren to diminish our zeal in the good cause. Let us take the wind out of the sails of third partyism by working with increased vigor along all non-partisan lines.

If our friends will rally to the support of the Prohibition Bureau, grand results can be achieved within a year or two. We need and ought to have, at least, a thousand annual memberships.

W. C. BLACK,
Chair'n State Prohibition Ex. Com.

The College Question.

MR. EDITOR: Many of your correspondents have given expression on the important subject of Christian education, and especially the importance of locating and building a college for the education of the boys of our own North Mississippi Conference. I have seen nothing upon this subject which indicates a difference of opinion as to its importance. Most of your correspondents, so far as seen by this scribe, are evidently in sympathy with the plan of locating and building within our own bounds. All are not of the opinion that this is the best course to pursue if we meet successfully the demands that are upon us as a church.

We have institutions of learning of the highest order, manned and run by the State, in which many captivating inducements are held out to the boys who will and can avail themselves of a collegiate course. In the items that are considered in making up the mind to send to or patronize a college, the cost is by no means overlooked; nor is the number of the faculty, together with the age and standing of the institution, matters of small importance. We are forced to meet State competition.

The question is, Can we most successfully do this by dividing our strength or by concentrating our money and patronage upon those institutions that now have a hopeful existence? The doctrine, that "if we will build for ourselves, we will succeed," is hardly warranted by the facts and history of the past.

Let us make the Southern University, of Greensboro, Ala., and Centenary, of Jackson, La., stand forth as monuments of success, and of the wisdom of the church in projecting them; filling their halls with our boys, giving them such strength and prestige among the institutions of learning that they may be able to successfully compete with any institution of learning in the land. What we need, in order to be able to do our part in educating the boys of our country, is strength, concentration.

Until we can point with pardonable pride to those church schools we now have, in vindication of the wisdom of the church, we can hardly afford to go before our people with the plea for more brick in the shape of another college building. Let us be careful to maintain that which we now have, and not, by our haste and anxiety on this important subject, force the untimely existence of another sickly institution, which must prove damaging to the educational interest of the country, as represented by us as a church.

R. A. ELLIS.

WEST, Mississippi.

From the Work.

ROBELINE, LA.

MR. EDITOR: I am sure you and many of your readers will be pleased to hear of what has taken place among us recently, and of what the good Lord has wrought among this people. In the first place, I will state that Mrs. Mary Read Goodale, of Baton Rouge, national organizer of the Woman's Christian Temperance Union, was with us on August 7 and 8, and delivered two lectures on reform in general and prohibition of the liquor traffic in particular, which were well received by her large audience and heartily endorsed by our most substantial citizens. What seemed especially to impress her audience were her stubborn facts presented in an earnest and unaffected manner. Her style and delivery disarmed many who were present to criticise. I do hope that all of our noble sisters who are engaged with her in this glorious work will imitate her in this respect, and thus allay much of the opposition to be met with in some localities. As the result of her lectures, a local Woman's Christian Temperance Union was organized in Robeline, with the following officers: Mrs. James H. Hill (Catholic), president; Mrs. W. C. Cox (Baptist), vice-president; Mrs. R. W. Freeman (Methodist), vice-president; Mrs. R. S. Isbell, recording secretary; Mrs. John Dunckelmun, corresponding secretary; Mrs. James H. Caldwell, treasurer. Since the organization, several have joined, and I hope much good will be accomplished. Mr. and Mrs. Goodale passed through our town on September 14, during my absence from home engaged in a protracted meeting, at which time Bro. Goodale delivered a lecture highly eulogized by all who heard it. Of this and other matters connected therewith I will write more at another time.

On August 18 I commenced a protracted meeting in Provencal, and continued it for ten days with the most gratifying results. Bro. Cassity was with me Saturday and Sunday, as it was the time of my third quarterly meeting, and preached with much earnestness and success. The good Lord was with us from the beginning, and, as the meeting continued, the congregations and interest increased until the whole town and community were brought under the saving influence of the gospel. Provencal was never before so moved, religiously, and the good Lord manifested his presence not only in the house of worship, but at the family altar, and shouts were heard here and there to the praise of God long after the services at the church were closed. Many were converted and began to pray in public, thus testifying to the glorious work of grace wrought within. Towards the close of the meeting I was assisted by a brother minister (Baptist), who worked very efficiently in the spirit of the Master. He was on a short visit to his brother in Provencal, and thought it his duty to be always ready to work for his Lord. As the apparent result of this meeting, there were twenty-one accessions to the Methodist Church, and as many conversions. Our Baptist brethren were thus encouraged to organize a church with fourteen members, by letter and on profession of faith. There are others to be received at my next appointment. To God be all the praise.

I do bless the Lord for his inexpressible goodness to us at Provencal; but a still greater blessing was in store for us—blessed be his holy name! My heart is filled with gratitude as I pen these lines. Perhaps, the most wonderful display of divine power and goodness I ever witnessed I will now relate: On Friday, September 7, I commenced a protracted meeting in Marthaville, which continued ten days. Many of my brethren had been praying with me for the success of this meeting, especially as we expected to meet with much opposition, and that, too, on the part of professed followers of our Lord Jesus Christ. We went up to the house of the Lord in a praying and working spirit. The conditions for a blessing were met by us, and the good Lord fulfilled every promise, and we left, feeling that God was verily with us. There were two services each day, a glorious victory every time of prayer, and conversions at nearly every service. The shouts of praise increased from day to day, and prayer ascended for the conversion of those who were still unsaved. I never witnessed a more signal display of God's saving power at any time or place. Entire families were converted and brought into the church, and joy filled every heart. Our last meeting, on Sunday night, will never be forgotten by anyone present. The large church was filled to overflowing, the Holy Spirit descended, and the brethren seemed as if filled with new wine. Some laughed, some shouted, some clapped their hands in ecstasy of joy; and the whole scene reminded us of what took place on the day of Pentecost, as we learn it from the Acts of the Apostles. "Glory to God in the highest, and on earth peace, good-will towards men." Many testify that they never saw such marvelous display of God's power and willingness to save. As the visible result, there were fifty-three accessions and as many conversions. About twenty-five heads of families pledged themselves to erect the family altar. At this writing I can think of only three or four in all the town of Marthaville unsaved, and two of these are saloon keepers, who promise to go out of the business. Bro. H. J. Batty was with me from the beginning to the close of my meeting, preached and worked faithfully all the time, and God abundantly blessed his labors.

And here permit a word of exhortation. When a preacher goes to help a brother in a meeting, he ought to remain until the meeting closes, for the best interest of all concerned. Another reason for my glorious success, under the blessing of God, was that I had the hearty co-operation, sympathy and prayers of my membership. When the conditions are met, God will always bless us. I closed my meeting with a good collection in cash and subscription, and a promise from some to take the ADVOCATE. Will take the field again as soon as I rest up a little. God be all the praise. Amen.

R. S. ISBELL.

EAST FELICIANA CIRCUIT.

MR. EDITOR: We have just closed a series of meetings embracing four weeks: one at Cedar Grove Church, commencing on Saturday before the fifth Sunday in July, and closed on the following Wednesday. It was a time of refreshing from the presence of the Lord. Result: Nineteen conversions, twelve accessions, the church greatly revived, and the whole community moved.

We commenced the next meeting on Saturday before the first Sunday in August, and closed on the following Thursday. The Lord manifested his presence there, and men were heard to pray in public that were never heard before, and shouts of hosannas were heard among the brethren. Nine were added to the church, and the church was greatly revived.

We commenced the third meeting at Gilead on Saturday before the second Sunday in August. It began good, and grew better. There were about thirty conversions and twenty accessions to the church. God came down in his heart-cleansing power and cast the idols out of his temple, and our hearts were made to feel glad.

We commenced our fourth meeting at Olive Branch on Saturday before the fourth Sunday in August, and closed on the following Wednesday. Result: Thirty conversions and twenty accessions to the church. Our East Feliciana has the sails of prayer stretched, and we hope she will ride triumphantly over the breakers of life, and make her happy entrance into the ports with all of her children. Glory be to God for the victory! Salvation is rolling on!

S. J. ROBERTS.

NATIONAL EXPENSES.—The growth and power of the United States are brought out very strikingly in a little volume of sixty pages just issued by the Treasury Department, entitled "Receipts and Disbursements of the United States for the Fiscal Year Ending June 30th, 1887." Over a million dollars a day, including Sundays—that is what the statement of receipts shows. The total gross receipts for the year were $371,403,277. That is several millions more than the year before, and, in fact, is more than any year except war times. The customs service paid $218,000,000 of it, internal revenue $118,000,000, public lands $10,000,000, miscellaneous $25,000,000. As to the other side, the grand total of expenses is set down at $267,000,000. That leaves a net profit for the year's business of over $100,000,000. Of the disbursements $45,000,000 were for salaries, $68,000,000 for ordinary expenses, $14,000,000 for public works, and $137,000,000 for unusual and extraordinary expenses, meaning pensions, war claims, headstones for soldiers' graves, maintenance of soldiers' homes, etc. There are some curious points among the incidentals of the expenses. It shows, for instance, the salaries of the much groaned about navy to be less than a quarter of a million a year, while those of the War Department are four times as much, and those of the Treasury officials ten times as much as the navy salaries. The salaries and mileage of Congress are estimated at over $2,000,000 a year.

Blessed is the man who never sets his foot in any path of conduct without looking carefully for the way-marks of his Master, and consulting his guide-book. In heaven it will be the joy and glory of such a one to "follow the Lamb whithersoever he goeth." There the "Lamb who is in the midst of the throne shall feed him, and lead him unto living fountains of water."—Morning Star.

Handling the Word of God Humorously.

BY REV. GEORGE T. PACKARD.

There may be doubt about the "prosperity" of a jest under ordinary conditions, but a joke about a Bible verse or character is sure to raise a laugh. The poorest joker, the dullest laborer in the field of fun, can count on success if he take the Word of God for his material. Generations of irreverence have covered the ground quite thoroughly, but there is left enough text and personality for generations to come to handle humorously. The future as well as the past is secure, if irreverence of this sort is to continue.

Judgment in this matter must begin at the house of God. Amateur and professional scoffers have their account to render for ridicule and sneers; but I wish to deal now with the unconscious and undesigned irreverence alike of persons set apart to preach and teach; and of persons who have set themselves apart to hear, not forgetting the average theological seminary student. The "funny column" of religious newspapers, likewise, must not be slighted.

The traditional jest naturally comes first in the series. A person often merely hands down to his children an amusing story of misused or abused Scripture, which he, in turn, heard his grandfather tell with glee. Certain passages of the Bible have a humorous "annex," built generations ago; and the noble outlines and fair colors of the text-structure which the Holy Ghost planned are sometimes overshadowed by the building of which humor was the architect. Mistaken emphasis, grotesque combinations of verses, fanciful interpretations, comparisons which impair rather that compare—these and many other helps to absurd associations are reported and transferred by father to son. There is an invincible life-spirit in these traditions which imperil the proper reception of the Word of God. Much that our grandfathers did is our joy and pride, but their bequest of Bible jokes is a costly inheritance.

We contribute fresh material for fun at the expense of the Bible, furthermore, by repeating the laughable and often extraordinary comments of young children on Bible stories. The child's strange views about the sacrament, for example, are frequently quoted with the inevitable result of causing listeners to associate what is diverting with these inestimable treasures. Even more harmful and offensive is the perpetuation of childish sayings about the person and work of God. The praise which is perfected "out of the mouth of babes and sucklings" God delights in; but it nowhere appears that childish humor about his being and doing is looked upon by the Almighty as a religious vehicle.

It is not necessary to mention the various ways in which disciples of Christ help their adversaries by this heedless indulgence in a humorous use of the Scriptures. What offender can not easily catalogue the variations on the fundamental and irreverent note? One argument used by opposers of an unrestrained liberty of handling the Scriptures would have less weight if men and women who profess to love the Word of God set the example of frowning upon the joking habit, whose victim goes to the Bible hopefully and constantly, as Bible people went to Jacob's well.

A minister recently preached in one of our cities a "Let go" series of sermons, which included, it is said, an admonition to "let go" of your neighbor's umbrella. A "Let go" organization formed to stop jests on and about the Bible would have its hands full, and ought to date from this month. If all joined it who need to reform in this regard, what expert could easily take the census of the membership? What an impressive company of ministers, Sunday-school teachers, and other Bible students, might swell the array!

It is much to have an unchained Bible; it would be more to have a Bible handled with a reverence which believes that God gave his Word, not that its text might make men laugh, but to move men to live as his sons.—Sunday-School Times.

For coughs, colds or any irritation of the throat, take Dr. Bull's Cough Syrup. 25 cents.

Salvation Oil, the great pain cure, is sold by druggists and dealers in medicine at 25 cents.

The World's Prince.

It does seem hard that in order to be a disciple of Christ a man must first profess faith in the devil; yet the matter is worth looking into.

No attentive reader of the New Testament but must have been often struck with the mention of Satan by the Lord and his apostles. And it is to be remembered Satan is a *revelation*, and for a purpose: to put us on our guard so as to trust in Christ, and as well to show us what we will become if we continue in sin—like Satan, loving evil because it is evil and hating good because it is good.

"He that committeth sin," said Christ, "is of the devil." "The enemy that sows the tares is the devil." "It is the devil that taketh away the word sown in the heart." He is called by Christ "the prince of this world." He works in the children of disobedience; evil men are in the snare of the devil; we wrestle not with flesh and blood merely, but with principalities and powers and evil spirits.

Such are a few of the teachings of Scripture, which Christian folk should believe for their good, but which the world does not believe, but rather ridicules him, sports with him and paints him with horns and hoofs. Christ ridiculed him not, nor his apostles. He is a mighty being, whose name is not even told us, for "Satan" and "Devil" are not proper names, but mean: the one, "adversary;" the other, "accuser." He, heavy with the knowledge of centuries, knowing every avenue into the human heart, of mighty power. *Attempts* us to evil; whose power we can not resist unless aided by Almighty God.

When the unclean spirit goeth out of the man, said Christ, he goeth about seeking rest; restless, ever restless, until he return to the man from whom he had been driven; the tempter, the mighty tempter, who can not be resisted by human power; can only be resisted through divine power.

Inspiration comes from the invisible world: there is the inspiration of the Holy Ghost and there is the inspiration of the evil ghost; the unseen companions of the soul, they are the influential ones. And as every faithful performance of duty and prayer opens our hearts to the Holy Spirit, so every sin and persistence in sin opens it to the evil spirit.

The fearful sins that are going on around us are not the results of our bad nature only; the terrific crimes we read every day in the papers are not merely man's depravity; but man by sin opens his heart to the devil, who then takes possession of him, and the results are, the fearful crimes that made heathen Rome what she was in the days of her decline and fall. We may be dragged into the immoralities, or we may be dragged into the trivialities, by opening our hearts through sin to the devil. Prayer and constant prayer, keeping away from temptation and from yielding to sin, and we shall overcome the devil; but only through Christ.—Southern Churchman.

Useful by Proxy.

In every age the pulpit has contained some men who have achieved brilliant usefulness by proxy. This was signally illustrated in the ministry of John Foster, the illustrious thinker, and not illustrious preacher, of Bristol. Late in life he lamented that he did not know one man, one woman, one child, who had been visibly led to a Christian life by the elaborate persuasions of his pulpit. Apparently he was not created for the pulpit. Had his stock of self-knowledge been more abundant, or more discriminate, he would never have entered it. He had neither the temperament, nor the beliefs, nor the ideals of a suasive preacher. His temperament was atrabilious; his ideal of Christian living was ascetic; his theology was fatalistic; his delivery was statuesque, and his person not magnetic. His congregation dwindled patiently to a fraction. His ministry was conspicuously an industrious and conscientious failure. He was one of the few sons of clergymen who misjudge and misuse themselves in choosing the profession of their fathers. I am unable to recall another really great and good man who has closed a life of ministerial service with such a discouragement as wail of disappointment. Yet John Foster was by no means God-forsaken. He was well known as one of the most suggestive thinkers of the country. His writings, though not voluminous, are a treasure of germinal ideas, which have been more prolific in their reproductive fertility in other minds than in his own. His power of microscopic thinking was unrivaled. The ministry of nearly two generations have been indebted to him for materials of more stimulant thinking than the majority of them could originate, yet which they have adapted to popular assimilation more deftly than he could. The secluded thinker of Bristol, who could not hold his own congregation, has preached in metropolitan pulpits to charmed audiences through the lips of men of the magnetic order and of suasive faculty. Like Aaron the Levite, they "could speak well," but it was John Foster who roused and fructified their thinking power.—Austin Phelps.

Dumb Love.

This kind of love is not confined to individual members of society. It pervades the churches. It works unspeakable mischief. It discourages the pastor when he beholds so many professors of religion sitting speechless when the praises of the Lord are sung. The very One whom they ought to magnify by speech as well as by life is left by them unpraised and unhonored in the great congregation. So also is the pastor disheartened when those of whose love to the Lord he has good evidence, decline to make a profession of religion, to join the company of those who are banded together as a church and to take a seat with them at the table of the Lord. So also is the pastor often depressed when the members of the church to whom he ministers, and who probably love him, refrain from making known to him how he has benefited their souls, comforted their hearts, guided their steps in the way of peace and been to them as a very messenger from God. And if this dumb love has such a saddening effect upon the heart of man, how grieving must it be to the heart of Infinite Love. If there is love in the heart, whether to a human being or to God, it should be expressed by the lips. No other manifestation of love can supersede this. The poet may write,

"Soft eyes look'd love to eyes which spake again,"

but the human heart requires more than this—it requires human speech, and the Savior himself requires it, for he said, "Simon, son of Jonas, lovest thou me?"—and the soul that loves its Savior aright will burst forth in the words:

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth
Which in my Savior shine."
—The Treasury.

Young men who need business experience, and at the same time to increase their cash on hand, will find it greatly to their interest to confer with B. F. Johnson & Co., Richmond, Va.

FRANKNESS AND HARSHNESS.—How often a bitter speech, which has caused keen pain to the hearer, has been followed by such words as these, as if in justification of the unkindness shown: "I'm a plain, blunt person, and have to speak out just what I think. People must take me as the Lord made me." Anything meaner than such an attempt to throw the responsibility for one's ugliness of temper off upon the Lord, it would be hard to imagine. Frankness of speech is one thing, but harshness is a very different thing. The Lord never endowed any man with such a disposition, or put him in such circumstances that he was obliged to make stinging, cruel remarks. Some people have more difficulty than others in being sweet-tempered and kindly spoken; but when one fails it is his own fault.—The Work at Home.

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CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, mental and physical, resulting from

HABITUAL CONSTIPATION

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From a Prominent Minister.

I am fifty-five years of age. Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy and able to indulge myself in preaching the gospel from the sacred desk. REVIS FORD.

Cor. Pine and Commerce Sts.
SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, Coundy Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.
W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.
JAS J. BUCKLEY,
421 Chippewa Street.
NEW ORLEANS, La., June 17, 1888.

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This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.
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With Rice, Born & Co., 77 Camp Street.
NEW ORLEANS, Feb 27, 1888.

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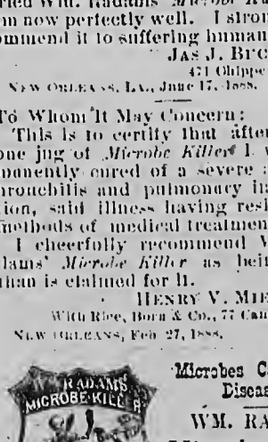

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Lvs. New Orleans	3:35 p. m.	9:00 p. m.
Arr. Meridian	9:50 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lvs. Cincinnati	7:55 a. m.	8:05 p. m.
Lvs. Lexington	10:25 a. m.	11:05 p. m.
Lvs. Junction City	11:15 a. m.	12:30 a. m.
Lvs. Chattanooga	7:00 p. m.	8:50 a. m.
Lvs. Attalla	9:43 p. m.	1:10 p. m.
Lvs. Birmingham	1:15 p. m.	3:45 p. m.
Lvs. Tuscaloosa	1:50 a. m.	5:00 p. m.
Lvs. St. Louis	.....	8:00 p. m.
Lvs. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:50 a. m.

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No. 5, Bat. Rouge accidation, 10:00 a.m.	No. 6, Bat. Rouge accidation, 3:35 p.m.

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	Leaves.	Arrives.
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Baton Rouge Local	3:50 P. M.	10:00 A. M.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1 ..... 9:00 a.m.	No. 2 ..... 5:00 p.m.
No. 3 ..... 6:25 p.m.	No. 4 ..... 5:00 a.m.
No. 5 ..... 10:00 a.m.	No. 6 ..... 3:35 p.m.

LOUISVILLE AND NASHVILLE

No. 3 Lim. ... 7:55 a.m.	No. 1 Fast Ex. ... 7:00 p.m.
No. 1 Fast Ex. ... 7:20 p.m.	No. 4 Cincinnati ... 7:10 p.m.
No. 5 Cincinnati ... 7:05 a.m.	No. 31 Cin. Ex. ... 5:40 p.m.

ILLINOIS CENTRAL.

No. 1 Passenger, 11:00 p.m.	No. 2 Passenger, 9:15 a.m.
No. 5 Cairo, and N. O. Express, 7:30 a.m.	No. 4 St. Louis and Cin. Ex. 5:00 p.m.

TEXAS AND PACIFIC.

No. 52 California Express, 7:00 p.m.	No. 51 California Express, 8:35 a.m.
B. Rouge, Local, 10:00 p.m.	B. Rouge, Local, 3:50 p.m.

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Galliot, 7:25 p.m.	No. 18 Locust, ... 7:20 p.m.
No. 15 Locust, ... 6:35 a.m.	No. 20 Galliot, ... 11:00 a.m.

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd, ... 11:10 a.m.	No. 2, Lim'd, ... 3:35 p.m.
No. 5, Fast Line, 6:35 a.m.	No. 6, Fast Line, 9:00 p.m.

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line, 6:25 a.m.	No. 6, Fast Line, 9:00 p.m.

P. AND E. EAST LA.
(Abita Springs.)
Daily except Sundays.
Arrive ..... 8:30 a.m. | Leave ..... 6:00 p.m.
Sunday Schedule.
Arrive ..... 7:25 p.m. | Leave ..... 5:30 a.m.

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Christian Advocate.

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THURSDAY, OCTOBER 1, 1888.

Death of Rev. John G. Jones.

The death of this venerable minister of God will be sad news to thousands of Methodists. He died in great peace, October 1, at Hazlehurst, Miss. "A great man and prince has fallen in Israel."

Briefs.

There are not a few Christians who, if they would take their fingers off their own spiritual pulse and lay both hands to gospel work, would realize the most delightful sensation they have had since the day of conversion. To be continually *feeling* for *feeling* is a poor exhibition of true religion.

The forty-first session of the St. Louis Conference was held by Bishop Hendrix. *Two* preachers were received on trial and *three* into full connection. As far as we can gather, these are the statistics: Local preachers, 128; members, 18,564; adults baptized, 982; infants, 633; churches, 179—value, $530,495; parsonages, 38—value $42,366; expended on churches and parsonages, $26,188; collected for foreign missions, $3,333; domestic, $1,612; church extension, $1,575; number of Sunday-schools, 170; officers and teachers, 1,315; scholars, 11,045; collected for Conference claimants, $2,680.

It is a cheerless future upon which the infidel looks! Jesus a myth; religion a fable; heaven a fancy! Death is the only reality. *That* lets down the curtain upon all the future, and covers with the mantle of oblivion all the past. This little life bounds all existence. "Let us eat and drink, for to-morrow we die." Annihilation ends all. All the toil of life—all its pleasures, all its sorrows—have accomplished nothing. How gloomy the prospect!

The Christian's future—how bright! Hope bends its rainbow all over it. Joy shimmers through all its air. Love perfumes all its breezes. Peace sheds its balm everywhere. *There* is his inalienable inheritance—his patrimonial estate. *There* are his friends, his companions, his Savior, his Father. Rewards, rich and glorious, for the toils and sorrows of life are there. Heaven and home are there; for heaven is home, and home is heaven. The great future is full of grand discoveries to be made, of delightful surprises to be met, of ineffable blessings to be enjoyed, of high possibilities to be realized. Death opens the gate to all this magnificence of glory. "Oh, death, where is thy sting?"

Very few people have any idea of the vast areas of government land held by alien landholders in the United States. The largest tract, 4,500,000 acres, is held by the Holland Company, of New Mexico. An English syndicate holds 3,000,000 acres in Texas; Sir Edward Reid and a syndicate in Florida hold 2,000,000 acres. 1,800,000 acres belong to an English syndicate in Mississippi: 1,700,000 to the Marquis of Tweeddale; 1,300,000 to the Phillips Marshall Company, of London, and 1,000,000 to a German syndicate. These comprise the larger landholders. There are, however, a score or more of persons and syndicates owning less than 500,000 acres. The grand total foots up to 20,747,000 acres of government land held by aliens in the United States.

Spelling.

It is marvelous how many persons there are, who, reading every day and writing very often, do not know how to spell a great number of very common words. We never knew how widespread was this deficiency until we came into the editor's chair. We get communications from all sorts of people—from college-bred men and women, and from those who never had other than "old-field school" advantages; and the defect in spelling is found in both classes. If we were to print some communications as they are written, we would call down upon our head the fiercest tempest of indignation. It seems that people who read much ought to learn how to spell by the eye. Books and newspapers—thanks to the proof-reader, with a dictionary at his side—generally have words spelled correctly; and a little practice of the eye in looking at the spelling ought to give correctness. Some excuse themselves on the ground of inattention. They know how, but they are so occupied with the thought that the spelling is a minor consideration. In answer to this, it is sufficient to say: A thought worth putting on paper is worthy of a becoming dress. Others say: "Spelling is a natural gift, and can not be acquired by everybody." A writer who has a dictionary can learn to spell any word in the English language. If a writer has no dictionary, let him buy one before he writes again. We are inclined to think that a good deal of incorrect spelling is the result of carelessness; and carelessness in anything is unpardonable.

These thoughts have come from the fact that we received the other day a communication from a writer who, for a large part of his life, has been a teacher, and who has been a constant contributor to the papers, and yet using the word "laity" quite a number of times, every time it was spelled wrong. If we had published it as written, the printer, proof-reader and editor would have been pronounced a "set of solemn blockheads." We are not complaining, but simply setting forth the very curious fact that many popular writers are deficient in orthography. Far be it from us to complain of the defects of others. We have too many of our own. Like Paul to the Corinthians, we can sincerely say: "I write not these things to shame you, but as my beloved sons I warn you."

Pursuing Evil.

How strange it is that a reasonable being will deliberately choose to pursue that which, in its very nature, is evil, and can but bring evil to the pursuer! There are some persons who try to persuade themselves that their pursuit of sin is not the result of their own choice. And some have gone so far as to lay the blame upon the Lord. If such persons would look closely into their own hearts and actions, they would find that, though sin is degrading and shameful and ruinous, the heart loves it, and chooses it in preference to that which is elevating and honorable and blissful. The avidity which characterizes the pursuit of evil shows that it is a matter of choice. Men do not rush forward over all restraints to obtain things that are contrary to their wishes. In the pursuit of sin, no barriers are strong enough to lessen the ardor of the pursuer—no obstacles are sufficient to impede his progress. In some cases his earnestness amounts to an agony. He excels most often used in the number of sacrifices which he makes to attain the object of his pursuit. In most cases, too, this avidity grows. It enlarges by what it feeds upon. The law of its progress is from less to great—from great to greater. In the meantime, it has a hardening effect upon the soul, deadening every noble sensibility, stifling the voice of reason and rendering conscience "past feeling." The progress becomes more and more rapid as the end is approached, and then the fatal plunge into death. "He that pursueth evil, pursueth it to his own death."

A Word to the Well-to-Do.

We *know* that quite a number of our readers are "well-to-do in this world's goods." We *know* that some of these "well-to-do people" have no children of their own. To them we commend these words written by W. Lane, and published in the Wesleyan Christian Advocate, of September 26:

There is positively no investment on earth that declares more dividends, here nor hereafter, than money invested in the education of worthy young women and young men, especially upon promising young men called to the ministry. The selfish and stingy say, "Let him educate himself." This he can not do within himself—hundreds have tried it and failed. Give the young man a fair chance—he will refund all invested in him. Ex-Governor Alex H. Stephens, of Georgia, helped to educate 122, and but a few proved failures. Educate that promising young man for the ministry, and he may save his thousands of souls, otherwise he would save only hundreds. The very class that cry out against higher education, clamor against colleges and universities would be the last to send for an illiterate physician, to employ an ignorant lawyer, to vote for an ignoramus to represent them in the Legislature or Congress.

Church members with money had better heed these calls and enter these opportunities before it shall be thundered in their ears: "Go to, now, ye rich men, weep and howl for your miseries that are come upon you. Your riches are corrupted. Your gold and silver is cankered. Ye have heaped treasure together for the last days." The cries of those you may now help are "entering into the ears of the Lord of Sabaoth."

What Our Papers Are Saying.

The Alabama Advocate, last week, led off with a fine article on, "The Christian Household." It showed that the "homes" of our land and all lands are the direct result of Christianity. Here is a picture of beauty:

What we would paint to-day is the model Christian home. Given the necessary conditions of civilized life, and yet one home may be far better than another. When the family government is modeled strictly after the teachings of the New Testament, there only may we expect the best results of domestic life. In such a household there is to be found concord, peace and progressive development of mind and morals. At the basis of the system lies the great law of love. Conjugal and parental affection and confidence beget the corresponding traits of character in the children, the servants and the guests of the family. The self-denial and economy of the heads of that house inspire industry and frugality in its members. A mild and yet firm exhibition of authority on the part of those to whom it belongs by nature and by law gives obedience and respect to the lower branches.

The St. Louis Advocate has this pointed paragraph on, "Crankism." Let the reader pause and ponder long and well:

Crankism, if we may be allowed to make a word, prevails extensively among church members. This specialty, and that specialty, this society and that society claim or receives such attention that there is little time and, perhaps, less inclination to attend church service or perform church work, and yet the delusion is such, people actually persuade themselves they are doing God's service when they are merely carrying out their own whims. The great enemy of souls often comes as an angel of light, professing to be the holiest of all, and to teach the only true and safe way of salvation, thus deceiving many to the destruction of their souls; as in the case of a lady who, some time ago, on being asked if she prayed now as formerly, replied, "Oh, yes; I pray for other people." "Not for yourself?" "Oh, no; I am sanctified; have no need of prayer any more for myself." And there is little or no doubt but the poor, deluded creature actually thought and felt as she stated; and who but the opposer of all good, as an angel of light, could or would have wrought such a delusion? The apostle tells us of some on whom were sent strong delusions because they received not the truth in the love of it.

The Wesleyan, copying our note, on "Preparing to Preach," adds the following:

But how about those preachers who go into the ministry before they are *prepared* to *prepare* to preach. They have not been to school; they have an opportunity to go to college, but it will take them four years to get through and be well trained for study, and they rush into the ministry, saying to themselves: "God has called me to preach, and he will prepare me." Ought not men to *prepare* to *prepare* to preach?

We answer, "By all means." If they have "the opportunity" and do not use it, they do wrong to themselves and to the church. What if it does take *four* years to get through? If he makes the proper use of those *four* years, the good results will be felt through all the life and by thousands of people! Are *four* years too long to prepare the mind and heart for the exposition of God's revelations to men, and for the authoritative proclamations of the gospel of the grace of his blessed Son? Nay, verily. By all means, Doctor, "men ought to *prepare* to *prepare* to preach"!

The Holston Methodist, under the heading, "Keep Us Humble," discusses rejoicingly on the material and spiritual prosperity of our church. In the midst of its rejoicing, there is found this wise paragraph, by which we are bidden to "rejoice with trembling," and to "humble ourselves under the mighty hand of God:"

But there is a growing danger that the rising tide of prosperity will sweep us from our moorings. We must sedulously guard against Constantinian honor and wealth, and Constantinian declension and death. The Southern Methodist Church is in more pressing need of humility to-day than at any former period of her organic history. Regarding material prosperity, we may declare that ours is a land flowing with milk and honey; and in the region of the spiritual the complement is so full that the same old-fashioned phrase is readily expressive of our happy fortune. Our membership is swelling by the thousands annually, churches—neat and comfortable—are dotting the land; collections are gaining in increasing ratio, and colleges are rapidly advancing in number and equipment. May the Lord keep us humble; may each department of our militant host, remembering Paul's figure of the body and its various "members," perform faithfully its own part, and thereby preserve its own honor and the interests of the united whole!

Yellow Fever.

The reports are that both the yellow fever and the yellow-fever scare are abating in all directions. There has not been a case reported in Jackson, Miss., for more than a week. In all, there have been fifteen cases and five deaths there. At Decatur, Ala., there have been a few cases and a few deaths reported. In Florida the number of cases is growing smaller each day. The larger number of cases in Jacksonville for more than a week have been among the colored people. There has been no case reported in our city. The cool weather of the past few days and the predictions of the weather prophets of an early frost have had a good effect upon the public mind. The quarantines are being raised in all directions, and trade and travel are beginning to assume their wonted activity. Some very absurd things, and, if we may believe reports, some very inhuman things have transpired in connection with the quarantine in some localities. We think the experiences of the past month demonstrate the necessity of some sort of legislation on this quarantine business. Up to date the number of cases in Jacksonville are 2,725: number of deaths, 264. Receipts of money, $236,867; expended, $74,478. No more money needed.

Letter from a Superannuate.

This has been to me a year of pain, weariness and humility; a year of weakness and strength. I have rejoiced in hope of future usefulness, and trembled on the brink of an abyss of despair. I have rejoiced as I have heard the shouts of victory as it echoed from the front, and longed to be in the thickest of the fight. What awaits me in the future God alone knows. To his tender care I commit myself.

Bro. Wright, our pastor here, has been abundant in labors, and God has owned and blessed his labors. I suppose his accessions will approximate fifty. Eternity alone will reveal the other results.

Judging from what I hear, Homer district is steadily advancing all along the line. Our district parsonage, I hear, is about complete, and is neat, roomy and comfortable. I believe we now have thirteen parsonages within the bounds of this district. Our people are alive on the subject of education, but indifferent as to the interest of our own institutions of learning. I suppose you are aware of the fact that our District Conference has projected a school of high grade, to be located at Gibsland, on the Vicksburg, Shreveport and Pacific road, and that it opens the first Monday in October. It should be liberally sustained and largely patronized by the Methodists of North Louisiana.

Recently I had the good fortune to "swap" "Hagenbach's History of Doctrines" for "Summers' Systematic Theology." Well, sir: I can but chuckle over that trade, for how else could I have obtained the book? Now, if I could exchange something as prosy as Hagenbach for the "Life of Dr. McFerrin," would I not be in a streak of good fortune? Good books are my chief companions now.

Never in my life have I enjoyed the association of my ministerial brethren as now, and their visits are as angels' visits. Except Bros. Wright and Randle, to Bro. Parvin alone have I had the pleasure of extending hospitality during the year. God bless Parvin! We will never realize his worth until it will do him no good for us to realize it.

I leave you to imagine my enjoyment of the dear old ADVOCATE. I read and re-read everything, even to the children's letters. Aided by the imagination, in reading the editorials I have the real live editor before me—or, rather, I am brought before the editor—and he looks me square in the face through those luminous nose-glasses as he brings to light my defects, or forces home to consciousness some moral duty, or inspires me with new hopes, or greater zeal; and I arise from the perusal chastened, humbled or encouraged, as the case may be. May God bless you, my dear brother, and multiply the number of your readers!

J. L. P. SHEPPARD.

ATHENS, La., Sept. 20, 1888.

The Rocky Mountain Methodist is on our table this week. It is a handsome eight-page paper, edited by Rev. Boone Kenton, and published at Pueblo, Col., by Rev. George Needham. It is published "in the interest of Methodism in the West," on the *first* and *third* Thursdays in each month. We welcome its appearance and pray for its success in its wide field. Price $1; preachers, 50 cents.

Notes.

The Civil Service Commission report shows that of the men who were examined 32 per cent. failed, of women who were examined only per cent. failed.

The experience of others may made of great value to us if we disposed to profit by it. There is observation made by Bro. John Pi in his "Life Work," which we disposed to commend especially our young ministers. It is this:

My experience is that a consecrat life to the itinerant ministry has ups and downs; yet, if I had anoth life to dispose of, I would give it the itinerant work of the Methodi ministry *with more faith and less m giving*.

An exchange publishes this lis and we republish it to show readers how much provision can bought in a year with the money th pays for *only* two drinks of whisky day during the year.

An enterprising firm in a certa Missouri town has the following a vertisement:

"Any man who drinks two d whisky per day for a year, and pa ten cents a drink for it, can have our store thirty sacks of flour, tw hundred and twenty pounds of gran lated sugar, and seventy-five pound of green coffee for the same money and get two dollars and fifty cen premium for making the change i his expenditures."

That two dollars and fifty cents wi pay for the best religious newspape in the land.

There is one thing we desire to em phasize. There are quite a number o our young ministers who are begin ning to handle the "pen of a read writer." We say to them that ther is nothing so charming to a reader as simple style. The majority of reader are after the thought, and they ar impatient of what is termed "a elaborate manner of expression." I showed the kindness of his heart, an was at the same time a severe criticism when Charles Lamb wrote to Cole ridge: "Cultivate simplicity, Cole ridge, or, rather, I should say, banish elaborateness; for simplicity spring spontaneous from the heart, and car ries into daylight its own modest buds and genuine, sweet and clear flower of expression. I allow no hot beds i the garden of Parnassus." The be model of the simple style is th English Bible.

We give from an exchange the late news in regard to the approachin comet:

Prof. Boss, of the Dudley Observatory, Albany, has completed the calculations of the orbit of the new comet discovered independently by Prof. Barnard, at the Lick Observatory, and Prof. Brooks, of the Smith Observatory, Geneva, on September 2. This comet has remained so nearly stationary in the sky since its discovery that the determination of its true orbit or path in space has been the work of great difficulty, and the result at present reached can be regarded as merely approximate. According to these, the comet is now about twice as far from the earth as the sun is, or about 190,000,000 miles, and is, at the same time, about 170,000,000 miles from the sun. The comet and the earth are moving toward each other at the rate of about 3,000,000 miles daily. About the middle of November the comet will be sixty times as bright as it was when discovered.

Though Christianity is making progress in this country, the awful fact stares Christians in the face, that the *majority* of the people have not accepted it. There can hardly be found in all this broad land a city, or town, or hamlet, or community, where "the *majority* of the people are Christians, even in name. How is it in your station, or on your circuit, brother? Is not the great mass of the people on the outside? Have you ever thought on the *awfulness* of this fact? Is it not enough to drive every preacher and every layman to redoubled effort and heroic sacrifice for the cause of Christ? The need of the hour is what has been termed, "a sanctified audacity" to attack by gospel weapons the seething masses of humanity outside of the churches.

Christianity, in every land to-day, is living and working under the shadow of the fact just mentioned. The darkness of the unconverted world throws its shadows over the whole church, and yet the people of Christ scarcely realize the terrible situation. Suppose every preacher could be brought fully to realize the meaning of this sentence. "The majority of the people in my work go to no place of worship?" Suppose every Christian layman should have it laid upon his heart by the Holy Ghost, "The majority of my neighbors know nothing of salvation?" Is it not enough to terrify us to grasp the meaning of such a statement? True, there are *thousands* of saved souls inside; but, alas! *millions* of unsaved souls outside, and all bought by the precious blood of Christ, and all to be saved, if saved at all, by the efforts of the church. Think of it, ye careless, indifferent, ease-loving Christians—millions of souls perishing within the sound of your voices! O, Lord, how long!

Personals.

Rev. B. Jones, of Longview, on the Gulf Coast, passed through our city last week *en route* to Chicago to visit his son. The venerable minister is in the best of health. His wife accompanied him.

Hubert Babington, of Franklinton, La., recently showed us an interesting relic now in his possession. It is an autograph letter of the celebrated Gideon Onsley, addressed to William Little, of Red Hill, Ireland. It bears date, "Dublin, July 19, 1805." The chirography is good, being easily read. On one side of the sheet is a printed hymn. The sight of this letter brought up interesting incidents in the life of the redoubtable Gideon, in which he proved himself a formidable foe against the enemies of Methodism.

It is said that President Cleveland has his business so systematically arranged that every letter is answered within twenty-four hours after it is received.

America is the only country of any pretensions in the world which has no zoological park. Senator Beck has introduced a bill for the establishment of a National Zoological Park at Washington. It is about the only way left to save a remnant of American animals.

Mrs. B. B. Rice, the mother of Mrs. Bishop W. W. Duncan, died Sunday, September 16. In less than a year four persons related to Bishop Duncan's family have died.

It is said that Dr. G. G. Smith will have his "Life and Times of Bishop Pierce" ready for sale by November 1.

We see it stated that Dr. Charles Taylor, of the Kentucky Conference, has been transferred to the North Alabama Conference.

The news now comes from St. Louis that a "School-Book Trust" has been formed for the purpose of keeping up the price of books and protecting publishers from School Boards.

Our former co-laborers, who are now in St. Louis, have received appointments for another year. All have been returned to their former charges: Dr. Hill, to Cook Avenue; Dr. Mathews, to Centenary, and Bro. Werlein, to Lafayette Park.

Major D. W. Whittle, the evangelist, has gone to Ireland to spend the autumn and winter in evangelistic work.

We have received an invitation from Bro. Walter Dunstan to attend the opening of a new church at Bentley's Saw Mill, on the Atchalakaya river, Sunday, October 7. The presiding elder, Rev. B. F. Alexander, is to preach the opening sermon. We congratulate our friends there on this success. We are sorry we can not accept the invitation.

A preacher was located at the recent session of the Missouri Conference on the ground of unacceptability, the ground of complaint being, "*harshness* in the administration of discipline."

Bro. Kirkland, of the Southern Christian Advocate, informs his readers that "editors have rights and sensibilities as well as contributors—a fact, by the way, that too many seem to forget."

Hon. W. H. Goodale, of Baton Rouge, gave us a call last Saturday. He and his wife have been on a lecturing tour through Northern and Western Louisiana since August 6. Large audiences greeted them in many places, and they are much encouraged with the results of their work. They lectured in the interest of non-partisan prohibition.

Fifty-two years ago to-day the Quarterly Conference of the Montgomery circuit, Tennessee Conference—Dr. A. L. P. Green, presiding elder—licensed J. B. Walker to preach the gospel. For forty-seven years Dr. Walker was not out of the pulpit one month. He is yet active in labors for the Master, and his bow still abides in strength. Dr. Walker is the author of several valuable changes that have been made in our book of discipline; among them the election of candidates for the ministry *by ballot*, and the nomination of the Sunday-school superintendent by the preacher in charge in the Quarterly Conference.

The National Woman's Christian Temperance Union will hold its fifteenth annual meeting in the Metropolitan Opera House, New York, October 19–23.

The net gain in membership in our churches in St. Louis during the past year is 463. There are eight churches reporting this number.

A brother sent us a communication last week, and with it paper enough to write two editorials on. That brother has been an editor and knows "what's what." Thanks.

Rev. R. C. Calloway, of the Chapel Hill Charge, North Mississippi Conference, says: "I have just closed my round of protracted meetings on this work. We had 125 converts, as also a number of accessions to the church. Family altars erected and spiritual interests wonderfully revived."

Vanderbilt Missionary Brotherhood.

Two meetings were held at Vanderbilt University, September 21 and 22, 1888, for the organization of the proposed Vanderbilt Missionary Brotherhood. At these meetings were present Granville Goodloe, of the South Carolina Conference; R. W. Erwin, of the Memphis Conference; W. R. Sims, of the Mississippi Conference; E. K. Denton and J. T. Currey of the Tennessee Conference; Marvin West, of the North Alabama Conference; E. W. Winfield of the Little Rock Conference, and John J. Tigert, of the Louisville Conference. These brethren are not all ministers, and it is expected that a large portion of the membership of the Brotherhood will be made up of laymen. It was counted a happy omen, however, that in these preliminary meetings, seven Annual Conferences of our church were represented. On motion of John J. Tigert, Granville Goodloe was called to the chair, and the temporary organization was completed by the election of John J. Tigert as secretary. The following Constitution was read in both meetings, carefully considered in both meetings, article by article, and unanimously adopted:

CONSTITUTION OF THE VANDERBILT MISSIONARY BROTHERHOOD.

ARTICLE I.—NAME AND OBJECT.

This association shall be known as the Vanderbilt Missionary Brotherhood. Its objects shall be to arouse missionary interest and to diffuse missionary information among its members, and to contribute to the support of representatives of Vanderbilt University in the foreign missionary work.

ARTICLE II.—MEMBERSHIP.

Section 1. All matriculates of Vanderbilt University, whether alumni, ex-students, or present students, shall be eligible to active membership in this association.

Sec. 2. Any member of the faculties or Board of Trust of Vanderbilt University, and any minister of the gospel or friend of missions, shall be eligible to the position of advisory patron of the Vanderbilt Missionary Brotherhood.

ARTICLE III.—OFFICERS AND THEIR DUTIES.

Section 1. The officers shall consist of a president, not more than one vice-president for each department of the University, a secretary and a treasurer, who shall be chosen by ballot, without nomination, at the annual meeting, by the active members, and shall hold office for one year, or until their successors are elected and installed.

Sec. 2. It shall be the duty of the president to preside in all meetings of the Brotherhood and to exercise such functions as commonly attach to this office. In the absence of the president, a vice-president shall discharge the duties of his office. The secretary shall keep minutes of all meetings of the Brotherhood and conduct all its correspondence, except so much as devolves on the treasurer. The treasurer shall be the custodian of the funds of the Brotherhood, and shall conduct its financial correspondence.

ARTICLE IV.—EXECUTIVE COMMITTEE.

The Executive Committee shall consist of all officers, five active members, and three advisory patrons, any five of whom shall constitute a quorum for the transaction of business. The president of the Brotherhood shall also be president of the Executive Committee. In the absence of the president and all vice-presidents, the committee shall elect a temporary chairman. The five active members and the three advisory patrons shall be chosen by ballot at the annual meeting. The committee shall meet on the call of the president or any three members of it.

ARTICLE V.—OBLIGATIONS AND PRIVILEGES OF MEMBERS.

Section 1. Every active member shall pay to the treasurer the sum of not less than five dollars annually on the first day of January.

Sec. 2. An advisory patron shall be constituted by the payment of not less than the annual membership fee. A life advisory patron shall be constituted by the payment of not less than fifty dollars.

Sec. 3. All active members shall be entitled to seats and votes in all meetings of the Brotherhood, and shall be eligible to all offices. Advisory patrons shall be entitled to all the privileges of active members, except voting and holding office.

ARTICLE VI.—MEETINGS.

The annual meeting of the Brotherhood shall be held at the University during commencement week at the call of Executive Committee.

ARTICLE VII.—AMENDMENTS.

This Constitution may be amended by the vote of three-fourths of the members present at an annual meeting after twenty-four hours' notice of the intended amendment.

Under this Constitution the following officers were chosen: Granville Goodloe, president; E. I. Crockett (Academic Department), W. B. Palmore (Biblical Department) and C. L. Thornburg (Engineering Department), vice-presidents; J. J. Tigert, secretary; W. R. Sims, treasurer; E. K. Denton, J. E. Harrison, H. N. McTyeire, Jr., E. W. Winfield and Marvin West, members of the Executive Committee.

The following is an alphabetical list of "charter" members: E. I. Crockett, J. T. Currey, E. K. Denton, J. E. Erwin, R. W. Erwin, G. Goodloe, J. E. Harrison, H. B. Johnson, H. N. McTyeire, Jr., W. B. Palmore, Isaac Powell, J. D. See, W. R. Sims, J. J. Tigert, Marvin West, E. W. Winfield. Total, 18.

All alumni, ex-students and present students of Vanderbilt University are cordially invited to become members of the Brotherhood at once. Send names to the secretary or treasurer, at Vanderbilt University. Fees are not due until January 1, 1889; but any who choose to remit now may do so, as some funds are necessary for contingent expenses.

This publication is made by order of Executive Committee.

JNO. J. TIGERT,
Secretary V. M. B.

VANDERBILT, Sept. 21, 1888.

Literary Notes.

The last literary work done by Prof. Richard A. Proctor was the writing of *six* articles for the Chicago Inter-Ocean. They are "Plague and Pestilence," "Learning the Stars," "Our Two Brains," "Famous Comets," "Are Men Advancing?" and "Great Telescopes."

Anna Katharine Green, the author of "The Leavenworth Case," has a new novel in the press of G. P. Putnam's Sons, with the title, "Behind Closed Doors."

Prof. Von Sibel Kircher, of the Prussian State archives, has nearly completed an elaborate work on the founding of the new German empire. He has been engaged on the work for many years.

Albany has another Burns memorial quite as interesting and to many quite as valuable as the fine new statue of the poet just erected in the city. This is the original draft of his famous "Auld Lang Syne." This manuscript is owned by Mr. J. V. L. Pruyn.

Mr. George Kennan's Siberian articles are to continue through the coming year of The Century. Among other matters of great interest will be the culmination of Mr. Kennan's revelations in a minute and tragic account of the mines of Kara, to which more than a single article will be devoted.

The author of "Dead Man's Rock," who modestly hides his identity behind the letter "Q," has written another story which Cassell & Company announce. It is called "The Astonishing History of Troy Town," and it is an astonishing history indeed. The story begins as quietly as a pastoral, but it is as full of surprises as a summer day with its clouds and storms.

"Men and Measures of Half a Century," from the pen of Hon. Hugh McCulloch, is one of the important books which the Scribners will bring out this fall. The work is replete with reminiscences, sketches, and comments, based on a long public career, and especially during the author's position as Secretary of the Treasury in the administrations of Presidents Lincoln, Johnson and Arthur. The work will be brought out in one volume.

Thomas Whittaker announces "Studies in the Acts of the Apostles," by Bishop Williams of Connecticut.

Mr. W. L. Cowles has prepared for Cassell & Co. a miniature cyclopædia which, it is said, gets within one 12mo volume the cream of the Encyclopædia Britannica or of the American Cyclopædia.

Messrs. Harper & Brothers announce for this week "Peninsular California," handsomely illustrated, containing a valuable map, statistics, etc., and, of course, readable, as it is from the practiced pen of Mr. Charles Nordhoff.

A Life of Dr. Muhlenburg is in preparation, by the Rev. W. Wilberforce Newton, for publication by Houghton, Mifflin & Co.

Messrs. Macmillan & Co. will begin in October a cheaper edition of Charles Kingsley's most popular books; and also a new and uniform edition of the novels of Miss Charlotte M. Yonge.

Books and Periodicals.

BOOKS.

A NEW SINGING BOOK: SPLENDOR. By Mr. S. W. Straub, of Chicago. S. W. Straub & Co., publishers, 243 State St., Chicago. Price 60 cents.

It is designed for the use of singing schools, conventions, musical institutes, normal schools, etc. On receipt of forty cents the publishers will mail one copy to any teacher for examination.

CELEBRITIES AND LESS, EUROPEAN AND AMERICAN. By Rev. R. A. Young, D. D., Methodist Publishing House, Nashville, Tenn. Price $1.

Here are *thirty-three* "sketches" of distinguished preachers and laymen in Dr. Young's best style. We remember reading some of them years ago, published under the title, "Characters I Have Taken a Pen to." These have not lost their freshness by being republished, while those of recent date will charm all readers. We predict that this book will "have a run."

PERIODICALS.

Scribner's Magazine, for October, is notable for the Good Index of its contents and the uniform zeal its contributors to their special fields of work, among them being Lester Wallack, the Hon. Hugh McCulloch, Robert Louis Stevenson, Professor Arthur T. Hadley, and H. H. Boyesen. The illustrations present an elegant variety of subject and treatment.

—St. Nicholas comes this month laden with good things for our young people. The contributors who have made up this cargo are, Higginson, Stoddard, Page, Louie Lyndon, Eudora Burnstead, John Dimitry, Helen Cone, Margaret Deland, Mary W. Porter, R. M. Johnston, Maud Merrill, Mary Jacques, Palmer Cox and some others. The illustrations are as good as they can be. This is one of the best numbers of this popular young folks' monthly. Century Company, New York. Price $3.

—In Popular Science Monthly, Prof. Cope writes of the Relation of the Sexes to Government; Grant Allen has a Living Mystery; Prof. Brooks concludes his interesting paper, on The Growth of Jelly Fishes; Man in Relation to the Lower Animals, is discussed by Prof. E. Emerson; Dr. Herter writes on Hypnotism; The Curiosities of Evolution, are shown by Mrs. Alice Bodington; What is Known of the Earth, by Richard Strachey. This number opens with a portrait of Boussingault, the great agricultural chemist. D. Appleton & Co., New York. Price $5.

—The Woman's World, for October, has, The Streets of London, by Ouida; Tapestry Weaving, by Alan S. Cole; The Child Players of the Elizabethan Age, by Mrs. St. Loe Strachey; History of the Bonnets of Queen Victoria's Reign, by Mrs. Cooper-Oakley; Play Grounds and Open Spaces, by Miss Blanche Medhurst; A Queen's Thoughts, by Carmen Sylva; Roman Women at the Beginning of the Empire, by Miss A. W. Richardson, and a few other articles. Cassell and Company, New York. Price $3 50.

—The Statesman, for October, is on our table. It contains a political symposium. Senator Alfred H. Colquitt furnishes a paper on, Why Support the Democratic Party? Dr. Robert M. Hatfield on, Why Support the Republican Party? Dr. Isaac K. Funk, of the New York Voice, on, Why Support the Prohibition Party? Robert H. Cowdrey, candidate for President, on, Why Support the United Labor Party? and D. Oglesby, editor of the Express, on, Why Support the Union Labor Party? The other articles are: Fountain Grove, an Economic Story, by B. R. Berwick; Patriotism, by C. Bradford; Question Box, Editorials, Current Events, The Reading Room, etc. Editors, W. T. Mills, Rev. A. J. Jutkins, D. D. Statesman Publishing Company, 159 Washington St., Chicago. Price $2 per year. 20 cents a single number.

—Christian Thought, for October, has this good table of contents: The Vibratory Law of Progress, by H. C. Hovey, D. D.; Philosophy in Japan, Past and Present, by Prof. G. W. Knox: Creation Is Revelation, by Thomas Hill, D. D.; Views and Reviews: (1.) Dr. McCosh on, Schools of Philosophy; (2.) An Unbelievable Unbelief; (3.) Science Testifies for the Bible; (4.) Evolution and Development. Every preacher as well as layman should be a studious reader of this periodical. It is a bi-monthly edited by W. R. Ketcham, 71 Bible House, New York. Price $2, Clergymen $1 50.

—The Treasury for Pastor and People is conducted by a corps of eminent clergymen, and Dr. J. Sanderson is editor. It is published by E. B. Treat, New York, for $2 50. The October number is a fine specimen of this valuable periodical. It has sermons and sketches, prayer-meeting talks, Sunday-school topics, missionfield talks, helps for pastoral work, questions of the day, and so on.

Archdeacon Farrar opens the October Forum with Count Leo Tolstoi; James B. Eustis, of Louisiana, contributes an article on Race Antagonism in the South; Dr. Bartol discourses of The Border Land of Morals; What Shall the Public Schools Teach? is answered by Rev. A. S. Isaacs; W. B. Farwell gives reasons Why the Chinese Should Be Excluded; Edmund Gosse discusses the question, Has America Produced a Poet? There are also several other papers. Forum Publishing Company, New York. Price $5.

—Cassell's Family Magazine, for October, has a fine table of contents. This periodical is sustaining its good reputation of being one of the best and about the cheapest monthly published. Cassell and Company, New York. Price $1 50.

—The Chautauquan begins the ninth volume. This monthly needs no commendation from us or anybody else. It speaks for itself, and it speaks in a scholarly, scientific and religious way. Theodore L. Flood, Meadville, Penn. Price $1 50.

To Whom It May Concern.

While attending the China Grove Camp Meeting, Pike county, Miss., several persons paid me for a little book called, "Aid and Guide to Family Worship;" and I was to send the book by mail to them. I put the names and addresses in my day-book. While moving from one house to another I lost my book. I suppose the most of those persons take the ADVOCATE—at least, they ought to—and will see this. If they will send me a card with name and address, or get their preacher to assist them, I can send the book. To say I regret it is saying but little. I have the books on hand waiting.

A. B. NICHOLSON.

Just as we go to press we have received this sad news:

DEAR BROTHER: Rev. John G. Jones died at this place to-night, at 11:30, in great peace and glorious triumph. Funeral service here to-morrow at ten A. M. He will be buried from the Methodist Church at Port Gibson, Wednesday, at 3 P. M.

Yours truly,

J. T. NICHOLSON.

HAZLEHURST, Miss., Oct. 1, 1888.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
China Mis.	Oct. 10.	Shanghai.	Wilson
Indian Mis.	Oct. 10.	White Bluff, Tenn.	Key
Tennessee	Oct. 17.	Fayetteville, Tenn.	Keener
M. E. Mis.	Oct. 24.	Del Rio, Tex.	Duncan
N. W. Texas	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
German Mis.	Nov. 11.	Houston, Tex.	Duncan
N. Ala.	Nov. 11.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Donidson, Tex.	Key
N. Carolina	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi	Galloway
Little Rock	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Arkansas	Nov. 28.	Fort Smith, Ark.	Key
Mississippi	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Brickett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keener
White River	Dec. 5.	Paragould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
N. Miss.	Dec. 10.	Starkville, Miss.	Keener
Florida	Dec. 12.	Darton, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

A lady experienced in teaching English desires a position as visiting governess, or as an assistant in a private school. First-class reference. Address Mrs. E., this office.

The statistics of the Kentucky Conference, recently held, are as follows: Members, 25,466; infants baptized, 318—adults, 1,398; number of Sunday-schools, 210; teachers, 1,599; scholars, 11,725; collected for Conference claimants, $1,762 55; foreign missions, $4,509; domestic, $1,981; church extension, $1,487; number of churches, 240—valued at $617,400; parsonages, 42—valued at $70,550.

East Tennessee, Virginia & Georgia R. R., Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Owing to quarantine restrictions around the city of Memphis, the regular fall and winter course of lectures of the Memphis Hospital Medical College has been postponed one month. Lectures will begin Thursday, November 1. W. B. ROGERS, M. D., Dean.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

A ludicrous mistake happened some time ago at a funeral. The clergyman was reading the service, until he came to the part which says, "Our deceased *brother or sister*," without knowing whether the deceased was a male or a female. He turned round to one of the mourners and asked whether it was a brother or a sister. The man very innocently replied, "No relation at all, sir—only an acquaintance."

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and any one in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

A signal failure—A futile attempt to flag a street-car.

A matchless story—One in which there are no weddings.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

It is undoubtedly true that the trouble with most spendthrifts is that they spend the results of other people's thrift.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

$65 A MONTH AND BOARD for 3 Agents—Bright Young Men, Ladies Teachers, Students, or Workers. $10 each Monthly, for a new, Popular Book. Above salary or highest commissions. Exclusive territory. 30 days' credit. Address P. W. ZIEGLER & Co., 720 Chestnut St., Philadelphia.

EDUCATIONAL.

Centenary College

JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

Mansfield Female College,

MANSFIELD, LA.

One of the most celebrated institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts, under specialists.

Beautiful location: one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

For particulars address

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PROF. D. F. HUDDLE, Sec.

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On the V., S. and P. Railroad, Midway from Monroe to Shreveport, La., at

ARCADIA, LA.

A school for girls and boys. Course of study ample and practical. Discipline not excelled. Training thorough. Full and able corps of teachers. Board and tuition reasonable. Religious and moral surroundings excellent.

Fall Term begins September 3.
Spring Term begins January 21, 1889.
Commencement, June 6, 1889.

$75 pays entire expenses board, books, tuition and fees—of a complete English course for one term of twenty weeks.

Catalogues give full explanation.

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Arcadia.

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In an East Tennessee community of farmers. Beautiful scenery, fine breezes, pure water, wholesome diet, vigorous health, cultured society, moral surroundings, economic habits. One of the best places in the world for young men and boys. Fourteen States represented here last year. Experienced teachers. Instruction thorough. Rates reasonable. Send for catalogue. Our postoffice is *Hiwassee College, Tenn.*, seven miles from Sweetwater Station, East Tenn., Va. and Ga. R. R. Mails twice a day.

J. H. BRUNER, Pres.
G. W. HUDDLESTON, Sec.

State Normal School,

Natchitoches, La.

Fourth Annual Session begins October 1st, 1888.

Full corps of able and experienced instructors. Tuition free. Board, $10 to $14 per month.

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THOS. H. BOYD, A.M., Pres't.

MISCELLANEOUS.

G. WOLF,

—MANUFACTURER OF—

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NEW ORLEANS.

Orders promptly attended to.

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Paid up Capital, $300,000. Assets, $439,684.14.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative [illegible] of business methods, and the immediate availability of its assets, affords complete security to its insured. Losses promptly adjusted and paid.

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Pertaining to Scripture, Persons, Places and Things. Including Prize Questions and Answers, Bible Studies and Readings, Prayer Meeting Talks, Subjects and Outlines, Concert Exercises, Blackboard Outlines, Object Lessons, and Chalk Talks. Seed Thoughts Illustrated. Religious Emblems and Allegories. Bible Revision Facts and Contrasts. Scripture Enigmas, Acrostics and Anagrams, Reference Tables, Maps, etc.

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The New York Christian at Work says: It is a perfect treasury of things new and old, odd, curious and interesting. It is a volume as full of instruction as of entertainment, and will prove an endless source of profit and amusement in the home circle. It is in a peculiar and most happy sense a stimulating volume. We know of no volume of its kind extant, and whoever may be its author he has shown a special adaptedness to his task, and done his work in a most interesting and thorough manner.

Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history, Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

N. O. CHRISTIAN ADVOCATE, 112 Camp St., New Orleans. | Address HUGH JAMIESON, Jr., Publisher, AGENT.

Golden Thoughts on

Mother, Home and Heaven.

In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.

WITH AN INTRODUCTION

By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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GET IT! If you have a Mother, Father, Brother, Sister, Son or Daughter at Home or Abroad, on whom you would bestow a GIFT that would at all times prove a WELCOME GUEST of rare worth and lasting benefit, GET IT!!

The Detroit Christian Advocate says: We scarcely can tell which is most attractive about this volume, it par-excellent title, its 400 literary gems on the themes named, its brilliant array of distinguished writers, or its beautiful mechanical execution. It is a splendid book every way. A copy should be in every home, where every mother and every mother's friend can have access to it.

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Crockery, China, Glassware and General House-Furnishing Goods.

Semi-Porcelain Dinner Sets, $8, $10, $12 and $15. Decorated Dinner Sets, $10, $12, $20 and $25. Chamber Sets, $2 45, $3 50 and $4 50.

Wonderful reduction on all goods. Determined to reduce stock. Call and see before purchasing elsewhere.

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Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases.
A Complete Family Medicine. Perfect Substitute for Calomel.
The Greatest Remedy of the Age for Bilious Diseases.

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The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with

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It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever
Malaria Fevers, Diarrhœa, General Debility
Rheumatism, Loss of Appetite, Headache, &c

Manufactured only by the Medicine Co., Lake Charles, La. Sold in 25c. and 50c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family. For a FREE TRIAL PACKAGE send a 2-cent stamp to

MEDICINE CO., LAKE CHARLES, LA

Our Young People.

A GOOD GRAMMER.

[We advise every little grammarian just entering on the study to commit to memory the following parts of speech. The author—whoever he is—deserves much credit.]

Three little words you often see,
Are articles, A, AN and THE.

A noun's the name of anything,
As SCHOOL or GARDEN, HOOP or SWING.

Adjectives tell the kind of noun,
As GREAT, SMALL, PRETTY, WHITE or BROWN.

Instead of nouns the pronouns stand—
HER head, HIS face, YOUR arm, MY hand.

Verbs tell of something to be done—
To READ, COUNT, SING, LAUGH, JUMP, RUN.

How things are done adverbs tell,
As SLOWLY, QUICKLY, ILL or WELL.

Conjunctions join the words together,
As MAN AND woman, wind OR weather.

The prepositions stand before
A noun, as OF or THROUGH a door.

The interjections show surprise,
As AH! how pretty—OH! how wise.

The whole are called nine parts of speech,
Which reading, writing, speaking teach.

Woman's Department of Church Extension.

Dear Children: I want your Society to meet once a month at least, and I want to have something to say to you each time. I believe you would rather I wrote you letters than leaflets. I would too, for I feel closer to you, more as if I were talking to you and telling you tales. I know you like that.

I once took upon my lap a dear little baby girl I loved very much, and told her of a little boy who had no shoes and went barefooted in the coldest weather. He went from house to house and no one would let him come in to warm; and his poor little feet were so *cold*—nearly frozen. She was very sorry for the poor boy; and the next morning when the nurse tried to put on her shoes she kicked her little feet and would not let them go on, crying: "Take 'em to 'ittle boy whose foot's told—Take 'em to 'ittle boy whose foot's told." Her mother could not understand what she wanted until she remembered the story of the night before; then she had to humor her, for her heart was nearly broken, and she would not be consoled until those shoes were taken out of the room and an old pair brought to her.

Now I do not urge you to give the shoes off your feet, but I do want you to feel for the suffering of others and be willing to make some sacrifice to relieve them.

Often it is love and kind words people want more than anything else. I knew a little girl once, who made everyone around her happier by just being sweet and loving. Her aunt one day took her with her to see a poor neighbor whose hands were drawn into knots with rheumatism and her body bent over so she could not straighten it. The unfortunate old woman was so ugly and distorted by disease that children cried and ran away when they saw her. This made her unhappy, for she loved little children and her heart ached when she saw they could not bear the sight of her. When Emmie—that was the name of the little girl—came the old woman was afraid to say anything to her lest she might cry, for she was only four years old. But Emmie did not cry, nor run away; she stood by her aunt and looked at the sick woman sitting bent over in her chair. Presently her big blue eyes filled with tears; she opened her arms wide, and running up to the poor woman clasped them around her neck, put her soft rosy cheek against the withered old face, and whispered: "I love you, Harrisy." The woman—whose name was Mrs. Harris—completely overcome with surprise, put her arm around the darling child and wept aloud. "Oh," she said, excusing herself to the aunt, "this is the first child who has come to me for years. They always run away from me, and I love them so much."

The chubby hands were tenderly laid on the old crumped and useless hands, while the baby looked sympathizingly up into her face and asked what was the matter with them. "My bones are all drawn up," said the old woman.

The little one did not altogether understand, and when she went home, shaking her head in a solemn, troubled way, said: "Poor Harrisy got the bones so bad." After that she went often to see Mrs. Harris, and by her sweet, winning ways, made her life so much brighter. She used to watch for the child as though she was the sunlight of her life. And when her father took her away to live elsewhere the sick woman missed her so much she could not speak of her without weeping.

Now, dear children, I have told you this short, true story that you may see however small you may be, if you are loving and kind like our blessed Savior, who loves the poorest and most wretched, you may comfort some poor body's heart and make the world brighter. Old people love for little children to pay them attention. They love to have them read the Bible to them. This many of you can do. Those of you who are so little you can not read, can take a pretty flower to some one who is old, or sad, or sick. I told my Sunday-school class that once. A day or two after I felt quite unwell and depressed, and my little nephew, one of my class, came to me and, in that gentle, shy way boys always do things of that kind, presented a small bunch of flowers. I was very much pleased and, perhaps, a little surprised. He smiled and reminded me: "You told us to give flowers to some one who was sick." I understood. He was putting the teaching into practice and had begun at home. That is the very best place to begin, but do not stop there; for there are so many people in this world who are glad to hear a kind word. Find them, children, find them, comfort them, make their lives brighter. Be gentle and kind to everyone and you will grow more like Jesus.—Your friend,

LUCINDA B. HELM.

MR. EDITOR: Many weeks have passed by since I last wrote to our dear department, and I fear my name has long since been obliterated from your minds. I must tell the young folks of our Sunday-school at Muddy Springs Church, which I attend. We have recently organized it, and now enroll sixty-nine pupils. Mr. P. C. Webb is superintendent, and we all like him very much. Our minister is Rev. M. L. Burton, whose sermons come with such sweetness to our waiting hearts. He scatters rays of hope about one's ways, and utters syllables of sweet cheer, which are the best of Heaven's gifts to the desponding. The very atmosphere seems redolent with benediction. As brevity is the rule, I must close my letter. So please, kind editor, do not blast my hopes by consigning my letter to that dreadful waste-basket. With best wishes to the ADVOCATE, editor and unknown friends. BETTIE LENOIR.

MAGNOLIA, Mississippi.

MR. EDITOR: I have been thinking of writing to your valuable paper for a long while. I read the cousins' letters, but never see one from this circuit. Sister takes your dear paper, and I read it with pleasure. I am a little girl twelve years of age. —am a member of the Methodist Church. I have five sisters, two brothers and a dear mamma and papa. Bro. Breland is our preacher this year, and I like him so much. He has a wife and two children. I go to Sunday-school sometimes. Papa tents on Palmer Creek Camp Ground. We are busy preparing for the meeting, which begins October 6. I wish you would come out to our meeting. I will answer F. A. Howell's question. The word "dove" is found in Genesis viii, 8. I will close by asking a question: Who was the father of Joshua?

Your new friend,

MAGGIE E. WALKER.

STONEWALL, Mississippi.

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ; all is subordinate to it. When I saw this, it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus.—Von Muller.

MANLY PURITY AND BEAUTY

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NO PEN CAN DO JUSTICE TO THE ESteem in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

Let the Girls Romp.

Most mothers have a dread of romps; so they lecture the girls daily on the proprieties, and exhort them to be little ladies. They like to see them very quiet and gentle and as prim as possible. The lot of such children is rather pitiable, for they are deprived of the fun and frolic which they are entitled to. Children—boys and girls—must have exercise to keep them healthy. Deprive them of it, and they will fade away like flowers without sunshine. Running, racing, skipping, climbing—these are the things that strengthen the muscles, expand the chest, and build up the nerves. The mild dose of exercise taken in the nursery with calisthenics or gymnastics will not invigorate the system like a good romp in the open air. Mothers, therefore, who counsel their little girls to play very quietly make a mistake. Better the laughing, rosy-cheeked, romping girl, than the pale, lily-faced one, who is called every inch a lady. The latter rarely breaks things, or tears her dresses, or tires her mother's patience, as the former does; but, after all, what does the tearing and breaking amount to? It is not a wise policy to put an old head on young shoulders. Childhood is the time for childish pranks and plays. The girls will grow into womanhood soon enough. Let them be children as long as they can. Give them plenty of fresh air and sunlight, and let them run and romp as much as they please. By all means give us hearty, healthy, romping girls, rather than pale-faced little ladies, condemned from their very cradles to nervousness, headache, and similar ailments.—Farm and Manufacturer.

HAVE YOU A BOY TO SPARE?—The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get 2,000,000 boys from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The minotaur of Crete had to have a trireme full of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?

Hear Dr. S. Weir Mitchell, the great physician: "I have seen a few people who were ennobled by long sickness, but far more often the result is to cultivate self-love and selfishness, and to take away by slow degrees the healthy mastery which every human being should have over his own emotions and wants." What a strong hint to Christians who are ill, to preserve that healthy mastery by all the strength of Christ given to faith and prayer. The history of our religion can never be told without the touching chapter which reveals the patience of the saints who suffer from chronic and painful maladies. As the storm swept through their heart-strings, the music of a heavenly peace has greeted our ears. Let Christians show their physicians and families that they are ennobled by long illness, that when they are weak they are strong, and that they can do all things through Christ who strengtheneth them.

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and a happy purchase.—J. Balguy.

PICKETT, LOUISIANA, Nov. 11, 1887.

MESSRS. A. T. SHALLENBERGER & CO., Rochester, Pa.

Gents.—The sample bottle of pills you sent me last April I gave to a neighbor lady, and it cured her of a very obstinate case of third-day chills, which every other remedy failed to do. Truly yours,

JOHN PICKETT.

MISCELLANEOUS.

Rich and Poor,

Prince and Peasant, the Millionaire and Day Laborer, by their common use of this remedy, attest the world-wide reputation of Ayer's Pills. Leading physicians recommend these pills for Stomach and Liver Troubles, Costiveness, Biliousness, and Sick Headache; also, for Rheumatism, Jaundice, and Neuralgia. They are sugar-coated; contain no calomel; are prompt, but mild, in operation; and, therefore, the very best medicine for Family Use, as well as for Travelers and Tourists.

"I have derived great relief from Ayer's Pills. Five years ago I was taken so ill with

Rheumatism

that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." Peter Christensen, Sherwood, Wis.

"Ayer's Pills have been in use in my family upwards of twenty years and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afford greater relief than any other medicine I ever tried." —T. F. Adams, Holly Springs, Texas.

"I have used Ayer's Pills for a number of years, and have never found anything equal to them for giving tone to appetite and imparting energy and strength to the system. I always keep them in the house."—R. D. Jackson, Wilmington, Del.

"Two boxes of Ayer's Pills cured me of severe

Headache,

from which I was long a sufferer.—Emma Keyes, Hubbardston, Mass.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

"Ayer's Pills are in general demand among our customers. Our sales of them exceed those of all other pills combined. We have never known them fail to give entire satisfaction."—Wright & Hannelly, San Diego, Texas.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Dealers in Medicine.

MUSICAL NOVELTIES

ROYAL PRAISE. (35cts.) By J. R. Murray. The best Sunday-School Book that has appeared in years. *New Music and New Words.*

GLORIOUS CAUSE. (35cts.) By H. F. Root. A fine collection of new Temperance Music. Leaders of the Temperance Cause endorse it.

EMPIRE OF SONG. (35cts.) By G. F. Root. A splendid Singing Class and Convention Book. Has no superior.

ROYAL PIANO FOLIO. (65cts.) A new collection of the choicest Piano Music by the best foreign composers.

TIDBITS OF MUSICAL HISTORY. (50cts.) A collection of short sketches of celebrated musicians, their works, and other items of Musical Interest.

SNOW WHITE. (30cts.) By Clara L. Burnham and H. F. Root. A new and charming little operetta for Young Folks. Not difficult of preparation.

Any of the above sent by mail on receipt of the specified price.

The JOHN CHURCH CO., Cincinnati, O.
And 19 East 16th St., New York City.

NOTICE! NOTICE!

THE GULLETT GIN CO.

AMITE, LA.

HIGHEST AWARD, GOLD MEDAL AND DIPLOMA for "light draft, best sample and general utility" at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belts on large Gins, Adjustable Seed Boards, etc. have been added. Every Gin carefully TESTED with COTTON before shipment. Address for further particulars

A. BALDWIN & CO., New Orleans, La.

UCO CO CREAM

SURE CURE FOR CATARRH.

No expensive Inhaler needed. Any one can be permanently cured of Catarrh and Hay-Fever at the small cost of 25c. It is the most wonderful preparation known for healing chapped hands, bruises and burns. Send 25c. for sample package.

C. S. GILMAN & CO. AKRON, O.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to Its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

ON 30 DAYS' TRIAL.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, in cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines that no person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. ECCLESTON TRUSS CO., Chicago, Ill.

WORMS.

Children suffering from these destructible parasytes can't be relieved by so-called worm lozengers which only tickle the palate. The time-tried tested cure is D. A. Fahnestock's Vermifuge. As you value the life of your child, don't wait until spasms and incurable sickness seize it, but get this reliable remedy at once; it never fails.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. Fully WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry

Finest Grade of Bells.

CHIMES AND PEALS for CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Mention this paper. Baltimore, Md.

Christian Advocate.

Marriages.

WRIGHT—TUCKER.—In Alvarado, Texas, September 14, 1888, by Rev. J. M. Darcus, Mr. Isaac W. Wright, of Alvarado, Texas, and Miss Mollie Tucker, of Mississippi.

ENOCHS—BRIDGES.—At the residence of the bride, September 25, 1888, by Rev. J. W. McNeil, Mr. J. F. Enochs to Mrs Sarah C. Bridges, all of Copiah county, Miss.

HARDAWAY—MONEY.—At the residence of the bride's father, Carrollton, Miss., September 11 1888, by the Rev. T. W. Lewis, Mr. R. H. Hardaway, of Tuscaloosa, Ala., to Miss Rebecca Money.

PILLEY—CHRISTOPHER.—At West Lake Charles, September 20, by Rev. Joel T. Davis, Mr. William F. Pilley and Miss Ida L. Christopher.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HATHAWAY.—REV. NATHANIEL PROCTOR HATHAWAY was born in the State of Massachusetts, 1807; was by trade a carpenter, having served an apprenticeship at an early age. When about twenty-three years old he moved to Louisiana and settled near Monroe, where in 1840 he was married to Miss Elizabeth Cockrell; soon after united with the Methodist Episcopal Church, and was ever a faithful, earnest follower of the Lord Jesus Christ. In 1867 he again removed and settled in Rapides parish, La., and was by the Spring Creek Quarterly Conference licensed as a local preacher. In this capacity he served the church faithfully and well until his failing strength forbid the carrying on successfully of his loved employ. Yet with constant zeal he urged by exhortation and example the importance of the religion of our Lord Jesus Christ. In 1881 he bought land in this (Avoyelles) parish, where a number of his large family are now living. He was a man of untiring industry and energy, living the greater part of his life on poor lands; yet at the time of his death he left unencumbered a property worth nearly five thousand dollars. He was always liberal in supporting the industry and institutions of the church. His cheerful reply to any question in regard to his condition always was, "Oh! I am comfortable." The very morning of his death—August 22, about nine o'clock—he said to his aged and weeping wife, the companion of his youth, "I'm not sick;—nothing hurts me; I feel comfortable. I am only worn out."

He was the father of eleven children—all of whom lived to be grown and have families, and are members of the Methodist Church. One daughter having preceded him to the glory land, he still has four sons and six daughters, with thirty-three grandchildren and six great-grandchildren, with the widow who is now seventy-two years old, living in Louisiana. What a striking fulfillment of the Scripture: "The righteous shall inherit the earth." It was the writer's privilege to know and love Bro. Hathaway. May he, with all this company of loved ones, live so that we may meet him in heaven! S. H. WHATLEY.

SIMMONS—Mrs. SALLIE P. E. SIMMONS (*nee* Macpherson) was born in Williamson county, Tenn., June 21, 1815; died, very suddenly, at the residence of her youngest son, near Edwards, Miss., September 5, 1888.

Three days before her death she was at church as well as usual, no one thinking she was so near the end of her earthly pilgrimage. She illustrated in death the promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season."

Sister Simmons was a remarkable woman in many respects. She possessed a comprehensive and exalted view of woman's part in conquering this world for Christ. Woman's influence and activity appeared to her cultured mind as the rainbow of promise. Knowledge to her was based on the law of progression. It was an inspiration to see one in her seventy-fourth year reading Latin. While she lived in the past as to tender associations and friendships of other years, she lived for the present and future, and everything suggestive of good to the world was of vital interest to her. She was always true to her friends; there was no hypocrisy in her nature, while candor was a ruling trait of character. She never left you with a doubt as to her position on any subject. She held an advanced position on all subjects, and she maintained them in the light of history, reference and the Word of God. She loved the Methodist Church, which she joined some fifty-five years ago. There were lights and shadows on the journey of life. She buried several children, other loved ones and many friends. The war, with other misfortunes of life, changed her temporal condition; yet she was true and trustful. In the eventide there was light. A few days before her death she remarked to her family that she was well and felt happier than she had been for twenty years, and that she felt like holding a prayer meeting. In this state she passed away, as calm as a wave dies on the shore and as gently as the breezes blow o'er Ceylon's Isle. Sister Simmons leaves an aged and lonely companion, two sons, three daughters and several grandchildren, a host of friends, who will keep her memory precious. What a change to the aged to leave this life for the glories, the beauties and the attractions of the haven of rest! How restful, amid the sorrows incident to this life, is the thought that love is eternal, and that heaven is an eternal expression of God's love! I. W. COOPER.

FRITZ—Mrs. MARY ELIZABETH, daughter of Samuel and Mary E. Whatley was born in the parish of Catahoula, La., September 1, 1851, and was married to Mr. A. W. Fritz, February 10, 1887, and, after a painful illness of two months, died September 4, 1888. She was well known to the writer from infancy, and never in my memory did an angry word or unkind act mar her beautiful life; but, like the crystal waters of the beautiful creek, upon the banks of which she spent many hours of joyous, childish sport, her life was transparent. She joined the Methodist Church, South, at an early age and was a faithful, fervent member. During her illness it was my pleasure to be often with her. At first she was seemingly in some little doubt, or to have some fear in regard to the future, but after reading and consulting us to the promises written in the Word of God, she seemed to repose with entire confidence in the blessed Redeemer. And in the last moments of her life she attempted to sing those sweet lines of resignation: "Loving Jesus, gentle Lamb, in thy gracious hands I am." Her bereaved father writes: "She gave us a full assurance of her peace with God, and that she was going home to heaven." On the day of our last meeting on earth, we sang, "Shall we meet beyond the river," and her face glowed with the joyous anticipation. May her husband, father, mother, brothers and sister and friends so live and trust the "loving Jesus," that in the "Father's house" we may all joyfully meet to part no more forever.

HER COUSIN.

NEYLAND—Alas! once more death has visited the residence of J. A. and V. H. Neyland, and taken from their presence the beloved little daughter, ANNA ELIZA, who died of swamp fever, near Natchitoches, La., August 12, 1888, aged twelve years and six months, just budding into womanhood. She was a sweet, amiable little girl. She was universally loved; "to know her was to love her." She was a little Christian; she loved Jesus. Ere death clasped her in its strong, cold arms, she threw her arms around her mother's neck, and whispered, "I am going;" then crossed her hands on her breast and fell asleep. Why do we mourn when we know she is safe in the arms of Jesus. She can not come to us; but, thanks be to God, we can go to her.

SALLIE NEYLAND.

HODGES—WILLIAM EDWIN HODGES, son of F. C. and Addie Hodges, born January 17, 1886, departed this life September 7, 1888, aged two years, seven months and twenty days. Young as little Edwin was, he leaves quite a number of friends to mourn, with the family, the shortness of his life. We think it had to be forced to give up Eddie this, to whom we are looking forward to see bright lights in our country's history; and, truly, it is hard, but we should always be submissive to the Lord's will. During my stay with this happy family last year, little Edwin and I formed quite an attachment for each other, and he called me "partner." It was a sore trial to give him up. FRANKLIN TAYLOR.

NEYLAND—Little CURTIS, infant son of W. G. and S. J. Neyland, died of congestion, August 29, 1888, aged one year and three months. Many hearts are saddened by the loss of this little darling boy's sweet, charming smiles and baby prattle. His short illness, of only four days, at last proved fatal. Our loss was his gain. In the last struggle through death, he said, "Papa, papa;" then closed his eyes in peace, and his spirit soared through realms of bliss into eternal joy. He was a sweet, affectionate little child. He seemed to know he would die. He would look earnestly in his mother's face and smile, as if to say, "Farewell, my earthly parents; I must go."

SALLIE NEYLAND.

HUNTLEY—*Whereas*, An all-wise God has called into perfect rest, from the midst of a busy life filled with beautiful deeds of Christian kindness and exalted nobility, our beloved teacher, Mrs. IDA RICHARDSON HUNTLEY, leaving a devoted husband, four little children and numerous deeply attached friends wrapped in the sadness of an irretrievable loss; *And, whereas*, We can truly say that few came nearer in this land of shadows living up to the mark for the prize of the high calling of God in Christ Jesus, transfusing daily into the hearts and lives of those about her the essence of a character which was the incarnation of all cultured womanly gifts and graces; beautified by a divine tenderness and strengthened by unsund powers of soul and intellect; *And, whereas*, We profoundly deplore our loss, feeling that her equal as teacher, inspirer and sustainer can not be supplied from our midst, therefore; be it

Resolved, That we bow in submission to the heavy stroke that has been laid upon us, knowing that it came from him who doeth all things well, and trust confidingly in the promise, "What I do thou knowest not now, but thou shalt know hereafter."

Resolved, That we rejoice that in her gracious walk near to God on earth and her unfaltering faith in the blessed Savior, we have confidence that she has passed into a glorious immortality.

Resolved, That we will endeavor earnestly to shape our lives according to the perfect plan she has left us, so that her consecration and self-sacrificing nature may be found in each of us.

Resolved, That we hereby tender our heartfelt sympathy to the sorrowing husband, and direct him for consolation to a higher power who knows and ministers to, in his own unfathomable wisdom, the necessities of man.

MISS BELLE KEARNEY, for Com.

Georgia papers will please copy.

Consumption, Wasting Diseases

And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and entire system. But in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who cannot tolerate plain Cod Liver Oil.

Scientific.

Refining Sugar by Electricity.

The Philadelphia Record says:

Sugar merchants and brokers all over the country are in a flurry at the announcement, recently made to the effect that the much-mooted process of refining raw sugar by aid of electricity had been brought to a consummation, and that by the middle of next month a refinery using this process exclusively would be in operation. It is said that a party of English and American capitalists, representing at least $15,000,000, is now prepared to erect electric refineries in all the principal cities on both continents, if the process should be proved to be successful by the tenth of October. If the scheme is all right, it will cause a revolution in sugar refining that will mark an important era in the history of that article of commerce.

This system is, however, the same that has been in process of completion for the last ten or fifteen years, and it is the same that has so repeatedly failed in accomplishing its purpose, that the faith of those who at one time believed in its ultimate success was so frequently shocked as to create a prejudice against it and eventually secure the condemnation and arouse the incredulity of its erstwhile advocates. Of late years an almost universal opinion declaring the system to be impracticable has been in existence, and nothing short of a thorough exposition of the system and its principles will restore the faith of men in the sugar trade. This, it is claimed, has been given; but it was satisfactory only to a degree. In a refinery in Brooklyn, a few days ago, a quantity of raw sugar was refined in the presence of a party of gentlemen interested in the process. Thirteen barrels of the raw material were refined at the recent test. The cane was put into a receiver, from which it passed through two secret rooms containing the machinery before being run into barrels in a refined state. What the machinery is no one, apparently, except the inventor, seems to know. The raw cane goes into the receiver, and once it leaves that simple piece of mechanism, it is not seen again until it finds its way out through a chute at the farther end of the two mysterious machinery rooms. During the time the machinery was in operation (twenty-five minutes) the refined article was turned out at the rate of one barrel for every two minutes. The process of refining is claimed to be perfectly dry, and it certainly must be, for when it came through it was dryer than the raw cane, and the crystals were absolutely perfect. The promoters of the scheme say it will turn out sugar in ten different grades, the only alterations in the machinery necessary being the changing of the plates in the granulators.

A FARM TELEPHONE.—Noticing an inquiry from one of my brother farmers for a cheap farm telephone, I will give directions for construction. Purchase steel binder wire. Get two cigar boxes, take the lids off, and cut a three-quarter hole in the bottom of each box; then get some stiff wire (I used steel ribs out of an umbrella) and cut into pieces a little longer than the box is wide. Wrap the telephone wire around these wires, one at each end. I planted one post every quarter of a mile. Oak makes the best post. Cut the posts with a fork on them. Bore a small hole through each prong and tie a string (leather is what I used) to the prongs of the forks; then let the telephone wire rest on the string fastened in the fork of the post. Select as solid places as possible to put the boxes against. Plane off a board a little larger than the box, for the box to rest against. Bore a hole through this board according to the direction of the telephone line. Put the wire through the box, and fasten the box up with little nails driven in at the side. Now, put up the wire, and don't stretch it too tight. Fasten up the other box in the same way. If you get it up so that it talks as nicely as the one I have, you would not do without one. My telephone has been in use four years, and has not cost me a cent since I put the wire up. It is one-fourth of a mile long. I keep poles with forks on them to set under the wire when a sleet comes, to prevent the ice from breaking the wire down. I would like to hear from others on farm telephones.—Correspondent Ohio Farmer.

The Last Pension Report.

Pension Commissioner Black's annual report shows that during the fiscal year, ended June 20, the pension rolls received 60,252 new names, the largest annual increase in the history of the Bureau, making a total of 452,557 pensioners on the rolls. The names of 2,028 persons dropped from the rolls were restored, and 15,780 were dropped by death or other causes, making the net increase for the year 46,550. During the year, $78,775,862 was paid in pensions, an increase over the previous year of $5,308,280. The total amount expended for all purposes was $82,038,386, or 21 ⅛ per cent. of the total estimated gross income of the United States government, and 31 per cent. of the government's outlay for the same period. A table is furnished, showing the total number of special pension acts which have become laws since 1861, as follows: 1861 to 1865, 41 (Lincoln); 1865 to 1869, 431 (Johnson); 1869 to 1876, 490 (Grant); 1877 to 1881, 303 (Hayes); 1881 to 1885, 736 (Garfield and Arthur); total, 2,001; 1885 to 1888, 1,369 (Cleveland); grand total, 3,370. It appears that while during President Cleveland's administration 1,369 special acts became laws, 191 were vetoed. Of this number, 17 were vetoed in the interest of claimants, because they would be entitled to greater amounts under the general law. These 17 cases were afterwards allowed by the Pension Bureau, and saved the beneficiaries $17,249 more than they would have received had the special acts become laws. Ninety-three of these vetoed claims had been rejected by the Pension Bureau prior to July 1, 1885, and 56 subsequent to that time; 30 were pensions unsettled in the Pension Bureau, and no applications under the general law had ever been filed in it. It is also stated that in the fiscal years from July 1, 1882, to June 30, 1887, there were 191,221 certificates of all classes, and during the three following fiscal years from July 1, 1885, to June 30, 1888, 356,537, making an increase for the last three years of 168,316 certificates.

"Pay John Williams."

At a prayer meeting "down East," a man noted for his failures to meet business obligations arose to speak. The subject was: "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around, and said again: "What shall I do to be saved?" Again, with more solemn tone, he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Savior, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet-anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The square man is the best shape. The tree is known by its fruit. "Go and pay John Williams."—Mid-Continent.

FEELING FOR THE PILLARS.—When Luther was at Coburg, he wrote to a friend: "I was lately looking out of my window at night, and I saw the stars in heaven and God's great, beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed his arch; yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars and longing to touch them; and, because they can not touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus did Luther illustrate his faith, and seek to inspire others with confidence in God.

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, raises the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

MISCELLANEOUS.

Poor, Foolish Men.

TAKE A WOMAN'S ADVICE.

"This is only the second time in eight weeks that I have had to polish my boots and yet I had hard work getting my husband to give up his old blacking brush and the annoyance of having the paste blacking rub off on his pants, and adopt

Wolff's ACME Blacking

A magnificent **Deep Black Polish**, which lasts on Men's boots a week, and on Women's a month.

WOLFF & RANDOLPH, PHILADELPHIA.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1888.—

We offer the following club rates to take effect after January 1, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 [illegible]	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

MISCELLANEOUS.

THREE WONDERFUL

SEWING MACHINES.

The New Singer Automatic (Magic Thread). "Draws with a breath."

The New Singer Vibrator. More modern, lighter running and simpler than any other.

The New Singer Oscillator. Scientifically and mechanically perfect.

6,500,000 LADIES

Are Doing Sewing on

SINGER

Family Sewing Machines.

8,000,000

SINGER SEWING MACHINES HAVE BEEN SOLD.

Every successful machine ever built contains one of these three principles. Each kind is sold on easy payments, equipped with the latest improvements and attachments for all kinds of family sewing.

Agency for Hall's Bazar Dress and Skirt Forms and the

Improved Standard Patterns.

Needles for all Sewing Machines and parts for the Singer.

Send for Price-list and Catalogues.

THE SINGER MANUFACTURING CO.,

185 Canal St., New Orleans.

S. E. RUNDLE - - - - AGENT.

Agents Wanted

ERIE

Self-Wringing

MOP

is the best selling article out. Made from malleable iron and steel wire.

Special knitted cloth fitted into every Mop before shipping

A Golden Opportunity for persons of either sex in search of profitable employment, as the SELF-WRINGER sells at sight.

Exclusive territory and liberal terms. Send 40 cents for sample and agent's outfit. Circulars and terms free.

EVANS BROS., Southern Agents,

13 Perdido St., New Orleans.

AMMUNITION, POWDER, SHOT, FISHING TACKLE, BASEBALL GOODS, CROQUET, BASKETS, DEMIJOHNS, BOTTLES, LAMPS AND LANTERNS.

Axle Grease,

Blacking, Rhuving,
Cages and Cheese Safes, Corks and Clocks,
Coffee and Grain Mills, Cutlery and Saws,
Hammocks, Ice Cream Freezers,
Oyster Tongs, Paper and Rags,
Scales, Sieves,

Whips.

HARDWARE, STONEWARE, BROOMS, WOODENWARE, BRUSHES, TABLE GLASSWARE, STATIONERY, TINWARE, HOOPS, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods*.

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INGRAIN

LACE CURTAINS,

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GREAT PIANO HOUSE

135, CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

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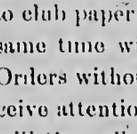

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Trusses and Surgical Appliances Made to Order and Adjusted

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GRANT FURNITURE HOUSE.

$100 Buys a Black Walnut, Marble Top Victoria Bedroom Set of Twelve Pieces, viz: One Bedstead, one Dresser, one Washstand, with glass, one Wardrobe, one Centre Table, one Towel Rack, four Chairs, one Rocker, one Woven Wire Spring. Same Set in Imitation Walnut $75. Just received. Call Early. Reliable Goods, Fair Dealing, Bottom Prices.

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The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheapest and Neatest Iron Fences. Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Pliers. Ask dealers in hardware, or address

SEDGWICK BROS., Richmond, Ind.

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DR. PRICE'S CREAM BAKING POWDER

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IMPROVED REVOLVING HEAD

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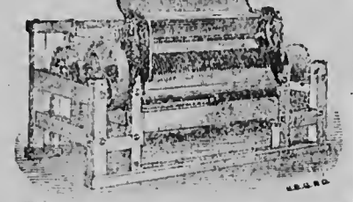

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The SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.

JOS. B. WOLFE & CO., AGENTS,
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PIANOS
GRAND
Summer Sale
ORGANS

CASH PRICES—PAY WHEN COTTON IS SOLD.

GRAND OFFER. 1,000 Pianos and Organs

To be sold in August, September and October, at ROCK BOTTOM CASH PRICES, payable PIANOS, $5 Cash ORGANS only $10 Cash. And balance by note, at 7 per cent interest or advance on low-est cash prices. Rare time and pay when Cotton is sold. Grand Bargains. Pianos $200, $225, $250. Organs $24, $35, $50, $80. 10 makers, 500 styles. All warranted good. 10 days' test trial. Reduced Prices. Write for Mid-Summer Sale Circular. LUDDEN & BATES, SOUTHERN MUSIC HOUSE SAVANNAH, GA. The Great P. & O. Depot of the South.

PHAETONS and SURREYS

R. P. Randall,

54 & 56 Baronne.

Weekly Market Review.

(For Week Ending October 2, 1888.)

COTTON.		
Low ordinary	7 13-16 @	— —
Ordinary	7 11-16	— —
Good ordinary	8 7-16	— —
Low middling	9 3-16	— —
Middling	9¾	— —
Good middling	10 3-16	— —
Middling fair	10 9-16	— —
Fair	11 7-16	— —
Galveston, middling	9¾	— —
Mobile middling	9 11-16	— —
St. Louis middling	9¾	— —
SUGAR.		
OPEN KETTLE—Nominal:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5½	6 13-16
Pr. yellow	— —	7½
Gray White	— —	— —
Choice white	— —	— —
Stan. Gran.	7¾	— —
MOLASSES.		
OPEN KETTLE:		
Good Prime	— —	18
Fair	16	17
Good Common	10	15
CENTRIFUGAL:		
Syrup	40	48
RICE.		
Prime	— —	— —
Good	4¾	5
Fair	4¾	4½
Ordinary	3¾	4
Common	2¾	3¼
No. 2	2¼	2⅜
Rough	2 00	3 65
FLOUR.		
Choice		4 50
Fancy	— —	5 00
Extra Fancy	— —	5 20
Minnesota bakers	5 75	6 00
Minnesota patents	6 75	7 00
Extra fancy	5 20	5 30
Winter wheat patents	5 75	5 80
CORN PRODUCTS.		
Corn meal	2 60	2 65
Cream meal	3 10	— —
Grits	3 10	3 20
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White	— —	52
Yellow	— —	— —
Mixed No. 2	53	54
OATS:		
Western	34	34½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	95	97½
HAY:		
Prime	14½	15½
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	16¼
Prime Mess	— —	16 50
Rumps	— —	16 00
BACON:		
Fancy breakfast	12	13
Shoulders	9	9¼
Sides, short rib	10½	10⅝
Sides, long clear	10½	10⅝
HAMS:		
Sugar-cured	13¼	13½
DRY SALT MEAT:		
Shoulders	9⅛	9¼
Sides, short rib	9¾	9⅞
Sides, long clear	9¾	9⅞
GROCERIES.		
COFFEE:		
Prime	16½	16¾
Fair	15½	15¾
Common	13	13¾
BUTTER:		
Western Creamery	26	— —
Western Dairy	16	17
Common	14	— —
LARD:		
Refined	9½	9¾
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¾	— —
Coal, cases	15	16
Cotton seed, crude	— —	40
Lard, Extra No. 1	55	60
VEGETABLES.		
CABBAGES:		
Western, per head	6	8
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 00
KROUT:		
Western, ₱ bbl	— —	3 50
ONIONS:		
New Louisiana	— —	— —
Western	1 30	1 40
BALING STUFFS.		
BAGGING:		
Jute, 2 lb	12¾	— —
Jute, 1¾ lb, per yd	12¼	— —
Lane Mills Cotton Bagging	— —	12½
BALING TWINE:		
₱ lb	— —	11
TIES:		
₱ bundle	1 12½	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 75
Chickens, South'n	4 25	4 75
Young	1 30	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	16	17
Southern	18	19
WOOL:		
Lake, per lb	20	21
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	— —
Meal	— —	— —
Pure ground bone, ₱ lb	30 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Senator Gibson made a very strong speech, on September 27, in reply to Mr. Chandler's late tirade against the State of Louisiana. The malice against and misrepresentation of the South was exposed and emphatically refuted without recourse to recrimination.

The House Judiciary Committee, on September 27, considered the question of trusts. No action resulted from the meeting, and the consideration of the subject will be continued at another session.

The Board of Health of Memphis withdrew, on September 27, its non-intercourse quarantine regulations, and Memphis is now free and open to the world, excepting persons from infected districts. Health officers will be on all trains, but there will be no interruption to travel save from infected towns.

The panic caused by the yellow fever is past, and quarantines have been raised and railway travel resumed, while a better feeling prevails throughout the stricken section. On September 29 there was a decided falling off of the disease at Jacksonville, Fla.; only a few sporadic cases near Decatur, Ala., and no new cases at Jackson, Miss.

Hon. T. S. Wilkinson has been renominated for Congress by the Democrats of the First Congressional District of this State, on September 29.

It is now pretty generally conceded that the Senate Finance Committee will refuse to report the bill passed by the House to give the President power to retaliate upon the Canadian government for its unjust discrimination against the people of the United States. There will thus be no legislation at this session on the subject.

The Italians and Irish who have been at work on the water works in New York City came together on September 30, and a general row followed. Knives were freely used and many cuts were inflicted.

Ten weeks ago a case of small-pox was discovered in Buffalo, N. Y. Since then there have been 63 cases and 17 deaths, 6 of which were caused by black small-pox, which is most fatal. There are now 23 cases in the hospital.

There was a full meeting of the Senate Finance Committee, on October 1, at which three or four points which were left open by the tariff bill were considered and disposed of. The bill is now complete, and will be reported as soon as the minority shall finish its report.

The President has approved the act transferring certain lands on the Mississippi river, near Cubitt's Gap, to the State of Louisiana for quarantine purposes.

FOREIGN.

The damage done by the recent cyclone in Cuba is estimated at $6,000,000.

It is officially announced that Prince Bismarck has obtained the consent of Emperor William to prosecute the publishers of the *Deutsche Rundschau* for revealing state secrets in publishing the abstract from the diary of the late Emperor Frederick.

The Empress of Austria explains that although she admires Heine's poetry she withdraws her donation to the Heine monument at the request of the Emperor, in consequence of Heine's insults to the Hohenzollerns.

The North German Gazette, the Cologne Gazette and the Berlin Post publish a semi-official hint to France to hasten the conclusion of the inquiry into the shooting of the porter of the German embassy at Paris.

The second congress for the unification of the maritime commercial law opened in Brussels, Belgium, September 30, the minister of justice presiding. Judge Lambert Tree, the American minister, and other foreign representatives were present. Delegates from the European states are in attendance.

M. Goblet, the minister of foreign affairs, speaking at Abbeville, September 30, expressed the anxiety he felt over the election of General Boulanger to the Chamber of Deputies, and drew a picture of the trouble that would befall France if many Boulangerists were elected. He hoped the country would rally to the support of the government.

Advices from Zanzibar say that the Germans murdered at Kilwa died while defending themselves. A German gunboat was present, but was unable to give assistance in the face of the thousands of armed natives lining the beach. The corpses of the murdered Germans were terribly mutilated.

The National Gazette states that the recently published extracts from Frederick's diary have been compared with the text of the original, and have been found to agree with the latter, word for word.

The Pope celebrated high mass for the dead at St. Peter's, on September 30, to solemnize the close of his jubilee. The congregation numbered 20,000 persons. Admittance was by ticket. His Holiness was given an enthusiastic reception and was greeted with cries of "Viva." He appeared to be deeply moved.

The first open-air meeting of unemployed workmen under the sanction of Premier Crispi was held in the piazza Dante, in Rome, on September 30. The speakers demanded state employment.

Several persons have been arrested in France for divulging the project for a Franco-Russian alliance prepared by a preceding Cabinet. Senate denies the statement that he made the assertion that M. Rouvier revealed to Germany the alleged project for a Franco-Russian alliance prepared by a preceding Cabinet.

Snow fell throughout England on October 7.

Our druggists keep for sale Hall's Vegetable Sicilian Hair Renewer, the best preparation ever made for restoring the vitality and color of the hair.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Coldwater	Oct. 6, 7
Panola	13, 14
Courtland	20, 21
Mt. Vernon	27, 28
Pleasant Grove	Nov. 3, 4
Arkabutla	10, 11
Como and Fredonia	12
Chulahoma	17, 18
Cockrum	24, 25
Louisburg	27
Horn Lake	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

McNutt	Oct. 6, 7
Minter City, at Strathmore	13, 14
Collierville	16
Oxford	21, 22
Torrecopula	27, 28
Water Valley circuit	Nov. 1
Bangor	3, 4
Atlanta	10, 11
Grenada circuit	17, 18
Carrollton	24, 25
Pittsboro	Dec. 1, 2
Water Valley	8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Snow Creek	Oct. 6, 7
Emory	13, 14
Ashland	20, 21
Olive Branch	27, 28
Rylvalia and Victoria	Nov. 3, 4
Myrtle	10, 11
Marshall	17, 18
Hickory Flat	24, 25
Pine Mountain	Dec. 1, 2

JNO. HANCHETT, P. E.

CORINTH DIST.—FOURTH ROUND.

Marietta	Oct. 6, 7
Corinth circuit	13, 14
Kossuth circuit	15
Harmony circuit	17
Iuka circuit	19
Iuka station	20, 21
New Albany circuit	Nov. 3, 4
Pleasant Ridge circuit	10, 11
Ripley circuit	17, 18
Jonesboro circuit	24, 25
Ripley and New Albany	26
Blackland circuit	Dec. 1, 2
Guntown circuit	8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Richland circuit	Oct. 6, 7
Belzoni	13, 14
Black Hawk	(Wed.) 17
Carrollton and Greenwood	20, 21
McCool circuit	27, 28
Valden circuit	Nov. 3, 4
Newport circuit	10, 11
Zilpha	17, 18
Ebenezer	24, 25
Durant and Lexington	Dec. 1, 2
Ethel circuit	8, 9

R. C. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon, at Palmetto	(Thu.) Oct. 4
Pontotoc, at Pontotoc	6, 7
Sparta, at Sparta	13, 14
Houston and Wesley, at Houston	14, 15
Buena Vista, at Buena Vista	(Thu.) 16
Ebenezer, at Egypt	(Thu.) 18
Okolona circuit, at Tranquil	20, 21
Tremont	(Fri.) 26
Fulton and Smithville, at Smithville	27, 28
Prairie, at Lebanon	Nov. 3, 4
Athens	(Thu.) 7
Aberdeen station	10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit, at Osborn	Oct. 6, 7
West Point	8
Marion	13, 14
Brooksville, at Brooksville	15
Hebron, at Hebron	20, 21
Starkville station	23
Louisville, at Louisville	26
Plantsburg, at Mt. Pisgah	27, 28
Salem, at Macedonia	Nov. 3, 4
Walthall, at Lebanon	10, 11
Lagrange	17, 18
Chester, at Chester	24, 25
Crawford, at Artesia	Dec. 1, 2
Tampico, at Mt. Pleasant	8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Brookhaven	Oct. 4
New Hope, at Adams	6, 7
Summit, at Johnston	9
Gallman, at Mt. Pleasant	13, 14
Wesson and Beauregard, at Wesson	18
Bowerton, at Pleasant Ridge	20, 21
Providence, at Providence	27, 28
Topisaw, at Pleasant Grove	Nov. 3, 4
Hazlehurst	7
Crystal Springs	8
Adams, at Adams	10, 11
McComb City, at McComb City	11
Hohenwald, at Walter Hodes	17, 18
Franklinton, at Franklinton	21, 25

J. M. WEEMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Waynesboro and State Line	Oct. 6, 7
New Hope Camp Ground	13, 14
Union, at Union Camp Ground	20, 21
Winchester	(Wed.) 24
Shubuta, at DeSoto	24
Sandersville	27, 28
Enterprise	(Wed.) 31
Vossburg, at Central	Nov. 3, 4
Paulding	5
Clark	10, 11
Lauderdale	(Wed.) 11
Marion	(Thu.) 15
DeKalb	(Sat.) 17
Binnsville	18
Deakesville	(Wed.) 21
Meridian circuit	25
Meridian station	26

R. B. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at Lawrence	Oct. 6, 7
Newton, at Newton	7, 8
Forest and Morton, at Morton	12
Trenton, at Polkville	20, 21
Carthage, at Carthage	26
Hillsboro, at New Providence	27, 28
Conchalla, at Wilkie Plains	Nov. 2
Neshoba, at Mars Hill	3, 4
Fabulo, at New Providence	7
Walnut Grove, at Scotland Chapel	10, 11
Shiloh	15
Marvin	16
Westville	17, 13
Raleigh	22
Brandon	24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Bribleville	Oct. 7
Clinton	7, 8
Woodville	13, 14
Percy Creek	13, 14
Pipkin	20, 21
Livingston, at Live Oak	23
New River, at Live Oak	23
East Baton Rouge, at Deer Ford	27, 28
Wilson, at Pisgah	30
North Wilkinson	Nov. 3, 4
Centreville	6
Amite, at Woodland	10, 11
East Feliciana, at Olive Branch	17, 18
Bayou Sara, at Concordia	24, 25
Jackson	26, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Anguilla	Oct. 6, 7
Carey	7, 8
Mayersville	13, 14
Carlisle	20, 21
Harrietton	27, 28
Oak Ridge	Nov. 3, 4
South Vicksburg	9, 10
Vicksburg	10, 11
Oak Grove	17, 18
Knoxville	24, 25

W. L. C. HENSCOTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Whitlington, at Palmer Camp Ground	Oct. 6, 7
Amerigus, at Salem	13, 14
Moss Point, at Moss Point	20, 21
Vancleve, at New Prospect	27, 28
Bethel	Nov. 2
Mt. Carmel, at Mt. Zion	3, 4
Columbia	10, 11
Ocean Springs, at Ocean Springs	18, 19

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Henlon circuit, at Henlon	(Sat.) Oct. 6
Yazoo circuit, at Tranquil	(Sun.) 7
Yazoo City station, at Yazoo City	13, 14
Auding circuit, at B. Lake	20, 21
Flora circuit, at Dover	(Sat.) 27
Mt. Olivet ct., at Mt. Olivet	(Sun.) 28
Silver Creek circuit, at Lodi	Nov. 3, 4
Edwards circuit, at Queen's Hill	10, 11
Camden circuit, at Camden	17, 18
Raymond circuit, at Clinton	24, 25
West Jackson, at Forest Hill (11 a.m.)	26
Jackson station, at Jackson (7 p. m.)	26

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carondelet Street	Oct. 7
Morgan Street	14
Dryades Street and City Mission	21
Soniat and Parker's Chapel	28
Gross Tete	Nov. 4
Baton Rouge	11
Donaldsonville and Plaquemine	18
Carrollton and Lower Coast Mission, at Carrollton	25
Craig Street	Dec. 2
Algiers	9
Louisiana Avenue	16

CHAS. P. EVANS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Simmsport, at Woodside	Oct. 6, 7
Centerville, at Windom	13, 14
Trinity, at White's Ridge	20, 21
Columbia, at Columbia	Nov. 3, 4
Castor, at Ebenezer	10, 11
Montgomery, at Brett's	17, 18
Ada, at Beulah	20
Bayou Benuff, at Elm Bayou	21, 25
Sugar Town	Dec. 1, 2
Spring Creek, at Spring Creek	5
Alexandria, at Pineville	8, 9
Evergreen, at Melville	15, 16

B. F. ALEXANDER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane	Oct. 6, 7
Sabine, at Red Land	13, 14
Many, at Negreet	15
Anacoco, at Holly Grove	20, 21
Wo dside and Rhinezer, at Woodside	27, 28
Natchitoches, at Gobelne	Nov. 2
Hillwood, at Shiloh	3, 4
Mooring Spurt, at Mt. Zion	8
Pelido, at Pelicedelip	10, 11
Coushatta, at Coushatta	15
East Point, at Hill's Chapel	16
Red River, at Lindsley	17, 18
Shreveport	24, 25
South Bossier	27
Valley circuit	29
North Bossier	Dec. 1, 2
Pleasant Hill, at Pleasant Hill	8, 9
Mansfield	15, 16

JAS. B. CASSITY, P. E.

HOMER DIST.—FOURTH ROUND.

Farmersville, at Farmersville	Oct. 6, 7
Dowsville, at Ebenezer	9
Summerfield, at Harmony Chapel	13, 14
Haynesville, at New Salem	20, 21
Homer, at Homer	27, 28
Minden, at Minden	Nov. 3, 4
Tulip, at Tulip	
Rileggobi, at Andrew Chapel	10, 11
Bushwood, at Gilliland	11
Vernon, at Wesley Chapel	17, 18
Indian Village	24, 25
Spartansville	Dec. 1, 2
Ruston, at Ruston	8, 9
Arcadia, at Arcadia	15, 16

ROBERT HANDLEY, P. E.

Tennyson is said to be writing an autobiographical poem, in which he will describe the growth and history of his religious and political opinions.

Camp Meeting Calendar.

Camp Meetings.	*Begins.*
Palmer Creek	Oct. 6
Salem	Oct. 11
Spring Creek	Oct. 12
Shiloh	Oct. 12
New Hope	Oct. 12
New Prospect	Oct. 25

It is a remarkable fact that Sir. Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that "if they were true, it would be necessary that a new mode of traveling should be invented." He said that "the knowledge of mankind would be so increased before a certain date or time terminated—namely, one thousand two hundred and sixty years—that they would be able to travel at the rate of fifty miles an hour." Voltaire got hold of this, and true to the spirit of skepticism of all ages, said: "Now, look at the mighty mind of Newton, who discovered gravitation! When he became an old man, and got into his dotage, he began to study the book called the Bible; and, it seems, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at fifty miles an hour. The poor dotard!" The self-complacency of the philosophic infidel made his friends laugh. But if he should get into a railway train, even a skeptic to-day would have to say: "Newton was the philosopher, Voltaire the dotard."

Home is next to heaven. It is a sacred place, a survival as it were of paradisaical innocence, tenderness and love in the midst of a fallen and ruined world. Here, as nowhere else, the heart is queen regnant. Coming so near as to hear the pulse beats of those about us, the fellowship is intimate, affectionate and unselfish. Living not to ourselves, we enjoy and are able to promote the happiness of others. Blessed are those reared in the genial atmosphere of a virtuous home. They abide quite in the verge of heaven. Sad is the fate of the many waifs, floating in the angry currents of modern society, who never know a father's care or a mother's kiss of affection.

From Rt. Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. A. C. Maguire's elixir for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of the Liver, Blood in debilitancy derangements that can no doubt avert attacks of sickness.

P. J. RYAN.

MISCELLANEOUS.

ROYAL

BAKING POWDER

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THE THIEF IN THE NIGHT.

BY ALICE WELLINGTON ROLLINS.

He came and went with noiseless step,
As silently as falling snow,
That, falling, melts and leaves no trace
Whither it, falling, meant to go.

And yet, and yet, he bore away
With him—I know not how or why—
Something I thought would be my own,
My very own, until I die.

And yet I bear him no ill-will,
This subtle, silent, unseen thief;
He brought me joy, altho' he came
As stealthily as hardened Grief.

His name is Sleep—sweet, dreamless Sleep;
And it was Pain he took away;
A weary load from trembling nerves
Had vanished with the dawn of day.

—Independent.

Little Improvement in the Discipline.

BY R. ABBEY, D. D.

The General Conference is the poorest place to improve the Discipline. The most that can be hoped for there is to consummate and ratify such things as may have been canvassed and almost virtually agreed upon before. I expect to quit writing about cradle and nursery religion after a while, but not until two things happen: when brethren in the ministry quit writing to me and urging me to write more, and when this hand shall be no longer able to guide a pen. The more I live, and the more I see the views of other and wiser men on the subject, the more importance I attach to it. Allow me to state my text first, and then preach.

The caption to Section 2, on page 120 of Discipline, is, "Of the Children of the Church," a most interesting subject: but the law under it is not about the children *of the church*, but of children out of the church. So I suggest: On page 121, line 2, after the word "convenient," let the sentence continue as follows: "And to impress upon them the importance of explaining to such children, as early as possible, that they are in the church, and have all its advantages, and are under all its obligations."

And on same page let the seventh line continue thus: "And explain to them fully their personal church membership."

And on page 250, at end of third paragraph, after "covenant," insert a new sentence as follows: "And if there be children among the candidates, let the pastor explain this obligation and promise in familiar terms, that they fully understand it."

This first suggestion refers to the duty of the preacher to exhort parents to have their children baptized. A matter of great importance, indeed. But many such baptisms—the matter being carried no farther—is of no more value than the baptism or "blessing" the church bell in Catholic private houses by our Roman Catholic friends. If left there, the child knows nothing about it—cares nothing about it. He is no more one of "the children of the church" than any other children born in Christendom.

The change suggested requires the preacher not only to exhort parents to have their children baptized, but to explain to them that they are now in the church.

The second merely requires the preacher also to explain this church membership to the children.

The third suggestion refers to the formal reception and enrollment of candidates for membership, as previously indicated.

The subject of children's Christianity and church membership is attracting more and more attention everywhere among our most thoughtful Christian people. It must come to the front and assume importance second to no other factor in the make-up of the great Christian system. Practically, we go upon the supposition that religion has no place in the mind and heart until the person reaches the age of ten or twelve years. Conversion and church membership under ten or fifteen years are rare exceptions among Christians of this age. Our books do not teach otherwise. There is but one book in our Nashville catalogue, or in any other that I know of, that teaches earlier conversion, except, perhaps, by a faint and formal allusion. But, however much I may be mistaken in this, as to an occasional faint allusion in a very few books of the practicability of true religion in smaller or infant children, it is the very time that such teachings have attracted no general attention in the pastoral labors of the church.

A few years ago our Publishing House published a small seventy-five-cent book with the somewhat quaint and attractive title of "Christian Cradlehood," devoted entirely to the subject of Christianity proper in children, in the cradle and the nursery, before they are capable of being taught, "Who made you?" "Who was the first man?" "Who was the strongest man?" and such like catechetical lessons. This book was not only highly endorsed by the religious press generally; but by a number of the most leading papers and reviews, North and South, it was eulogized beyond almost any book of recent issue. Dr. Summers, in our Quarterly, said in recommending it: "The time has come when this matter of Christian training of children (in the cradle and nursery) must be made as prominent as was justification by faith in the time of Luther."

This doctrine of "cradlehood" Christianity was clearly taught by Mr. Wesley in sermons Nos. 100 and 101, if I remember right; but no writer since has attempted to make it prominent, that I know of, until the publication of this little cradlehood argument. The New York Christian Advocate said, "There can scarcely be a more important subject than Christian cradlehood," and declares "the religious condition and spiritual status of childhood" is well set forth in this "highly creditable work." The Richmond Christian Advocate calls it "a remarkable book, and one that will awaken profound thought on a subject that has too long been treated with indifference by far too large portions of preachers and parents."

Dr. Cunnyngham, in Sunday-School Magazine, says: "In this little book the author discusses, in a serious and able manner, one of the most important subjects of human thought." One of the most prominent and scholarly Presbyterian ministers I know of, made this book the subject of a morning sermon, in which he explained it largely and urged its reading by all Christian mothers, notwithstanding the book is eminently Arminian.

From these and a hundred other such expressions from men at whose feet I gladly sit to learn wisdom, I infer that the great question of cradlehood or nursery Christianity is coming to the front as the great factor in religious and church extension. The church can not afford longer to rely on the adult population for supply. The nursery offers ten times over the quantity of good material for church augmentation than can be hoped for from the adult world. The same amount of labor, as a general rule, that brings one adult into the church for lasting good, directed to the nursery and its divinely ordained priesthood, will bring in ten or twenty fresh, growing young workers for a lifetime from the richer field of the nursery.

The great mistake of many is that a child must live ten or more years in irreligion before he is old enough to be religious. The cradlehood doctrine teaches that a child is fully capable of religion from the first. The former doctrine has the large and powerful support of usage; the latter, of the Bible and nature.

This writer holds, with Christian cradlehood and its supporters, that Bible religion is *perfectly*, not partially, adapted, in its highest sanctions and advantages, to each and every person living, irrespective of age, condition, or outward circumstances, scouting the abominable aphorism, "Infants and idiots excepted." I hold the church and its religion the only right place for any person to breathe.

So I want to see "the children *of* the church" *in* the church. And it is in this direction that these little changes in the Discipline above suggested looks. The child knows nothing, if, indeed, anybody else does, about a distant, legal construction of faintly implied membership in a church of which he knows but little and cares less. Practical, known, felt membership in the church with his parents would not only be appreciated, but would work largely in stimulating him to right living. How could it be of more use to a grown person than to a child? Can you conceive of a reason why a grown person should be in the church that will not apply with equal force to a child?

Our Presbyterian brethren used to, and, perhaps, do now, have a committee to apply a spiritual thermometer to a candidate for membership to ascertain if his spiritual temperature was high enough. By this rule there can not, by possibility, be a mistake as to young children. The Bible standard of childhood religion is very briefly set forth—"Obey your parents." This obligation rests not directly on a young child, but on his divinely appointed priest, the mother, and, secondarily, the father and the pastor.

Childhood church membership and childhood Christianity are two great factors in Bible religion that are greatly misunderstood, ignored and neglected by the church, in my judgment. The error is, that a child must wait till he is old enough to become religious; whereas the Bible considers him old enough all the while.

Does the Bible contain any specific, prescribed religion for young children? It does. "Obey your parents." This a child can do in the first year as fully as at any later period. And now, look into it, and you will find that this is, in substance, all that is required of any adult person. Obedience is Christianity—Christianity is obedience. All that is required of a child is to obey; all that is required of a man is to obey. The child obeys God through the appointed parental priesthood just as the older person does directly when the priesthood is no longer needed. The principle is the same. Irreligion is self-will; religion is submission. The moral and religious curriculum of a child is small; so his obedience is directed to one point only. That of the older person is larger, and his obedience is directed to many points, even to all the variety of duty. The child can fulfill all his requirements, and the older person can do no more. The child understands law as a fact full well, and he understands the principle of obedience and disobedience, and his amenability to government, as well in the first year as in the fortieth. And if it be said that the child does not understand a reason for obedience, the reply is, Neither does the man. This question has occasioned much debate and examination, and the result is, as far as we know, that we obey because it is the will of God. "The fitness of things" has not been very clearly defined.

So the child in the cradle and the man out of it are much on a par. The one knows, or ought to know, God in the mother: the other knows, or ought to know, God in the Bible. Prompt, full, implicit obedience, and nothing more, nor nothing less, is required in both cases. And if it be said we have not self-power to obey, the answer is, We have a Savior to help us in both cases.

God is not a respecter of persons. Religion is not for classes. Childhood is not a crime. The church is for mankind.

The Rev. Mark Guy Pearse's Blunder.

BY REV. H. WALTER FEATHERSTON.

The paper of Mr. Pearse, in the ADVOCATE of September 19, reprinted from the Methodist Times, of England, opens with this remarkable statement:

> The source and strength of the skepticism of the age is in the pulpit. Doubt of the truth, and opposition to it, is mainly created by those who are called "preachers of the gospel."

That Christian truth is sometimes so poorly presented or defended, that the result is harmful to the cause, may be true—is undoubtedly true; but is it true, as asserted by Mr. Pearse, that "the source and strength of the skepticism of the age is in the pulpit"? What proof does Mr. Pearse offer to sustain this awful charge against his brethren? Nothing but a few poetic reflections and racy epigrams spiced with quotations from Matthew Arnold and Cardinal Newman. That Arnold should tell us to make people believe the truths of our religion, and yet "do not prove them," is remarkable: that Cardinal Newman should urge us that "man is not a reasoning animal," and that proving religious truth is a useless task more harmful than otherwise, is not surprising, as it has long been the theory and method of Romanism: but that Rev. Mark Guy Pearse, a Methodist preacher of the nineteenth century, should *approvingly* quote such utterances, is both astounding and humiliating. These scraps of good rhetoric from famous men do, by no means, sustain that awful charge that the Christian pulpit of this age is the *main source* and strength of the blasphemous infidelity so rampant in some parts of England and America. Bob Ingersoll charges his infidelity upon the preaching of his good old father; but who believes this base, unfilial slander upon the sainted dead? I have read much of Ingersoll's utterances. If he ever stated a Christian argument fairly, or quoted a passage of Scripture correctly, I do not now remember it. His infidelity rests either upon the grossest ignorance of Christian evidences, or upon base misrepresentations of them. True, I have now and then heard from shallow wits and unlearned tongues defenses of Christian truth and statements of Christian evidences which ought not to have been made; but they were easily attributable—and absolutely attributed by skeptics who heard them—to the ignorance of the preacher rather than the weakness of his cause. I have known the cause to suffer from the cowardly refusal of preachers to defend it, its opponents boldly declaring that the preacher would not attempt to prove his utterances because there was no proof possible; and I have seen loud-mouthed, rampant error die out from a community under the bold attacks of a brave preacher who gloried in being known as a defender of the truth.

This strange new method of converting the world by preaching a blind, unproven faith, too sentimental to prove, was not St. Paul's method. Messrs. Pearse, Arnold, Martineau (whom he also quotes) and Newman should re-read I Corinthians xv, and that argument Paul made before Agrippa and Festus, and the synopsis given of his sermon on Mars Hill. They should get their Greek Testaments and read I Corinthians ii, 6, *et seq.*, where he compares Christianity to Greek philosophy or *sophia*. He calls one the *sophia* or philosophy of men, and the other the *sophia* or philosophy of God, and he tells us that he preached that philosophy. He was not afraid to reason with men lest he make infidels of them. His followers caught his own logical spirit, for we learn that he set the whole synagogue at Berea to *searching the Scriptures daily*, to see if Paul's preaching was true.

The Master did not satisfy himself with sentimental assertions of his divinity, but gave "many infallible proofs" of it. Indeed, every miracle that he wrought was but a link in the logical chain which makes Christianity to-day the most provable and the best proved system of belief under the sun. I am now reading Fisher's Evidences of Christianity—a new book. I love to read such books. They make me feel so secure in my faith; something as Paul must have felt when he said, "We are more than conquerors." I feel more than secure in my fortress of Christian truth, and yet I am rather sentimental. I love poetry and flowers and music, and I think love the holiest emotion in the universe. Mr. Pearse or I must be rather peculiar in nature and temperament. Which of us is peculiar? I find most people like myself in this matter, or I think I find them so; but Mr. Pearse says:

> God is not nearer to me because of your proofs of his being. For myself I can only say that you have put him farther off, up and away in the colder regions of the intellect, when I long to know him as my own in the sunny warmth of my love and trust. The infinite is not more to me, but infinitely less, because you have wrapped it evenly and neatly within your definition. There is a peril in proofs.

Now, I honestly think these pretty sentences the merest folly—a folly, dangerous because so beautiful and from such a respectable source, and yet none the less *folly*.

We have ever been taught that truth has nothing to fear from ventilation; but Mr. Pearse and his quoted worthies would have us believe that the truth of the gospel of Christ is such a sentimental weakling that it will fade away under the strong light of logic. Is this the Christianity that Mr. Pearse believes and preaches? It is not the Christianity of Paul and Jesus, and it is to be fondly hoped that we are to have none of it among the Methodist preachers of America.

There is an old preacher-proverb which says, "Don't dig up more snakes than you can kill;" and the admonition is as wise as it is quaint, and it merely means, Do not state more objections or infidel arguments than you can refute. But we, as God's ministers, are sent to teach the people, and the divine admonition to all of us is: "Prove *all things*; hold fast that which is good." (I Thessalonians v, 21.)

KAVANAUGH COLLEGE.

"Christian Womanhood."

BY J. B. CAMERON, D. D.

MR. EDITOR: A copy of the above-named book was sent me by the author; and I have read it with interest, pleasure and, I think, profit. The author, as the name of the book indicates, is in search of the true status of women in the Christian Church. This is one of the live issues of the day; and this fact alone will attract attention to the book. So also will the name of the modest, but gifted author, and especially where he is best known. You may add to these another fact—that is, that the substance of the body of the book is the substance of a lecture delivered at different places to the delight of listening audiences.

The book gives evidences of patient and close study and investigation; and it develops very clearly the fact that Christianity has been a wonderful blessing to woman—indeed, her "emancipator." Another fact which will not fail to strike the attention of the Christian reader is, that those periods in the church's history which have recognized woman as a factor in church work have been the most prosperous periods of her history at all—that is, the first two or three and the last one or two centuries of that history. The author shows very clearly that he is in profoundest sympathy with his subject; and this has led him to make the most of his argument. I am not so certain that he does not strain it a little in his effort to trace the order of deaconesse back to apostolic times, and the use to which he puts Phebe as evidence in the same line.

It also occurs to me that on the question of women preaching, under both the Mosaic and Christian dispensations, that there is a paucity of evidence which seems to say that if God wanted them to preach at all, he did not want them to preach *much*. This will appear again when you consider the abundance of evidence there is showing that men are to preach. There is a conspicuous absence of women preachers among those called and sent out by Christ, and those ordained by the apostles. I believe we can safely rely upon the evidence furnished by apostolic times on this question. We have gotten away from one extreme through woman's emancipation by the gospel. May we be kept from the other by confining ourselves to the plain and simple teachings and examples of Christ and his apostles. I would recommend a careful reading of this book to all the friends of Christianity and true womanhood.

WEST POINT, MISS., Oct. 5, 1888.

Current Coins.

(Zion's Herald.)

The only effectual cure for the love of the world and the love of the creature is the greater love of Christ. The soul can never become a vacuum; one set of feelings can be displaced only by the introduction of another. The world will stay until Christ comes, and will move out only when evicted by the divine Landlord. We are told that "Dr. Boecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on a statue of Venus, he replied: 'After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?'"

Some people spend much breath in trying to get the world out, in emptying themselves of self and sin; the true method is to get Christ in. After his admittance, you will have no trouble with the old occupant, who is a mere tenant at will, with no rights and no power to stay, when the owner comes into authority.

(Western Christian Advocate.)

The average intelligence of the people with whom the minister of the gospel now has to deal is greater than ever before in the history of this country, and the man who fancies that the preacher who lacks intelligence can succeed in his work, does not know, or fails to appreciate, the facts. It is true that many men who were not college educated have succeeded; but, as a rule, even they would have made a more profound impression upon the world if they had been more highly cultured. The time for crudities in the pulpit has gone by, and, other things being equal, the most thoroughly trained mind has most influence. The college-bred man has the advantage from the start, both in the grade of his appointment and in popular recognition. More and more education is becoming a *sine qua non* in the pulpit, and young men who feel that they are called of God to the holy ministry will do well to consider the facts in the case. God not only wants men in the ministry, but he wants men who are fully qualified for the ministry. In every age he has required his ministers to be fitted to the time in which they labored. In a crude age a crude ministry can be influential, but not now. The schoolmaster is abroad, and the public teacher who does not recognize this fact will suffer defeat, if not ridicule, as the penalty of his failure to appreciate the character of the age in which he lives.

Christian Advocate.

THURSDAY, OCTOBER 11, 1888.

THE LESSON OF THE LEAVES.

BY THOMAS WENTWORTH HIGGINSON.

O thou who bearest on thy thoughtful brow
The wearied calm that follows after grief,
See how the autumn guides each loosened leaf
To rest repose in its own sheltered place.
Ah, not forever whirl they in the race
Of wild forlornness round the gathered sheaf,
Or, heavily onward in a rapture brief,
Spin o'er the moorlands dale and treeless space!
Some blow each to each; some sheltering wall
Arrests the wanderer on its aimless way;
The autumn's pensive beauty needs them all,
And winter finds them warm, though sere and gray.
They nurse young blossoms for the spring's sweet call,
And shield new leaflets for the burst of May.
—The Century.

(Vincent and Hedway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—Oct. 21.

THE STONES OF MEMORIAL.

Joshua iv, 10-24.

GOLDEN TEXT.—*Then ye shall let your children know, saying, Israel came over this Jordan on dry land.*—Josh. iv, 22.

TIME.—B. C. 1451, in the early part of April.

PLACE.—The Jordan, and Gilgal (supposed to have been five miles west of the river banks).

10. The priests ... stood in the midst of Jordan—Had they drawn back after entering Jordan, had they shown signs of uncertainty, the waters would have returned, or the people had never dared to cross. So great is the responsibility that rests on God's ministers. How many great works for the spread of Christ's gospel, for the proclamation of his truth, for the victory of his cause among men, have failed because the "priests" have not "stood firm" in the waters of Jordan! *Until ... finished that the Lord commanded Joshua to speak*—That is, until every one of the mighty host had passed over. *According to all that Moses commanded Joshua*—The words do not refer to any special instructions which Moses had given to Joshua with reference to the crossing; they simply affirm that Joshua carried out all the commands which the Lord had given him, in accordance with the charge which he received from Moses at the time when he was first called. *The people hasted and passed over*—Their faith, like that of many of God's people, was, through the weakness of nature, blended with fears. But, perhaps, their "haste" may be viewed in a more favorable light, as indicating the alacrity of their obedience, or it might have been enjoined in order that the whole multitude might pass in one day.

11. The ark ... passed over, and the priests—The ark is mentioned as the efficient cause; it had been the first to move; it was the last to leave. *In the presence of the people*—Who, after their own hasty passage, were now standing on the western bank, contemplating the wonderful spectacle. This greatest miracle of the Old Testament had, at least, a million eye-witnesses. In connection with the Red Sea passage we hear travelers and scholars talk learnedly about east winds, and tides, and shallows, so that, whether intentionally or not, the fact, as a demonstration of divine power, is explained away or attenuated. But nothing of this is possible in the case of the passage of the Jordan. The fact must be taken as it stands. It was a miracle, or it was nothing. There has not been, and there can not be, any explanation of it on natural grounds.

12, 13. Reuben ... Gad ... Manasseh passed over armed. About forty thousand prepared for war—It was necessary that it should be expressly mentioned that these tribes performed the promise they had given, and in what manner they did so. *Passed over before the Lord*—It may imply "as in the sight of the Lord," "religiously," "conscientiously." *The plains of Jericho*—These plains, consisting of the higher terrace of the Jordan Valley, are almost seven miles broad. The mountains of Judea here recede somewhat from the river, and leave a level and fertile space, which, at the time of Joshua's invasion, was principally occupied by a forest of palms.

14. On that day the Lord magnified Joshua—As he had promised in chapter iii, 7. This was not, as Calvin remarks, the chief aim of the miracle. But it was, nevertheless, one important result of it. Confidence in a leader, from a human point of view, is one of the most essential requisites for success in war. Therefore, in the crossing of the Jordan we find Joshua directing all the operations, though the direction of affairs might have been put into other hands, that of Eleazer the high-priest, for instance. But this was the public attestation of the secret intimation God had given Joshua (chapter i, 5): "As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee." From this point onward we see no signs of hesitation on the part of the Israelites; nothing but the most unwavering confidence in the divine mission, as well as in the extraordinary natural gifts of their leader. *Feared him, as ... Moses, all the days of his life*—Thenceforward his authority was as firmly established as that of his predecessors.

15-18. Command the priests ... come up out of Jordan—These verses seem designed to acquaint us with the main ground or reason to which, under God, it was owing that Joshua was so signally magnified on that occasion. *Soles of the priests' feet were lifted up unto the dry land*—The original is more vivid, *were plucked up*—that is, out of the soft, adhesive mud in the channel of the river. They dragged their feet out of the mud, and planted them on dry ground. *The waters of Jordan returned unto their place*—The imprisoned waters, like a strong steed relieved from the restraining hold of a master-hand, bounded forward in their course, and rushed in a mighty torrent to the sea.

19. Tenth day of the first month—That is, of the month Nisan, just forty years, lacking five days, after their departure out of Egypt. This was four days before the annual feast of the Passover, and on the very day when the paschal lamb was to be set apart for this purpose; God having so ordered in his providence that their entrance into the promised land should coincide with the period of that festival. *Encamped in Gilgal*—The name is given it by anticipation. It is doubtful whether there was either city or town in that place before the arrival of the Israelites. The site thus chosen has been fortunately identified, after more than three thousand years, by the intelligent labors of the members of the Palestine Survey. The name Jiljulieh, which is the same word as Gilgal, still clings to a mound about three miles southeast from the spot, where, apparently, the city of Jericho must have stood; near the beautiful fountain known as the Sultan's Spring, and close to the steep background of the limestone hills of Judah. Gilgal is noted as the first encampment of Israel in Canaan. Here was the scene of the circumcision, here the first Passover was celebrated in the land, and here the manna ceased to fall.

20. Those twelve stones—An event so wonderful could not be allowed to pass without a memorial, and a double one was appointed, worthy of it in expressive simplicity. Twelve of the large stones laid bare in the bed of the river were ordered to be carried over to the western side and raised on the upper terrace of the valley, in the center of the new camping ground, while a second twelve were placed on the spot in the channel where the feet of the priests had stood during the crossing. But such is the tendency to associate superstition with even the simplest religious memorials, among a rude people, that the circle of Gilgal seems ultimately to have become the seat of idolatry. The erection of cairns, or huge piles of stones, as monuments of remarkable incidents, has been common among all people, especially in the early and rude periods of their history. They are the established means of perpetuating the memory of important transactions, especially among the nomadic people of the East. The Egyptian obelisks, the stones at Hamath, supposed to be of Hittite origin, the dolmens and other megalithic monuments of the Celts, the Lagan or rocking-stones, are cases in point. The Scandinavians filled their country with them. Stonehenge and the Avebury stones are supposed by some to be, not temples nor burial-places, but memorials of some battle. *Did Joshua pitch in Gilgal*—A foundation of stone-work, or a mound of earth, was probably first laid, of considerable height, and then the twelve stones placed on the top of it; for twelve such stones as a man could carry six miles on his shoulder could scarcely have made any observable pile or pillar of memorial; but erected on such a base as we have supposed, they would be very conspicuous, and strikingly answer the purpose for which they were designed. Gesenius supposes they were set up in a circle, because of the name "Gilgal," meaning a wheel or circle.

21, 22. When your children shall ask ... What mean these stones—Nothing is more carefully inculcated in the law than the duty of parents to teach their children not only its precepts and principles, but the meaning of all the great historical events in their national existence. The Passover, the law itself, as well as certain outward and visible memorials, were to be the guarantees to future ages of the truth of the history related in the books of Moses and Joshua. The monument has disappeared, but the observance of the Passover and the whole law by the Jews now, more than three thousand years after the events related in these books, is a perpetual standing witness of the truth of the record. In like manner the Christian passover, the sacrament of the Lord's Supper, is appealed to by Christians of every denomination as a proof of the substantial truth of the narrative of the gospels.

23. The Lord your God dried up the waters—The parents are still supposed to be speaking to their children. It is remarkable that they address them as if they were living and present at the miraculous passage of the Jordan, whereas they then existed only in the loins of their fathers. But it is not uncommon for the sacred writers to speak of the nation of Israel, through every period of its existence, as if they were but of one generation, so that what really happened to those that lived at one age is said to have happened to those that lived at another, perhaps far remote. This gives us a very impressive idea of the light in which God viewed that people, namely, as morally one, as one great collective person continually subsisting. *As the Lord your God did to the Red Sea*—This is another instance of the usage just adverted to. He speaks of the Red Sea's being dried up from before the people he then addressed, whereas none of that generation were now living except himself and Caleb, the rest of them having perished in the wilderness through unbelief and rebellion.

24. That all the people of the earth might know—What was the use of this miracle? As it seems that the Hebrews could have entered the land without crossing the Jordan at all; and as, a little earlier or later in the season, or somewhat higher up, they could have crossed the Jordan without a miracle, what need was there for this gratuitous display of that divine power which is said to be never vainly nor idly exerted? We have not far to seek for an answer. In the first verse of the fifth chapter, the reason for the miracle is shown in the result which is produced: "And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was their spirit in them any more, because of the children of Israel." To produce this impression was, beyond question, the primary object of the miracle. We need not limit this expression to mean merely the nations of the land of Canaan, for this amazing miracle was, doubtless, designed to teach impressive lessons of divine power to the nations of all coming ages. *That ye might fear the Lord ... forever*—The tribes of Israel were now in the enemy's country, and they had learned afresh, as their fathers had done before them at the Red Sea, three important lessons: (1) that the power of Jehovah was unlimited; (2) that it would be exerted on their behalf as long as they were obedient to his commands; (3) that their leader was acting under the direct command and guidance of their Invisible Protector. These lessons were of universal application, and were to be impressed on generation after generation.

PRACTICAL THOUGHTS.

Ministers should set a good example of courage and firmness to their flocks.

Happy is he whose greatness is divinely conferred as the reward of faith and obedience!

Great interpositions or deliverances should be commemorated by suitable memorials or anniversaries.

From the Work.

WATERFORD, MISS.

MR. EDITOR: We have just closed a powerful meeting at Harris Chapel, resulting in twenty-three conversions and eighteen accession to the church. Some thirty or forty brethren and sisters seeking sanctification at the altar; among them were Baptists, Campbellites, etc. As Bishop Key said, in a District Conference in West Texas, "All sought; none opposed." Two have entered into the blessing on the circuit during the protracted season. The precious Savior has given us a powerful revival of religion at each of our five churches on the circuit. Hallelujah!

We have had during these meetings fifty-four conversions, and forty-four have joined the church. We have baptized ten children. The collections ordered by the Annual Conference have been taken (in cash and subscriptions), and already about one-third of it is paid. We expect to come up with everything paid in full.

We return thanks to Bros. J. J. Brooks and J. M. Huggin for valuable services rendered at Pleasant Grove and Marvin Churches; also we desire to return special thanks to our dear, venerable Bro. J. H. Brooks for his powerful sermons delivered, both at Pleasant Grove and Marvin. His presence was a benediction to us all. God bless the good people of this circuit!

Bro. J. J. Smith conducted one meeting for us at Ebenezer Church with much power, for which we are truly thankful to him. Bro. Smith is an evangelist of Clinton, Ky.; and I think any pastor and people are fortunate who secure his service in a revival meeting.

Bro. Paston, pastor of Pine Mountain circuit, and his people held a very successful camp meeting near Waterford; at which the present writer and family, together with a number of his people, were greatly benefited. Bless the Lord!

I suppose you will hear from Bro. Paston concerning this meeting. My people love our good paper, the ADVOCATE.

W. M. ADAMS.

A CHURCH DEDICATED.

MR. EDITOR: On Wednesday, September 19, at eleven o'clock, we dedicated our new church at Cato. About two years ago a small, but faithful band of Methodists determined to build a church here, and, with a determination that knows no failure, they prosecuted their work until recently, when the work was finished, pulpit, altar and all, except inside painting, which will, doubtless, be done soon; and we also expect to put a nice fence around it, and put out some nice shrubbery and shade trees. All honor to the faithful workers! May the good Lord bless them abundantly!

Our third Quarterly Conference was to embrace the third Sunday in September, and we arranged to protract the meeting, which we did, for five days; and had a delightful meeting, resulting in seven accessions to the church. Our presiding elder, Rev. P. A. Johnston, was at his post, and preached four times, to the satisfaction and edification of the church; also Rev. J. H. Foreman was with us, and preached us a gospel sermon. Then came Rev. C. McDonald (who we had engaged to dedicate our church), and remained with us two days, and preached four very fine sermons, to the perfect satisfaction of pastor and people. His dedicatory sermon was very appropriate, indeed, and perfectly delighted all that heard it.

Our church here will be a perfect gem when the painting is finished. We have had fine meetings all over the work, and I think the work is in a prosperous condition. We have added sixty-one members to our list up to date, and more to follow. We have two other good church-houses (just the halls) up and ready for use. Both will be good houses when finished.

Everything is prospering on the work except the finances. Crops being so very short, and so much church building and parsonage debt to pay, I am fearful my collections will be rather short, but will do the best I can. We ought to pay our Conference collection anyway. Yours fraternally,

A. D. MILLER.

CATO, Mississippi.

AMITE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The good Lord is blessing us wonderfully on Amite circuit. On the first Saturday in September we commenced a protracted meeting at Mt. Olive, which lasted five days. Results: Eleven accessions, eleven children baptized, the membership greatly revived, and a majority consecrated to the service of God. And on Saturday before the second Sunday in September we commenced a protracted meeting at Mt. Vernon, which lasted three days. Would have lasted longer, but we had worked up all the material. Results: Nine accessions to the church, one child baptized. This church and community have undergone a wonderful change in the last five or six years.

On Saturday before the third Sunday in September we commenced a protracted meeting at Cedar Grove, and we had a glorious revival meeting, lasting four days. Results: Twenty-six accessions to the church. At these three churches fifty-nine have been added. There have been several conversions on the work this year, and several family altars erected. Thirty-eight of those that joined were baptized.

These people are so kind to me that I feel as if I would like to stay here always.

And here I want to thank Bros. N. B. Young, E. J. Farman, my father, A. White, and Bros. George W. Huff, Thomas Dawson, and Dr. Whittington and J. B. Anders for valuable services rendered during the meetings.

M. L. WHITE,
Assistant P. C.

SOUTH BOSSIER CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: Recently the Hon. W. H. Goodale and his wife, accompanied by their little daughter and Prof. Calhoun, passed this way and delivered a lecture to an enthusiastic audience at Haughton on temperance.

God has blessed our people at Doyline with a gracious revival. Besides a thorough revival in the church, some six or eight were converted, and quite a number led to seek perfect love. This week we closed a fine meeting at Haughton, resulting in a good work in the church; some six or eight conversions, and seven professions of entire sanctification. Revs. J. S. Sanders and A. T. Galloway assisted me at Haughton, and Revs. H. O. White and Robert Parvin at Doyline. I thank the Lord for what these dear preachers did for us under the Holy Spirit. And I must not fail to mention Sisters Sanders and Galloway as having done much in our revivals.

I have read Mr. Boland's "Problem," but it does not fit my experience. Thank God for an experience of sanctification as taught by the Bible and the Methodist Church!

Last Saturday and Sunday our quarterly meeting was held at Benton, and to a fine audience our dear presiding elder, Bro. Cassity, preached one of his best sermons, at the conclusion of which quite a number of Methodists and Presbyterians came forward as seekers of sanctification. Praise the Lord!—"salvation is rolling on."

R. M. BLOCKER.

HAUGHTON, LA., Sept. 26, 1888.

CHINA GROVE CAMP MEETING.

MR. EDITOR: I promised several persons I would write something about the China Grove Camp Meeting, in Pike county, Miss.; but, hoping some other person would do so, I put it off until this late hour. In some respects it was among the best and the worst I ever attended. Religiously, it was good from the first to the last. A great many conversions, a large number joined the church. There were some things of striking interest. A missionary service was held; some addresses made. And as Bro. J. M. Weems, our presiding elder, has been appointed to go to Mexico to take charge of our mission work there (he has made us one of the best presiding elders we ever had on the Brookhaven district, and will live in the hearts of his people), they wanted to express their love for him by bidding him farewell; and it became an affecting scene. Another incident I will relate. A man was sent out as deputy sheriff, because he was brave and prudent, to protect the meeting. He did his work well. At the last night of the meeting he went to the altar for prayers. When the meeting closed, he refused to get up. Several remained, sung and prayed with him until about two o'clock in the morning. All were exhausted. A little girl was called on to pray. She did. Those present said they never heard anything like it. Her utterances were inspiration from heaven. When she closed, he got up, and said: "My trouble was unbelief; but if that child could pray that way, I must, I will, I do believe;" and was converted and received into the church, there and then, two o'clock in the morning.

China Grove Camp Ground is at the right place, and is doing great good for that country as such. The devil, with his malice, hate, induces a number of rowdies to go there every year, and annoy the people in their worship. Last year some of them were arrested, but let loose on good promises; so this year they resolved on breaking up the camp meeting. About fifty came, armed with pistols and whisky. They were mostly boys, led by men who claim some respectability where they live. On Saturday night I never witnessed such a scene. During the services at the stand, the songs, prayers and exhortations could not be heard for the yells and firing of pistols. The police force was not strong enough to attack them until the people sent off and got guns and ammunition. So by midnight the police was ready, and took several—among the rest three leaders—and put them under bonds. I suppose not an adult person closed his eyes to sleep Saturday night. It looked like war times; yet not a gun fired; and if the people will let the law have its force upon those they have, they will hardly be troubled any more. But the supporters of the camp meeting are among the best people in that country, and suffer themselves to be imposed upon. Strange to say; while some of those bad fellows belong to the surrounding neighborhood, many of them are from a long distance, even another State. Most of them were "kids," badly raised boys; but they were for once, defeated.

To the people of China Grove: Stick to your colors; push the battle to the gate, and the victory shall be yours.

A. B. NICHOLSON.

List of Auxiliaries of Woman's Foreign Missionary Society, Louisiana Conference, June, 1887, to June, 1888.

NEW ORLEANS DISTRICT (4).

Mrs. M. M. Aurray, District Secretary, 340 St. Andrew Street, New Orleans.

	Members		Amount
Felicity Street	50	Mrs. Edward Booth, Cor. Sec.	$ 120
Louisiana Avenue	75	" F. M. Montgomery, "	102
Baton Rouge	14	" W. H. Goodale, "	10
Algiers	20	Miss L. E. Hafkesbring, "	5
Total	159		$ 238

SHREVEPORT DISTRICT (13).

Miss E. Logan, District Secretary, Mansfield, La.

Shreveport	20	Mrs. John Shuttleworth, Cor Sec.	$ 10
Keachie	15	" R. J. Harp, "	48
Greenwood	29	" Dr. Schumpert, "	44
Mansfield	37	" J. B. Cassity, "	65
Woodside	30	" S. C. Nabors, "	27
Haughton	21	" Willie Heard, "	8
Bellevue	21	" M. A. Moseley, "	
Belle Bower	12	" J. M. Butterworth, "	
Friendship	75	Miss Sue Sullivan, "	81
Grand Cane	37	" Eva McClanahan, "	20
Coushatta	20	" Eudie Hayes, "	
Pine Hill	21	" Alice Bickham, "	33
New Hope	10	" Selina Jackson, "	7
Total	331		$ 350

HOMER DISTRICT (10).

Mrs. J. A. Parker, District Secretary, Ruston, La.

Minden	31	Mrs. M. A. Hardy, Cor. Sec.	$ 135
Downsville	26	" Catherine Gunby, "	35
Lisbon	28	" M. F. Boykin, "	23
Ruston	46	" Mattie Pearce, "	96
Doyline	23	" S. S. Bates, "	14
Arcadia	57	Miss Mary Butler, "	36
Douglass	20	" Johnnie Colbert, "	
Homer	15	Mrs. A. A. Greenwood, "	
Gibsland	21	" Nona Levins, "	
Vienna	21	Miss Ida Simmons, "	
Total	290		$ 312

DELHI DISTRICT (5).

Mrs. J. D. Harper, District Secretary, Delhi, La.

Delhi	15	Miss Minnie Thompson, Cor. Sec.	$ 10
Oak Ridge	24	Mrs. Janey Dorsey, "	22
Monroe	22	" —— Trousdale, "	6
Harrisonburg	26	" Helen Holloman, "	
Bartholomew Church	38	" B. H. Brodnax, "	
Total	125		$ 39

ALEXANDRIA DISTRICT (2).

District Secretary to Be Supplied.

Alexandria	9	Miss Lark Fox, Cor. Sec.	$ 12
Big Cane	15	Cor. Secretary, not reported	15
Total	24		$ 27

OPELOUSAS DISTRICT (0).

Mrs. M. C. Landrum, District Secretary, West Melville, La.

JUVENILE AUXILIARIES.

SHREVEPORT DISTRICT (5).

Mansfield—Willing Hearts	37	Miss Minnie Jackson, Cor. Sec. (Mrs. C. Keener, Lady Man'r.)	$ 28
Shreveport	100	J. F. Foster, Cor. Sec. (Mrs. R. J. Patterson, L. Man'r.)	7
Keachie—Mustard Seed	45	Miss S. G. Fullilove, Cor. Sec. (Mrs. R. J. Harp, Lady Man'r.)	9
Haughton	29	Miss Edith Bryon, Cor. Sec.	6
Friendship	21	Miss Annie M. Henderson, "	
Total	142		$ 52

HOMER DISTRICT (3).

Ruston—Buds of Promise	190	Miss Alice Neilson, Cor. Sec.	$ 62
Arcadia	34	" Gussie Butler, "	9
Minden	38	" Alma Bright, "	5
Total	261		$ 77

DELHI DISTRICT (2).

Waterproof	42	Miss Ellen Shelton, Cor. Sec.	
Winnsboro	34	" Sallie Ramage, "	
Total	76		

OPELOUSAS DISTRICT (1).

West Melville	25	Mrs. M. C. Landrum, Lady Man'r.	$ 3
Total	25		$ 3

NEW ORLEANS DISTRICT (1).

Baton Rouge	13	Miss Gussie Faunt LeRoy, Cor. Sec.	
Total	13		

RECAPITULATION.

Adult Members	878	Amount Collected	$ 905
Juvenile Members	517	" "	1,330
Total	1,395		$1,131

MRS. E. J. FULLILOVE, President.

MRS. C. J. FOSTER, Recording Secretary.

St. Tammany Camp Meeting.

MR. EDITOR: On account of the quarantine our St. Tammany Camp Meeting, which was to continue eight days, lasted but three, much to the *regret* of everyone. On Monday night of the meeting, just when everything was ripe for a mighty revival, Bro. West announced that of account of the appearance of yellow fever in different parts of the country the railroads were quarantined, and, fearing that he would have to walk a distance of seventy-five or eighty miles to get to his next appointment, he would be compelled to start several days beforehand in order to reach it in time. And as there were but two other ministers present except the writer, and they being worn out from much preaching, it was thought to continue any longer with the force we had to be almost impracticable.

The Lord was with us in mighty power, as the sequel will show. About forty conversions, with seventeen accessions to the church, a pledge of eleven persons to erect family altars, with acclamations of joy going up from the hearts of many at nearly every service, were, I think, a right manifestation of the power of the Spirit. Notwithstanding the rain on Sunday, there was a great number of people in attendance to listen to the truths of the everlasting gospel of the son of God as delivered by our veritable brethren—Revs. W. W. Hopper, T. S. West and J. D. Crymes. On Sunday night, Bro. Hopper preached a sermon from Romans viii, 1, 2, which I think ought to be published in every journal in the United States. At the conclusion of the sermon mourners flocked to the altar, tears of joy in profusion poured from the eyes of the Christians, accompanied by shouts of victory through the blood of the Lamb, while all joined in an old-fashioned Methodist handshaking. Thank God for handshaking? There is a wonderful power in it.

In a word, the meeting was a grand success. Sinners were converted, backsliders were reclaimed, Christians were warmed and the whole community spiritually benefited, and God's name honored and glorified. And this preacher, with all the earnestness of his soul, says, "Hallelujah! praise the Lord forevermore."

G. R. ELLIS.

Letter from a Presiding Elder.

MR. EDITOR: We are now in the midst of a yellow fever excitement. The announcement of fever in Jackson, Miss., created quite a panic. I presume at least one-half of the white population has left town. I have been kept from my appointment to-day by the excitement and the quarantine. We, however, have no yellow fever here, and the town is very healthy. People seem to get sick unless they should get up a case of the much-feared disease. The preachers are all in the city yet, but nothing can do except talk over the excitement and look after our families, or get ready to run. "He who runs may live to fight another day."

The preachers of the district are all in their places, and doing the work. We have a faithful band of itinerants, and the good Lord has blessed their labors this year in the conversion of hundreds of souls. I think we have had near six hundred additions to the church; and, unless excitement and the destructive rains blight our prospects, will make a fair showing at the reference in the collections ordered by the Conference. We have bought a district parsonage; have on hand one or two circuit parsonages; have built several new churches, and are at work on others. We have licensed several preachers, some of whom are doing good work.

Yours truly, J. F. EVANS.

GREEN VALLEY, Miss., Sept. 23, 1888.

Shocks of Glory.

Much has been said recently in meetings and the papers of cases of glory. Such a shock may imply this: The wave of religious feeling rises so high that the nervous system temporarily succumbs to it. Sometimes it takes the form of catalepsy, and the lie rigid for hours; at others, of a convulsive twitching and jerking; often it is merely helplessness. Such collapses often become epidemic, and persons with little or no religion are apt to yield to the contagion. These facts furnish no conclusive evidence that the person is in the enjoyment of much or any religion, but they may accompany the highest degrees of piety. Such manifestations are not confined to true religion, but abound in false systems. The Spinning Dervishes often sink unconcious, and remain so for a considerable period. It is largely a question of temperament and of the state of the community. In some instances it has become an impediment to the work of grace. In others, where the community people believe it to be the direct operation of God, producing that result as an evidence of his power, it has had the force of a miracle.

There is no reason to believe that God directly produces such states. Deep emotion in some persons occasions tears; in some, a solemn awe; in others, it may reach such a point as to cause unconciousness. It is better to maintain self-control; for, as the apostle says, "The spirits of the prophets are subject to the prophets." God does not design that a person shall yield himself so as to lose conciousness, even to the influences of divine grace. It would not be wise for persons in charge of religious meetings to check such manifestations, unless they come to be regarded as important in themselves (evidences of grace, or necessary to reciving it), or unless the number of instances becomes great. Emotion seldom rises too high. The evil in most cases is that the feelings which should naturally arise from conviction or from the joys of salvation are suppressed through pride, diffidence or undue self-conciousness in some of its forms. The evangelist needs not to turn aside from his work to distinguish between the *source* of true religious feeling, which is divine, and the varying effects upon the constitutions of different men of high emotion, which are natural. "Shocks of glory," in such cases, differ from shocks of paralysis, in that the shock of paralysis is an organic, and the shock of glory, so-called, a functional affection of the nervous system.

A minister was appointed to preach. The person in charge of the meeting impressed him that the need of the hour was a convincing and persuasive appeal to men to become Christians. The great day of the feast had come, and little had been accomplished. As he rose to preach a heavy storm burst upon the meeting. The sermon was postponed until the next day at the same hour. He spent the interval in meditation, prayer and Scripture reading, and slept but little. The time arrived; the congregation was vast. After preaching about forty minutes under deep feeling he became unconcious, but continued to preach, and followed the line of thought previously prepared. On passing into that state the sensations through the entire body were similar to those felt in any member thereof when in the condition commonly spoken of as "asleep." Not anticipating any thing further, he gave those feelings no further attention, and went on with the discourse. After a while he caught a glimpse of the congregation, then lost it and regained it, and concluded as he had intended to do.

From that day to this, the period of about fifteen minutes is as complete a blank as though he had been in a dead sleep. How is this experience to be explained? The occasion was favorable to the development of high religious emotion; all spirit of criticism on the part of the ministers and people was subordinate to the desire that men should be convicted of sin. The results of the appeal were unusual. Careful inquiry showed that he followed the exact train of thought, and as much of the language of previous preparation as an extemporaneous speaker would ever use, and never departed from it in the slightest degree during the period of unconciousness.

The explanation of the condition is that the nervous force involved in speaking with such earnestness to so large a multitude, taken in connection with a constitution not the strongest, and with its vitality impaired by anxiety continued through many hours with little sleep and little food, was so great that the brain could not maintain the evolution of the thought and conciousness at the same time. Had it proceeded further the power to maintain the erect posture and the co-ordination of the muscles might have been insufficient, in which case there would have been a full and ordinary "loss of strength," so called. In all that constitutes true religion there is no reason to think that he was in advance of the spiritual attainments of his ordinary Christian life at that period.

Similar experiences might occur generally if any value were attached to them, and where the nervous system is not in good tone. Nothing is so valuable to an intelligent Christian as the full possession of the faculties which God has given him; a doctrine plainly taught in the New Testament, inculcated by John Wesley, and the voluntary renunciation of which by some of his members was made by him a matter of discipline, and even expulsion from the society. —N. Y. Christian Advocate.

In the Pulpit.

The preacher in the pulpit must not fail to remember that he is a *herald* to proclaim authoritatively divinely revealed truths and to testify well-attested facts, most surely to be believed, not an *advocate* to argue and defend some thesis or proposition; that he is an ambassador to make known the will and announce the message of the Sovereign who has commissioned and sent him, not a *philosopher* to speculate curiously concerning a theory, or reason, however soundly, as to the origin or application of some principle in ethics or economics. Nor is he to regard the pulpit as the place for a learned lecture on apologetics in the defense of Christian truth, or for an elaborate refutation of prevalent heresy, or for the discussion of some passing aspect of social or political life. The pulpit is not a mere platform for the discussion of civil, municipal, or national affairs, nor a rostrum for the display of oratory, nor a forum where intellectual gladiators may enter into contest about the affairs of the commonwealth or the condition of the State. But it exists for the one express purpose of preaching *Christ* and him crucified—Christ Jesus who is the Resurrection and the Life—Christ the power of God and the wisdom of God, through whom we have now received the reconciliation, and in whom we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace. What a theme! Surely it demands the most devout, earnest and prolonged meditation from him who would wisely and advisedly speak of it. Careful, honest, thorough preparation is indispensable to one who would acceptably and profitably attempt to persuade men to acknowledge the Lord Jesus as their Master, and to give themselves to him. In such preparation much of the power and usefulness of the preacher lies. The apostolic injunction in this matter is, "Give heed to reading, to exhortation, to teaching. * * * Be diligent in these things: give thyself wholly to them that thy progress may be manifest to all."—Homiletic Review.

What the world most needs, and is perishing for the lack of, is not mere religious talk, but the bright shining of holy life on the part of those professing godliness. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them as thou hast loved me." Were the churches, just as they are, to turn out *en masse*, and warn sinners to flee from the wrath to come, greater evil than good would probably be the result. Were the mass of true believers, on the other hand, to "wash their robes and make them white in the blood of the Lamb," and to tarry before God in prayer and supplication until they were "all filled with the Holy Ghost," "then with great power would they give witness of the resurrection of the Lord Jesus; and great grace would be upon them all."—Dr. Asa Mahan.

Peculiar

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Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

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Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

MISCELLANEOUS.

If You Have

no appetite, Indigestion, Flatulence, Sick Headache, "all run down," or losing flesh, you will find

Tutt's Pills

the remedy you need. They tone up the weak stomach, build up the flagging energies as no other medicine will, and

CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty-four hours. The evils, mental and physical, resulting from

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are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled.

A TORPID LIVER

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Sick Headache,

Dyspepsia, Biliousness, Rheumatism, Sallow Skin and Piles.

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From a Prominent Minister.

I am fifty-five years of age. Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FISH.

Cor. Pine and Cherokee Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY,
451 Calliope Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIELLY,
With Rice, Born & Co., 77 Camp Street.

NEW ORLEANS, Feb 27, 1888.

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WM. RADAMS'

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Cures All Diseases.

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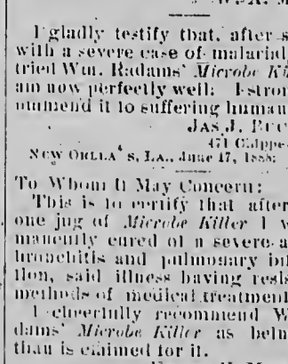

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AND ALL POINTS

EAST and NORTH.

NORTH-BOUND.	No. 2, Lim'd.	No. 6, Ft. Line
Lve. New Orleans	3:35 p. m.	9:00 p. m.
Arr. Meridian	9:50 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:48 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:35 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:15 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	3:49 p. m.	1:10 p. m.
Lve. Birmingham	11:15 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	7:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:30 a. m.

J. M. KNIGHT, Ticket Agent.
31 St. Charles Street.

E. H. GARRATT, Div. Pass. Agt.

LOUISVILLE, NEW ORLEANS & TEXAS RAILWAY.

MISSISSIPPI VALLEY ROUTE.

	Arrives.	Leaves.
No. 1, Fast Mail	9:30 a. m.	No. 2, Fast Mail, 5:30 p. m.
No. 3, Express	6:25 p. m.	No. 4, Express, 8:20 a. m.
No. 5, Bat. Rouge accomodation	10:00 a. m.	No. 6, Bat. Rouge accomodation, 3:45 p. m.

Double daily through mails, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harriston for Natchez and N. O. and C. points; at Vicksburg with V., S. and P. and V. and M. R. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

All trains stop at Kenner.

JOHN BRADLEY, General Agent.
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R. F. REYNOLDS, Gen'l Agent.

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NORTHERN, EASTERN, WESTERN,

—AND—

CENTRAL TEXAS,

and all Points in Old and New Mexico, Arizona and California.

Texas and California Ex-	Leaves.	Arrives.
press	8:35 A. M.	7:00 P. M.
Baton Rouge Local	3:50 P. M.	10:00 A. M.

The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

This train has also Pullman Sleeper and Buffet to Fort Worth, where passengers take through sleeper for San Francisco and all points in California, Old and New Mexico.

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A. S. GRAHAM, Ticket Agent, New Orleans.

RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1	No. 2 ..... 5:00 pm
No.	No. ..... 6:00 am
No.	No. ..... 3:45 pm

LOUISVILLE AND NASHVILLE

No. 3 Lim'd	No. 4 Lim'd ..... 7:00 am
No. 5 Express	No. 6 Express ..... 10 pm
No. 7 Local	No. 8 Local ..... 6:30 pm

ILLINOIS CENTRAL

No. 1 Express, 11:00 pm	No. 2 Express, 9:15 am
No. 3 Chic. and St. L. Express	No. 4 Chic. and St. L. Express
No. 9, Lim'd ..... 7:30 am	No. 10 Lim'd ..... 5:30 pm

TEXAS AND PACIFIC.

No. 51 California Express, 7:00 pm	No. 52 California Express, 7:35 am
B. Rouge, local, 11:00 am	B. Rouge local, 3:30 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Californ. 3:25 pm	No. 18 Local ..... 7:20 pm
No. 17 Local ..... 8:30 am	No. 20 Californ. 11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd, 11:00 am	No. 2, Lim'd ..... 3:35 pm
No. 5, Fast Line, 6:30 am	No. 6, Fast Line, 9:00 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 3, Fast Line, 6:30 am	No. 4, Fast Line, 9:00 pm

P. AND E. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive ..... 8:30 a.m.	Leave ..... 4:00 p.m.

Sunday Schedule.

Arrive ..... 7:25 pm	Leave ..... 7:30 am

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3 Daily Trains 3

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—TO—

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Equipped with PULLMAN BUFFET SLEEPING CARS,

—BETWEEN—

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St. Louis, Mo.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. G. HUNSICUTT, D. D.

THURSDAY, OCTOBER 11, 1888.

Briefs.

George Herbert said of the Bible: "It opens to me millions of surprises." Sir John Herschel said: "All human discoveries and inventions seem to be made for the purpose of more and more confirming the truths of the Bible." Flavel said: "The Bible teaches the best way of living, the noblest way of suffering, and the most comfortable way of dying."

The wealth of the principal nations is set down as follows: The United States, $57,000,000,000; France, $46,500,000,000; Great Britain, $46,000,000,000; Germany, $25,000,000,000; Russia, $15,000,000,000; Austria, $14,000,000,000; Italy, $8,000,000,000; Spain, $7,500,000,000; Asia, $65,000,000,000; Africa, $5,000,000,000; British Columbia, $5,000,000,000.

A good thought, and over which we may ponder with profit, is that of a writer about Sunday-schools, who says: "What we now need is not more study of the new methods, but more study of the child: a better realization that we are God's interpreters, not alone of truths held in words, but of those written from the beginning in our hearts and all around us. Would that every Sunday-school worker could be brought into contemplation of the child and his relation to *it* and to God"!

Mr. Wesley said: "Unless we can take care of the *rising* generation, the present revival of religion will last only the age of a man."—That is as true now as it was when it was spoken. In this connection, it is worthy of remark that Mr. Wesley "prepared a sermon to children from Psalm xxxiv, 11, in which he used no word having more than two syllables; and this sermon he preached again and again, as opportunity offered." Mr. Wesley was a long way ahead of some of us to-day; and if he were living now, he would be ahead of everybody in adapting his methods of work to the necessities of the times.

We published last week an account of the organization and the Constitution of the Vanderbilt Missionary Brotherhood. We are delighted to see such a society started at Vanderbilt, and would be more delighted to know that every one of our colleges—male and female—had some sort of missionary organization connected with it. We read in one of our exchanges, the other day, that "among the elective studies at Morgan Park Theological Seminary is one on modern missions, taught by Dr. Hurlbert." This is on the right line. We believe most firmly that our young people should not only be taught the truths of religion, but should be taught their obligation to spread those truths. Every church school, of whatever grade, and every Sunday-school, should have its missionary society and its missionary work. Through these agencies, properly conducted, there will be disseminated a large amount of missionary intelligence, thousands of young souls will come to be filled with missionary zeal, much and valuable mission work will be done with the energy of young minds, and thousands of dollars will annually flow into the missionary treasury.

Bishop Taylor has expressed the opinion that there would be no real cause for alarm if Stanley should not be heard from for a year or two yet.

The Gentleness of Jesus.

In the Scriptures it sometimes happens that the use of *one* word explains many passages. In the use of the word "gentleness," as applicable to Christ, Paul has thrown a clearer light upon many passages, both of the Old and the New Testament, and revealed, as by a flash, the chief trait in the character of our Lord. The word is used *but once* in relation to Christ, and yet, as a word descriptive of his character, it is the best word that has been used. When Paul speaks of the "gentleness of Christ," we have a concise and clear commentary on the words of the prophet: "He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench." After reading Paul's expression, we know what David meant when he said: "Like as a father pitieth his children, so the Lord pitieth them that fear him. He healeth the broken in heart." Paul's words also give a new and more precious view to Christ's invitation: "Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and *learn of me, for I am meek and lowly in heart.*"

In the life of our Lord, as it is given us by the evangelists, the ruling spirit was the spirit of gentleness. Everywhere he moves among the people with more than the gentleness of a woman. His wise words are spoken, his mighty works done, in a quietness that is sublime. How gentle was the touch of his hand, carrying healing to the diseased! How noiseless was the tread of his feet, pressing the meadow or the mountain-side! The gentle Christ! It is simply impossible to conceive of any other Christ. Did the Psalmist personate Christ, when he said: "Thy gentleness hath made me great"? Surely the greatness of our Lord, in a large measure, is in his gentleness. His was a ministry of gentleness. His indignation arose only in the presence of hypocrisy. In the presence of ignorance or misfortune or misery or sin his heart poured out only mercy and gentleness. Love is all-powerful, and gentleness is the beauty of love; and by it our Lord won the attention and the attendance of the crowds upon his ministry. Oh, preacher, study the gentle Christ, who was "not only the divinest, but the gentlest man that ever trod this scene of passion and strife!"

Classical and Technical Training.

There is a notion entertained by many that a classical training is, in the nature of things, antagonistic to a technical training. So far does this idea rule that the two are generally separated in the schools. The boy that elects the classical course of study is by that election shut out of the technical course, and *vice versa*. The courses are so arranged that the student who compasses one has no time for the other. Each course is so full that not even an extraordinary student can carry both on at the same time. We are beginning to think that this is a mistake. We think, perhaps, it would be better to lengthen the time and mix the studies. If so much Latin and Greek *must* be studied before graduation, let the time be lengthened for its acquisition, and let the technical training be given to fill in that lengthened time. The pursuit of one will be a recreation from the other, and thus, we think, both will be more readily and more thoroughly acquired.

We have been brought to this view by observing a young student during this summer. Last June he finished the Junior year in one of our colleges. During the summer he has devoted himself to classical pursuits and to technical pursuits, carrying them along together. In the classics he has studied Sophocles' "Antigone," "Crito" and "Apology" of Plato, Aristophanes, on "The Clouds," Thucydides' "Sicilian Expedition;" a part of Demosthenes, on "The Crown," and a part of Xenophon's "Memorabilia." In technics, from a little crude material and a few simple implements, he has constructed a steam engine out and out, and has it running, to the delight and admiration of all his young friends. We have been watching him very closely to see how these two pursuits, which are usually looked upon as antagonistic to each other, would affect each other. We fail to see that either has been a hindrance to the other. We think we see that each has been a help to the other. When wearied with his classics, this boy would repair to his little shop and work away at the construction of his engine. When tired of his tools, he would return to his books with a refreshed and invigorated mind; and we think has done more on *both* lines of work than he would have done on *one* line alone. Anybody of the least reflection can see how the one pursuit was a complete rest from the other—rest for mind and body.

President Brunner, of Hiwassee College, said, in this Advocate, a few weeks ago, that all the technical schools in the South that he knew anything about had failed. If technical training is a necessity of these times, as a good many people think, and if those that were *entirely* technical have invariably failed, perhaps, if our school managers would arrange the college courses so as to include both classical and technical training, the whole problem would be solved; and solved in a way that will give the rising generation the benefit of all the training that mind and hand can receive.

In the Field of Ephron.

BY W. C. BLACK, D. D.

"No foot of land do I possess,
Nor cottage in this wilderness."

So sings the Methodist itinerant, as he hurries to and fro on his life-errand of saving souls; and the words of his song are not literally true. Cottage, farm and city-lot he may never own, but one small spot of ground, sooner or later, he does possess—some "field of Ephron," with its Machpelah cave, in which he may bury his dead out of sight. And, unlike "the father of the faithful," he usually finds it necessary to make more than one purchase of "the sons of Heth." So it is, at least, with me. Two of my precious babies—Otey Raiford and Ernest Montgomery—sleep in the churchyard of old Bethesda—the church of my mother and of my boyhood days. This is in central Mississippi, near Hazlehurst. Eva Eunice, a sweet little cherub, after brightening our various parsonage-homes for twelve summers, was laid to rest on the banks of the "Father of Waters," in the cemetery at Natchez. And now our darling Cora Estelle lies beneath the sod on the eastern border of the State.

These scattered Machpelahs are a grief to the parental heart. Although you know that what you inter is only the body, and that the body is but dust, you can but wish that all your loved ones could sleep in the same necropolis. And there are times when one finds a melancholy pleasure in visiting the sepulchre and moistening its sod with tears. That pleasure you are deprived of when your dead are buried here and there.

Our darling Cora passed away on Monday, September 24, the day we were cut off from the world by the rigid quarantine regulations indneed by the yellow fever panic. She lacked a few days of being fourteen years of age. For nearly four years she had been "of the household of faith." She was of more than average intellectual sprightliness. She was also exceedingly vivacious and companionable, and was a general favorite in every circle in which she moved. Her most striking characteristic was kindness. She was kind to everybody and everything. In her estimation the greatest of all sins was cruelty. With her the meanest of all boys was the one who would maltreat cats, dogs and other domestic animals. As I have watched her manifestations of kindness, and her intense indignation against acts of cruelty, I have sometimes thought that if God spared her to womanhood, she would become an Elizabeth Fry, or a Florence Nightingale. Her career on earth is ended; but has she ceased to exist?

Let him who can, find solace for a grief-stricken spirit in the cold negations of a skeptical philosophy; but, as for me, I will cling to the old faith. To me the tomb is only the vestibule of a celestial temple that is infinitely spacious and transcendently glorious. "The grim monster," as we call him, is but the friendly hand that breaks the bars of our mundane prison and allows the soul to unfold its golden pinions and soar aloft, far, far

"Beyond the bounds
Where stars revolve their little rounds."

Yes, I as firmly believe as I believe in my own existence that my departed dear one has already found sympathetic companionship and employment congenial to her benignant spirit. And who can describe the benevolent activities of "the saints in light"? Who can say how multifarious are their ministries of mercy? May not we ourselves be beneficiaries thereof? "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

"Over the river they beckon to me,
Loved ones that have crossed to the further side;
The gleam of their many robes I see,
But their voices are lost in the dashing tide.
* * * * * * *
And I sit and think as the sunset's gold
Is flushing river and hill and shore:
I shall one day stand by the waters cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the glistening sail;
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman pale
To the better shore of the spirit land;
I shall know the loved ones who have gone before;
And joyfully sweet will the meeting be
When over the river, the peaceful river,
The angel of death shall carry me!"

There are many itinerants who, like Dr. Black, can think of their dead as "their scattered dead," but they also share with him the faith that "them that sleep in Jesus shall God bring with him;" and then they will look upon the faces of "their gathered ones," and rejoice together in the place where no parting is, and where no sickness comes, and where

"The smile of the Lord is the feast of the soul."

EDITOR.

The Funeral of Rev. John G. Jones.

MR. EDITOR: We have just laid the remains of the venerable and reverend John G. Jones, of precious memory, in the peaceful grave. He died as he had lived—calmly trusting in the Crucified One. He was at his daughter's home in Hazlehurst, and seemed to enjoy his usual health until a few days before his decease. He passed away early on Monday morning last, and was clear and collected to the closing hour. He was eighty-four years of age, and was worn out; so that it required but the slightest attack

"To stop the weary wheels of life."

At his request, his remains were brought to Port Gibson and laid by the side of his once devoted wife, who had, by a few years only, preceded him in the attainment of the new life. The funeral services were conducted in the church, and were participated in by Reverend Bros. Mounger, Nicholson, R. J. Jones, Plank (of the Presbyterian Church) and the undersigned. Several short addresses were delivered, which will be furnished for the next number of the Advocate.

"My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more. And he took up the mantle of Elijah that fell from him." Alas! for us, for there is none who can take up and wear the mantle of the ascended prophet. Very truly yours,

C. R. MARSHALL.

What Our Papers Are Saying.

The Raleigh Christian Advocate sounds this note on a most important subject. Speaking of the "Latent Power in the Church," it says:

What vast power lies latent in our churches. We talk about the latent power in steam—latent till it was called out and set its giant arms to turning massive machinery and rolling cars on the iron track. We talk of the latent power sleeping in the clouds till science drew its thunder and made it abolish distance, outstripping the wings of the eagle, and flashing messages across rolling seas to distant continents. Yet what are these compared to the spiritual power sleeping in the hearts, the minds, the consciences, of our millions of members? O, if the fire of heaven were to touch all these latent forces and wake them up—energize and set them vigorously to work, what mountains they could lift and cast into the sea! If such multitudes were filled with faith and fired by the Holy One, who gave tongues of fire on the day of Pentecost, every mountain would be removed, every valley be filled up, to make a highway for the coming of the Lord in millennial glory.

On the "Sin of Neglect," the Episcopal Methodist, after showing that it is as bad as positive transgression and leads to open rebellion and a loss of Christian character, says:

And we feel sure that this neglect begins at home. There is enough respect for public opinion to keep a man, at least, nominally devoted to the church of his choice, at least, as far as public acts are concerned. He attends the Sabbath services with some regularity; he contributes to the church funds; he desires the welfare of the church, and speaks of it as his choice and preference: but, alas! he has no family altar; the voice of prayer is never heard in his home; the Bible is not studied, nor does he retire for pious meditation and secret prayer. Soon he neglects the class meeting and objects to it. Then the prayer meeting is gradually ignored, and at last excuses are prodigal for his neglect of public worship. All this time he is absorbed in his worldly affairs, and manifests a commendable energy in pushing them to greater prosperity. And with him time becomes more valuable than eternity. The sin of omission is strongly entrenched in his nature, and really he becomes spiritually dead. And among these people are found the complainers and disturbers of Zion. The church might be better off without them, but they are to be borne with, and carefully nursed, if haply they may yet be saved.

The divine power inherent in Christianity is brought out in this short, clear note in the Texas Christian Advocate:

A marked superiority of Christianity over other religions is manifested in its power of appropriation. The religions that are of human origin always wane before the light of increased knowledge. An advance in scientific knowledge, a better understanding of nature and its relations, is certain death to every form of idolatrous worship. The discovery of nature's laws, the utility of electricity and steam, and every form of scientific knowledge—all make sad havoc of thunder gods and the various forms of superstitious religion. But Christianity, with the power divine, has been able to appropriate all these to her service. They are but the illustrations of her doctrines, while they proclaim that the heavens declare the glory of Christianity's Author, and the firmament showeth his handiwork. The weapons of the enemy have been turned against them, and made to do service to the Lord Christ. Every attempt to overthrow this religion has fallen out to its furtherance. How futile all the opposition of the skeptic when all his attempts to crush the gospel only help to extend its influence! What a source of encouragement and confidence to Christians when, by the powers of rejuvenation, the gospel religion is able to survive all the mistakes of its friends and turn to its furtherance the opposition of its enemies.

Notes.

The number of churches in our principal cities are said to be this: Philadelphia, 675; New York, 432; Chicago, 371; Brooklyn, 300. The largest number of Methodist churches is in Philadelphia, which reports 107.

Quaint old Matthew Henry has these words in his exposition of the parable of the "Prodigal Son:"

"His father saw him"—there were eyes of mercy; he "had compassion"—there was a heart of mercy; he "ran" to meet him—there were feet of mercy; he put his arms around his neck—there were arms of mercy; he "kissed him"—there were kisses of mercy; he "said"—there were words of mercy; "Bring forth the best robe"—there were deeds of mercy. Wonders of mercy; all mercy!

This, from the Congregationalist, inspires us with hope in a good direction:

Cases are on record where men have declined flattering business and professional offers in order to enter the ministry; but rarely does a man refuse a $5,000 position as a baseball player in order to pursue theological studies. And yet, Mr. Stagg, of the last graduating class at Yale University, has done just this thing. There is need of muscular Christianity in the pulpit as well as on the ball field.

One of the strangest sights in this land is a Christian, with the New Testament on his lap and eighteen centuries of church history at his elbow, and yet opposed to foreign missions. The recipient of the gospel and its unnumbered and precious blessings through the direct agency of some missionary, and yet never giving anything to help a missionary carry the same blessings to others in the same need—that is the extraordinary position of some good people.

We give from an exchange the definition of a word which is on a great many people's lips; also a definition of the definition:

Mr. Herbert Spencer's famous "Formula of Evolution," runs: "Evolution is a change from an indefinite, incoherent homogeneity to a definite coherent heterogeneity, through continuous differentiations and integrations," which being interpreted into plain English by Mr. Kirkman, the mathematician, means: "Evolution is a change from a nohowish, unlikeboutable all-alikeness to a somehowish and in-general-likeboutable not-all-alikeness, by continuous somethingelsefications and stick-togetherations."

An exchange has this:

A boy in a printing office, having received some "copy" to set up, in which were many Scripture quotations, came to the foreman and asked whether he should strictly "follow copy." "Certainly; why not?" said the foreman. "Because this is not like the Bible." "How do you know that?" "Because I learned some of those texts in Sunday-school, and I know that two of them are different from the Bible." "Well, then," said the foreman, "you need not 'follow copy' there; set them up as they are in the Book."

The same incident has occurred in this office several times during the present editor's reign.

We commend this from the Evangelist:

Charles Lamb used to say that when he took in hand Milton or Shakespeare, he felt a disposition to begin his reading by saying grace over them, as he would when taking his daily meals. Suppose we should try the suggestion, and always "ask a blessing" upon what we are about to read, or have read! The experiment would certainly do us no harm. But, perhaps, if we had to begin our reading in this way, many a book would drop from our hands and not be read at all! And yet is not this just the thing that ought to be done? Suppose we give it a fair trial, and see if the lines of our reading are not improved.

The reason some people render for not giving to support foreign missions is, "There is need for mission work at home." There is need at home, the sorest need; but to give all effort and money to home work does not accord with God's plan, as that plan has been developed in the Acts of the Apostles. God's plan is not to convert everybody in one place before another place is sought out. The sixteenth chapter of Acts settles that point. Paul was "forbidden of the Holy Ghost to preach the Word in Asia." Then he sought to enter Illyricum, but the Spirit said, "No." There were hordes of unconverted souls in those places, yet the Spirit hindered his going. He instructed him to cross the sea into Europe—a foreign land—and there preach the gospel. It was that strange, yet wise movement in missionary operations which gave the gospel to the Christian who to-day opposes foreign mission work.

Personals.

The dispatches say that Rev. Sam Jones will begin a ten-days' meeting in Nashville, Tenn., next week.

The Louisiana State Fair will open at Baton Rouge, October 22, and continue six days.

We acknowledge the receipt of an invitation from M. L. Scovell, secretary, to the third Annual Fair at Shreveport, La., November 5-10. The secretary has our thanks.

A private note from Rev. S. S. Keener, presiding elder of the Opelousas district, says that though several of the preachers have been quite sick during the summer, "the district is in pretty good condition, spiritually." He also informs us that his brother, Rev. Christian Keener, has transferred to the Holston Conference for his health. We are sorry that Bro. Keener's health necessitated this change. He has our prayers for his recovery and for success in his new field.

A book-reviewer in the London Methodist Times, speaking of an American book, says "the style is third-rate Americanese." "That's English, you know."

Mr. Moody goes to California this winter to engage in evangelistic work.

Rev. Dr. R. S. Moran, of New York, for many years a member of the North Carolina Conference, is dead.

Rev. J. M. Beard and wife, of Rayne Memorial Church, have been sorely bereaved in the loss of their infant son, Frank Melville, who died on Wednesday, October 3. Our sorrowing friends have the sympathy of the church in their great loss.

George Bancroft, the historian, celebrated his eighty-eighth birthday October 2. He is still "hale and hearty."

Bishop Keener and family have returned to the city. The Bishop's health is good, he having kept it up by preaching every Sunday during the summer. We wish all our preachers could have heard his talk, last Monday, in our preachers' meeting, on the subject of "Pulpit Themes." It was short and edifying to the brethren. The Bishop leaves this week for Fayetteville, Tenn., where he presides at the session of the Tennessee Conference, which convenes on the seventeenth instant.

Bro. E. Booth, of this city, has received a note from Mr. H. P. Sawamura, of the Chinese legation in Washington. Since the members of the commission were here, a few months ago, they have visited various parts of our country and Canada, and, having returned to Washington City, expect to remain there some weeks. Mr. Sawamura writes to Bro. Booth for an introduction to his "best friend" in Washington, and says: "I wish to go to one of the churches here every Sunday. I am anxious to keep Sunday holy." Some home folks might profit by this example.

Postal Card Reports.

—Rev. H. P. Lewis writes from Lauderdale circuit, October 2: "Our meeting at Linwood, Kemper county, closed with nine results on September 23, after running eight days. There were quite a number converted, several professed to be sanctified; the whole church quickened into life and activity. Bros. Langford, Little, Jones and others, who know of Linwood's former trouble, will rejoice with us over this grand victory. Bro. Wade Jemmison, our (not yours) sanctified Methodist exhorter, was with us, and did most of the work, both in and out of the pulpit. Bro. Baugh, a Missionary Baptist, and Bro. S. Kelton, a Free-will Baptist, and Bro. Bounds, a Protestant Methodist, were with us a part of the time."

—Rev. A. D. McVoy, Jr., writes from Mansfield, La., October 3: "I have now had charge of our church ever since the first of July; Bro. Keener, the regular pastor, having had to discontinue work on account of feeble health. He has been for some time among the mountains of North Carolina, where, I am happy to say, he is regaining his strength."

—Rev. T. L. Mellen, writing from Jesson, Miss., October 4, says: "My trip up to the country was out to Bethel church, Caseyville, Scotland circuit, to help Bro. Howell. We had a sanctified uproar!' There were five or six accessions, and twelve or fifteen professed conversion. The meeting goes on with altar crowded with penitents and believers all happy—Methodists, Baptists and Presbyterians shouting together! On September 29, Bro. Stevens had licensed Wm. Forsythe, son of our late Bro. J. L. Forsythe, and the Scotland Quarterly Conference had recommended him for admission into the Annual Conference."

—Rev. A. C. Flowers, of Franklinton, La., says, October 5: "Our work is doing well, though we are not on a run like some circuits I can hear of. Our people are very cautious on a spiritual move. Pray for us. We expect to bring all our claims."

—Rev. J. W. Ellison writes from Greensburg, La., October 5: "The summer work resulted in fifty accessions to the church, and, we trust, all the churches revived and confirmed in faith. Bro. Ellis, our beloved presiding elder, was with us, holding his last quarterly meeting on this circuit, and preached to the delight and profit of all present. I am recovering from my bruises and bone breaking, which happened a short time ago. I had an arm and rib broken, and some painful bruises by being thrown from my buggy; my horse, having slipped into some quicksand, surged with great force to get out, drew the buggy into the same hole. This is my last year with this good people. God grant that we may all meet above, where partings will be no more!"

—Rev. J. F. Wynn writes from Montgomery, La., October 4: "We have just closed a meeting in Johnson's Bend, resulting in some bright conversions. Fifteen members received into the church, and five others to be received at my next appointment. Bro. R. H. Roberts did most of the preaching."

—Bro. Wimberly writes from Grand Cane, La., whither he had gone for recuperation: "After a six weeks' spell of fever and much suffering I am again on my feet, and hope I will soon be able to resume my work. I have lost four months by sickness this year, which will affect my report at Conference. I thank God for my recovery and take courage."

—Rev. George T. Ashley, of Trinity circuit, Louisiana Conference, writes October 2: "The revival continues to go on, on the Trinity circuit. The churches are aroused to a sense of their duty, and are doing it with a zeal truly encouraging. The brethren in one place protracted their prayer meeting a week without any preaching, and several sound conversions were the result. Over eighty have been added to the church this year. There are five progressive Sunday-schools and seven active weekly prayer meetings on the work. To the Lord be all the praise!"

—Rev. T. Cameron, Starkville, Miss., October 1, 1888, says: "We have finished our new church recently, and it is simply beautiful. Starkville quarantined very closely, but nobody left on account of the scare. But it closed my meeting for me before I was ready."

YELLOW FEVER.—In every place where the yellow fever made its appearance there has been considerable abatement during the past week. No new cases have appeared at Jackson, Miss. For the reason that some of the sick are still confined to their rooms, the Board of Health still maintains its quarantine. The news from Decatur, Ala., is that no new cases were reported on Monday; so that we may hope that the disease there has about run its course. Monday's report from Jacksonville, Fla., said there were fifty new cases and *four* deaths. Total number of cases, 3,208; deaths, 295. Our city is as healthy as usual.

Port Gibson Female College.

Port Gibson Female College opened well on September 18, there being an increase of over last session both of boarding and day pupils. We had not proceeded a week before the great panic came, caused by the announcement of the appearance of yellow fever in Jackson, Miss. The apprehension and the incidents here were like those occurring generally through the land. But the college moved on steadily in all departments, not suffering greatly from the alarm. The few who left are returning, and shortly we will be going forward with undiminished numbers. Perfect health obtains. Our faculty is faithful and most competent, and our pupils study with enthusiasm. We are encouraged, and look for the best results.

E. H. MOUNGER.

PORT GIBSON, MISS., Oct. 1, 1888.

A Presiding Elder Quarantined.

MR. EDITOR:—Please allow me to say to the preachers of the Jackson district that I have been shut up in Jackson during the panic and unable to communicate with anyone. Hope to be able to get to my quarterly meetings as soon as the quarantine is raised. D. A. LITTLE.

OCTOBER 5, 1888.

Literary Notes.

It is said that much unpublished correspondence of celebrities of the Revolutionary and Constitutional periods has been included in the volume on the Randolphs which Mr. Moncure Conway has prepared, and which the Putnams are about to publish.

Lee and Shepard, Boston, have ready a new edition of Elaar's "A Physician's Problems." The work consists of seven profound essays, which are intended as a contribution to the natural history of those outlying regions of thought and action whose domain is in the "debatable ground" of brain, nerve and mind.

The interesting series of articles which have appeared in the Critic, under the title of "Authors at Home," will soon be issued this fall in book form from the press of Cassell & Co. It will contain twenty-six sketches of noted writers. If these are as interesting as when they were printed first—and they are the same unless improved—they are well worth having and reading.

Mother Stewart will soon publish "Memories of the Crusade," a narrative of the uprising of the women of Ohio against the liquor traffic.

Seventy per cent. of the books taken from the Boston Public Library are fiction and juvenile works. "Ben Hur" is the most popular book in that department; eight or ten copies of it are catalogued. Some of the other books in constant demand just now are "The Last Days of Pompeii," Drummond's "Natural Law," Steven's "Around the World on a Bicycle," and "Little Lord Fauntleroy."

A cheap addition of Dr. McCook's "Tenants of an Old Farm" is in press, for sale during the coming autumnal season.

A new edition of Lanman's Sanscrit Reader is now in press. It will include the long delayed "Notes," and these Notes will also be issued separately for the convenience of students.

We are sorry to hear that the statement that the seventh volume of Mr. Lecky's "History of England" would soon be ready for publication has just been contradicted by the author.

Francis Parkman is preparing the last volume of his great work on the French colonization of America. It will cover the time between the periods treated in "Frontenac and Montcalm and Wolfe."

Mr. Edward P. Clark, of the Evening Post, has published in pamphlet form his political satire, "The Greatest of Living Statesmen," which appeared first in the columns of the journal named.

"Dogmatic Theology," the new work by Dr. William G. T. Shedd, which the Scribners announce, is the fruit of forty years of severe study.

The Century for the coming year is to contain Charles De Kay's series of illustrated papers on Ireland, for some time in preparation and already announced. They will deal with the ethnology, customs, literature, etc., of the country.

Books and Periodicals.

BOOKS.

THE TEMPLE OF PRAISE. By Rev. E. A. Hoffman and W. H. Pontius. Newhall & Evans Music Co., publishers, 171 W. Fourth St., Cincinnati, O. Sample copy, postpaid, 35 cents; $30 per hundred. Specimen pages free.

It is designed for Sunday-schools, prayer meetings, young people's praise meetings, associations of Christian endeavor, the church and the home.

THREE HUNDRED TESTIMONIES IN FAVOR OF RELIGION AND THE BIBLE BY DISTINGUISHED INDIVIDUALS. By Rev. T. Harrison, A. M., D. D. Robert Clarke & Co., Cincinnati. Price $2.

One object of the work is to refute the erroneous statement made so frequently by illiterate and malicious infidels, that men of education and intelligence can not believe in religion and the Bible. The fact is, the great majority of them have not only believed in religion, but have spoken in the highest praise of its excellence, and have labored in a variety of ways to promulgate its principles and carry out its requirements. Another object is to satisfy honest inquirers after truth that scientific men do not see any real discrepancy between science and the Bible. It is undoubtedly a good book for ministers of the gospel.

IN WAR TIMES AT LAROSE BLANCHE. By M. E. M. Davis. D. Lothrop Company Boston. For sale by Erich, 130 Canal St., New Orleans. Price $1 25.

This book takes us back to the stirring times of twenty-five years ago. It brings to mind the "ole plantation" and "the darkies" and "war times," and "hard times" and "scary times," with all the "ups and downs" of those four years of strife and blood and savagery. To all who have lived on the "ole plantation" among "the darkies" this story will be read with special and appreciative interest.

PERIODICALS.

—The Eclectic Magazine, for this month, contains twenty articles of value, culled from foreign literature. The variety of good things which this monthly gives each number is a little remarkable and is a high commendation. If anyone would have the best periodical literature from across the water they can get it always in the Eclectic. E. R. Pelton, New York. Price $5.

—Good Housekeeping, which is one of the best—if not the best—household magazines in existence, commences its eighth volume with the issue of November 10. Published fortnightly for $2 50 a year. Single copies 10 cents. Sold by all newsdealers.

—Our Little Ones and the Nursery is a periodical for the "wee ones," and it is one of the best. The October number is especially bright, and the pictures will charm all the little people who take a peep at them. Russell Publishing Company, Boston. Price $1 50 a year.

—Among the many good things which the October Wide Awake contains is a sketch of Daniel Webster in His New Hampshire Home, by Amanda B. Harris. There are twenty-one illustrations, showing Webster at various ages and scenes, and things about his home. The other articles in this number will please the majority of the young people. This magazine is cheap at $2 40. D. Lothrop & Co., Boston.

—The October Century closes the thirty-sixth volume and eighteenth year of that periodical. The frontispiece of the number is a portrait of the late Emma Lazarus, the Jewish poet of New York; and in the body of the magazine appears a sympathetic study of the genius and personality of this most interesting woman. The opening illustrated article of the number is a paper by Richard Jefferies, on "An English Deer Park," with illustrations by Alfred Parsons and Bryan Hook. Theodore Roosevelt closes his Ranch series with an anecdotal paper on "Frontier Types," the text being expanded by a number of Remington's studies of Western character and incidents. Another illustrated article is on "American Machine Cannon and Dynamite Guns." But to most readers the most interesting and important illustrated article of the number will doubtless be George Kennan's description of "The Tomsk Forwarding Prison," in his series on the Siberian Exile System; The "Topics of the Time" and "Open Letters" are valuable departments of this magazine. Century Company, New York. Price $4.

Notice.

To the Presiding Elders of the North Mississippi Conference:

DEAR BRETHREN: At the earliest possible day please send me names of lay delegates-elect to Annual Conference, together with names of local preachers coming up for ordination and candidates for admission into the traveling connection.

THOS. CAMERON.

STARKVILLE, MISS., Oct. 1, 1888.

A widow lady, who is a graduate and an experienced teacher, desires employment. Will accept a position as governess, private tutor or teacher in any grade of school, or a situation as copyist. Testimonials and reference furnished. Address Mrs. M., care of this office.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
Tennessee	Oct. 17	Fayetteville, Tenn.	Keener
M. E. Mis.	Oct. 31	Del Rio, Tex.	Duncan
N. W. Texas	Nov. 7	Weatherford, Tex.	Hendrix
Virginia	Nov. 7	Portsmouth, Va.	Granbery
W. Texas	Nov. 7	Victoria, Tex.	Duncan
Memphis	Nov. 7	Paris, Ky.	Keener
German Mis.	Nov. 14	Houston, Tex.	Duncan
N. Ala.	Nov. 14	Anniston, Ala.	Hargrove
N. Texas	Nov. 14	Dunnison, Tex.	Key
N. Carolina	Nov. 21	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21	San Luis Potosi	Galloway
Little Rock	Nov. 21	Camden, Ark.	Key
Texas	Nov. 21	Huntsville, Tex.	Duncan
Arkansas	Nov. 28	Fort Smith, Ark.	Key
Mississippi	Nov. 28	Jackson, La.	Hargrove
E. Texas	Nov. 28	Crockett, Tex.	Duncan
S. Carolina	Nov. 28	Winnsboro, S. C.	Keener
White Riv.	Dec. 5	Paragould, Ark.	Key
N. Georgia	Dec. 5	Milledgeville, Ga.	Keener
S. Mis.	Dec. 10	Starkville, Miss.	Keener
Florida	Dec. 12	Bartow, Fla.	McTyeire
Alabama	Dec. 12	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12	Eastman, Ga.	Duncan
Louisiana	Dec. 19	New Orleans, La.	Hargrove
Baltimore	Mar. 13	Alexandria, Va.	Wilson

East Tennessee, Virginia & Georgia R. R.,

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

N. C. Y. L.

Completion of the new college building will open places in the NASHVILLE COLLEGE FOR YOUNG LADIES for 25 more boarders. Very favorable rates for the next 30 days. Early application should be made, as we now enroll (October 1) 250 pupils, with 97 boarders. Daily accessions are made to our roll. Address REV. GEO. W. F. PRICE, D. D., President, 108 Vauxhall street, Nashville, Tenn.

Owing to quarantine restrictions around the city of Memphis, the regular fall and winter course of lectures of the Memphis Hospital Medical College has been postponed one month. Lectures will begin Thursday, November 1. W. R. ROGERS, M. D., Dean.

Dr. Oliver Wendell Holmes is to contribute to Mr. Leland's "Dictionary of Americanisms" a list of words, with many interesting remarks on the folk-lore, superstition and language of Massachusetts.

Thin hair thickened, baldness cured, and gray hair made to return to its youthful color by the use of Hall's Vegetable Sicilian Hair Renewer.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

A bark has gone over Niagara Falls in safety. It belonged to a Scotch terrier and was encased in a barrel.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The boss rooster of the barnyard refers to hens as the lay members of his congregation.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

Report of the Condition of the

New Orleans National Bank,

At New Orleans, in the State of Louisiana, At the Close of Business, Thursday, Oct. 4, 1888.

RESOURCES.

Loans and discounts		$1,928,599 37
Overdrafts		1,525 00
U. S. bonds to secure circulation		200,000 00
U. S. bonds to secure deposits		200,000 00
U. S. bonds on hand		14,500 00
Other stocks, bonds and mortgages		675,418 52
Due from approved reserve agents		500,340 82
Due from other national banks		58,507 74
Due from State banks and bankers		60,350 47
Real estate, furniture and fixtures		8,500 00
Current expenses and taxes paid		14,160 82
Premiums paid		20,846 75
Checks and other cash items	$784 19	
Exchanges for Clearing-House		
Bills of other banks	15,000 00	
Specie, including gold coin	10,000 00	
Legal-tender notes	100,000 00	734,812 25
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		2,000 00
Total		$5,144,581 06

LIABILITIES.

Capital stock paid in		$200,000 00
Surplus fund		350,000 00
Undivided profits		87,887 51
National bank notes outstanding		187,500 00
Dividends unpaid		120 00
Individual deposits		
subject to check	$3,719,651 74	
Demand certificates of deposit	84,915 79	
Time certificates of deposit	2,000 00	
Certified checks	500 00	
Cashier's checks outstanding	29,570 00	
United States deposits	221,731 25	4,048,228 78
Due to other national banks		19,365 10
Due to State banks and bankers		86,723 61
Bills payable		300,000 00
Total		$5,145,581 06

STATE OF LOUISIANA, PARISH OF ORLEANS, ss.

I, WILLIAM PALFREY, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this 8th day of October, 1888.

GEO. W. CHRISTY, Notary Public.

Correct—Attest: CHAS. CHAFFE,
ROBERT MAXWELL,
JOHN T. MONCRIEF, JR.,
Directors.

NEW! NEW! NEW! MUSIC BOOKS,

Song Harmony (60 cts., $6 doz.) L. O. Emerson. For Singing Classes. Full set of melodious exercises and easy songs, with explanations, and excellent collection of sacred and secular music.

Song Manual, Book I. (30 cts.) For Primary Classes.

Song Manual, Book II. (40 cts.) For Medium Classes.

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A new set of Graded School Song Books, by L. O. Emerson. Teachers will find them useful and attractive.

Bells of Victory. (35 cts.) Tenney and Hoffman. An unusually good *Temperance Song Book.* 104 first rate songs and choruses. Send for specimen copy.

Praise in Song, (cloth 50 cts., $4 80 doz., 40 cts., boards, $4 20 doz.) L. O. & E. O. Emerson. For Praise and Prayer Meetings and Sunday-Schools. May be safely commended as *one of the very best books* of the kind.

Classic Baritone and Bass Songs, ($1 00) Songs of rare beauty. 35 songs by 25 different composers, all well known and eminent. This belongs among the Classical books, of which the others are: *Song Classics, Song Classics for Low Voices, Classic Tenor Songs, Piano Classics, Classical Pianist;* each $1 00.

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And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

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Our Young People.

ANGELINA.

BY EUDORA S. BUMSTEAD.

My dolly looks so gentle
And innocent and sweet,
You'd think I had no trouble
To keep her fresh and neat:
And yet of all the dollies
I really do suppose
My little Angelina
Is hardest on her clothes.

She sits in dusty corners,
She lies on dewy grass;
She's bound to play with Towser
If he should chance to pass.
I've argued, coaxed and scolded,
But after all my care
She hasn't in her wardrobe
A garment fit to wear.

I had to go a shopping;
I went to Bargain Store
(You know that's mamma's rag-bag,
Behind the closet door);
I bought some cloth and muslin
To suit my pretty miss;
They cost me twenty dollars
(A dollar means a kiss).

And mamma says my dolly
Is not so much to blame;
She knows a little person
That does the very same;
She says when I'm as careful
As ever I can be,
My little Angelina
Will pattern after me.

—The Youth's Companion.

How a Little Boy Camped Out.

Once there was a little boy who all summer long had been very anxious to camp out over night. Behind his mother's house was a large garden—as large as a whole city block—and at the far end of it was a little knoll, or hill, with rocks cropping out. It was behind this hill that little Paul wished to camp, for from there the house would be out of sight, and it would be "just like truly camping." So his mother gave him a large old crumb cloth for a tent; a pair of blankets and a sofa-cushion for a bed; a tin pail full of bread, cold meat, and hard-boiled eggs, and some gingerbread and apples for his breakfast; also a bottle of milk, a tin cup, a wooden plate, and a small package of pepper and salt. She then gave him some cotton to put in his ears—to keep out little bugs and things. She had the hired man help him drive the stakes and fasten the crumb-cloth over them. The hired man, of his own accord, brought from the barn a large bundle of hay to spread under the blankets, so as to make a comfortable bed. By twilight everything was ready, and Paul kissed his mother, his aunt, and his big sister good-bye, and, shouldering his cross-bow, marched away to the "Rocky Mountains"—as he called the little knoll.

He pinned back the doors of his tent with big catch-pins, and then sat down on the ground. Everything was dreadfully still; but the bright tin pail and the bottle of milk looked very comfortable in the soap-box cupboard; the brave cross-bow, with its pin-pointed arrows, promised safety; while the blankets, sofa-cushion, and the soft hay were all that any reasonable camper could ask for.

But it was so *dreadfully* still! Not even the smallest baby-breeze was stirring; through a hole in the crumb-cloth shone a star, and the star made outdoors seem stiller yet. Paul unbuttoned one shoe and then the other, and sat for a while listening. Then suddenly kicking off his shoes, he scrambled under the blankets and lay quite still. He was a very small boy, and somehow camping out wasn't delightful in *every* way.

* * * * * * *

It was nearly half-past eight. Mamma was knitting, the aunt was sewing, and the big sister was standing on the dictionary, rehearsing her elocution exercise. Nobody but mamma heard the back hall door softly open, and the tiny feet go stealing upstairs. When the elocution exercise was over, mamma said she must go and find the mate of the stocking she was knitting.

So she went upstairs; but, before looking for the stocking, she went into Paul's room. There, in the starlight, she saw the brown curly head cuddled into its customary pillows. She was a good and faithful mamma, and so she did not laugh—out loud. She stooped over the half-hidden head and whispered, "Were you lonesome, dear?" and Paul whispered back "*Kind* of lonesome—and I heard something *swallowing*, very close to my head. And so I came in. And—you won't tell, will you, mamma?"

Faithful mamma didn't tell—not until long afterward when Paul had grown to be so old and so big that he went "truly camping" far away to the Rocky Mountains.

And what was the "swallowing" that Paul heard so close to his head? I think it must have been an imagined noise. Don't you?—St. Nicholas.

A "Pillow."

"How many children have you?" asked a gentleman of a friend whom he met after a parting of many years.

"Only one," he answered; "a pillow."

"A pillow?" inquiringly.

"Yes," smiling, a "pillow is something to rest on, is it not?"

"Certainly."

"Well, that is why I call my little daughter a pillow, she's so restful."

The gentleman soon reached the home of the father of the "pillow," and a lovely young girl of about sixteen years old was introduced as "my daughter, Emily." The visitor only remained one night, but by the time he left he had fully decided that his friend's young daughter merited the sobriquet given her. The smiling face with which she greeted her father and her father's friend won the latter's heart at once. In a gentle, quiet way, she brought the evening paper and laid it open at the page he always read first, on the table near her father. His slippers and dressing-gown were brought, too, and she was rewarded with a fond kiss and a whispered, "Thank you, dear." Later in the evening, when her father expressed a desire that she should sing something for his friend, she did not refuse, but did the best she could with a grace and sweetness indescribable. A little bell tinkled once, and Emily left the room hastily.

"My wife is sick this evening; she is a victim to nervous headache," explained the host. "I hardly know what she would do at such times if it were not for Emily; the child is a born nurse."

The hostess, free from her headache, but looking pale and weary, came down to breakfast next morning. She sat at her usual place—the head of the table—and poured out the coffee. But Emily was near at hand, and it was she who relieved her mother by putting the cream and sugar in the cups, and passing them. It was she, too, who dished the oatmeal in a neat and dainty way that was charming.

A pink-tinted rosebud, with a geranium leaf, lay at each of the three plates. The father lifted his to inhale the fragrance, smiling his thanks.

"Where is yours?" he asked.

"There were only three this morning," she replied brightly: "I shall have the next one."

After breakfast, as the guest lingered for a few moments in the sitting room waiting for his friend to accompany him down town, he heard Emily's voice say in a low tone of entreaty, "Now, mamma, go and lie down, please: I will help Bridget with the breakfast work so that she can get at her ironing, and do the dusting later; don't think of anything."

"But she must think of something," thought the guest. "she must think of the helpful little daughter who is such a joy and comfort that she is indeed a pillow—something to rest her heart on."—Children's Banner.

Farmers and others who have a little leisure time for the next few months will find it to their interest to write to B. F. Johnson & Co., of Richmond, Va. They offer great inducements to persons to work for them all or part of their time.

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Household.

GLORIFY THE HOUSE.

Wide open throw the shutters, and
The curtains throw aside,
Let in the sun's bright messengers
In all their golden pride.
What matter if from rustly rug
They take the rainbow bloom?
They'll shower gems on it instead,
And glorify the room.

Glad are the tidings that they bring
From wood, and field, and hill,
From singing bird and humming bee,
And the little dancing rill.
Before them many shadows fly,
They banish thoughts of gloom;
Then, with a welcome, let them in
To glorify the room.

With them comes health—upon the weak
They many blessings shed,
Their kisses strengthen tired eyes,
And touch pale cheeks with red;
No place too dear for them to seek
Its darkness to illumine;
Thank God that we can let them in
To glorify the room.

—Vick's Magazine.

The Dinner Hour.

There is a direct connection between the dinner hour and the march of civilization. In all new communities people dine at noon. They rise with the sun, break their fast as soon thereafter as possible, and at twelve o'clock are sharp set for another meal. As the general wealth increases, people indulge in evening amusements, and in consequence lie in bed until a later hour in the morning. The breakfast hour is moved along until eight or nine o'clock, and dinner is eaten at two or three P. M.

Twenty-five or thirty years ago three P. M. was the ultra-fashionable hour, but the dinner hour crept along later and later, until now it excites no surprise to hear of nine P. M. dinners, and on exceptional occasions as late as midnight.

This change has naturally made the breakfast hour as late as eleven A. M., and between the breakfast and dinner hours comes luncheon. The English, who are the heartiest feeders in the world, think nothing of getting away with breakfast, luncheon, tea (at five P. M.), dinner (at seven P. M.), and supper (at ten P. M.) How they manage to sleep after such a day's feeding is a mystery to Americans.

There are now some indications, however, that in London the present dinner will be called supper (as it really is), and dinner take the place of the present luncheon. Then, since Americans seem to be following London in dress, manners and customs, it is quite likely that we will see a return to the noon-time dinner.

It is quite time some reform was made in this custom, since we are rapidly approaching the state of affairs described by the countryman, who, upon his return from a city visit, said that they "breakfasted at noon, dined in the night, and supped the next day!"—Exchange.

How Celluloid Is Made.—Most celluloid is made in France, and this is the process of manufacture: A roll of paper is slowly unwound, and at the same time is saturated with a mixture of five parts of sulphuric acid, which falls upon the paper in a fine spray. This changes the cellulose of paper into pyroxyline (gun cotton). The excess of the acid having been expelled by pressure, the paper is washed with plenty of water until all traces of acid have been removed. It is then reduced to pulp and passes on to the bleaching trough. It is this gun cotton which gives it its explosive nature.

Most of the water having been got rid of by means of a strainer, the pulp is mixed with from twenty to forty per cent. of its weight of camphor, and the mixture thoroughly triturated under mill stones. The necessary coloring having been added in the form of powder, a second mixing and grinding follows. This pulp is spread out in thin slabs, which are squeezed in a hydraulic press until they are as dry as chips. Then they are rolled in heated rollers and come out in elastic sheets. They are from that point worked up into every conceivable form. You can get celluloid collars, cuffs, hairpins, shirt fronts, cravats, penholders, brushes and combs, inkstands, knife-handles, jewelry and everything else almost that you can imagine.—Detroit Free Press.

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Christian Advocate.

Marriages.

RENTER—McGAUGH.—At the residence of the bride's father, Mr. A. C. McGaugh, September 2, 1888, by Rev. A. D. Miller, Mr. Joseph Hunter, jr., to Miss Rosa McGaugh, all of Rankin county, Miss.

BEAIR—KING.—At the residence of the bride's parents, in Pickens, Miss., September 27, 1888, by Rev. Ira B. Robertson, Mr. G. P. Blair and Miss Mamie King, both of Pickens, Miss.

HOOVER—KING.—At the residence of the bride's parents, in Pickens, Miss., September 27, 1888, by Rev. Ira B. Robertson, Mr. W. H. Hoover and Miss Hattie King, both of Pickens, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

FUDGE—STOKELY M. FUDGE was born February 25, 1826, in Montgomery county, Ala., and came to Lafayette county, Miss., in 1884, and was married to Miss Asenath R. Bogard in 1847; professed religion and joined the Methodist Episcopal Church, South, in 1848, and fell asleep in Jesus, April 11, 1888. Bro. Fudge was a very important member of the church during the last forty years of his life, for he filled nearly all the offices in the church during that time. A great deal of his time he was a steward, and a part of the time recording steward, and served as trustee, class leader, etc. Bro. Fudge was a good man and a faithful worker in the cause of his Master. He loved the church of God, and was a special friend to the ministers of the gospel. A good counselor, ready to give advice and assist the preacher in his work, and knew how to make them feel welcome when at his house. I am glad that I ever saw Bro. Fudge and heard him talk of his prospect of a home in heaven. It is a benediction to be with such a man. I visited him several times during his sickness. He was a great sufferer; but he bore his affliction patiently, ever looking to Jesus as his friend and Savior, and received great consolation from the precious promise of the Savior, and these words of the Apostle: "For our affliction worketh for us a far more exceeding and eternal weight of glory," were very consoling to him.

He was a very affectionate husband and father, and good citizen. The family, church, and community sustained a great loss in the death of Bro. Fudge. But our loss was his eternal gain. His trials and sufferings are passed, and he is at rest. He has gone to reap that great reward which God has in reservation for all the finally faithful; where there is no more sorrow, sickness, pain, nor death, but an eternal felicity. May the good Lord, in whom he trusted, bless and save his family! May he be a father to the fatherless and a husband to the widow, until that reunion in the sweet by-and-by!

J. M. MASSEY, P. C.

JONES—FRANCIS CARTER JONES, son of the Rev. Carter Jones, was born in Northampton county, N. C., January 7, 1821, and died at Oak Ridge, Warren county, Miss., August 27, 1888. He came to Vicksburg, in the summer of 1847, with his father's family. He resided for some time in Vicksburg; Warren county, then went to Louisiana; lived there until a few months before his death. He enlisted early in the Confederate army—in the calvary—and continued in it until the close of the war. A few months ago he returned to Warren county, Miss., to suffer and to die of cancer among his kindred and friends. My visits to him in his sick-room and by his bedside were very interesting to me. His mind naturally turned to the past; and from the past to the future. A man possessing a strong, clear mind, well read and informed upon nearly all subjects, at home in theology, as well as on the great questions of the day; giving me a history of his life, relating with considerable feeling and emotion how he had always been surrounded and followed by the strivings of the Spirit, what a blessing the ministry of the Word had been to him during his life. "Yet," he said; "is it not strange I am not a member of the church?" This seemed a great source of regret, that his life had not been more closely identified with the church of Christ. At his request he became a member. A few weeks afterward, conscious that he was growing worse, he sent for his pastor, and in childlike simplicity he talked of his soul's salvation. Desiring to receive the sacrament of the Lord's Supper, we administered it to him and the family. Bro. Jones was a great sufferer, and though his sufferings were great and prolonged, yet his patience and submission were remarkable. Thus there has passed away to his eternal rest one who was beloved and respected by all who knew him.

R. BRAILEY.

ODEN—Died at Carthage, Miss., September 9, 1888, MRS. NEEDIE ODEN, about twenty-six years old. Less than two years ago I was called upon to unite her in marriage to her now bereaved husband. I found her a member of the Methodist Episcopal Church, South, at this place, when I was appointed to this work. Our deceased sister was born and reared in this place and was well known and greatly esteemed by all the people of this community. But there was an inner circle of true and tried friends to whom she unbosomed herself, and to them her noble traits of character were made known. Into this charmed circle none were admitted but the true and good. She had a great aversion to shams and cheats, but an intuitive perception and high appreciation of the true and faithful. Such were drawn to her and held under the magic sway of her influence. Others may have surpassed her in the number of friends, but none ever had more loyal and faithful ones than had she. Added to her graces of person and charms of character were the graces of the spirit which made her a noble Christian woman. I visited her several times during her sickness and found her calm and trustful. A few hours before her death she told her friends she was dying, and that she was ready. May God bless the bereaved ones!

D. G. W. ELLIS.

KIRK—ISAIAH, infant son of Amos A. and Mrs. Emma F. Kirk, was born February 23, 1881, and died September 7, 1888, aged four years, six months, and fourteen days. Little Isaiah was unusually bright and intelligent in conversation, and always ready to perform any little errand or deed of kindness. He was the idol of his grandparents, the pride of his father, and the hope of his fond mother. To know him was to love him, was the experience of his friends and acquaintances. The writer attended him in his last illness and can testify to his patience and submission in affliction. He never murmured at his lot, only expressing a desire to get well so that he could run around. It was his delight to take his little sister to play, lead her gently by the hand, and do all in his power to protect, amuse and instruct her. His parents and grandparents are almost inconsolable in their misfortune, while friends and relatives miss his genial presence and sympathize with the bereaved parents. Too young to know sin, we can hope that his spirit has returned to God who gave it, and that his angel face beams brightly around the throne of him who doeth all things well.

B. B. PAINE, M. D.

CANTER—MRS. REBECCA P. CANTER, daughter of Rev. John Strahan, was born in Hancock county, Miss., October 18, 1812; was married to F. H. Canter in Orange county, Texas, August 4, 1850; was received into the Methodist Episcopal Church, South, by Rev. Christian Keener, November 18, 1883, and departed this life at Sabine Station, July 11, 1888. She was an affectionate wife, an indulgent mother, an obliging neighbor and a devoted Christian. Sister Canter was found at two places—the house of God and the bedside of the afflicted, and was full of deeds of kindness to the distressed and needy. She leaves a husband, three daughters, five sons, five grandchildren and many friends to mourn her loss. May God bless and comfort them in their affliction!

W. B. PILLEY, Pastor.

Alabama Advocate please copy.

STATEN IDA, little daughter of Mr. and Mrs. Charles Staten, of Cotton Valley, La., died September 7, 1888. Too pure for a world contaminated with sin, ere she reached far in her orbit of life, she was lost to us, in the eternal Sun that illuminates the immortal plains of heaven—was transplanted by one who said, "I am Life." While it seemed hard for papa and mamma to leave to give up their little treasure, yet when this shadow of life shall have passed away, she will meet them in the clouds when Jesus comes.

HATTIE C.

HARRIS—At a meeting of the Woman's Missionary Society of Oak Ridge, Warren county, Miss., held September 19, 1888, the following resolutions were adopted:

Whereas, God, in his all-wise providence, has taken from us our young friend and sister, Miss ANNETT HARRIS, who was a member of Oak Ridge Methodist Church, also of our Woman's Missionary Society. Sister Annett Harris was just entering into young womanhood. She was kind, amiable and intelligent, possessing those traits of character that drew around her a large circle of friends. That her life and character were appreciated was evident from the large number that attended her funeral. But we have this consolation: that she has gone home to her reward.

Resolved, That in the death of our beloved sister, Oak Ridge Woman's Missionary Society has lost a useful member.

Resolved, That while we are sad over our loss, we submit to this stroke of bereavement, believing that it came from the hands of our heavenly Father.

Resolved, That we tender to the parents, relatives and friends of our deceased sister our heartfelt sympathy and united prayers.

MRS. E. BRAILEY, for Com.

One of the most desirable things in the Christian life is an agreeable temper. That royal touchstone, which men call disposition, needs to be ever in order to get the best benefits of religion. We are too apt to get off our base, and borrow trouble at a large rate of interest, or fret and worry about difficulties real or imaginary. No doubt the beauty of the Christian life is sadly marred by the disposition to fret. There was one lesson that the apostle Paul had mastered that it would be well for us to learn. He says, "I am learned in whatever state I am therewith to be content." This is, to a great degree, the secret of his mighty faith, and it is a secret we shall do well to learn.—Christian Secretary.

From the *Herald of Faith*, St. Louis Mo., August 10, 1887;

Referring to Shallenberger's Antidote for Malaria, the business manager of the *Herald of Faith*, would say, that he gave this medicine a personal trial, and was speedily cured of an inveterate Intermittent Fever. He then recommended it to F. J. Tiefenbrunn, 1915 Papin street, and to Police Officer Meidenger, at the Union Depot, both of whom were cured by it of chills and fever of several years' standing. Recently his wife, after a fever of several days' duration, took a single dose and was perfectly cured. In view of these remarkable cures, and remembering how much money is spent for quinine, so little to be depended upon, and often so injurious, we can only wish that Shallenberger's Antidote would come into general use.

The Number of the Stars.

The total number of stars one can see will depend very largely upon the clearness of the atmosphere and the keenness of the eye. There are in the whole celestial sphere about 6,000 stars visible to an ordinarily good eye. Of these, however, we can never see more than a fraction at any one time, because half of the sphere is always below the horizon. If we could see a star in the horizon as easily as in the zenith, a half of the whole number, or 3,000, would be visible on any clear night. But stars near the horizon are seen through so great a thickness of atmosphere as greatly to obscure their light, and only the brightest ones can there be seen. As a result of this obscuration, it is not likely that more than 2,000 stars can ever be taken in at a single view by an ordinary eye. About 2,000 other stars are so near the South Pole that they never rise in our latitudes. Hence, out of 6,000 supposed to be visible, only 4,000 ever come within the range of our vision, unless we make a journey toward the equator.

As telescopic power is increased, we still find stars of fainter and fainter light. But the number can not go on increasing forever in the same ratio as with the brighter magnitudes, because, if it did, the whole sky would be a blaze of starlight. If telescopes with powers far exceeding our present ones were made, they would, no doubt, show stars of the twentieth and twenty-first, etc., magnitudes. But it is highly probable that the number of such successive orders of stars would not increase in the same ratio as is observed in the eighth, ninth and tenth magnitudes, for example. The enormous labor of estimating the number of stars of such classes will long prevent the accumulation of statistics on this question; but this much is certain, that in special regions of the sky, which have been searchingly examined by various telescopes of successively increasing apertures, the number of new stars found is by no means in proportion to the increased instrumental power. If this is found to be true elsewhere, the conclusion may be that, after all, the stellar system can be experimentally shown to be of finite extent and to contain only a finite number of stars. In the whole sky an eye of average power will see about 6,000 stars, as I have just said. With a telescope this number is greatly increased, and the most powerful telescopes of modern times will show more than 60,000,000 stars. Of this number, not one out of one hundred has ever been catalogued at all. * * * In all, 314,926 stars, from the first to the 9½ magnitudes, are contained in the northern sky; or about 600,000 in both hemispheres. All of these can be seen with a three-inch object glass.—The Century.

THE MAKING OF THE VIOLIN.—"Violins that are made as they should be," explained the dealer, "have fifty-eight different pieces. The wood of the belly, or sounding-board, should be of soft red fir, a kind only growing on the Tyrolese mountains. It is light and strong, and being of loose grain, gives free passage to the waves of sound. The trees are cut in the winter after the sap has ceased to flow, and the wood is thoroughly seasoned before called in for use. The older the wood the better. For the neck, back and sides Swiss sycamore is regarded the only proper wood. It answers to a different note than the fir, a fact that has been found necessary to the highest harmony. The violins are shaped by exact rule, but the slightest variation in any of the curves gives a difference of tone, so that no two instruments sound exactly alike."

Several violins of the same make, and, in all respects, apparently alike, were tested to demonstrate this. They were all tuned in fifths, the lowest giving what is technically known as middle G, this being the correct way to tune a violin, but under the bow there was a marked difference in the quality of tone.

"Did it ever occur to you," was asked the reporter, "that the strain put on a violin by the strings is something tremendous? When tuned to concert pitch the tension of each string is about eighty pounds, making 320 pounds for the four. Yet the thin shell, so frail that a babe could splinter it, will resist that strain for centuries. Of course, the body is strengthened by little strips glued inside at different points; but it seems none the less marvelous to me."—Globe-Democrat.

Christianity Our Protection.

In this country there is no such thing as organic union of Church and State, and yet the relations between our civil and religious institutions are such that they are most intimately connected with and dependent upon each other. We have no State Church, yet the State does very properly use its authority to afford to each citizen the enjoyment of perfect freedom of conscience.

This close relation between these institutions renders it absolutely necessary that we shall see to it that the unrighteous example of California, in blotting all Sunday laws from its statute-book, be not followed by any others of the States or by the national government. Our moral sense, as well as our desire for full civil and religious freedom, makes us watchful in this direction. There are influences at work among us, influences the power of which is being daily augmented, the effect of which will be, sooner or later, to precipitate a struggle upon this question. The Christian Church can not afford, therefore, to allow an active enemy to lay trains and set mines and build defenses for himself all about it, while it awaits in a fatal repose the day of outbreak. Such delay is criminal in every way. There must be an activity in meeting the enemies of public morality which will, at least, give an equal footing and a fair field when the shock comes.

The Sabbath and the other various Christian elements in our republic are the conservators of our civil liberty, for the day of their destruction will be the day which will usher in a reign of lawlessness and riot. They are also the preservers of our religious freedom, for there stands waiting a powerful ecclesiastical machine which would welcome such a time of anarchy as affording it an opportunity to join hands once more with the enemies of morality in the work of crushing out liberty of conscience.

The Hebrews rebelled against God, and perished in the wilderness. Israel forgot him, and even his hiding-place is yet a mystery. France has lost her glory and her power because she abolished religion and closed the churches. We need not fondly hope to escape a like fate, if we sin against God, for his word is still in power: "And all the wicked shall be turned into hell; and the nations that forget God."—Pittsburg Christian Advocate.

Don't yield to rheumatism till you have tried Salvation Oil. Price 25 cents a bottle.

Of all the popular favorites, the genuine article is Dr. Bull's Cough Syrup. 25 cents.

MORNING BIBLE READING—The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God's book for the meditation of the morning. Make for the month a fair, steadfast trial of the plan of studying the Bible when your faculties are at mental highwater mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading—thoughtful, prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immensurably in our influence as well as our comfort by giving more of our unwearied thought to the holy Book. A few tired, sleepy, worn-out moments at nights, and those only, are almost an insult to the Master whom you profess to serve.

Consumption, Wasting Diseases
And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic in the digestive and entire system. But in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who cannot tolerate plain Cod Liver Oil.

Much of the glory and sublimity of truth is connected with its mystery. To understand everything, we must be as God.—Tyron Edwards.

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$1,000 REWARD
to any one who will contradict by proof our claim that
Acme Blacking
WILL NOT INJURE LEATHER.
WOLFF & RANDOLPH.

To make an intelligent test of this, try the following method: Hang a strip of leather in a bottle of Acme Blacking, and leave it there for a day or a month. Take it out and hang it up to dry and examine its condition carefully. We recommend ladies to make a similar test, with French Dressing, and gentlemen with any liquid solution of Paste Blacking, or with liquid blacking that comes in stone jugs.

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Its beautiful, rich, GLOSSY POLISH is unequaled. *Saves labor and annoyance.*
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Daily Picayune—12 mos.	14 00	13 00
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Weekly "	3 50	2 50
" Times-Democrat	3 [illegible]	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
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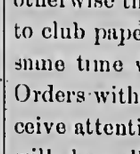

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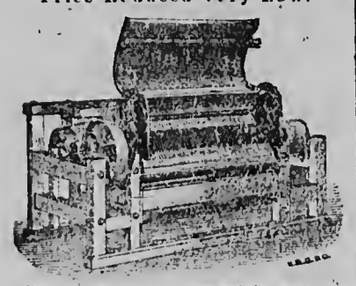

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Weekly Market Review.

(*For Week Ending October 9, 1888.*)

COTTON.		
Low ordinary	6⅞ @	— —
Ordinary	7⅜	— —
Good ordinary	8 1-16	— —
Low middling	9 13-16	— —
Middling	9 5-16	— —
Good middling	9¾	— —
Middling fair	10⅛	— —
Fair	11	— —
Galveston middling	9 7-16	— —
Mobile middling	9⅜	— —
St. Louis middling	9½	— —
SUGAR.		
OPEN KETTLE—Nominal:		
Prime	— —	— —
Fully fair	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	5	6⅛
Pr. yellow	— —	7 11-16
Gray White	— —	— —
Choice white	— —	— —
Stan. Gran.	7¾	— —
MOLASSES.		
CENTRIFUGAL:		
Good Prime	— —	18
Fair	16	17
Gud Common	10	15
CENTRIFUGAL:		
Syrup	35	52
RICE.		
Head	6	6½
Good	4¾	5
Fair	4⅜	4½
Ordinary	3¾	4
Common	2¾	3¼
No. 2	2¼	2⅜
Rough	2 00	3 75
FLOUR.		
Choice	4 75	5 00
Fancy	5 50	5 60
Extra Fancy	5 90	6 00
Minnesota bakers	6 65	6 75
Minnesota patents	7 50	7 75
Extra fancy	6 10	6 15
Winter wheat patents	6 50	6 70
CORN PRODUCTS.		
Corn meal	2 60	2 75
Cream meal	3 10	— —
Grits	3 10	3 20
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White	— —	54
Yellow	— —	— —
Mixed No. 2	56	57
OATS:		
Western	34	34½
Texas, rust-proof	— —	— —
BEAN:		
℔ cwt	95	— —
HAY:		
Prime	14½	15½
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	17	17¼
Prime Mess	— —	16 50
Rumps	— —	16 00
BACON:		
Fancy breakfast	12	13
Shoulders	— —	9¼
Sides, short rib	10⅞	11
Sides, long clear	— —	10⅞
HAMS:		
Sugar-cured	13	13½
DRY SALT MEAT:		
Shoulders	— —	9½
Sides, short rib	10	10⅜
Sides, long clear	10	10⅜
GROCERIES.		
COFFEE:		
Prime	17¼	17½
Fair	16¼	16½
Common	13¾	14
BUTTER:		
Western Creamery	26	— —
Western Dairy	16	18
Common	14	— —
LARD:		
Refined	9½	9⅝
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¾	— —
Coal, cases	15	16
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75
VEGETABLES.		
CABBAGES:		
Western, per head	5	6
Chicago, per 100	— —	— —
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 55	1 90
KROUT:		
Western, ℔ bbl	— —	3 60
ONIONS:		
New Louisiana	— —	— —
Western	1 25	1 30
BALING STUFFS.		
BAGGING:		
Jute, 2 lb	12½	12¾
Jute, 1¾ lb, per yd	12¼	— —
Lane Mills Cotton Bagging	— —	12½
BALING TWINE:		
℔ lb	10½	11
TIES:		
℔ bundle	1 10	1 12
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	4 00
Chickens, South'n	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	16	17
Southern	— —	19
WOOL:		
Lake, per lb	20	21
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ℔ lb	— —	5
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ℔ ton	11 00	— —
Meal	20 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ℔ lb	2½	— —
Sulphuric acid	2	— —

CISTERNS.—A. BIGGS & BRO., 241 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The majority and minority reports on the Senate Tariff Bill were presented on October 4.

The river pilots from Pittsburg to New Orleans have organized Knights of Labor assemblies and will insist upon a uniform scale of wages. If refused, they will strike.

The North Georgia and Alabama mineral industrial exposition was opened by Gov. Gordon, on the fourth instant, and despite a quarantine at points in the South was attended by 10,000 persons. It will continue to October 13.

B. C. Elliott was nominated for Congress by the Democratic Convention of the Second Congressional District, on October 4.

Mayor Hewitt was renominated by the citizens of New York on October 4.

Judge R. H. Marr, of the criminal district court, of this city, on the sixth instant, specially charged the grand jury in reference to the observance of the Sunday Law. Restaurants are forbidden to sell alcoholic liquors on Sunday, except wine for table use, and confectioneries must be closed. The law is applicable to bar-rooms attached to theatres.

Recorder Trotter, a colored official in Washington, says there is a decided movement for a division of the negro vote, and that 200,000 or 300,000 will vote for Cleveland. The movement, he says, is chiefly among young men who perceive the present needs of the race, and think a division will do much to break down race prejudices, etc.

The Cincinnati and St. Louis express, which left the Baltimore and Ohio station, in Washington, last Saturday night, collided with an eastbound train from Martinsburg, W. Va., near Dickerson, killing three trainmen and injuring six others. By almost a miracle the passengers all escaped uninjured.

Over 100 people injured is the record of an accident which took place, on the seventh instant, during the ceremonies attending the laying of the corner-stone of the new St. Mary's Catholic Church in Reading, Pa. A temporary floor was laid on the joists and walls of the edifice, which had been carried up one story. The walls gave way and one-fourth of the floor fell with an awful crash, precipitating 200 people to the ground a distance of from fifteen to eighteen feet.

Melville W. Fuller, Chief Justice of United States Supreme Court, was sworn in and took his seat, on the eighth instant.

FOREIGN.

Emperor William was warmly welcomed at Vienna. The Emperor Francis Joseph, attired in a Prussian uniform and wearing the decoration of the Prussian order of the Black Eagle, received him at the railway station.

Extensive floods in the region between the Alps and the Jura Mountains have done much damage to property and rendered many families homeless.

The rains in Mexico have completely ceased. The losses throughout the country by cyclone and floods exceeds $3,000,000.

Prince Luitpold has ordered the adoption in the Bavarian army of the new German infantry regulations. This is considered a compliment to the Emperor William.

South German newspapers report that the German police have been warned of an anarchist plot against Emperor William, and that the plans for his journey, have been altered in consequence.

A number of French royalist ladies have formed themselves into an association under the name of "The Rose of France Society." The Countess of Paris is president of the organization, which is modeled after the Primrose League of Great Britain.

The Emperor William's reception at Vienna has sent a thrill of gratification throughout the German Empire. Apart from the popular demonstrations, the enthusiasm shown and the scenes at the banquet given to his majesty, the visit has been of immense value in displaying the Emperor's latent qualities.

Herr Von Schloezer, German ambassador at the Vatican, instructed by Count Herbert Bismarck, assented to every formality suggested by Cardinal Rampolla, papal secretary of state.

Mr. John Dillon has written a letter on the Irish land question, in which he says: "Recent events add new courage to the evictors and rack renters, who last spring were utterly beaten, but who now seem to be inspired with new hopes."

Gen. Boulanger, in an interview, in Paris, on October 7, admitted that when Minister of War he advocated measures against foreigners from a military point of view, but the present government, he declared, acted most clumsily in issuing such a decree upon the eve of the exhibition of 1889.

Six thousand persons attended a meeting, on October 8, on Lord Dufferin's estate, near Castelrea, county Roscommon, where 1,100 eviction notices were recently served.

The International Bank of Berlin has been founded with a capital of $5,000,000.

The promoters of the Emin relief expedition, in Berlin, decline to abandon the enterprise. Herr Peters hopes to get 1,000,000 marks subscribed after the meeting of the Reichstag.

A biography of the late Emperor Frederick of Germany will be published in London shortly. It will relate solely to his domestic life.

Prevent Attacks of Fever.

We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, bilious affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affections where liver, bowels, blood and stomach are involved. A guaranteed cure for all this class of diseases is offered in J. & C. Maguire's Ouradurango. Doctors are astonished and invalids delighted.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Panola	Oct.	13, 14
Courtland		20, 21
Mt. Vernon		27, 28
Pleasant Grove	Nov.	3, 4
Arkabutla		10, 11
Como and Fredonia		17, 18
Chulahoma		24, 25
Cockrum		27
Lonisburg		
Horn Lake	Dec.	1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Minter City, at Strathmore	Oct.	13, 14
Colfierville		16
Oxford		21, 22
Torrepola		27, 28
Water Valley circuit	Nov.	1
Hanner		3, 4
Athanta		10, 11
Grenada circuit		17, 18
Carrollton		24, 25
Pittsboro	Dec.	1, 2
Water Valley		8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Emory	Oct.	13, 11
Ashland		20, 21
Olive Branch		27, 28
Hybalia and Victoria	Nov.	3, 4
Myrtle		10, 11
Marshall		17, 18
Hickory Flat		24, 25
Pine Mountain	Dec.	1, 2

JNO. BARCROFT, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit	Oct.	13, 14
Kossuth circuit		15
Harmony circuit		17
Iuka circuit		19
Iuka station		20, 21
New Albany circuit	Nov.	3, 4
Pleasant Ridge circuit		10, 11
Ripley circuit		17, 18
Jonesboro circuit		24, 25
Ripley and New Albany		26
Blackland circuit	Dec.	1, 2
Guntown circuit		8, 9

A. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Belzona	Oct.	13, 14
Black Hawk	(Wed.)	17
Carrollton and Greenwood		20, 21
McCool circuit		27, 28
Valden circuit	Nov.	3, 4
Newport circuit		10, 11
Zilpha		17, 18
Ebenezer		24, 25
Durant and Lexington	Dec.	1, 2
Ethel circuit		8, 9

R. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Sparta, at Sparta	Oct.	13, 14
Houston and Wesley, at Houston		14, 15
Buena Vista, at Buena Vista	(Tue.)	16
Ebenezer, at Egypt	(Thu.)	18
Okolona circuit, at Tranquil		20, 21
Tremont	(Fri.)	26
Fulton and Smithville, at Smithville		27, 28
Prairie, at Lebanon	Nov.	3, 4
Athens	(Thu.)	7
Aberdeen station		10, 11

AMOS RENOALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Macon	Oct.	13, 11
Brooksville, at Brooksville		15
Hebron, at Hebron		20, 21
Starkville station		23
Louisville, at Louisville		26
Pittsburg, at Mt. Pisgah		27, 28
Salem, at Mashulaville	Nov.	3, 4
Walthall, at Lebanon		10, 11
Lagrange		17, 18
Chester, at Chester		24, 25
Crawfo d, at Arpola	Dec.	1, 2
Tampico, at Mt. Pleasant		8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at Mt. Pleasant	Oct.	13, 11
Wesson and Beauregard, at Wesson		18
Bowerton, at Pleasant Ridge		20, 21
Providence, at Providence		27, 28
Topisaw, at Pleasant Grove	Nov.	3, 4
Hazlehurst		7
Crystal Springs		8
Adams, at Adams		10, 11
McComb City, at McComb City		11
Holmesville, at Water Holes		17, 18
Franklinton, at Franklinton		24, 25

J. M. WEEMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

New Hope Camp Ground	Oct.	13, 14
Dalon, at Dalon Camp Ground		20, 21
Winchester	(Wed.)	21
Shubuta, at DeSoto		21
Sandersville		27, 28
Enterprise	(Wed.)	31
Vossburg, at Central	Nov.	3, 4
Paulding		7
Clark		10, 11
Lauderdale	(Wed.)	14
Marion	(Thu.)	15
DeKalb	(Sat.)	17
Hinnsville		18
Leaksville	(Wed.)	21
Meridian circuit		23
Meridian station		26

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Forest and Morton, at Morton	Oct.	12
Trenton, at Polkville		20, 21
Carthage, at Carthage		26
Hillsboro, at New Providence		27, 28
Conehatta, at White Plains	Nov.	2
Neshoba, at Mars Hill		3, 4
Franklin, at New Providence		7
Walnut Grove, at Scollard Chapel		10, 11
Shiloh		15
Marvin		16
Westville		17, 18
Raleigh		23
Brandon		24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Woodville	Oct.	13, 14
Percy Creek		13, 14
Pipkin		20, 21
Livingston, at Live Oak		23
New River, at Live Oak		23
East Baton Rouge, at Deer Ford		27, 28
Wilson, at Plegah		30
North Wilkinson	Nov.	3, 4
Centerville		6
Amite, at Womland		10, 11
East Feliciana, at Olivu Branch		17, 18
Bayou Sara, at Concord		24, 25
Jackson		25, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Mayersville	Oct.	13, 14
Carlisle		20, 21
Harrison		27, 28
Oak Ridge	Nov.	3, 4
South Vicksburg		9, 10
Vicksburg		10, 11
Oak Grove		17, 18
Knoxville		24, 25

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Americus, at Salem	Oct.	13, 14
Moss Point, at Moss Point		20, 21
Vancleve, at New Prospect		27, 28
Bethel	Nov.	2
Mt. Carmel, at Mt. Zion		3, 4
Columbia		10, 11
Ocean Springs, at Ocean Springs		18, 19

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo City station, at Yazoo City	Oct.	13, 14
Anding circuit, at B. Lake		20, 21
Flora circuit, at Dover	(Sat.)	27
Mt. Olivet ct., at Mt. Olivet	(Sun.)	28
Silver Creek circuit, at Lodi	Nov.	3, 4
Edwards circuit, at Queen's Hill		10, 11
Camden circuit, at Camden		17, 18
Raymond circuit, at Clinton		24, 25
West Jackson, at Forest Hill (11 a.m.)		26
Jackson station, at Jackson (7 p. m.)		26

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

New Iberia	Oct.	13, 14
Patterson		20, 21
Opelousas		27, 28
Grand Chenier	Nov.	3, 4
Indian Bayou		10, 11
Washington		17, 18
Plaquemine Brulee		24, 25
Abbeville	Dec.	1, 2
Sulphur Mine		8, 9
Lake Charles		15, 16

S. S. BEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Monroe	Oct.	12
West Monroe, at West Monroe		13, 14
Harrisonburg and Sicily Island, at S. I.		20, 21
Winnsboro, at Winnsboro		27, 28
Waterproof, at Waterproof	Nov.	3, 4
Lake Providence at Pecan Grove		10, 11
Oak Ridge, at Good Hope		17, 18
Bastrop, at Bastrop		21
Lind Grove, at Bartholomew		24, 25
Richland, at Girard	Dec.	1, 2
Oak Grove, at Oak Grove		8, 9
Delhi and Floyd, at Floyd		15, 16

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Morgan Street	Oct.	14
Dryades Street and City Mission		21
Soniparu and Parker's Chapel		28
Gross Tete	Nov.	4
Baton Rouge		11
Hammondsville and Plaquemine		18
Carrollton and Lower Coast Mission, at Carrollton		25
Cross Street	Dec.	2
Akers		9
Louisiana Avenue		16

CHAS. P. EVANS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville, at Winnboro	Oct.	13, 11
Trinity, at White's Ridge		20, 21
Columbia at Columbia	Nov.	3, 4
Castor, at Ebenezer		10, 11
Montgomery, at Buell's		17, 18
Ada, at Benlah		20
Bayou Rapid, at Elm Bayou		24, 25
Sugar Town	Dec.	1, 2
Sterling's rock, at Spring Creek		6
Alexandria, at Pineville		8, 9
Evergreen, at Melville		15, 16

H. F. ALEXANDER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Sabine, at Red Land	Oct.	13, 14
Mansfield, at Sorrell		18
Anacoco, at Holly Grove		20, 21
Woodside and Ebenezer, at Woodside		27, 28
Natchitoches, at Robeline	Nov.	2
Bellwood, at Shiloh		3, 4
Mount Airport at Mt. Zion		5
Cushio, at Friendship		10, 11
Coushatta, at Coushatta		15
East Point, at Hill's Chapel		16
Red River, at Lindsley		17, 18
Shreveport		21, 2
South Bossier		27
Valley circuit		29
South Bossier	Dec.	1, 2
Pleasant Hill, at Pleasant Hill		8, 9
Mansfield		15, 16

J. B. PASSLEY, P. E.

HOMER DIST.—FOURTH ROUND.

Summerfield, at Harmony Chapel	Oct.	13, 14
Hineaville, at New Salem		20, 21
Homer, at Homer		27, 28
Minden, at Minden	Nov.	3, 4
Tulip, at Tulip		
Ringgold, at Amboy Chapel		10, 11
Hollywood, at Gibsland		14
Vernon, at Wesley Chapel		17, 18
Indian Village		24, 25
Sparta and Salem	Dec.	1, 2
Ruston, at Ruston		8, 9
Arcadia, at Arcadia		15, 16

ROBERT HANDLY, P. E.

We are willing to bear personal testimony to the efficacy and value of Hood's Sarsaparilla, which we have been advertising some years in our paper, having used it for blood impurities with great success. It is a preparation of standard merit, made of perfectly pure ingredients, and thoroughly effective in cleansing and purifying the system. For eruptions, boils, etc., it can be relied upon every time. Our own experience with it has been most gratifying, and we are glad to give it this endorsement.—*Athol (Mass.) Transcript.*

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Salem	Oct. 11
Spring Creek	Oct. 12
Shiloh	Oct. 12
New Hope	Oct. 12
New Prospect	Oct. 25

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Christian Advocate.

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HOME TO-NIGHT.

Home to-night, yes, home to-night,
Through the pearly gate and the open door!
Our happy feet on the golden street
Are entering now to "go out no more."
For the work is done and the rest begun,
And the training-time is forever past.
In the home of rest in the mansions blest,
Is safely, joyously reached at last.
The love and light in that home to-night!
O the songs of bliss and the harps of gold!
The glory shed on the new-crowned head!
O the telling of love that can never be told!
The welcome that waits at the shining gates
For those who are following far, yet near;
Then all shall meet at his glorious feet
In the light and love of his home so dear!
Yes, "home-to-night!"

In Memoriam.

REV. JOHN GRIFFING JONES.

The funeral services of the venerable and reverend John Griffing Jones took place in Port Gibson on October 3. The stores and places of business in the city were closed, and the church thronged with people eager to show some evidence of homage to the occasion and memory of one whom they had long known and loved as a citizen in their midst.

Receiving the remains at the entrance, the Rev. Mr. Monnger, pastor, read the appointed service. Then followed, as a voluntary, in pathetic and touching strains, the beautiful hymn: "It is well! It is well with my soul!" The pastor then read, and the choir sang, the 681st hymn, "How blest the righteous when he dies." Prayer was then offered by the Rev. Dr. Hunnicutt. The first Scripture lesson, Psalm xc, appointed by the church to be used on such occasions, was read by Rev. D. A. Planck, of the Presbyterian Church, followed by the pastor, who read the second lesson from I Corinthians xv. Rev. Mr. Nicholson then read and the choir rendered, with intense effect, that almost matchless hymn, "Servant of God, well done!" and he then addressed the audience. He having ministered to the deceased, and been with him in his last hours, gave a most edifying account of the occasion. The pastor from Vicksburg, Rev. R. J. Jones, then made an address, which was followed by addresses by Rev. Dr. Marshall and Dr. Hunnicutt, which are given below. The choir then sang that beautiful and appropriate hymn:

"I would not live alway;
I ask not to stay."

The great majority of hearers then followed the remains to the grave, where the last services of the ritual were read by Rev. J. T. Nicholson. The Masons who were in attendance then proceeded with their solemn ceremonies, and all turned sadly toward their homes as the stars began to twinkle, as celestial sentinels, over the new-made bed of the sleeping patriarch.

REMARKS BY REV. J. T. NICHOLSON.

Friends and Brethren: Were it not that I have been the pastor of the church to which our honored brother belonged, and the intimate association with him it has been my privilege to enjoy, I would remain silent, and leave to these brethren, his older friends and associates, to say what may be deemed proper at this time to perpetuate his memory.

The Rev. J. G. Jones was a good and true man; and, while we pay a passing tribute to his remains, we look far more to the noble character he sustained, and that is a lasting blessing. Having for many years been a citizen of this place, you knew him well, and loved him much. You will, therefore, doubtless be pleased to learn something of the manner of the closing of his long career. For the last three years, while I have held intimate relations with him, it has been quite apparent that Father Jones was constantly ripening for the home above, and on all sides, and among all his kindred and neighbors, this seemed the prevailing sentiment concerning him. At the opening of the year he had a spell of severe sickness, which seemed well-nigh fatal. But Providence added a few more months to his days, to bless his family and serve the church. About a week ago I received a notice of his sudden and serious illness. I found him very sick, but strong in faith, glorifying God and rejoicing in the witnessing and sustaining power of the Holy Spirit. He spoke, with a smile of triumph, about his approaching change, and was lucid and calm. He said: "I have no preparations to make now. Satan has never had a single day of my life from early manhood. When but a boy I laid my life upon the altar of God, and, by his grace, have kept it there ever since." As he close these observations he became inexpressibly happy, saying, "Glory to God! glory to God!" Among his last words he said: "All is bright; my way is clear!" On the night of October 1, at twenty minutes past eleven o'clock, surrounded by his devoted sons and daughters, he fell asleep in Jesus.

A funeral service was held at the church in Hazlehurst, where a great concourse collected to weep and pray, and take leave of his mortal remains. Eleven ministers of the gospel of various denominations were present, several of whom assisted in the solemnities. The scene and impressive services all attested the profound love and attachment the people among whom he had long lived felt for him. At his request his remains have been brought here to be laid by the side of one of the best of wives and most devoted of mothers. He sent to you, friends of the masonic brotherhood, a message of tender regard. He said he had often prayed for you all, and hoped you would meet him in heaven.

The name of Rev. J. G. Jones will long be honored and his memory loved by the church which has been so greatly blessed by his useful and laborious life—a life that reaches over nearly all of the century just passing away.

For sixty-four years he was a preacher of the gospel. He was the oldest member of the Mississippi Annual Conference, and probably the oldest clergyman in the State. He was an earnest, practical and most scriptural preacher, and eminently successful in doing the work of his divine Master, and "being dead, yet speaketh." Who can measure the extent of his influence for good? And that influence will live on in the church as a glorious power for the salvation of souls and the glory of God to the end of ages. God be praised for giving us such a man! Amen!

REMARKS MADE BY REV. R. J. JONES, PASTOR OF THE CHURCH AT VICKSBURG.

Dear Brethren: We pause to-day on our march to the grave, and turn aside to the sanctuary of God, to reflect and to consider what God is saying to us by this solemn dispensation of his providence. It is well to do so. Perhaps God does not often speak to us more distinctly and with a voice fuller of meaning than when he speaks by the voice of death. Then he speaks to us of the worth of life, the importance of improving its moments and opportunities, and the eternal issues which grow out of it. It is well for us to hear when God thus speaks, to consider when he thus teaches, to reflect and take heed when he thus warns.

A great and good man has been taken from us, and we come to bury him and consider the lessons of his life and death.

Father Jones was well known to this whole community. He was closely connected and intimately identified with the history and interests of the State and Church for threescore years. He appeared often before the public eye and filled a large measure in public estimation. We all know how he lived, and we have just heard how he died. His life was a successful one. Reaching over more than fourscore years, it was a long one, and it was all devoted to God and consecrated to the good of man. He has left his impress upon the country and the church. His influence is felt by his generation, and will continue to live and work for the good of humanity and the glory of God. His death was a peaceful, triumphant and grand one, such as all good men die.

The secret of this grand, successful life and this triumphant death will be found in the peculiar Christian experience and character of Father Jones. That experience was clear, distinct, well-defined and thorough, producing a character decided, strong, broad and abiding. There was thorough and deep conviction for sin, piercing to the depth of the heart, and stirring the emotions and feelings of the soul. This conviction produced a godly sorrow that wrought a repentance that needed not to be repented of.

His faith took hold upon Christ as a risen, living Savior; his heart trusted him as One mighty to save. To that faith God revealed his Son. Under this revelation there was a satisfying knowledge that his sins were forgiven, and an experience of regeneration by the Spirit of God. This was all a matter of the deepest, profoundest experience. It was no dream, no supposition, no imagination, but a living reality, the deepest experience of the soul. Thus there was deep digging, and the foundation of a Christian life and character was laid upon the rock.

He also believed in the witness of the Spirit: that the Spirit of God bears direct testimony with the spirit of the Christian that he is a child of God. Believing that it was his privilege to enjoy this blessing, he was not satisfied without it. He sought and obtained it, and it was his endeavor so to live, as to retain it day after day. Living thus, he could say in his last hours: "Thank God, I have never given a day of my manhood to the service of the devil."

He believed in Christian perfection. He "expected to be made perfect in this life." He groaned after it. He obtained this blessing to his own satisfaction and great peace of soul. He believed there was rest, perfect rest, for the believer in Christ. He sought and found this rest to the comfort and joy of his heart.

This clear, distinct and satisfactory Christian experience was the inspiration and controlling influence of his whole life. This characterized his preaching, which consisted of a clear scriptural statement and explanation of those great doctrines; and from the depth of his own experience urging them upon the faith and obedience of men. This experience was the secret of his warm, untiring devotion to Christ and his cause. He knew in whom he believed. To him Christianity was a great reality, the success of the church important, the salvation of sinners paramount. This experience gave him before the world a Christian character, strong, solid, well-founded, and made him the source of a living, positive influence the world was made to feel.

Such an experience, such a life, such a character prepared him for a triumphant death. After such a long, eventful life, called upon to die, he could, with Paul, say: "I am now ready to be offered;" "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

ADDRESS BY DR. C. K. MARSHALL.

Friends and Brethren: The Rev. John Griffing Jones departed this life on October 1, 1888, at the residence of his son-in-law, at Hazlehurst. In obedience to his request, his remains have been brought to this city, to be laid by the grave of his beloved wife who had passed away but a few years previous to his death. And this assembly has been summoned to this sacred place to consider the life and the death of a true man, a pure Christian, and a remarkable minister of the church and the gospel of Christ. We have been fellow-laborers in this holy work for largely over half a century. He was some few years before me. But he was the companion of my early manhood, the associate of my riper years, and the cherished friend of my maturer life. He has filled with usefulness a life of more than four-score and four years. He did not die of disease. It may be said, as one said of the blessed Lord, "The Master is come and calleth for thee." He was looking for the messenger. The earthly house of this tabernacle was dissolved. The foundations were gone. He was worn out. It was a blessed privilege to die. To him it was a long-expected and a desirable event. He longed to depart and be with Christ. He said "he longed to see the Lord."

And, my brethren, it is a blessed thing that death reigns. To deplore death is the height of unwisdom. We should esteem death one of our best and truest friends. Only by death do we live; only through death are we saved; only through it can we enter the eternal kingdom. What sin had made a most fearful curse the risen Savior converted into a divine blessing. The good and the bad die alike. Death reigns supreme. I am glad it is so. I am glad that bad men die. I am glad that good men can die. An eternal life, like the present life, surrounded by the evils, the calamities, the crimes and the godless of the world at large, would be unutterably fearful. No, death is our friend. I am glad our departed friend, your father and pastor, is at rest. I come not to weep. The dear ones of his household where he was idolized must weep. Your tears are generous, and your grief is just; but not one of you would now call your sainted father from the skies. But a little time has passed since the blessed wife and mother took leave of you; and now they are united again

"Where all the ship's company meet,
Who sail'd with the Master beneath."

Think of the compassion and assurance of those words of the adorable Redeemer, when to his disconsolate disciples he said, "In my Father's house are many mansions. I go to prepare a place for you."

I said I was glad that the wicked die. It is in some sense the salvation of the world. Persistent wickedness is legally entitled to the harvest of its treacherous sowing. Think of an Alexander; a Tamerlane; a Gengis-Khan; a Nero; or a Napoleon burning with insatiable ambition to grasp the throne of universal empire and make the world a wilderness and destroy its cities, or drag nation after nation into serfdom, slavery and slaughter-pens, and then say if Death—their master—be not a boon, and the grave, "where the wicked cease from troubling, and the weary be at rest," is not a desirable bed for weary ones. Death is a blessing to survivors, as it dismantles the hidden man, and discloses the affluence of his worth, and stamps with eternal approbation the forces that make for righteousness. The pent-up virtues of the good and wise flow in refreshing streams over the souls of the rising generation, and we may freely eulogize those excellencies of which in their living days we could not speak. They thus inspire a worthy ambition, provoke emulation, encourage the halting, uplift the heavy-laden and fill our hearts with gratitude and affection.

But, alas! for human frailty; the precious nard of the alabaster box with its grateful perfume, instead of being helpfully applied to the throbbing temples in life's sad and weary conflict, is too often broken on the moss-grown headstone of a neglected grave long after the weary sojourner has passed beyond the reach of its posthumous fragrance. Death is a cherished friend of the aged, the exile, the undervalued, the incomprehensible, the broken-hearted, and the Christian.

"I would not live alway: I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

The great apostle said, "To me to live is Christ, and to die is gain."—And that life-inspiring motto shone like a Pharos in his path, because Christ had brought life and immortality to light, and was the "Author of eternal salvation to all them that obey him." Hence, while he assures us that "the sting of death is sin, and the strength of sin is the law," he triumphantly thanks "God which giveth us the victory (*over both*) through our Lord Jesus Christ." To a "life hid with Christ in God" the grave is without a victory, and death without a sting. This is not the oracle of blind Paganism, nor the logic of Grecian philosophy, nor the outcroppings of disappointment and discontent, but the sober speech of one who had seen Jesus, and had realized in his own deeply conscious experience the grand and momentous truth, that, "if any man be in Christ Jesus, he is a new creature, old things are passed away; behold, all things are become new." Herein is the open secret of a Christian life, the philosophy of the mystery of godliness. This utterance and the testimony of irrefutable consciousness co-ordinate with the witness of the Holy Spirit. To experience this fact, to live this life, to defend this gospel, to die this death, was the sum total of his illustrious career as an apostle of Christ. He swept the Zodiac of a Christ-like mission as a flaming luminary, and vanished into the growing lustre of a still sublimer life where it was "far better!"

Brethren, these great fundamental truths address us to-day with rare and peculiar emphasis. We are dealing with the solemnities of two worlds. A great event has transpired. A sinner saved by grace has been translated to "the house not made with hands, eternal in the heavens." His shining footprints are on the mountains of God. His life, like that of St. Paul, was lived in, for, and through Christ. And I have dwelt the longer on that life because it was the key to the life of our departed brother, and reflected the same principles, doctrines, and vital experience. The last had been impossible but for the possibility of the first; and both inconceivable, out of Christ.

Of our deceased brother I may say he was a venerable patriarch, an apostolic preacher of the gospel of Christ, a wise counselor, a public-spirited citizen, an enlightened patriot, a generous friend. He was a husband and parent of rare excellence, and was loved and honored in his family as few only are loved. He was a man of sterling intelligence and, withal, a spotless Christian. He lived only to be useful and attain the end of being—"the eternal life," "the unspeakable gift of God." He was neither a saint by nature, nor born to a spiritual fortune; but divine grace made him a son of God. "For, if children, then heirs; heirs of God, and joint heirs with Christ;" and, "He that overcometh shall inherit all things: and I will be his God, and he shall be my son." Thus was he made rich with the wealth of God. But, while he lived a heavenly life, he was not above the liability of errors of judgment or human infirmities, and the possibility of mistakes, and, so, of possible misapprehension, and, hence, of criticism and misinterpretation. Marsden, the poet, said of the venerable Adam Clarke:

"Clarke had his spots:
And spots are in the sun."

But his work is finished, and few have done so well. When an honest laborer has rounded out his allotted period of work and received his promised reward; when a courageous soldier has fought the campaign from enlistment to discharge, and heard his employer and commander say, "Well done, good and faithful servant, enter thou into the joy of thy Lord," does it become us to demur? When an estate is inherited, and the heir put in possession, it is a cause of much joy in all the household. To-day the heir is in possession. Let us rejoice. The occasion is one of joyous solemnity.

An old soldier, scarred with the conflicts of many a well-fought field, has laid down his unrusted sword and burnished shield, and furled the flag which was the cynosure of his unwavering soldierhood for sixty-four years, and been crowned a victor. Why should we lament? He could chant the Pauline anthem with a vision of the prize: "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me."

Now, then, we may raise our cheerful voices and sing, "Blessed are the dead which die in the Lord, for they rest from their labors and their works do follow them;" and our doxology shall be, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

Our deceased and honored brother died on the soil and not far from the family homestead where he was born. He grew up on the plantation, and received the education available at that early period. But the foundation once laid, his vigorous intellect and love of knowledge soon reared the fabric to superior proportions, and made him in many spheres of learning a master.

He entered the ministry in the full vigor of ripe young manhood, and became a pioneer in the wild forests and thinly settled frontiers in the days and surroundings that tried men's souls, when it required the fibre of steel for nerves, and the faith of a martyr for missions. They were days of huge circuits, long and weary journeys, meager accommodations, churchless churches, when the glad tidings were delivered to slender assemblies in shops, cotton gins, under the grateful shade of the sheltering oak, or in the open air. They were also days of fearful impiety and lawlessness; but they were also days of stalwart faith and exemplary godliness.

There were giants in those days—men of great intellects and greater hearts. And in their hands those days proved to be "the days of the Son of man"—days of the power of God. The cross was lifted up, Christ revealed, and the forest rang with anthems of holy gladness. The Lord's day was established; schools were opened, the interests of education cared for; the slave was not neglected, but to

Continued on Page Five.

Christian Advocate.

THURSDAY, OCTOBER 18, 1888.

WORKERS TOGETHER WITH GOD.

BY REV. NORMAN PLASS.

Workers together with God!
What should we doubt or fear?
We can no failure forbode,
With our heavenly Counselor near.

Workers together with God!
His presence inspires our hearts;
When we falter upon the road
His aid new courage imparts.

Workers together with God!
What though our triumph delay?
In the way of his choice we'll plod
Till the dawn of victory's day.

(Vincent and Holway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Oct. 28.

THE FALL OF JERICHO.

Joshua vi, 1-20.

GOLDEN TEXT.—*By faith the walls of Jericho fell down, after they were compassed about seven days.*—Heb. xi, 30.

TIME.—B. C. 1451, in April, a few weeks after the last lesson.

PLACE.—Gilgal, Jericho.

CONNECTING LINKS.—The first Passover in Palestine; the circumcision of the people; the cessation of the manna; the people eating corn and unleavened bread for the first time; the terror of the Canaanitish kings; the encounter of Joshua with the captain of the host of Jehovah.

1, 2. Now Jericho—This verse is parenthetical. It explains why the captain of the Lord's host appeared unto Joshua. *Was straitly shut up*—The original expression is peculiar and emphatic, and was doubtless designed to imply the extreme care and vigilance with which the gates had been closed and were watched, not only by night, as when the spies came, but also by day. *None went out*, etc.—That is, so firmly shut that no one could go out or in. *And the Lord said*—That is, after Joshua had loosed his shoes from off his feet, as commanded. (Chapter v, 15.) He who was before called the "captain of the Lord's host" is here called "Lord," or "Jehovah," thus clearly proving that it was a divine personage; for who else could promise and perform what follows? *I have given into thine hand Jericho ... king*—Joshua had been wondering how he was to take the city, walled as it was and stoutly shut up, and had, perhaps, been devising some plan of his own, when he was thus informed that God himself would interfere miraculously, and that neither stratagem nor force would be required. *Mighty men*—The proper rendering is, "I have given into thy hand Jericho and the king thereof (who are, or, although they are), mighty men of valor"—that is, experienced and powerful warriors, men with whom, if you were to contend on ordinary terms, you would be unable to cope, but whom, through my assistance, you shall utterly overthrow.

3. Compass the city ... once. Thus shalt thou do six days—Make a complete circuit of its walls daily for six days. The design of this whole proceeding was obviously to impress the Canaanites with a sense of divine omnipotence; to teach the Israelites a memorable lesson of faith and confidence in God's promises, and to inspire sentiments of respect and reverence for the ark as the symbol of his presence. But why this delay? The six days' operations, so far as can be seen, contributed nothing to the result, which might as well have been accomplished the first day. So men judge. In the present case the time seems to have been lengthened out to afford opportunity for a continual exercise of the faith and patience of the people, and also to impress the more deeply upon both the besieged and the besiegers the supernatural power by which the result was to be accomplished. The delay also allowed time for the news of this extraordinary proceeding to spread through all the country around.

4. Seven priests—Observe the significance here of the number: *seven* priests, *seven* horns, *seven* days of compassing the walls, *seven* repetitions of it on the *seventh* day. Among the Hebrews seven days were appointed as the length of the feast of the Passover and Tabernacles, seven days for the ceremonies of the consecration of priests, seven victims were to be offered on any special occasion, and at the ratification of a treaty the notion of seven was embodied in the very term signifying to swear, literally meaning to do seven times. (Genesis xxi, 28.) The number "seven" was thus impressed with the seal of sanctity as the symbol of all things connected with the Deity, with the subordinate notions of perfection or completeness. *Shall bear before the ark*—The ark of God with the tables of stone from Sinai hidden within was the genius. I had almost said the general, of that mysterious march; it was plain by every token that God, not man, was at work. *Seven trumpets of rams' horns*—Rather, *trumpets of soundings*, or, of *jubilee*. Not the long, straight trumpets generally used, but the same kind that were to be employed on the first day of the seventh month, and to announce the year of jubilee. This instrument was curved, and would be more accurately rendered *cornet*. *Seventh day*—Seven days together they walk this round; they made this, therefore, their Sabbath day's journey; and who knows whether the last and longest walk, which brought victory to Israel, was not on this day? Not long before an Israelite is stoned to death for his gathering a few sticks that day; now all the host of Israel must walk about the walls of a large and populous city, and yet do not violate the day. God's precept is the rule of the justice and holiness of our actions. *Compass the city seven times*—If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require, at least, one hour and a half to accomplish it. This would give for the seven circuits ten and a half hours. But to this we must add the absolute necessary rests of, at least, a quarter of an hour each; and if we assume one after the first, second and third circuits, and so on to the end, the six will amount to an hour and a half. This added to the ten and a half makes twelve hours. The fall of the wall, accordingly, must have taken place near evening. The Sabbath would then be about over, and the work of destruction might begin.

5. When they make a long blast. All the people shall shout—This was to take place during the seventh circuit, at a concerted signal. Previous to that signal they were prohibited from uttering a word; the twelve circumambulations were to be in perfect silence, save the sound of the trumpets. *The wall of the city shall fall down flat*—Literally, *underneath it*—that is, the walls were to give way from their very foundations. Not absolutely all the wall in the whole extent of its compass, since that would have involved the house of Rahab in the destruction, which, it is plain, was not intended, nor did it happen. *People shall ascend up, every man straight before him*—Over the prostrate walls the Israelites were to advance into Jericho, and "each one straight forward," so that, as far as possible, their order should be preserved. Compare the march of the locusts, as described by Joel ii, 7: "Like men of war they climb a wall, and every one marches on his way."

6, 7. Joshua ... called the priests ... Take up the ark—The promptness of his unquestioning obedience to a command so unexpected, and so little in accordance with human reason, attests Joshua's unfaltering faith in his great Captain, with whom he had just been in council. *He said unto the people*—The plural is to be explained on the ground that Joshua did not make the proclamation to the people himself, but through the medium of the *shoterim*, who were appointed to issue his commands. In this proclamation the more minute instructions concerning the order of march, which had been omitted in verses 3-5, are given. *Let him that is armed pass on before the ark*—The reference is collectively to the armed host of forty thousand from the tribes of Reuben, Gad, and eastern Manasseh. These, according to chapter iv, 13, marched before the ark of the Lord.

8-10. Before the Lord—Before the ark, called "the ark of the covenant," for it contained the tables on which the covenant was inscribed. *The rearward came after the ark*—The hinder part. The original comes from *asaph*, to *collect*, to *gather up*, and is equivalent to our military phrase, "bringing up the rear," and not improperly rendered in the margin, "gathering host." A rereward, therefore, is that portion of an army which, moving behind the main body, gathers up all the stragglers, takes care of any that may faint and fall by the way, sees that neither cattle nor baggage are missing, and protects or covers the rear of the host from the assault of enemies. *Shall not shout, nor make any noise with your voice*—These instructions demanded the exercise of the utmost self-control, and the exercise also of signal trust in him who had appointed such a mysterious method for the capture of the city. The injunction of silence was necessary that they might distinctly hear the signal for the shout in concert. Moreover, the very silence of a vast army marching in stillness around the city would either lull the inhabitants into a feeling of security, or fill their minds with fearful forebodings of approaching doom.

11-14. So the ark of the Lord compassed the city—The procession undoubtedly moved at a sufficient distance to be out of the reach of the enemy's arrows, and out of the hearing of their scoffs. Doubtless these inhabitants of Jericho made themselves merry with this sight. When they had stood six days on their walls, and beheld nothing but a walking enemy, "What," say they, "could Israel find no walk to breathe them with, but about our walls? Have they not traveled enough in their forty years' pilgrimage, but they must stretch their limbs in this circle? We see they are good footmen, but when shall we try their hands? Do these valu men think Jericho will be won by looking at? Or do they only come to count how many paces it is about our city? If this be their manner of siege, we shall have no great cause to fear the sword of Israel." Wicked men think God injest when he is preparing for their judgment. *Came into the camp*—On the evening of the first day and the six succeeding days they returned to their encampment at Gilgal to spend the night. *Joshua rose early in the morning*—The second day's procession seems to have taken place in the morning. In all other respects, down even to the smallest details, the arrangements of the first day continued to be the rule followed on the other six.

15, 16. On the seventh day, ... rose early—On account of the seven circuits they had to make that day. It is evident, however, that the militia only of the Israelites had been called to the march; for it is inconceivable that two millions of people could have gone so frequently round the city in a day. *Shout; for the Lord hath given you the city*—Up to this moment it is probable that the soldiers knew nothing of the mode by which the city was to be taken, yet they obeyed with alacrity orders which must have been totally dark with mystery. Verily this is worthy of enrollment among the signal victories of faith. "By faith the walls of Jericho fell down, after they were compassed about seven days." Toward the close of the seventh circuit, the signal was given by Joshua, and on the Israelites raising their loud war-cry, the walls fell down, doubtless burying multitudes of the inhabitants in the ruins; while the besiegers, rushing in, consigned everything animate and inanimate to indiscriminate destruction. Jewish writers mention it as an immemorial tradition that the city fell on the Sabbath. It should be remembered that the Canaanites were incorrigible idolators, addicted to the most horrible vices, and that the righteous judgment of God might sweep them away by the sword, as well as by famine or pestilence. There was mercy mingled with judgment in employing the sword as the instrument of punishing the guilty Canaanites; for while it was directed against one place, time was afforded others to repent.

PRACTICAL THOUGHTS.

The enemies of Christ would not be so audacious, they would tremble with fear and hide themselves, had the followers of Christ more faith in God.

"Primitive Christianity saw the citadel of paganism fall before it. Allpowerful Rome fell prostrate when the gospel trumpet sent forth its sonorous voice into the midst of a down-trodden and decaying world. Thus, also, in a later time did the fortress of Roman superstition crumble into ruin before Luther's hymn, which embodies the whole spirit of the Reformation."—Pressense.

Biographical.

W. H. FOSTER, ESQ.

William Harrison Foster was born on Long Island, May 29, 1813, and was the son of Capt. Justus Foster, a native of New York, of English blood, a captain in the war of 1812-15. Mr. Foster's mother was a Halsey - Susannah Halsey; born October 5, 1774, on Long Island, at Oneck, in the township of Southampton, the daughter of Cornelius Halsey, of England blood. She was an excellent, pious Presbyterian, believing in the doctrines of the Presbyterian Church, and holding them in high estimation. She trained up all her children in the nurture and admonition of the Lord by weekly teachings of the catechisms and the Bible, and had the pleasure before she died of seeing nearly all the fourteen children members of the church, and occupying respectable positions in the world. She was as highly esteemed as any woman in the whole region. Her home was a place of resort for the young people.

Mr. Foster was reared on the old homestead, working the farm, gathering a little education in the winter at the district school, until his sixteenth year, when he determined to be a merchant. He went to New York, and engaged as a clerk in a retail dry-goods store, where he remained until twenty-one years of age. Having for two or three years previously felt a strong desire for an education, and seeing the necessity for one, he gave up commercial pursuits, and resolved to obtain an education.

He entered the academy of his native town (Southampton), where he prepared for college; and in 1837 entered Wesleyan University, Middleton, Conn., under the presidency of the Rev. Wilbur Fisk, D. D. He taught school several winters during his academic and collegiate course to raise funds to meet his college expenses. In 1838, after several earnest requests, he accepted a position to take charge of a class of boys in Mississippi, and lived in the family of Hon. Edward McGhee, near Woodville, Wilkinson county. In 1842 he moved to Louisiana, and turned his attention and devotion entirely to the study of law in the town of Clinton, under the instruction of Hon. Edwin T. Merrick. He was admitted to the bar in April, 1845, by the Supreme Court of Louisiana, and has practiced in New Orleans ever since. In 1847 he formed a partnership with George W. Race, and continued associated with him in the practice of law up to the late war, after which ex-Chief Justice Merrick was admitted into the firm. In 1881 Col. Race died, and the partnership with Judge Merrick was dissolved at the close of 1886. In January, 1887, Mr. Foster associated with himself Mr. A. H. Wilson, and together they continued their practice until Mr. Foster's death.

Mr. Foster became an Odd Fellow in 1846, in New Orleans, and passed all the chairs of the Lodge and of the Encampment, and has represented the Grand Lodge of the State in the Grand Lodge of the United States; and, as a Grand Representative, voted to elect his friend and associate, George W. Race, Grand Sire of the Independent Order of Odd Fellows in the United States.

Mr. Foster was raised a Presbyterian, but when he went to live in New York he became acquainted with the Methodist Church, and fell in love with their simple form of worship, their earnest and faithful preaching, and their hearty, spirited singing, and gradually he became a constant attendant at Methodist meetings. In his seventeenth year he had the misfortune to lose his mother; an event which God made a blessing to him in leading him to seek the salvation of his soul. He was converted at the altar of the Forsyth Street Church, New York, October, 1830, and immediately joined the church under the ministry of Dr. Samuel Lucky.

In his nineteenth year he became a laborer, as teacher, in the Sabbath-school, in which labor, either as teacher or superintendent, he acted from that time to the close of his life. For thirty-six years he was superintendent of Sunday-schools in New Orleans. He was steward, trustee, class leader, Conference and General Conference delegate. At one time he was trustee of five different Methodist Churches in New Orleans.

In 1870 he was lay delegate to the General Conference at Memphis; in 1874 he was elected to the Louisville General Conference, but was not able to attend. In 1878 he attended, as delegate, the General Conference at Atlanta, and in June, 1882, was elected and attended as lay delegate the General Conference at Nashville. In 1881 the Bishops of the Methodist Episcopal Church South unanimously appointed him delegate to the Ecumenical Conference of Methodism at London; but his professional engagements prevented his acceptance. To have attained the honor of these distinguished positions from his start as a poor boy among strangers, is a record to which his descendants must point with a just pride, and which must be a perpetual incentive to them to follow his example.

In 1850 he assisted in organizing the Southwestern Bible Society, of New Orleans, auxiliary to the American Bible Society of New York, and was actively engaged in the Bible work several years before that, from 1842. Upon the decease of the first president of the Southwestern Bible Society, Hon. James A. Maybin, Mr. Foster was unanimously elected his successor as president of the society, and has acted in that capacity ever since.

In 1870 he projected the enterprise of an annual camp meeting for the city of New Orleans, which resulted in 1871 in the purchase of a camp ground of 100 acres, eligibly situated on the coast, midway from New Orleans to Mobile, near to and fronting upon the Gulf of Mexico, the finest location for a camp ground in all the South. This is the famous "Seashore Camp Ground."

Mr. Foster first married in the parish of West Feliciana, October 12, 1852, Miss Mary Jeanette Brewer, daughter of Rev. Calvin Brewer, of Wilbraham, Mass. She was a devoted Christian woman, of the Methodist Episcopal Church, South, of a superior order of intellect, cultivated, intelligent. She died in New Orleans in 1858. Mr. Foster's next marriage, which occurred in Warren county, Miss., May 26, 1859, was with Miss Virginia Victoria Pettit, a native of that county, and the daughter of Rev. Absalom Pettit, of English blood, and of a Maryland family. Her mother was originally Rachel Frances Knight, of an Ohio family. She was a good wife and a devoted mother, and much devoted to the interests of the Woman's Foreign Missionary Society. She died on March 4, 1888. By this marriage Mr. Foster had seven children.

Mr. Foster was a working man, and was universally known to be so. He made it a point from early boyhood, when he left home, to do nothing that he thought his mother would not be pleased with. When he was converted and joined the church, he gave his heart to God. His next point was to endeavor to do his duty toward God, toward himself, and those around him. His success in life has been, under the guidance of Providence, attributable to his living with a conscience void of offense toward God and man. Persevering industry, added to good, natural abilities, is the undoubted secret of his success.

The Conversion of the Church.

"What, isn't the church converted?"

"Well, listen to me: A great deal is said and published about the conversion of the world and the conversion of sinners. It is read about in every religious journal, and is found the staple thought of many books, and dwells on the lips of Christians. It is true; we can not do too much for so grand and glorious a consummation. But there is another conversion that ought to be sought after with persistent zeal; and that is, the conversion of the church with her ministry. While the conversion of the world is made prominent, the conversion of the church ought to be made dominant. Every truly converted layman and preacher ought to pray and work for the conversion of the church. I mean not only conversion to Christ, but conversion to the Holy Spirit. This conversion is absolutely needed before we can expect the conversion of the world. The divine Master made it not only prominent, but dominant in his teachings; when he taught his disciples: 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.' There is not enough meekness and gentleness and the simplicity and docility of little children about the laymen and ministry of the church. Where are the indications in these days of little children in the church? There actually seems to be more of the 'old man' than 'little children.' Little children are generally humble, confiding and loving, 'and thinketh no evil;' because simplicity is one of their chief characteristics, while they are free from suspicions and jealousies. Mary, who sat at Jesus' feet and heard his word with gladness, with artless simplicity never questioned the why and the wherefore of his teachings."

Now, reader, you see and feel the force of the thought: the actual need of the conversion of the church and her ministry. We must be brought back to the pure principles of humility, simplicity and love. The conversion of the world goes on slowly because the conversion of the church goes on slowly. Not many sinners are converted because no more Christians are converted.

The question is so often asked, What are you doing for foreign missions and the conversion of the world? But the question of all questions, the problem of all problems, ought to be: What are you doing for the conversion of the church and the ministry? Don't forget the world; but, above all things else, remember Zion, and the imperative need of her conversion to Christ and the Holy Spirit. The conversion to the Holy Spirit is just as necessary as our conversion to Christ in order to work with untiring zeal for the conversion of the world.

J. W. H.

From the Work.

BROOKHAVEN DISTRICT.

MR. EDITOR: The year's work is rapidly drawing to a close, and the pages of its history are being stored for future inspection and judgment. Some of them recount facts full of promise, while others tell of sorrows the Master will explain. The death of the Rev. John G. Jones is to many of us a personal bereavement; yet the sorrow is all ours, while it is his to experience a fullness of joy every way commensurate with his long state of preparation for an abundant entrance into the presence of his Lord. For three years I have been close to him in sweet Christian fellowship, and found him the most perfectly rounded character I ever knew. Touch him on any point of history, of doctrine, or of religious experience, and at once you were made to feel you were in the presence of a master in Israel. As I have heard him talk of his love for the Lord Jesus, and seen the holy fire kindled in his heart by the Holy Spirit flashing through every expression of his countenance, and then heard him talk of the long list of the saints in glory whom he had known on earth, I have caught myself almost wishing I could see him enter glory and the circle of loved ones gone before.

"Shall we know each other there?" Yes, Doctor; and shall remember and talk of the trials and victories of this life that will make heaven all the brighter and happier because we have had them. And, until we shall meet in the bright forever, we lay the sprig of acacia upon the new-made grave, the type of the fadeless life of our brother; and the tear-drop that sparkles in the sunlight shall tell of a sorrow that only heaven can heal.

The brethren of the Conference will be rejoiced to know that William Gibson Forsythe, the son of our dear brother, J. L. Forsythe, of precious memory, has been licensed to preach, and recommended to the Conference for admission on trial. May the mantle of the godly consecrated father fall upon the son! Also that Hicks Mences Ellis, son of our brother, J. A. Ellis, has been licensed and recommended to the Conference for admission. There will be five or six applicants for admission from this district this year.

We have had a revival in most of the charges in the district this year, and I think the accessions to the church will reach very nearly one thousand. In addition to this, the Bowerton and Gallman charges have each purchased a parsonage; Scotland has built one, and furnished it at a cost of $1,400, and Adams is building one equally as good.

J. M. WEEMS, P. E.

MANSFIELD, LA.

MR. EDITOR: Mansfield Female College opened with a brilliant outlook over a week ago. Our people here are taking hold of the institution with a new grip, and *all* are deeply concerned in its success. The local patronage numbered fifty the *first* day, and is increasing. The foreign patronage is weekly being augmented by the addition of three or four new girls, and we expect soon will rival our town attendance.

We commenced, under the most favorable auspices, a protracted service in the Methodist Church about ten days since. God has thus far owned and blessed our labors greatly. The church has been materially strengthened by the reception of some and the reclaiming of others. The meeting still continues to spread, widen, and deepen. Quite a number have already turned from the error of their way, been adopted into the family of Christ, and have sought the fellowship of the people of God "to increase their faith, confirm their hopes, and perfect them in love."

Our presiding elder and Bro. White are with us, fighting valiantly for the Lord. We want to take the whole town for Christ, and thus fit the people for life, and prepare them for death. To this end we earnestly solicit the prayers of all Christian people.

Yours, etc.,

A. D. M'VOY, JR.,
Pastor.

HAYNESVILLE, LA.

MR. EDITOR: The Lord has blessed the people of Haynesville circuit. Fifty-three accessions and eighty-two conversions up to date. The entire membership moved to be better Christians and do more and better work for Christ. Many have promised to hold family worship. Services at each church every Sabbath.

At Mt. Zion Camp Meeting we were assisted by Bros. T. B. White, J. A. Miller and Bro. Gold, of the Arkansas Conference. They all did good work, and souls were converted. At the other four churches I had did very effective work (laymen includes women on this work)—singing, praying, talking to penitents. Many of them were o
that number that went out an
helped the sinners to com
Twenty-six of the eighty-tw
converts are sons and daughter
of families belonging to the Mi
sionary Baptist Church. So yo
see, while we labor for the salva
tion of sinners, the Lord blesse
all alike. We are trying to ge
our people to feel a deeper inter
est in the salvation of sinners
home and abroad.

Your review of the missionar
report reveals some sad facts
One is, that we pay thirty-thre
cents per member to foreig
missions, while China pays $1 0
per member; and especially whe
we read so much about profess
ing sanctification, holiness un
perfect love. The pulsation o
our Christ-life is not only know
by profession, but by what w
give to have the heathen con
verted to Christ; in other words
we give as we love souls. If w
love much, we give much. Oh
how I long to see our churc
reach that high spiritual stat
that will cause them to give t
missions for the love they hav
for perishing souls! We tal
and write much about liberalit
among our members; that wil
come when we, as a church, re
ceive some of the sensations an
realizations that Jesus Christ fel
in the Garden of Gethsemane
when he said: "My soul is ex
ceedingly sorrowful, even unt
death." We need to go in th
Garden with Christ and learn th
true value of souls, and receiv
our part of that burden that mad
his sweat as drops of blood
Then will the money pour in, an
the messengers of Life will go
like the morning light, to al
nations, telling of the power o
Jesus to save.

F. G. HOCUTT.

MT. CARMEL CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Protracted meetings have been held at the six appointments upon this work. At Good Hope, one accession; Mt. Zion, none; Santee, two; Williamsburg, four; Bethel, twelve; Mt. Moriah, eleven. The membership much revived; many pledged themselves to begin family prayer. As to the number of conversions, I did not try to enumerate—prefer to learn about that from their future godly life; many professed to be blessed.

Valuable assistance was rendered by Revs. T. S. West, P. E.; Paul Jones, George W. Brown, J. W. Welborn and William Linfield. Bros. Brown and Welborn are local brethren—old itinerants, and they did noble service. Through the efforts of Bro. Linfield a Woman's Missionary Society was organized at Mt. Moriah, of twenty-three members.

Bro. Linfield has been in charge of Providence circuit since June; and if his work at Mt. Moriah Church is an indication of his capacity and devotion, that circuit will be greatly advanced every way by his pastorate.

So far this year I have secured twenty-one new subscribers and fourteen renewals to the NEW ORLEANS CHRISTIAN ADVOCATE.

Rev. C. R. Dudley, of Crystal Springs, Miss., gave a ten-days' meeting to "Slago" Presbyterian Church, three miles east of Mt. Carmel, that netted fifty-three members.

One of our most excellent physicians, Dr. Robert Magee, of Mt. Carmel, suffered a stroke of paralysis, and died September 30, after a few hours' illness. He was a member of Slago Church.

A Baptist sister attended one of our meetings, having never heard a Methodist preacher. A local brother was filling the hour. She was heard to exclaim: "Well, I declare; that was real gospel preaching!" A Baptist brother was converted at one of our meetings, and went straight home and set up a family altar. Dr. Talmage may well say, "Bless God for the Methodist Church."

ROBT. B. DOWNER, P. C.

God, as Creator and Ruler of all things, moves in mystery. He maketh darkness his secret place; clouds and darkness are about him, and he directs us to be still and know that he is God. We must wait until we stand before him, redeemed, sanctified, immortal, for the full solution of what is often so mysterious here; for a lifting of the darkness which so often hides him from our feeble vision. And yet, this side the river, there come to us times when we think we see and understand dealings that were once dark and mysterious. A patient and prayerful waiting may make all things plain.—Evangelist.

The Public Schools.

That our thousands of readers may know exactly how the Roman Catholics stand on this question, we give below an editorial which appeared in the Morning Star, the Catholic organ in this city. It appeared in the issue of October 6:

Much can be said on this subject. Heart and soul, on principle, we oppose the public school system.

In a country of infidels, it would be a proper system. Among a people indifferent to all particular forms of Christianity, would be an admirable system. But here, as existing in our midst, we denounce the system as *unjust*, no matter what or how many so-called laws may be urged in its defense; as *immoral* in its tendencies, no matter what sophisms, mis-named arguments, may be advanced in its favor; as *irreligious* in its character and consequence, no matter how loudly its advocates may boast of its apparent benefit; as *injurious* to the well-being of society, no matter how it may be lauded as one of the main means of social progress; as one of the supreme *humbugs* of the day, which, because it is a humbug, has such a deep hold on shallow-minded people.

And first it is an *unjust* system. All are taxed for educational purposes; to all, directly or indirectly, in greater degree or in less, should flow the benefit of the tax. The tax is general; in the enforcing of it there is no religious discrimination made. But in the using of the tax there is religious discrimination, and that discrimination is not *accidental*—it is intentional:

Often the text books used, the rules and regulations, the details of the system, are *anti-Catholic*. Thus the Catholics of this country are forced to pay taxes in behalf of schools where their religion and conscience forbid them to send their children.

That system is *immoral* in its tendencies; for the simple reason that, just when the young minds need *most* of religion to mold their thoughts, they receive no religion at all, or if any, *that* style itself is sectarian. The system boasts of being liberal to all forms of religion. Liberality to all is in difference to each, bears a strong family resemblance to infidelity. They look like brothers. The system rejects religious influence, or, at least, employs such influence as sparingly as a miser uses his money. And yet the system pretends to educate—to educate the whole man—and, at the same time banishes just what man needs the most, the most essential element of true education—religion. It fills the head with smatterings of this, that and the other thing, but it leaves the heart void of religion. A heart void of religion will soon be filled—we need not say with what.

That the system is *injurious* to the well-being of society, because its education is false—false because it gives no place at all to religion.

And for the very same reason, we term it one of the many humbugs of this age.

This from Zion's Herald, of October 3, is interesting reading on the same subject, but on the other side:

The Burning Question.

It must, we are sure, be obvious to even the most casual observer, that this opposition at present being manifested by Romanists to our public school system, must tend to confirm the worst fears awakened by alarmists as to the ulterior designs of the Romish Church upon our cherished republican institutions; and to awaken withal well-grounded apprehensions and suspicions on the part of the American people generally, hitherto well disposed toward the hierarchy, concerning the influence and schemings relative to our politics, of the Pope of Rome.

The age in which we now live, happily, is pre-eminently "an age of good feeling." On every side sects and tribes are coming together. Things are apparently more and more working for peace, harmony, union, true catholicity. That good time coming, so long and so fondly dreamed of and patiently waited for by earnest men and women, that glad millennial day

"When hateful rivalries of creed,
No more shall make their rivals bleed,"

seems to be about to dawn. In the field there is to be heard but one discordant note—the brazen note now being sounded by this Romish Church. This church is still on the war-path. Its Ishmaelitish hand is still, as of yore, against every other body's hand. It seems to be a pestilently foreign element in our midst, and insanely bent on not becoming assimilated to the spirit and institutions of the republic.

This implacable disposition, on the part of the Church of Rome, toward our American institutions, can not but tend to perpetuate and to intensify the ancient, hereditary prejudice, on the part of our people, against Catholics, as well as their bitter hatred of Catholicism. To the same extent it must, of course, prove a perpetual source of bitter contention, and of social and of political unrest in the country.

This movement, besides, it seems to us, at once greatly wrongs the rank and file of the Catholic Church, depriving them of invaluable means of education for their children free of cost, and to the same extent naturally disqualifying them for intelligent and loyal citizenship; and belies them, also, for there is reason to believe that the great majority of our Roman Catholic citizens are entirely satisfied with our public schools as they are, and abandon them, if at all, only at the stern behests of the priesthood, and through fear of excommunication in case of disobedience. What a pitiable spectacle! Meantime, favored with the benefits of popular education for a few more generations, we most confidently believe that an arbitrary, despotic priesthood would no longer thus be able to play on the ignorant, superstitious fears of this long-suffering people, and, by holding this threat of purgatory *in terrorem* over them, to hustle them thus like "dumb driven cattle" into their ecclesiastical shambles. And precisely the fear of this result it is, doubtless, that inspires the present uprising against the public schools. The Catholic commonalty must be kept in ignorance, in subjection to the wiles of priestcraft—a great un-American mob, an *imperium in imperio*, an element of utter weakness and of deadly peril in the bosom of the body politic.

Meantime, if Catholics are honest in their pretended belief that our public school system is so pernicious in its influence, why do they not make haste at once to get out of it utterly? Surely, under the circumstances, the least they can do is to resign their places on school committees, and to cease to strive to control the system itself. The very fact of their exerting themselves, as they are doing, so ardently to occupy and to hold these places of authority and power, shows either that they are not sincere in their denunciations of the system, or that they hope, getting control of it, to work its ultimate overthrow, or to pervert it to their own private sectarian use.

Woman's Work.

The Ruth Neblett Memorial Missionary Society held its second annual meeting on August 15, 1888, in the Methodist Episcopal Church, Iuka, Miss. It was attended with success and interest. The money collected was $33 85, five dollars of which was donated by the president, Miss Mary Adams, and appropriated to the fund for "special work," to aid in building a home for Miss Lochie Rankin, in Kading.

Let all the members who have not yet paid their annual fee of fifty cents remit at once to the treasurer, Miss Ines Alexander. Be it understood that the society will meet annually on Wednesday, about the middle of August. All communications concerning the society may be addressed to Mrs. Blanche Hodges Hughes, corresponding secretary, Meridian, Texas, or, Miss Alice Hyatt, assistant corresponding secretary, Iuka, Miss.

Romance of Literary Discovery.

To the merest accident have we been indebted for the preservation of volumes which are justly considered to rank among the most precious relics of literature, and not less remarkable than the discoveries themselves is the fact that they have often been made at a time when further delay would have made them impossible. This has been particularly noticeable in regard to the remains of classical literature. In a dungeon in the Monastery of St. Gall, Poggio found, corroded with damp and covered with filth, the great work of Quintillian. In Westphalia, a monk stumbled accidently upon the only manuscript of Tacitus, and to that accident we owe the writings of a historian who has more influence, perhaps, upon modern prose literature than any ancient writer, with the solitary exception of Cicero. The poems of Propertius, one of the most vigorous and original of the Roman poets, were found under the casks in a wine cellar. In a few months the manuscript would have crumbled to pieces and became illegible. Parts of Homer have come to light in the most extraordinary way. A considerable portion of the Iliad, for instance, was found in the hand of a mummy. The best of the Greek romances, the Ethiopics of Heliodorus, which was such a favorite with Mr. Browning, was rescued by a common soldier, who found it kicking about the streets of a town in Hungary. To turn, however, to more modern times, everyone knows how Sir Robert Colton rescued the original manuscript of the Magna Charta from the hands of a common tailor, who was cutting it up into measures. The valuable Thurloe State papers were brought to light by the tumbling in of a ceiling of some chambers in Lincoln's Inn. The charming letters of Lady Mary Montague, which have long taken their place among English classics, were found in the false bottom of an old trunk; and in the secret drawer of a chest the curious manuscripts of Dr. Dee lurked unsuspected for years. One of the most singular discoveries of this kind was the recovery of that delightful volume, Luther's Table Talk. A gentleman, in 1626, had occasion to build upon the foundation of a house. When the workmen were engaged in digging they found "lying in a deep, obscure hole, wrapped in strong linen cloth, which was waxed all over with beeswax, withia and without," this interesting work, which had lain concealed ever since its suppression by Pope Gregory XIII. We are told that one of the cantos of Dante's Paradiso, which had long been mislaid, was drawn from its lurking place (it had slipped beneath a window sill), in consequence of an intimation received in a dream. One of the most interesting of Milton's prose works—the essay on the Doctrines of Christianity—was unearthed from the midst of a bundle of dispatches by a Mr. Lemon, deputy keeper of the state papers, in 1823. As years roll on and curiosity is more and more awakened, such discoveries must become rarer; but probably many precious documents are still lurking in unsuspected corners, and not a few literary discoveries remain even now to be made which will, when made, immortalize the fortunate discoverer.—The Spectator.

History furnishes no parallel to the popularity of Dr. Bull's Cough Syrup. 25 cents.

Johnny has stumped his toe; poor fellow! Quick—buy a bottle of Salvation Oil.

TEMPERANCE FABLE.—The rats once assembled in a large cellar, to devise some method of safely getting the bait from a steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches, and a proposal of many elaborate, but fruitless plans, a happy wit, standing erect, said: "It is my opinion that, if with one paw we can keep down the spring, we can safely take food from the trap with the other." All the rats loudly squealed assent. Then they were startled by a faint voice, and a poor rat, with only three legs, limping into the ring, stood up to speak:

"My friends, I have tried the method you proposed, and you see the result. Now, let me suggest a plan to escape the trap. *Do not touch it.*"

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

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CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, mental and physical, resulting from

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Office, 44 Murray Street, N. Y.

From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption;* was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. HUET'S FIGH,

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure. W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

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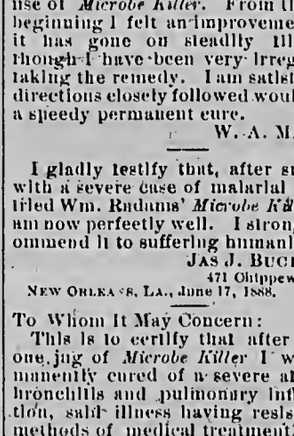

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Lve. New Orleans	3:35 p. m.	9:00 p. m.
Arr. Meridian	9:50 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 6, Ft. Line
Lve. Cincinnati	7:66 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	[illegible]	9:00 p. m.
Lve. Meridian	4:[illegible]	11:25 p. m.
Arr. New Orleans	11:[illegible]	6:30 a. m.

J. M. KNIGHT, [illegible]

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Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

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and all Points in Old and New Mexico, Arizona and California.

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Baton Rouge Local	3:50 P. M.	10:00 A. M.

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(Mississippi Valley Railroad.)

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No. 1.....9:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex....7:00 am
No. 1 F'st Ex....7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 3:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:00 pm	No. 51 California Express. 8:35 am
B. Rouge, local, 10:30am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local....7:30 pm
No. 17 Local....6:55 am	No. 20 Califor..11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..11:00 am	No. 2, Lim'd.....3:35 pm
No. 3, Fast Line. 6:30am	No. 6, Fast Line. 3:00 pm

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No. 5, Fast Line. 6:30am	No. 6, Fast Line. 3:00 pm

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Sunday Schedule.

Arrive.....7:25 pm	Leave.....7:30 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, OCTOBER 18, 1888.

The annual meeting of the Publishing Committee of this paper will be held in the office, 112 Camp street, Wednesday, October 31.

C. W. CARTER,
Chair'n Committee

An Educated Ministry.

This subject is becoming one of first importance, not only among Methodists, but also among churches which have hitherto boasted somewhat of being ahead of us on this line. The last General Assembly of the Presbyterian Church: North, appointed a special committee to take into consideration the whole subject of education for the ministry, and to prepare a circular on the subject, and send it forth to all the churelies. It also appointed the first Sunday in October as the time when the subject should be considered. We suppose this meant that the preachers should preach about it and the congregations pray over it. It is evident from this action of the Assembly that a lively sense of the magnitude of this interest was felt by it; and this proceeding was had in order to develop in the churches a sense of obligation with respect to the matter.

In several of our exchanges we have seen the circular sent forth by the committee. The financial exhibit for the past year shows but slight advance upon the contributions of last year, while the number of candidates increased from 696 to 739. A largo proportion of churches made no contributions for the education of the ministry. Upon this showing, the significant question is asked: "Is it not vital to the success of this agency that the aggregate of gifts to its treasury should keep pace with the aggregate of worthy applications for such aid?" Most assuredly, or else both candidates and churches must suffer loss. The circular, however, does not consider money the chief point. It says: "The problem to be solved is one not of money, but of men. To this deeper problem of men *properly trained* for the ministry and sufficient in numbers to meet the constantly enlarging need of the church we specially solicit the thoughtful consideration of all who are interested in her welfare." Here are two points we ask *our* people to think over: "The constantly enlarging need of the church," and, "Men trained properly for the ministry." Our great country is enlarging the borders of her civilization in every direction, especially westward; and everywhere doors are opening for the entrance of the gospel. But these modern "borders of civilization" are very different in character from what they were fifty years ago. The ignorant backwoodsmen and their ignorant families are nearly all gone. Those places now calling for the gospel have been settled, in the main, by men and women from the very centers of refinement and culture; and they have no more use for an uneducated ministry than Philadelphia or Baltimore!

The circular gives some statistics which, to our mind, show that our Presbyterian brethren have cause for alarm. It says:

During the last five years the net increase in the number of our churches was, at least, 570—an average of 114 annaally—while the net increase in our ministry was but 448—an annual average of nearly 90. The disparity between churches and ministers in 1883 was 632, but in 1888 this disparity rose to 754—a relative diminution of 122; in other words, the roll of ministers has failed to this extent to keep parallel with the ever-enlarging roll of churches. But the most remarkable fact in the case is that of the increase of our ministers during this period; no less than 277 (or more than sixty per cent.) have come in from other denominations. The gross additions from such foreign sources have amounted to 82 annually, and the net annual increase has exceeded 55. Apart from these accessions from abroad, the increase in our ministry would have amounted to little more than the decrease—110 annually—caused by death. If we should now close the door to these foreign additions, our church would at once become utterly incompetent to maintain its present rate of development; a net decrease of fifty-five ministers annually would involve not merely a large arrest of growth, but in the end nothing less than denominational weaknoss and decay.

A church that receives sixty per cent. of its ministers from other denominations may well call its membership and ministry to "a thoughtful consideration" of the subject. Such a church can not be in a healthy condition, nor can such "foreign" additions to her ministry do her work as well as men trained at her own altars and in her own methods. David could not go in Saul's armor; and Saul going out against the giant with David's sling would have lost his head! What overy church needs is an "indigenous ministry"—men raised and developed and educated and trained upon her own soil, and by her own firesides—men who have taken in the denominational spirit with their mother's milk, and have grown strong and hardy feeding upon denominational traditions and usages and doctrines.

The circular concludes in these strong words:

Speaking for the church and for her Master, we may properly summon each and all to a higher appreciation of the vital need we have described, and to greater diligence and zeal in providing for it; for without a ministry adequately trained according to our denominational standards, and sufficient in numbers, what is to become of home missions, of foreign missions, and of all the other departments of our denominational work? We regard this need as central and controlling—a living, active, sufficient and efficient ministry is the indispensable condition of success at every other point. To produce such a ministry must be the primal mission and function of the church.

And so we say in regard to our own church. Whatever we have done in the past—and we *have* done something in this country for God and humanity—our special need for the future, our only hope of success, is a trained ministry to lead the hosts of God.

St. Louis Notes.

BY REV. S. H. WERLEIN.

The forty-first session of the St. Louis Conference was held at Bonne Terre, a little mining town about sixty miles south of St. Louis. The place is appropriately named, as the earth there abounds with mineral, especially lead; and it is thought the supply will last for centuries. The daily output is 80,000 pounds, and sells for about three cents per pound, making an immense revenue.

Bishop Hendrix presided. His thorough acquaintance with the entiro State pre-eminently qualifies him to man the important places in this rapidly growing commonwealth. The Conference makes a fine appearance. A large number of the men are transfers. Their reception was kind and generous. The aversion of some Conferences to transfers does not seem to have invaded the bosoms of these Missouri preachers. They would never think of passing resolutions declaring the inexpediency of drawing on other Conferences for re-enforcements. They realize the connectionalism of the church; and, in this respect, a few other Conferences might not unprofitably take a lesson. We are advisedly informed that a few more transfers are being watched for. The itinerant wheel took eight men out of and placed seven new men in the Conference. This is the record for 1888.

THE WAY IN ST. LOUIS.

The church in St. Louis is on a boom. A remarkable quadrennium has just passed. Two brand-new churches, beautiful for situation and delightful to behold, have gone up. Nothing more handsome can be found in the whole connection.

A consecrated layman, Bro. R. M. Scruggs, saw the need of a church in the neighborhood of Cook avenue, and undertook its construction. The building is valued at between sixty and seventy thousand dollars, the most of which he himself subscribed. Two or three years ago it was dedicated. Dr. F. R. Hill assumed charge of it two years ago, and found a nucleus of about 136 members ready to welcome him. To-day it has a membership of 355, and is constantly increasing. It bids fair to be abreast with the strongest of our churches in another year. There is an enthusiasm in such a work. Verily, God shows his acceptance of the gift by the gracious manifestations of his presence among that devoted and zealous people.

South St. Louis (one of the grand divisions of the city) had two Episcopal Churchos, one large Presbyterian, two Congregational, a Baptist Church, besides Romau Catholic and Jewish organizations; but, with the exception of two small congregations, no representative Southern Methodist Church. Valued members of our church, residing too far for regular attendance at their own churches, were being enticed into other folds. It was patent to all interested that we must enter the field. A lot had already been secured, but no edifice had yet graced it. An appeal was made by the presiding elder, Rev. Dr. T. M. Finney, to all the churches. Leading laymen, at his request, were present at specially called meetings in the different churches, and spoke of the urgent needs of the neglected field—a field as attractive and promising as any in St. Louis. One by one, the churches responded. St. John's headed the list with a subscription of about $20,000, much the larger part of this amount being donated by a single layman—Bro. Samuel Cupples, whose well-timed liberality secured the new structure. Then the other churches made cheerful response, until the whole amount—over $42,000—had been pledged. On April 8, of this year, that church (now known as Lafayette Park Church) was dedicated by Bishop Hendrix.

There was a church, complete in every detail, paid for, and without a single member. Its pastor had arrived, but sheep had he none. The doors were thrown open, and the public invited. At the first service about one hundred and twenty-five persons applied for membership. The majority of them brought letters, but about fiftoen for the first time expressed a desire to accept Christ. At the Conference, whose session has just been mentioned, the pastor reported tho present membership 223. This is the latest fruits of the grand spirit of unity which prevails among the churches here. It is indeed a monument, which shall for years to come perpetuate the cementing of St. Louis Methodism in the bonds of brotherly love.

A few weeks ago a union love-feast was held at First Church, to which the members of the other churches were invited. It was a fitting close to Dr. Finney's term of office as presiding elder of the St. Louis district. There were present at that love-feast some of the historic figures of early Methodism in St. Louis. You should have heard them speak! They told of the day when Methodism first made its appearance in this city, and reached back to the time when there were only three members of our church here. "Behold what God has wrought!" exclaimed a brother. It was a time of great rejoicing. The pastors each spoke, and then came the grand handshake and the mutual pledges to meet one another in the courts of Light.

St. Louis, which, in some quarters, does not bear the best reputation for piety, has in it some of the most saintly people. Be it remembered that when the world was most corrupt, and the dark signs of the coming catastrophy were descried, it was written of that man of God—"And Enoch walked with God." While the great cities can boast of having the most abandoned, devil-possessed of men, the whitest saints who walk the earth can be found in these same cities.

The history of St. Louis Methodism will give a goodly place to the career of Dr. Finney, the devoted, indefatigable and persistent servant of the church. He is a model presiding elder, and inspires the preachers in his district with his own confidence of success. By a happy division of the St. Louis district into two new districts his services will be continued, God willing, another quadrennium in this field with which he is so familiar, and to whose development he has dedicated his life. He has a grand scheme for aggressive work in the future; and, backed, as he is, by the churches, the success of the enterprise may be confidently expected.

Our branch of Methodism occupies the field here, and we are practically demonstrating its ability and fitness to do so. The population of St. Louis (numbering about 500,000) is necessarily cosmopolitan. North, South, East, West are all represented; and our church is sufficiently unsectional to offer a spiritual home to those coming from every section. If the present policy of aggressive work shall be unhindered, I do not hesitate to predict that what New York is to the Methodist Episcopal Church, St. Louis will be to the Methodist Episcopal Church, South. The suffix "South" is somewhat of a hindrance when we attempt to cross over the border. Some of our Northern friends ask whether we mean to make them Democrats or sympathizers with the South. An average Southern Methodist Church in St. Louis has a membership representing Confederate and Union soldiers, Democrats and Republicans, Prohibitionists and high license advocates, and those on both sides of the tariff question That is what this scribe calls a catholic church, indeed! No matter what our war record is, our church to-day is sufficiently unpolitical to invite into its communion the representatives of all political schools.

THE PERSONNEL OF THE PULPITS.

There stands John Mathews, with his pleasant and attractive peculiarities. He declares that as he matures towards longevity he is getting "less starchy." He believes in shouting, and claims there isn't a happier man in the world than he is. The people flock to hear him. He is said to be the youngest old man in the Conference. He wont reveal his age; so people surmise that he must be old while he seems so young! His labors last year resulted in about 350 accessions to Centenary Church. The present membership of that church is 1,009.

The courteous, sweet-spirited Messick holds the fort at St. John's, greatly to the delight of the people. He is able and winsome.

F. R. Hill has given proof of his exceptional abilities to organize and drill a new church. The churches are loud in his praise.

Our young Bro. Early, from Tennessee, is demonstrating his ability to work among the Americanized German element, in the midst of which his church, St. Paul's, is located.

Ledbetter, fresh from Georgia, a year ago, is stirring up Belle Fontaine, and finds the spring-chickens there more delectable than in old Georgia.

First Church lost in the transfer of Hammond to the presidency of Central College a man of such type as does not abound in the world. They felt their loss. Central College delighted in its good fortune, and the St. Louis District Preachers' Meeting felt keenly the absence of its faithful secretary. Dr. Hammond is scholarly, forcible as a speaker, and most lovable as a man. Various were the speculations as to his possible successor. Judicious eyes glanced all over the connection. A dozen names were mentioned. Claude Chilton, late of Kansas City, was selected by Bishop Hendrix. Of this young man, Dr. Mathews, who has known him from childhood, says: "He can play the fiddle, write poetry, improvise sermons, and play the part of an universal genius."

Josephus Stephen, formerly of Houston, Texas, follows Mays at Marvin Chapel. This young preacher, three years ago, found the Bonne Terre Church with a membership of less than thirty, and without a church structure. At the end of his three years' pastorate there he can point to over 300 members and a neat and commodious editice.

Bro. Mays, appointed to the South St. Louis district, starts off with vim.

What Methodist metropolis in the whole South can support two such religious weeklies as emanate at St. Louis! Dr. Godbey, of the Southwestern, and Drs. McAnally and Bounds, of the Advocate, are the live editors who, with trenchant pens, supply wholesome and edifying mental pabulum for the people.

Of the pastor of Lafayette Park Church you will not expect this scribe to talk. Some have expressed surprise that the swamps of Louisiana could produce such a physical phenomenon.

The present, with its pressure of work, can not efface from the heart the dear old associations of other days. Sweet, indeed, are the memories of old Felicity, and hallowed the thought of some whose faces have vanished from among the living!

We hear many exhortations on the subject of giving to the Lord. Men and women are frequently sent out to solicit contributions for various benevolent purposes. Preachers of all denominations are expected to do a fair share of begging to meet the exigencies of church enterprise and progress. Even the children of the Sunday-schools are being pretty well drilled in the exercise of collecting for the church. And yet apparently very little is being done in the way of sowing the seeds from which this army of reapers are to gather their expected harvests. What preacher ever preaches about the duty of making money to meet these demands? What man of energy and industry cultivates his farm or drives his business that "he may have to give to him that needeth"? In a large majority of cases the motive that prompts money-making is selfishness; it is *not* that which Paul speaks of as the legitimate one.

"But when thou doest alms, let not thy left hand know what thy right hand doeth." A profane paraphrase on the above is: "A silver dime always makes more noise in the contribution-basket than a five-dollar bill."

Notes.

Rev. G. G. Smith, of Georgia, having spent some time in New York City, and visited the Methodist Preachers' Meeting several times, writes to the Nashville Christian Advocate: "I don't think preachers' meetings anywhere are a means of grace, and I am inclined to think preachers would love each other better if they did not meet on Monday morning."

The Evangelical Messenger, speaking of the different grades of men, uses this illustration:

It was designed that some should be high, some intermediate, and some low, as trees are: some thirty, some sixty, some a hundred, and some, the giant pines—how solitary their tops must be!—three hundred feet in height. But however high their tops may reach, their roots rest in the same soil; as men, though they can grow and tower aloft as much as they please, still stand on a common level.

To all church workers, whether preachers or laymen, who are laying plans for the furtherance of the Lord's kingdom among men, we commend these last sentences from Dr. Storrs' closing address before the American Board for Foreign Missions, at its recent session in Cleveland, Ohio:

Frame your policy, lay out your plans; do it considerately, prudently, wisely, but do it with absolute confidence and faith. Then let the breath of the Spirit of God, which is within it, lift it on the waves, and the breath of the Spirit of God which is in it will carry it on its triumphant course over the ocean to all shores.

This note from the Standard is worth pondering:

The Christian man ought to be the best man in citizenship, in business, in society, in every place and position in life. Christianity being the life, not a Sunday wrap to hide oneself in, it must be carried into everything. Where the true Christian goes he can not be anything else than Christian; he is to go where duty calls him; and duty calls him wherever there is need of the pure principles and spirit which he possesses. The field of his usefulness and service is broad as the world so long as wickedness exists in it. And nothing but the power of an every-day working Christianity can expel evil and restore paradise.

We invite your especial attention and also that of your family to this paragraph from the New York Advocate:

What is more beautiful than a living, working, loving church? It means a collection of families who are dwelling in peace, and whose homes are filled with the Spirit of God. There is no such thing as a church in love and sympathy made up of unhappy families. What will cause disturbances in the church will do so at home, and what will fill homes with strife will set a church on fire from beneath. Lifeless churches have no power to mold home life. Irreligious homes can not feed living churches. May all the families of Methodism be unlied in the love of their members and of the church!

Dr. Lafferty has this "word of exhortation" to the writers for the Methodist Press "at this time:"

Southern Methodism is in the midst of its Annual Conferences. Will not the writers for the press suffer a word of exhortation. The Christian people outside of our church and the cultured readers outside of any church are not edified by the excessive adulation in adjectives of middling performers. There is a vein of Chinese and superlative fustian in the pied and pompous verbal decorations we hang around the prominent people. "There were great warriors before Agememnon," and there were orators, parliamentarians and platform prodigies before this year of our Lord, 1888. Beloved brethren of the ink-horn, "draw it mild."

Within the last few days two ministers of our church, in conversation with us, have made the same complaint. These two men represent the extremes of our ministry. That is to say, one has spent a long life in the church service and the other has just begun his life-work. The complaint which these two men, standing at each end of the ministerial line, make is, that *the Word of God has been practically banished from the Sunday-school*. They say the Lesson Papers and the Quarterlies have done this deed. This grave charge ought to be looked into. If God's Word is banished, how can there be any reasonable expectation of God's blessing? "Thou hast magnified thy Word above all thy name!"

Robert Waters, whose book, "Shakespeare Portrayed in One of His Own Characters," was noticed by us some time since, has been writing some admirable articles on "Genius in Action" for the New York Christian Advocate. In one of these articles he quotes James Parton as saying this in regard to genius:

There is a mystery in this thing we call genius, which no one yet understands. How or why it is possible for the weakest and meanest of the human race—say, for example, Lord Byron or Jean Jacques Rousseau—to produce such striking and powerful literature as they often do, is the greatest puzzle I know of. It has led me to suspect that genius is, as some Frenchman remarked, not a sign of superiority, but of inferiority. The sound, wise, strong, victorious man whom men lean on and women justify confide in, who rear good children and found things that bless and endure, are not fluent of speech, and may pass twenty years without saying a "good thing."

In Memoriam.

Continued from Page One.

him was the gospel preached; and the churches grew and converts were multiplied. "The wilderness and the solitary place was glad for them; and the desert did rejoice and blossom as a rose."

Because they were there, we are here. They sowed and we have reaped. They cast their bread upon the waters; and after many days behold the harvests!

Our brother was a man of one book, and that book, the Book of books. Hence his ministry was attended by the power of God. He wasted no time on ecclesiastical quibble, ministerial sand-chains; nor did he give heed to fables and "endless genealogies which minister questions rather than godly edifying." And that ministry, treading in the feotprints of one who said, "I also am an elder," was in a direct line of divine authority, not a whit inferior to the eldership, and its obligations, of St. Paul himself, aside from the superior office of his apostleship. And the seals of his ministry were graven by the same wisdom, and stamped by the same divine hand—the hand of the Head of "the church of the living God." Thousands of converts have lived and died in all the wide field of his prolonged ministry to whom he could, as truly as did the apostle, say, "Are ye not my work in the Lord?" And the apostle asserted no higher claims, nor other credentials than these—"The seal of mine apostleship are ye in the Lord." He felt as much called of God to preach the gospel as did any apostle.

Our friend lived to see the rise and growth of all our institutions of Church and State. He saw "the righteous inherit the land—a little one become a thousand, and a small one a strong nation." He saw a handful of corn wave on the summit of Lebanon and the reapers fill a thousand garners with the golden sheaves. He saw the wilderness in which he was born filled with happy and virtuous homes, a flourishing tillage of the soil, a growing commerce, institutions of learning providing for the wants of the rising race; temples reared to the worship of God and crowded with intelligent listeners, and devout worshipers where his holy Word is taught, and his ordinances duly administered; and our departed friend did his full share, as a true man, to bring about and accomplish these things. Surely, surely, if anyone, with such a record of well-directed and fruitful toil, might say, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation," our ascended brother whose sacred dust we to-day commit to the custody of the silent grave might do so.

His heroic labors extended over sixty-four years as an itinerant minister—years of unbroken studiousness and unwearied preaching; years when he might, in the main, with the apostle say, he was "in journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Those years cover an abridgment of the experience of many generations. Years of labor, care and sorrow, bereavement and affliction; of success and failure; of aspiration and achievement; self-conquest and spiritual uplift; discipline and attainment; acquiring and dispensing; sowing and reaping. In them he delivered many thousand sermons—sermons that cost much study and were mellowed with tears and prayers and informed with holy fire: thousands of exhortations and religious interviews, instructing, teaching and helping others to rise: confirming the wavering; strengthening the weak; comforting the afflicted; and edifying the church. What years! The seeming monotonousness, yet every day fresh and new and sweet. They seem long and wearisome, yet were full of compensation, were restful and abundantly blest.

We can never know their vicissitudes, sacrifices, conflicts and privations. In all weathers more than sixty winters, and early the tropical heat of their alternate summers, on he goes; faint yet pursuing; faithful and resolute, early and late, with this motto to spur—"This one thing I do;" while the sun, like a weaver's shuttle glided from solstice to solstice, weaving with his shining threads a downy sable for the little stranger just entering on life's journey—and a shroud for the venerable and hoary patriarch now bidding the world farewell!

His forte was a unit of three manifest forces—his pen, his tongue and his life. He was not an orator in the ordinary parlance, and yet, being free from the weakness of imitation—the bane of genuine eloquence—and maintaining his own characteristic personalities in the pulpit, it may be said he was eloquent. No one, as a speaker, is a standard of measure for another. The eye is not the measure of the ear; nor the foot of the hand. No two human faces on earth are exactly alike. No two voices precisely correspond. The wisdom of God is conspicuous in such diversities. And the more one preserves his natural peculiarities of voice and manner, the greater power does he possess, and the more truly does he conform to the purposes of God in bestowing "a diversity of gifts."

But of this fact there can be but one opinion. He turned many souls to Christ. He had no higher, no other ambition. That was his ruling passion. In this was displayed the highest wisdom. He early took in the full inspiration of those far-reaching words—"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"—and that, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Do not his works follow him? Follow, as a procession, each one with a laurel for his brow: follow to testify for and crown him with benedictions. Follow into the realms of the blest: "O what must it be, to be there!"

Few men have been so uniformly diligent with the pen. He has been an observant and discriminating chronicler of the events, in Church and State, in this commonwealth for nearly a century. He wielded a strong and prolific pen; was a constant and valued correspondent of a number of church papers: and a voluminous historian of the rise and growth of the church, and our collateral progress. His unpublished history will be a treasury of untold value. Being "in labors more abundant," it was meet that he should rest. The Master will not permit the weary feet of his faithful servants to remain forever on the chafing tread-mill. They shall rest. Rest in the effulgence of a sunless noon; for there is no night there—rest in the bosom of God.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

The character of this good man stands like a shaft of Parian marble, and as long as the State shall conserve and maintain the political freedom we have inherited, and religion and worship remain free and untrammeled by priestly despotism—so long will the name of the departed be held in reverence, esteem and admiration. It is recorded of the patriarch Jacob that when "he had made an end of commanding his sons, he gathered up his feet, and yielded up the ghost, and was gathered unto his people." The resemblance here is phenomenal. His honored sons stood by him, and gentle, loving daughters ministered to him while he gave the minutest directions respecting the place and manner of his sepulture—the calmest and the most self-possessed of all present.

Gathered to his people! Thus he sleeps with his forefathers; with the loved ones who went before; with the comrades of his early warfare; the shining lights with whom he ran in the Christian race—gathered into the bright galaxy of the crowned and blest. And what a meeting! The Birds, the Nicksons, the Drakes, the Lanes, the Clintons, the Pipkins, the Watkinses, the Streets and Dr. Butler—a name of precious memory here—as well as many of other communions, who were one in Christ.

"They are gathering fast on the other side,
The friends we have loved of yore;
They have launched their bark on the shadowy tide,
And entered the shining shore.
From the church below, to the church above
They are passing—a glorious band—
And the Father welcomes them all in his love
To the joys of the heavenly land."

A dying testimony is a valuable tribute to the power of Christian faith; but not half so much as the unwavering life of a faithful worker in the Master's vineyard. When the venerable Dr. T. Dwight was near his last hour a friend asked him how he felt in view of the solemn step. He simply replied, "Ask my life." In our case we can cheerfully challenge the life, and then the last moments corroborated all that went before. To a kinsman he said: "I have a strong desire to depart and be with Christ. I have tried very humbly to serve him for sixty-seven years and now I want to go and see him." To a daughter he said, "All is so bright and so clear;" and this as he neared the crossing. At another time he said, "I do not see them, but it seems that the room is full of angels." So did he realize a wish of earlier years when the poet put the words in his mouth—

"Happy if with my latest breath
I may but gasp the name;
Preach him to all, and cry in death,
Behold, behold the Lamb!"

Truly to him it was "Christ to live and gain to die;" and he has "come to his grave in a full age, like as a shock of corn cometh in his season."

Others have told you many of the features of his character, and his early conversion; his lucid experience; his consecration and spirituality; his patience, meekness, long suffering and gentleness; the sweetness of his heart and thoughts and words, and how loving and appreciative he was of his younger brethren; his freedom from the gloom and cynicism that sometimes mars the beauty of hoary age; of his love of the church and of children, and his unsectarian catholicity of spirit. Alas! alas! The chariot of Israel and the horseman thereof! Elijah has gone up, and his mantle—who shall dare to put it on?

In conclusion: Viewing the life and piety of our departed friend, so hastily and imperfectly sketched, who among us is there who would not die the death of the righteous and have his life's ending such as his? For a little while, adieu, my brother! We shall meet again.

REMARKS BY W. L. C. HUNNICUTT, D. D.

Dear Brethren: Father Jones was advanced in age when first I knew him. The infirmities of years were creeping upon him. The time was approaching when he who had been a leader on the field of Christian soldiership must remain about the camps, though his spirit was still eager for the conflict. He gloried in the itinerant work of a Methodist preacher, and it was his boast that he was never local an hour in his life. How shall such a man grow old and gradually subside into inactivity and death?

Those unamiable weaknesses of temper and spirit, which are apt to accompany the bodily failings of age, he determined to avoid. He resolved that he would not be a censorious, impatient old man. He would not prophesy the failure of Christ's cause on the earth, because he could no longer be a leader in its battles. If he gloried in the past, he was appreciative of the present and hopeful of the future. It was beautiful to see him growing in every grace, but especially in charity, as he evidently and consciously approached the end of life. He was "fat and flourishing in old age." When past fourscore his bodily strength was well sustained, his mind was clear, and his spirit strong in the powers of the world to come. His remarkable memory, along with his long life and his practiced use of a clear and pure English style, made him the fit historian of Methodism in his Conference.

As his room-mate during one of our Conference sessions, I was impressed with his meekness under affliction. During a whole night his cough was so distressing that I feared for his life; yet no word of impatience or murmuring escaped his lips. Let us magnify the grace of God as manifested in our departed brother and father in Israel. His memory we will cherish, and his name shall not be forgotten.

The hymn, "I would not live alway," was then sung, and the benediction pronounced by Rev. Dr. Marshall.

The City Mission services are being held at this time at the corner of Burgundy and Pauline streets, Third District; congregations large and attentive, averaging 1,500 people.

Personals.

Bishop Galloway came in upon us Friday evening from his long tour in the West. He has evidently been busy, as the following information extracted from him shows: Absent from home, 96 days; traveled 9,200 miles by railroad, steamship and stage coach, without missing a connection or a meal; held four Conferences; delivered seventy sermons and addresses; baptized seventeen infants and one adult; dedicated *seven* churches and raised nineteen thousand and four hundred dollars for various connectional enterprises. The Bishop looks well, but considerably bronzed by Western suns and breezes.

Rev. Christian Keener has been appointed to Mills River circuit, Asheville district, Holston Conference.

We notice in the proceedings of the Southwest Missouri Conference one preacher was located for "inefficiency, unacceptability and secularity," and one located for simple "inefficiency." Verily the sifting process is proceeding.

Rev. Dr. S. A. Steel has been transferred to the Southwest Missouri Conference, and stationed at Walnut Street Church, Kansas City.

Rev. J. V. Penn, of the Mississippi Conference, has been transferred to the Los Angeles Conference, and stationed at Santa Ana.

Our young friend, Rev. F. S. Parker, of Los Angeles Conference, has been transferred to the West Texas Conference.

The secretary of the Missouri Conference has laid us under obligations for a copy of the Minutes of the last session of that body.

Bishop Duncan, on his way to hold his Conferences in Texas, gave us a call last Tuesday. Hard work and travel seem to agree with him, for he is looking well and hopeful of the prospects and progress of our Zion. The Bishop dedicates a church, next Sunday, in Chihuahua, Mexico.

Postal Card Reports.

—Rev. W. B. Hines writes, October 3, 1888: "We were to-day at a delightful family reunion and social gathering at the pleasant home of Mrs. Martha Catchiug, on Pearl River, Copiah county, Miss. This very agreeable gathering was to witness the marriage of Mr. A. A Lilly, of McComb City, and Miss Pollie Catching, of Pearl River, Copiah county, Miss. This was a handsome bouquet of lillies. May they bloom long and freshly, and with the fragrance of piety and usefulness."

(This card came after our last issue.—ED.)

—Rev. I. L. Peebles writes from Newton circuit, Mississippi Conference, October 9: "Our fourth Quarterly Conference came off Saturday, the sixth instant. The presiding elder (Bro. Johnston) and his wife were present in good health and fine spirits. They made quite a good impression on our people. On the following Sabbath the elder preached a fine sermon, and his wife organized a Woman's Missionary Society. We have held a protracted meeting at each appointment on this circuit. Each resulted well, except one. It would have resulted well very likely if it had not been for the circuit court, much sickness and the exciting election at Meridian at the same time. Although this is our last year on this work, we have taken seventy-eight persons into the church and have had quite a number of conversions."

—Rev. J. F. Wynn writes from Montgomery, La., October 12: "Have just closed another four days' meeting at Sanders. Six accessions, several conversions and the church greatly blessed. Bro. Roberts assisted me. Bro. W. F. Sanders (local preacher) has held a good meeting at Long Straw, resulting in ten accessions and several conversions."

—Rev. J. A. Parker writes from Rustou, La., October 12: "I am nearing the close of the third week of a meeting at this place, having preached twice a day for the whole time (save two sermons from Bro. Wright). For four weeks previously, except five days, I had done the same. God has helped me, and voice, heart, muscle and hands have all been kept in working order. Forty penitents were at the altar to-night. There have been several conversions and thirteen accessions, with a prospect for a still further lugathering. Will write further after the close. The greatest results have been in the church."

—Rev. E. B. Galloway writes from Downsville, La., October 13: "Just closed at Ebenezer—*the* hard point on the circuit (so called). Gracious power; church quickened; fourteen accessions, fifteen conversions."

A widow lady, who is a graduate and an experienced teacher, desires employment. Will accept a position as governess, private tutor or teacher in any grade of school, or a situation as copyist. Testimonials and reference furnished. Address Mrs. M., care of this office.

Episcopal Visitation, 1888-9.

Conference.	*Date.*	*Place.*	*Bishop.*
M. E. Mis.	Oct. 31.	Del Rio, Tex.	Duncan
N. W. Texas.	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
German Mis.	Nov. 14.	Houston, Tex.	Duncan
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas.	Nov. 14.	Dennison, Tex.	Key
N. Carolina.	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi.	Galloway
Little Rock.	Nov. 21.	Camden, Ark.	Key
Texas	Nov. 21.	Huntsville, Tex.	Duncan
Arkansas	Nov. 28.	Fort Smith, Ark.	Key
Mississippi.	Nov. 28.	Jackson, La.	Hargrove
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina.	Nov. 28.	Winnsboro, S. C.	Keener
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia.	Dec. 5.	Milledgeville, Ga.	Keener
N. Miss.	Dec. 10.	Starkville, Miss.	Keener
Florida	Dec. 12.	Bartow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia.	Dec. 12.	Eastman, Ga.	Duncan
Louisiana.	Dec. 19.	New Orleans, La.	Hargrove
Baltimore.	Mar. 13.	Alexandria, Va.	Wilson

Notice.

To the Presiding Elders of the North Mississippi Conference—

DEAR BRETHREN: At the earliest possible day please send me names of lay delegates-elect to Annual Conference, together with names of local preachers coming up for ordination and candidates for admission into the traveling connection.

THOS. CAMERON.

To the Wives of the Preachers of the North Mississippi Conference—

DEAR SISTERS: Those of you who purpose attending Conference at Starkville please notify me at once, that homes may be provided for you.

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CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Old lady (to grocer)—My daughter is quite an invalid, sir, and wants some nice fresh eggs. Grocer—Yes, ma'am. (To boy): James, show this lady those invalid eggs.

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And Home be but a name,
Let's strive the narrow path to tread,
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Of ten little fingers and ten little toes,
Of two pretty eyes and one little nose,
And where they all went one day.

Oh, the little round nose smelled something sweet,
So sweet it must surely be nice to eat,
And patter away went two little feet
Out of the room one day.

Ten little toes climbed up on a chair,
Two eyes peeped over a big shelf where
Lay a lovely cake, all frosted and fair,
Made by mamma that day.

The mouth grew round and the eyes grew big
At taste of the sugar, the spice, the fig;
And ten little fingers went dig, dig, dig,
Into the cake that day.

And when mamma kissed a curly head,
Cuddling it cosily up in bed;
"I wonder, was there a mouse," she said,
"Out on the shelf to day?"

"Oh, mamma, yes," and a laugh of glee
Like fairy bells rang merrily—
"But the little bit of a mouse was me,
Out on the shelf to-day!"

—St. Nicholas.

Can't Afford It.

"Here, Dan, is something that may interest you," said Farmer Brown as he handed the boy a bulky letter.

"The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp.

"That will send a letter to your mother, Dan, and not make you any poorer, either," answered the farmer.

"I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of the steaming teakettle.

"And you can have the two cents you thus save for marbles," suggested Mr. Brown thoughtlessly.

"That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter."

"It will carry another. It is not marked," argued Dan.

"But you know it was a mistake," urged the monitor within.

"That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a small thing, and the government will not miss it—no, not even know it."

"Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered.

Dan trembled, for it seemed that some one had spoken the words right into his ear. Flinging the stamp he had loosened into the fire, he exclaimed, "No, I can not afford to sell myself so cheap!"

"What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble?"

"Worse than that," replied the boy, sheepishly.

"What, burned your fingers with the steam?" questioned his employer.

"No," said Dan, determinedly; "I sold my honor, or came near doing so."

"What do you mean, boy? The stamp is all right. It would never have been found out."

"But I knew it all the time, and two cents is a small amount to get for your own self-respect; besides ——"

"Besides what?" queried the man?

"God knows about it, and he looks upon the heart," answered Dan.

"It's a mighty small thing to worry over, I am sure," replied Mr. Brown. "The postoffice department would not have been much the poorer, I assure you."

"It would have been I who would have been poorer. Had I sold my honor for two cents, I should have made the worst bargain I ever did."

And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.—Selected.

Two Boys and a Horse.

When Jim first made acquaintance with *Sam Wood*, he had a very bad opinion of stable boys in general, and *Bob Hawkins* in particular. *Bob had been stable boy before Sam*, and before him had been three or four others, all bad boys, who had given the horse a dislike to the sight of a boy, and soured his temper entirely.

Bob used to think it delightful to pinch Jim's ears and underlip, or to tickle him, which annoyed Jim exceedingly, and taught him to snap at people's fingers. Bob used to put pepper in Jim's salt and oats. He knew of a certain little sound, something like a very young puppy whining, that made Jim almost wild with anger and fear. Why he was so afraid no one could find out, but Bob used to hide behind the hay, and just as Jim reached up to take a bite from the rack, Bob would make this sound. Then Jim would start and snort, and would not touch the hay again.

These, and a hundred other mean and cruel tricks, Bob played off against Jim. His master knew nothing of it, *but wondered how the horse's temper came to be so bad of late.*

But one day Bob's master found him out, and he was turned away in disgrace.

You can imagine how cross this daily worry had made Jim; so when *Sam Wood* came he looked *on him only as another tormentor* whom he had best bite and kick as often as there was a chance.

The first time Sam came to the stable he brought a nice piece of bread in his hand; but when he held it out to Jim, the horse laid back his ears and showed his teeth, as if to say, "Look out, I'll bite you." Sam stood quite still, with his hand stretched out, till Jim thought he might as well look at the thing, whatever it was. He was careful about sniffling at it, poor fellow, for he had burnt his nose with pepper from Bob's hand; but his curiosity was great, and at last he touched the bread with his lips.

"Good fellow," said Sam, in a kind, friendly voice. Jim hardly believed his ears. He looked carefully at this strange boy, and then, making up his mind to risk a peppering, he took the bread in his mouth. It tasted very good, and presently Jim found Sam smoothing his neck, and gently rubbing the back of his ear in a way the horse particularly liked, but which no one but his master ever treated him to.

From that time a firm friendship grew up between the boy and horse.

At first, Jim could not help being distrustful; but by and by he ceased to lay back his ears and curl his lip whenever a hand was laid on him. He no longer started at any strange sound in the barn, and he whinnied with delight when he heard Sam's voice. Sam never came to harness him for work without bringing a bit of bread or sugar, or an apple or salt to make him welcome, and Jim tried to show his grateful feeling in every way a horse could.

We think that when a boy will torment a helpless dumb beast as Bob Hawkins did, if the horse should kick him and break both his legs he would get no more than he deserved.—Dumb Animals.

OPENING THE HEART.—I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door, and knock." My mother said to him when she noticed that he was anxious:

"Robert, what would you say to anyone who knocked at the door of your heart, if you wished him to come in?"

He answered: "I'd say, 'Come in.'"

She then said to him: "Then say to the Lord Jesus, 'Come in.'"

The next morning there was a brightness and joy about Robert's face that made my father ask:

"Robert, what makes you look so glad and joyful to-day?"

He replied joyfully: "I awoke in the night, and I felt that Jesus Christ was still knocking at the door of my heart for admittance into it. I said to him, 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"—Selected.

Though we know not where the road winds, we know where it will end.—Spurgeon.

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Household.

GOOD-NIGHT AND GOOD-MORNING.

BY A. H.

The quiet peaceful night has passed,
And welcome is the day at last.
"Good-morning!" we each other greet,
When at the breakfast board we meet.

As all that table nestly spread
The white-haired grandsire bows his head—
First having seen each one in place—
He reverent bow to hear the grace

From aged lips, in grateful tones,
Go up unto the throne of thrones—
Glad thanks for what kind Heav'n doth send
Of plenty—mercies without end.

That early meal, of *all* the best!
When, after sweet, refreshing rest,
Dear faces, bright with loving smiles—
Some full of childhood's dimpled wiles—

Now radiant gaze, each one at each,
While bubbling o'er in merry speech;
The thoughts of all, as free as air,
Find happy playground then and there.

Since thus *begins* our cheerful day,
Rich blessings *follow* all the way;
Benediction on the *night* descends,
And as the light with darkness blends,

So blend our day and evening dreams,
That when we say, "Good-night," it seems
Again "good-morning," o'er and o'er
On slumber's fair, enchanted shore.

And when our life's short day is done,
Good-night, good-morning thus are one:
'Tis good-night here, good-morning there,
But God's dear presence everywhere.

—Good Housekeeping.

Home Amusements.

I listened to a lecture on amusements the other day, which I wish every home lover could have heard. The speaker said former generations had been unwise in ignoring the need of home amusements, and that the penalty of their strictness is seen in the undue love of excitement and pleasure, which characterizes the present age. He said that the penalty is worse than the crime; for while too little recreation dwarfs the individual, making him narrow and unsocial, too much pleasure seeking depraves the nature and destroys the moral fibre. He thought that home amusements should be provided, and, under proper restriction, that children should be allowed to enjoy them: that parents should often join in games and keep themselves young by spending a little time each day in some kind of play. But if duty or necessary work of any kind was sacrificed to the pleasures of playing any game, however innocent in itself, the effect would surely be a loss of self-respect and weakening of the character. The lecturer thought also too great fondness for games tends to selfishness in the home, and that children should be taught to always see that no one is left alone or suffers inconvenience from their absorption in a game.

Homes should certainly be made sunny and beautiful in all things, but the idea so often expressed, that we must keep our homes bright lest our husbands and sons seek the gilded saloon, he considered a very dangerous sentimentalism. Our sons should be taught to do right—to deny themselves pleasures which their conscience could not approve, to resist temptation and live in the fear of God. We should make our homes pleasant, but not as a bribe to keep our family there, for, beautiful as they might be, other places will be found more gorgeous, so that we might lose our pains at last. And then, when poverty, or sickness, or sorrow enter, when we can no longer make our home pleasant, are our supports in the hour of trial to desert the suffering home for pleasanter surroundings? Not if our children are taught to make duty the first consideration and pleasure the secondary. The speaker thought public games morally dangerous, that a young man should be sure of his strength before risking the temptations attendant on a club, and that few homes could afford to spare the head of the household for the duties attendant upon a member of a club.

AUNT ANN.

[The writer of the above letter says in a private enclosure: "I hope some one will set the Home Department thinking on ways of bettering the moral condition of our homes—not that I find many that are bad, but rather that the greater part of those I know are so good, I want them to be better." We hope others will take up this question of amusements, now that the school season is begun, and that they will discuss it in the same hopeful manner.—Editor Weekly Witness.]

Boils and pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing, and enriching the blood, and at the same time it gives strength to the whole system.

MISCELLANEOUS.

Best of All

Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

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For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults."—Mrs. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of this medicine, and, after using only three bottles, am as well and sound as ever."—Rodney Johnson, Springfield, Ill.

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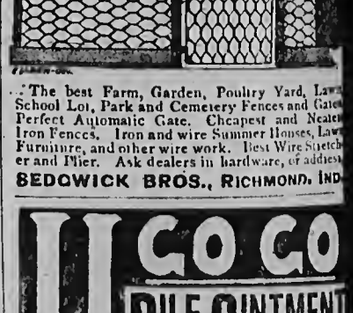

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Christian Advocate.

Marriages.

DUNN—ROBERTS.—In Lake Providence, La., September 27, 1888, by Rev. Thomas J. Upton, Mr. James W. Dunn and Miss Lukie E. Roberts, both of Lake Providence, La.

HEALEY—GRAVES.—In the Methodist Church, Lake Providence, La., October 4, 1888, by Rev. Thomas J. Upton, Rev. James Healey, of the Mississippi Conference, to Miss Ettie C. Graves, of Lake Providence.

IKERA—PITTMAN.—In Lake Providence, La., October 4, 1888, by Rev. Thomas J. Upton, Mr. R. E. L. Ikera and Miss E. May Pittman, both of Lake Providence.

FERRES—BUTLER.—In West Monroe, La., October 7, 1888, by Rev. C. T. Munholland, Mr. H. M. Ferres to Mrs. A. M. Butler.

ATKINS—GOOCH.—At the residence of the bride's father, October 4, 1888, by Rev. John Pipes, Mr. W. S. Atkins, of Red River, to Miss Pauline Gooch, of Pleasant Hill, La.

HUMBLE—THOMPSON.—At the residence of Mrs. Drene Flotcher, St. Helena parish, La., October 3, 1888, by Rev. J. W. Ellison, Mr. William H. Humble and Miss Fannie H. Thompson.

GARRETT—DUTCHER.—
WILKINSON—NICHOLSON.—} In Arizona Methodist Church, October 7, 1888, by Rev. T. B. White, D. D., by the same ceremony, Mr. Hilary W. Garrett and Miss Annie Dutcher, and Mr. T. Bayliss Wilkinson and Miss Ida Nicholson, all of Claiborne parish, La.

McCLAMROCK—HARRIS.—At the residence of the bride's mother, near Cooper's Well, Miss., October 10, 1888, by Rev. I. W. Cooper, Mr. A. S. McClamrock, of Bolivar county, Miss., to Miss Jennie Harris.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SANDIDGE—On October 4, 1888, in Beechwood, Tenn., died a young man of much promise. He was WILLIAM S SANDIDGE, of this city, in his twenty-fourth year—the very prime of young, opening manhood. During four years' pastorate of the writer in Felicity Street Church, he was a faithful attendant upon the services and an interested listener of the gospel message. He afterwards became a communicant in Trinity Episcopal Church. He was stricken by pulmonary disease, and in hope of reaping benefit by the change went in the early summer to his grandmother's in Tennessee. Here he gradually grew worse until death came and released him from his sufferings. He was cared for by the tender hands and loving hearts of kindred, and comforted by the greater presence and the larger peace of the Savior of sinners. In his last hour he said he knew he would go to Jesus, called his friends one by one and gave them a good-by kiss, sent love and kisses to his parents and sisters in this city, and calmly, trustfully started on his journey to the happy home above. God has use for him somewhere else than in this region of toil and sorrow.

C. W. CARTER.

WATKINS—NOTLEY HANSON, only child of W. O. and M. O. Watkins, died August 15, 1888, and his spirit was carried by the angels to the haven of bliss and happiness, leaving papa and mamma to mourn the loss of their little one for a time. The pride and joy of the mother's life and the comfort of the father's heart has gone to join the angels—among them a little sister who preceded him about ten years ago—to live with God forever. He was born July 26, 1886, and died August 15, 1888, aged two years and twenty days—the age when children become most interesting; and, indeed, he was an interesting child. 'Tis true that Notley is gone and that parents are lonely, but that is one more link added to the chain—a tie—a bud just beginning to live and grow on earth taken to bloom in heaven.

ROBT. SELBY.

WATTS—Died, August 10, 1888, JOSIE, eldest child of Mr. and Mrs. Horace H. Watts, of Pelahatchie. Josie had been staying with his grandparents at Newton for several months, going to school, when he was taken sick; had just made a visit to his home at Pelahatchie, Saturday, came home Sunday and took his bed Monday. He improved sufficiently to set up at one time during his sickness, but only long enough to buoy his parents and relatives up with the prospect of his recovery. Although some of the family at first would try to deter him, he never would give them any encouragement, and when he had been sick about six weeks, and all the family thought him sinking rapidly, he called his mother, father, sister and brother and bade them good-by, told them he had no fears of death and thought he would soon die, and wanted them all to meet him in heaven. He often talked calmly of his prospect for heaven; said he was perfectly resigned to God's will. About this time, perhaps, a few days later, his little brother, ALONZO WATTS, aged five years, was taken seriously ill. We all thought at this time Josie had passed the crisis of that dreadful disease, typhoid fever, and was slowly improving, but his "little daddie's" illness seemed to prostrate him. He said he felt so sorry to think his brother had to be so sick—indeed, his sympathy was so great that it weakened him very much. Fond parents, grandparents and aunts nursed them together and gave them every attention that it was possible to give for five long weeks, when they saw little Alonzo quietly pass away into the arms of Jesus." Alonzo was truly a little Christian. He often spoke of his little sister who died two years ago here, and spoke of seeing her. How the family feared this shock for dear little Josie. While their hearts were all broken up in sorrow, they were compelled to smother the great sobs that would involuntarily start, in order to not excite Josie; but finally, his grandpa went in and broke the news as gently as possible to him, and found that, although he showed signs of great grief, he controlled himself as only a little Christian can. We buried little Alonzo by his sister. His loved ones turned from the little grave to go and nurse Josie, who lived just ten days and "fell asleep in Jesus" to await the resurrection morning. Thus two of the loveliest Christian characters among children that I ever knew passed from earth to heaven. May God abundantly bless the parents and grandparents and still spare them the sister and little baby brother that survive!

M. ALICE PEEBLES.

PERRY—Sister ROBA W. PERRY took her exit from earth to glory, July 26, 1888, being in her forty-seventh year. She was born in Muscogee county, Ga., September 11, 1841, and moved with her parents to Auburn, Lee county, Ala., in 1842, where she lived until death bereaved her of her parents; thence she moved in 1884 to Hickory, Newton county, Miss., where she resided until her death with her relative, Bro. George B. Harper, whose present wife was her foster-daughter.

While quite young she was converted and joined the Methodist Episcopal Church, South, to which church she was faithful up to the time that she died. Some time before she left Auburn the women of that place organized a woman's weekly prayer meeting, which she attended punctually unless providentially prevented. She was not punctual in attendance purely as a spectator, either curious or derisive, but as a participant in this soul-energizing work. Although she was very timid, she did not allow her timidity to prompt her to shirk duty. Immediately after she came to Hickory she enlisted cheerfully with the ladies of that place in every good work, especially that of the church generally. She not only performed her duties alacriously, but also conscientiously. Her pastor always found her ready to speak in his favor and to nullify any utterances that might have a tendency to mar his peace and relax his efforts for the promotion of the kingdom of Christ. She was of a literary turn of mind and, therefore, delighted in conversing on literary subjects and perusing valuable books. The Nashville, New Orleans and Alabama Advocates were precious papers to her. Although she experienced much pleasure in reading valuable books and papers of different kinds, the Bible was the chief literature with her. But she has been taken from the progressive steps of this life to the advancing stages of eternity. Her death was wholly unexpected to her attending physicians and loved ones until she was seized with congestion of the brain. It is true, that she had been somewhat ailing for a sennight or more, but not in the least to excite apprehensions.

We earnestly invoke God's richest spiritual and temporal blessings upon her many surviving relatives, especially Bro. G. B. Harper and his family, and may He help each to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"

ISAAC L. PEEBLES.

MOODY—WILLIAM M. MOODY was born at Williamsburg, Va. in 1815, and died at Tigerville, La., September 25, 1888, being seventy-three years of age; was a graduate of William and Mary College; moved to New Orleans in 1853, thence to Tigerville in 1855, where he lived until his death. Bro. Moody was highly respected and esteemed by all who knew him, and especially was he careful of the ministers of the gospel. I don't suppose there is any preacher that ever preached in his town but that enjoyed his hospitality. His last illness was long and his suffering great, but he was patient through it all.

R. C.

HODGES—EMMA E. HODGES, infant daughter of A. S. and C. E. Hodges, born January 1, 1888; died July 30, 1888. Papa and mamma hated to give up the little curly head; but what a comfort to know after the scenes of this life are over, that they will meet their little one in a land where parting will be no more.

COUSIN FLORA.

AN AGGRESSIVE INSTITUTION.—Every feature of Christianity is aggressive, because its aim is to overthrow everything that is evil in the world and to supplant it with good. Aggression should, therefore, impress itself upon every phase of Christian work. Churches and Sunday-schools are wrapping their talents in a napkin and are not answering the end of their existence if they are not stretching out their strong arms as radii in concentric circles, and taking hold with willing and ever-busy hands upon the victims of sin and misery all around, and constraining them by a holy violence to come to the feast of gospel love and truth which God has provided for all. Every Christian, too, should feel that he is a lieutenant of God, sent with the impresses of divine majesty to make known his will and to plead with men to be reconciled to God. Stagnant churches, Sabbath-schools and Christians can not be in a healthy condition, so far as their own spiritual state is concerned, and are only a source of dissatisfaction and skeptical malaria to those around them. A celestial messenger is needed to be continually stirring up these human pools.—Pulpit Treasury.

Have you read the advertisement of B. F. Johnson & Co., of Richmond, Va., in another column? If not, please do so at once. You may not be specially interested in what they have to say, but if you will call some of your friends' attention who need employment to their adv. you may confer a life-long favor on them.

Scientific.

Where Colors Come from.

A well-known artist gave me some curious information the other day regarding the sources from which the colors one finds in a paint-box are derived. Every quarter of the globe is ransacked for the material—animal, vegetable and mineral—employed in their manufacture. From the cochineal insects are obtained the gorgeous carmine, as well as the crimson, scarlet and purple lakes. Sepia is the inky fluid discharged by the cuttle-fish to render the water opaque for its concealment when attacked. Indian yellow is from the camel. Ivory black and bone black are made out of ivory chips. The exquisite Prussian blue is got by fusing horses' hoofs and other refuse animal matter with impure potassium carbonate. It was discovered by an accident. In the vegetable kingdom are included the lakes, derived from roots, barks and gums. Blueback is from the charcoal of the vinestalk. Lampblack is soot from certain resinous substances. From the madder-plant, which grows in Hindostan, is manufactured turkey red. Gamboge comes from the yellow sap of a tree, which the natives of Siam catch in cocoanut shells. Raw sienna is the natural earth from the neighborhood of Sienna, Italy. When burned it is burnt sienna. Raw umber is an earth from Umbria, and is also burned. To these vegetable pigments may probably be added India ink, which is said to be made from burnt camphor. The Chinese, who alone produce it, will not reveal the secret of its composition. Mastic—the base of the varnish so called—is from the gum of the mastic tree, indigenous to the Grecian Archipelago. Bistre is the soot of wood ashes. Of real ultramarine but little is found in the market. It is obtained from the precious lapis lazuli, and commands a fabulous price. Chinese white is zinc, scarlet is iodide of mercury, and cinnabar, or native vermilion, is from quicksilver ore.—Iowa State Register.

Manufacturing Ribbons.

It is known that the manufacture of ribbons was established in St. Etienne, France, in the eleventh century, and that the place remains to this day the center of the industry. During the persecution of the Huguenots in that country, many of the St. Etienne operatives went to Basle, Switzerland, and established the industry there, where it became second only to St. Etienne. The third most important center was Coventry, England, but Crefeld and Vienna are also large producing centers. To-day there are manufactured in the United States quite as many ribbons as are made at St. Etienne. The products of Switzerland consist mainly of plain styles; that of France largely of fine and fancy millinery goods; that of Crefeld mainly of black silk and black velvet ribbons, the latter a specialty; that of England largely of plain goods, while the United States tries everything with much success, though dependent chiefly upon Europe for the lead in styles. It is a curious fact that for 500 years ribbons were worn mostly by men rather than by women, especially during the long period of effeminacy in the male attire. In the fifteenth to the seventeenth centuries their use in England was restricted to the royalty and gentry by statute. In the times of Charles II. and James II. the whole attire was covered with ribbons. A fop in those days was described as "wearing more than would stock half a dozen shops or twenty country peddlers." It is another curious fact that in the manufacture of ribbons the self-acting loom was in use almost 100 years before Cartwright's invention.—The London Times.

Some persons, instead of "putting off the old man," dress him up in a new shape.—St. Bernard.

Consumption, Wasting Diseases
And General Debility.—Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and entire system. But in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who cannot tolerate plain Cod Liver Oil.

The unrest of the weary world is its unvoiced cry after God.—T. T. Munger.

How Gold Is Exported.

The process of shipping gold across the ocean is thus described by the Boston Commercial Bulletin:

Each keg contains fifty thousand dollars in clear gold. It is from the Bank of America, at New York, that most of the gold is shipped from that city. The foreign steamships sailing from this city now carry little or no gold, although the reverse was the case years ago.

The shipments of gold are not generally on the bank's account. At a first glance persons might well suppose that when the demand arises for gold to send abroad the shipper would only have to send in his orders for his hundreds of thousands to the Sub-Treasury, where millions of specie are on deposit. But there are sufficient reasons why this plan will not work. The Sub-Treasury can pay out its coin only to creditors of the government. With the Bank of America the Associated Banks keep on deposit constantly an enormous sum of gold, sometimes amounting to forty million dollars. To the members of the bank association the Bank of America issues its own certificates against these deposits, redeemable on demand. So when there is occasion for making a gold shipment, the coin is prepared for that purpose in the rear office of that bank; here it is bagged and kegged and made ready for shipment.

Kegs in which gold is packed—"specie kegs" as they are called—are made of extra hard wood. They must have an extra iron hoop. Specie is not thrown loosely into a keg, nor, upon the other hand, is it carefully wrapped in tissue paper and piled up, one coin upon another. The keg serves only as a protection for canvas bags, into which the gold is placed in the ordinary hit-and-miss fashion of pennies in a man's pocket. Into each bag go five thousand dollars, and ten bags fill a keg.

In the interests of security each keg is treated to what is technically known among the shippers as the "red-taping" process. At each end of the keg, in the projecting rim of the staves above the head, are bored four holes at equidistant intervals. A piece of red tape is run through these holes, crossing on the head of the keg, and the ends finally meet in the center. At the point of meeting the tape is sealed to the keg's head by wax bearing the stamp of the shipper.

Gold crosses the ocean very much as does every other kind of freight, without any special looking after. The average rate of insurance is about two thousand dollars on a shipment of one million dollars. There are shippers who do not insure. Having to ship one million dollars, they give it in equal parts to half a dozen different vessels. It is a strict rule with some firms never to trust more than two hundred and fifty thousand at a time on any one ship.

A certain party furnishes all the kegs for gold and packs them. The man who does this is a monopolist in his way. Shippers of large amounts always lose a few dollars by abrasion, but not exceeding sixteen ounces on a million-dollar shipment. The only protection to be found against abrasion lies in the shipment of gold in bars instead of coin. Gold bars are not readily obtained.

A THANKFUL SPIRIT.—There is nothing conduces to happiness like "making the best of it." Persons of a humorous turn of mind get through life easily, because they see the funny side of everything, and turn into a joke what would otherwise be a vexation. Of such was a certain minister who was invited to dine with a member of his flock, who though well enough off in this world's goods, lived sparingly in his greed for dollars and cents. When dinner was served, his host said: "I can't give you anything but bacon and greens, parson. It's all I can afford these hard times." "Lord, make us truly thankful," the minister responded, "for what we are about to receive. We expected nothing but greens, and behold! here is bacon also!"

The reading public has reason to be disgusted with any medicine which claims to cure everything, from a corn to consumption. Shallenberger's Antidote for Malaria is simply what its name imports. If you have Malaria in your system, a few doses will destroy it *immediately*. So far as now known it is the only antidote for this poison. Sold by Druggists.

MISCELLANEOUS.

A BOON *to Housewives.*

The farmer and working man who have been out in the mud all day can wash their boots clean before entering the house. They will be **Soft, Polished and Dry,** if dressed with

Wolff's ACME Blacking

Makes housekeeping easier.

Saves Sweeping and Scrubbing.

The boots will wear a great deal longer, will not get stiff and hard in snow water or rain, and will be **WATERPROOF.** Ladies, try it, and insist that your husband and sons use it. Once a week for Gents' Shoes and once a month for Ladies'. Unequaled as a **Harness Dressing** and Preserver. Sold by Shoe Stores, Grocers, Druggists, &c.

WOLFF & RANDOLPH, PHILADELPHIA.

ROCK BOTTOM!

Our Clubbing Arrangement, 1888.

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	*Our price.*
Southern Cultivator	$3 50	$2 75
American Agriculturist.	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	3 50
" Times-Democrat.	3 [illegible]	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People.	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

$75 to $250 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. H. F. JOHNSON & Co., 1009 Main St., Richmond, Va.

MISCELLANEOUS.

THREE WONDERFUL

SEWING MACHINES.

The New Singer Automatic (Single Thread). "It runs with a breath."

The New Singer Vibrator. More modern, lighter running and simpler than any other.

The New Singer Oscillator. Scientifically and mechanically perfect.

6,500,000 LADIES

Are Using Sewing on

SINGER

Family Sewing Machines.

8,000,000

SINGER SEWING MACHINES HAVE BEEN SOLD.

Every successful machine ever built contains one of these three principles. Each kind is sold on easy payments, equipped with the latest improvements and attachments for all kinds of family sewing.

Agency for Hall's Bazar Dress and Skirt Forms and the Improved Standard Patterns.

Needles for all Sewing Machines and parts for the Singer.

Send for Price-list and Catalogues.

THE SINGER MANUFACTURING CO.,
185 Canal St., New Orleans.
S. E. RUNDLE - - - - - AGENT.

Agents Wanted

ERIE Self-Wringing MOP

is the best selling article out. Made from malleable iron and steel wire.

Special knitted cloth fitted into every Mop before shipping.

A Golden Opportunity for persons of either sex in search of profitable employment, as the SELF-WRINGER sells at sight.

Exclusive territory and liberal terms. Send 50 cents for sample and agent's outfit. Circulars and terms free.

EVANS BROS., Southern Agents,
13 Perdido St., New Orleans.

AMMUNITION, POWDER, SHOT,
FISHING TACKLE, BASEBALL GOODS, CROQUET,
BASKETS, DEMIJOHNS, BOTTLES,
LAMPS AND LANTERNS.
Axle Grease,

Blacking, Blueing,
Cakes and Cheese Safes, Corks and Clocks,
Coffee and Grain Mills, Cutlery and Saws,
Hammocks, Ice Cream Freezers,
Oyster Tongs, Paper and Rags,
Scales, Sieves.
Whips.

HARDWARE, STONEWARE,
BROOMS, WOODENWARE, BRUSHES,
TABLE GLASSWARE, STATIONERY, TINWARE,
ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods.*

J. C. MORRIS,
Nos. 40, 42 and 44 TCHOUPITOULAS STREET.
E. F. DYER, E. P. MACKIE, T. O. MACKIE,
MANAGERS.

A. Brousseau's Son,
22 and 25 CHARTRES ST.,
CHINA MATTING,
CARPETS,
INGRAINS
LACE CURTAINS,
WINDOW SHADES,
UPHOLSTERY GOODS.

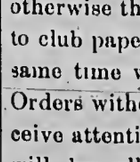
PHILIP WERLEIN'S
GREAT PIANO HOUSE
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

MASON & HAMLIN, ESTEY, and other World-Renowned Organs

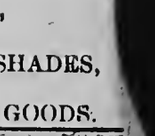
Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

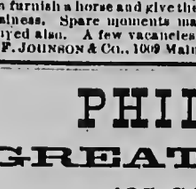
Catalogues mailed on application.



Artificial Limbs,
Trusses and Surgical Appliances Made to Order and Adjusted
— BY —
A. McDERMOTT,
200 - - - - ST. CHARLES STREET - - - - - 200
Bet. Julia and St. Joseph.

$500 IN PRIZES.





We will give to the **FIRST 100 PERSONS** telling us the longest verse in the Bible, before **January 1st,** the following valuable prizes: To the first person giving the correct answer, **$100;** to the second, **$75;** to the third, **$50;** to the fourth, A Solid Gold Hunting Case Watch; to the fifth, A Beautiful Diamond Ring; to each of the next 25, A Solid Silver Watch; and to each of the next 70, a Beautiful Solid Gold Ring, set with a genuine Diamond. With your answer send 25 cts. (stamps, postal note, or silver), to help cover expenses of this advertisement, postage, &c., and we will send you our Illustrated 48 Page Monthly for six months, and our new **Illustrated Catalogue** of Watches, Diamonds, &c. Our Illustrated Monthly will announce the result of the contest, with the names and addresses of the winners.

This offer is made solely to introduce our publication and catalogue in new homes, where we feel sure our goods will find ready sale. Give full name and address.

WHITE & CO., 9 MURRAY STREET, NEW YORK.

$1000 for a Wife! The above sum in cash and goods will be paid to the first 200 who send 25 cents for a sample of our goods, and tell us correctly where in the Bible is the word "**WIFE**" first found. Mention book, chapter and verse. The first person who sends the correct answer will be paid **$100 IN CASH**, the second **$50**, the third **$25**, the fourth **$15**, the fifth **$10**, and to the next 195, if there are as many, a **SOLID GOLD PLATE HALF ROUND WEDDING RING.** Warranted. We want new agents, and for 25 cents will send **A HANDSOME FOLDING CASE** containing **140 USEFUL ARTICLES** for Domestic Use, elegantly embellished in 6 colors. Last year we paid **$20,000** for advertising, and we wish to try the effect of a new method. Send postage stamps or silver, and **LOSE NO TIME** if you would secure one of the cash Payments. We will return the money and you may keep the goods if not found satisfactory. Mention this paper. Address at once **WORLD MANFG. CO., 122 Nassau Street, N. Y.**

Weekly Market Review.

(For Week Ending October 16, 1888.)

COTTON.

Low ordinary	6⅞	— —
Ordinary	7⅜	— —
Good ordinary	8	— —
Low middling	8¾	— —
Middling	9¼	— —
Good middling	9⅝	— —
Middling fair	10⅛	— —
Fair	11	— —
Galveston middling	9⅛	— —
Mobile middling	9 3-16	— —
St. Louis middling	9¼	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	5½	— —
Strictly Prime	— —	— —
Common	4⅜	— —
CENTRIFUGAL:		
Seconds	— —	— —
Pr. yellow	— —	7⅛
Gray White	6⅞	— —
Choice white	— —	— —
Stan. Gran.	7½	— —

MOLASSES.

CENTRIFUGAL:		
Good Prime	— —	28
Fair	26	— —
Good Common	10	15
CENTRIFUGAL:		
Syrup	32	44

RICE.

Head	5¼	6
Good	4⅜	4¾
Fair	4	4⅛
Ordinary	3⅛	3¾
Common	3	3¼
No. 2	2 3-16	2⅜
Rough	2 25	3 75

FLOUR.

Choice	4 75	5 00
Fancy	5 50	5 60
Extra Fancy	5 90	6 00
Minnesota bakers	6 65	6 75
Minnesota patents	7 50	7 75
Extra fancy	6 10	6 15
Winter wheat patents	6 50	6 70

CORN PRODUCTS.

Corn meal	2 60	2 75
Cream meal	3 10	— —
Grits	3 10	3 20
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	55	56
Yellow	— —	— —
Mixed No. 2	56	57
OATS:		
Western	33	33½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	92½	95
HAY:		
Prime	14½	15½
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	— —	16¾
Prime Mess	— —	16 50
Rumps	— —	16 00
BACON:		
Fancy breakfast	12	13
Shoulders	— —	9¼
Sides, short rib	10⅜	10½
Sides, long clear	— —	10⅜
HAMS:		
Sugar-cured	12½	13
DRY SALT MEAT:		
Shoulders	— —	9¼
Sides, short rib	— —	10⅜
Sides, long clear	10⅜	10½

GROCERIES.

COFFEE:		
Prime	17⅜	18
Fair	16¾	17
Common	14¼	14½
BUTTER:		
Western Creamery	26	— —
Western Dairy	17	18
Common	14	— —
LARD:		
Refined	9¼	9⅜
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	10¾	— —
Coal, cases	15	16
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	4	6
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 60	1 90
KROUT:		
Western, ₩ bbl	3 25	3 50
ONIONS:		
New Louisiana	— —	— —
Western	1 50	— —

BALING STUFFS.

BAGGING:		
Jute, 2 lb	12¼	12¾
Jute, 1¾ lb. per yd	12¼	— —
Lane Mills Cotton Bagging	— —	12½
BALING TWINE:		
₩ lb	10½	11
TIES:		
₩ bundle	1 10	1 12

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 25	3 00
Chickens, South'n	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	16
Southern	16	17
WOOL:		
Lake, per lb	20	21
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	5
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2⅛	— —
Sulphuric acid	2	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

In a collision which occurred between two trains on the Lehigh Valley railroad, at Mud Run, Pa., on the eleventh instant, fifty-seven persons were killed and a great many wounded seriously.

The State Fair opened in Dallas, on the eleventh instant, with an immense attendance of people.

The casualties from the falling of the amphitheatre at a fire-works display at Quincy, Ill., October 11, are more numerous than at first reported, but so far none have proved fatal. About 300 were more or less injured.

Master Workman Lewis, of National District Assembly 135, Knights of Labor, composed of coal miners, has called a special meeting to be held in Columbus, O., on December 4, to devise some method of more effectually uniting and solidifying the mining craft.

The sixty-one chiefs and sub-chiefs from the great Sioux Reservation in Dakota, composing the delegations from the several tribes which have come to Washington to confer with the President and the Secretary of the Interior, and to present their objections to the law recently passed by Congress for the relinquishment of 11,000,000 acres of their reservation, were escorted to the Interior Department, on October 13, by their respective agents.

The Chinese *charge d'affaires* in Washington recently requested the Treasury Department to send telegraphic instructions to the Collector of Customs at San Francisco, directing him to permit the landing at that port of certain Chinese laborers who have lately arrived there, some of whom are provided with return certificates, while others desire merely to pass through the United States to other countries. In answering the communication, Acting Secretary Thompson quotes the provisions of the Chinese exclusion law, and says that as it is understood that the laborers in question arrived since the approval of the act, the Treasury Department is unable to comply with the request.

The Republican Convention of the Second Congressional District, which met in the courthouse in St. James parish, on October 13, nominated H. Dudley Coleman, of New Orleans, to represent the district in the Fifty-first Congress.

Judge Thurman's letter of acceptance was made public on the fourteenth instant. The platform of the St. Louis Convention and the Mills' Bill are approved, and he asserts that the perpetuity of the Union is assured by Cleveland's re-election.

Only two deaths and eighteen new cases of fever were reported from Jacksonville, Fla., on October 14. One new case and two deaths of fever at Decatur, Ala., on the same date.

The nomination of Col. George Moorman to the United States marshalship for the Eastern District of Louisiana, vice Col. Pleasants, deceased, was received by the Senate, on October 15.

FOREIGN.

Emperor William was received at the depot upon his arrival at Rome, by King Humbert, on October 11. The King was in full uniform and wore several German orders. Emperor William wore the uniform of the Red Hussars, and on his breast was the decoration of the Italian Order of the Annunziata.

Dr. Mackenzie, in his book on the case of the late Emperor Frederick, states that after the Emperor's death, an attempt was made to entrap him into a false position, and it was, therefore, settled that no post mortem examination should be made.

Emperor William visited the Vatican, on October 12. He was received by the Pope in the throne hall and his reception was marked by the most imposing ceremonies. The visit of the Emperor to the Pope does not meet with favor in Nationalist circles in Rome.

The French government has issued an order forbidding the reception of foreign officers in the military colleges in France, and also forbidding their service in the army.

Prince Bismarck is suffering from a renewal of his attack of gout in a serious form, partly arising from worry. The reports as to his health are causing the greatest anxiety to his family, and it is said that his condition will probably oblige him to retire from public affairs.

Cardinal Moran, in sending a donation of £50 to the Parnell fund, writes: "On the eve of my departure, I desire to add my mite to the fund to enable the Irish party to defend itself from the vile aspersions the enemies of Ireland have cast upon it."

In the interview between the Pope and Emperor William, on October 12, His Holiness emphasized the necessity of the restoration of temporal power, and said all sovereigns should unite to assure it. Emperor William replied that it would be more to the Pope's advantage to unite with those who represent the principles of order and social conservatism, and, thereby, better secure the peace of the world.

The government of Morocco persists in its refusal to salute the Portuguese flag. The dispute is becoming acute.

The Chamber of Deputies re-assembled in Paris, October 15. General Boulanger was present at the opening of the session. M. Floriquet, the Prime Minister, introduced a bill providing for a revision of the Constitution. The introduction of the bill was greeted with applause by the members of the left.

Senor Moret, Minister of the Interior, of Spain, has informed the Council that the English government has proposed to request the European and American governments to prevent the Pacific Ocean trade in arms, dynamite and other explosives and alcohol.

A good head of hair is desired by everyone. *Hall's Vegetable Sicilian Hair Renewer* will restore the hair, if the hair cells are not closed up.

A Sermon by Father Taylor.

I once heard Father Taylor preach a sermon on the atonement. It was all in a style that nobody but a sailor could understand—a style that every sailor could comprehend, although a treatise on this subject from an uptown pulpit would have been "Greek" to him. This was one of the passages: "You are dead in trespasses and sin, and buried too: down in the lower hold among the ballast, and you can't get out, for there is a ton of sin on the main hatch. You shin up the stanchions and try to get it open, but you can't. You rig a purchase. You get your handspikes, capstan bars and watch tackles, but they are no good. You can't start it. Then you begin to sing out for help. You hail all the saints you think are on deck, but they can't help you. At last you hail Jesus Christ. He comes straight along. All he wanted was to be asked. He just claps his shoulder to that ton of sin. It rolls off, and then he says: 'Ship-mates, come out!' Well, if you don't come out, it is all your own fault."

It was on the Sunday before a State election. Briggs was the candidate of the Whig party, but Father Taylor desired that he should be elected because he was a religious man. This was his prayer: "O Lord! give us good men to rule over us—just men, temperance men, Christian men—men who fear thee, who obey thy commandments—men; but, O Lord! what's the use of veering and hauling and pointing all around the compass?—give us George N. Briggs for governor!" His prayer was answered on the next day.

Father Taylor was eloquent, humorous and pathetic by turns. Sometimes all these characteristics seemed to be merged in one. These and many others of his traits interested me, but I loved him because, first and last and all the time, he was the sailor's friend.—Captain Codman, in Century.

Blessed are those homes which are hallowed by daily prayer. They are blessed now, and their memory will be a benediction when the children have gone forth into new homes of their own. Alas! that any home, particularly and professedly Christian home, should be without this great privilege, this great safeguard, this means of preparation for the heavenly home!—Christian Weekly.

The Mutual Life.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this company has been opened in New Orleans, with offices in the Louisiana National Bank Building, 120 and 122 Common street, under the management of Mr. T. H. Bowles, General Agent.

To Our Readers.

With this issue we begin a year's advertising for the McSHANE BELL FOUNDRY of BALTIMORE, MD. The firm is soliciting the patronage of our people, and their Bells have been in use for many years. They are VERY FAVORABLY known, and give most general delight and pleasure to all who hear them, and we recommend that our people everywhere consult this Firm before buying a Bell or Bells and give their proposition due consideration. In doing so, please remember that in naming *this Paper* to the Firm when you write them, you do us a great favor (your church paper deserves it) and thus render unto Cæsar that which is due him—*i. e.*, due credit for service performed. The McShane Bell Foundry answer all correspondence promptly and serve patrons faithfully and with dispatch. See their advertisement in our columns.

Clothing.

The card of H. D. McCown, the St. Charles street clothier, will be found in this issue of the ADVOCATE. While making no special announcement, it is in place here to say that his stock of clothing is unsurpassed by any other dealer in the city; and if the ladies will ask for Mr. E. S. Gardner, he will take pleasure in showing them the young folks' department, and give prices for first-quality goods that places shoddy goods and Cheap John behind the scenes.

John Martin Schleyer, parish priest of Constance, and inventor of Volapuk, is dead.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.

"I have tried J. & C. Maguire's Cundurango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary." D. R. McANALLY.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Courtland	Oct.	20, 21
Mt. Vernon		27, 28
Pleasant Grove	Nov.	3, 4
Arkabutla		10, 11
Como and Fredonia		12
Chulahoma		17, 18
Cochrum		24, 25
Louisburg		27
Horn Lake	Dec.	1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Oxford	Oct.	21, 22
Toccopola		27, 28
Water Valley circuit	Nov.	1
Banner		3, 4
Atlanta		10, 11
Grenada circuit		17, 18
Carrollton		24, 25
Pittsboro	Dec.	1, 2
Water Valley		8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Ashland	Oct.	20, 21
Olive Branch		27, 28
Ryhalia and Victoria	Nov.	3, 4
Myrtle		10, 11
Marshall		17, 18
Hickory Flat		24, 25
Pine Mountain	Dec.	1, 2

JNO. BARCROFT, P. E.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit	Oct.	19
Iuka station		20, 21
New Albany circuit	Nov.	3, 4
Pleasant Ridge circuit		10, 11
Ripley circuit		17, 18
Jonesboro circuit		24, 25
Ripley and New Albany		26
Blackland circuit	Dec.	1, 2
Guntown circuit		8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Carrollton and Greenwood	Oct.	20, 21
McCool circuit		27, 28
Valden circuit	Nov.	3, 4
Newport circuit		10, 11
Zilpha		17, 18
Ebenezer		24, 25
Durant and Lexington	Dec.	1, 2
Ethel circuit		8, 9

R. F. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Ebenezer, at Egypt (Thu.)	Oct.	18
Okolona circuit, at Tranquil		20, 21
Tremont (Fri.)		26
Fulton and Smithville, at Smithville		27, 28
Prairie, at Lebanon	Nov.	3, 4
Athens (Thu.)		7
Aberdeen station		10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Hebron, at Hebron	Oct.	20, 21
Starkville station		23
Louisville, at Louisville		26
Plattsburg, at Mt. Pisgah		27, 28
Salem, at Mashulaville	Nov.	3, 4
Walthall, at Lebanon		10, 11
Lagranga		17, 18
Chester, at Chester		24, 25
Crawford, at Artesia	Dec.	1, 2
Tampico, at Mt. Pleasant		8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson and Beauregard, at Wesson	Oct.	18
Bowerton, at Pleasant Ridge		20, 21
Providence, at Providence		27, 28
Topisaw, at Pleasant Grove	Nov.	3, 4
Hazlehurst		7
Crystal Springs		8
Adams, at Adams		10, 11
McComb City, at McComb City		11
Holmesville, at Water Holes		17, 18
Franklinton, at Franklinton		24, 25

J. M. WEEMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Union, at Union Camp Ground	Oct.	20, 21
Winchester (Wed.)		24
Shubuta, at Desoto		24
Sanderaville		27, 28
Enterprise (Wed.)		31
Vossburg, at Central	Nov.	3, 4
Paulding		5
Clark		10, 11
Lauderdale (Wed.)		14
Marion (Thu.)		15
DeKalb (Sat.)		17
Binnsville		18
Leakesville (Wed.)		21
Meridian circuit		25
Meridian station		26

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Polkville	Oct.	20, 21
Carthage, at Carthage		20.
Hillsboro, at New Providence		27, 28
Conehatta, at White Plains	Nov.	2
Nesboba, at Mars Hill		3, 4
Fannin, at New Providence		7
Walnut Grove, at Scotland Chapel		10, 11
Shiloh		15
Marvin		16
Westville		17, 18
Raleigh		22
Braudon		24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Pipkin	Oct.	20, 21
Livingston, at Live Oak		22
New River, at Live Oak		23
East Baton Rouge, at Deer Ford		27, 28
Wilson, at Pisgah		30
North Wilkinson	Nov.	3, 4
Centerville		6
Amite, at Woodland		10, 11
East Feliciana, at Olive Branch		17, 18
Bayou Sara, at Concord		24, 25
Jackson		25, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Carlisle	Oct.	20, 21
Harriston		27, 28
Oak Ridge	Nov.	3, 4
South Vicksburg		9, 10
Vicksburg		10, 11
Oak Grove		17, 18
Knoxville		24, 25

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Moss Point, at Moss Point	Oct.	20, 21
Vancleve, at New Prospect		27, 28
Bethel	Nov.	2
Mt. Carmel, at Mt. Zion		3, 4
Columbia		10, 11
Ocean Springs, at Ocean Springs		18, 19

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Amling circuit, at R. Lake	Oct.	20, 21
Flora circuit, at Bover (Sat.)		27
Mt. Olivet ct., at Mt. Olivet (Sun.)		28
Silver Creek circuit, at Ludi	Nov.	3, 4
Edwards circuit, at Queen's Hill		10, 11
Camden circuit, at Camden		17, 18
Raymond circuit, at Clinton		24, 25
West Jackson, at Forest Hill (11 a. m.)		26
Jackson station, at Jackson (7 p. m.)		26

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LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Anacoco, at Holly Grove	Oct.	20, 21
Woodside and Ebenezer, at Woodside		27, 28
Natchitoches, at Robeline	Nov.	2
Bellwood, at Shiloh		3, 4
Moorlingsport, at Mt. Zion		8
Caddo, at Friendship		10, 11
Cousbatta, at Cousbatta		15
East Point, at Hill's Chapel		16
Red River, at Lindsley		17, 18
Shreveport		24, 25
South Bossier		27
Valley circuit		29
North Bossier	Dec.	1, 2
Pleasant Hill, at Pleasant Hill		8, 9
Mansfield		15, 16

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Patterson	Oct.	20, 21
Opelousas		27, 28
Grand Chenier	Nov.	3, 4
Indian Bayou		10, 11
Washington		17, 18
Plaquemine Brulee		24, 25
Abbeville	Dec.	1, 2
Sulphur Mine		8, 9
Lake Charles		15, 16

S. S. KEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg and Sicily Island, at S. I.	Oct.	20, 21
Winsboro, at Winsboro		27, 28
Waterproof, at Waterproof	Nov.	3, 4
Lake Providence, at Pecan Grove		10, 11
Oak Ridge, at Good Hope		17, 18
Bastrop, at Bastrop		21
Lind Grove, at Bartholomew		24, 25
Richland, at Girard	Dec.	1, 2
Oak Grove, at Oak Grove		8, 9
Delhi and Floyd, at Floyd		15, 16

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Dryades Street and City Mission	Oct.	21
Soraparu and Parker's Chapel		28
Gross Tete	Nov.	4
Baton Rouge		11
Donaldsonville and Plaquemine		18
Carrollton and Lower Coast Mission, at Carrollton		25
Craps Street	Dec.	2
Algiers		9
Louisiana Avenue		16

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ALEXANDRIA DIST.—FOURTH ROUND.

Trinity, at White's Ridge	Oct.	20, 21
Columbia, at Columbia	Nov.	3, 4
Castor, at Ebenezer		10, 11
Montgomery, at Brett's		17, 18
Ada, at Beulah		90
Bayou Beouff, at Elm Bayou		24, 25
Sugar Town	Dec.	1, 2
Spring Creek, at Spring Creek		8
Alexandria, at Pineville		8, 9
Evergreen, at Melville		15, 16

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HOMER DIST.—FOURTH ROUND.

Haynesville, at New Saline	Oct.	20, 21
Homer, at Homer		27, 28
Minden, at Minden	Nov.	3, 4
Tullp, at Tullp		7
Ringgold, at Andrew Chapel		10, 11
Brushwood, at Gibsland		14
Vernon, at Wesley Chapel		17, 18
Indian Village		24, 25
Sparta and Saline	Dec.	1, 2
Ruston, at Ruston		8, 9
Arcadia, at Arcadia		15, 16

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INDIAN SUMMER.

BY MOSES HILL, D. D.

There are some sunny days in the month of November,
Long after the summer has gone:
They were called by the fathers the Indian summer,
For the Indians then gathered their corn.

There's a beauty and sadness that comes with those days,
Which in no other seasons are seen:
The birds are more gentle and soft in their lays
Than they were when the summer was green.

Those days in November would be a delight,
If that season would last all the year;
But the leaf has a tinge and the vine has a blight,
Which remind us that winter is near.

My Indian summer of life is now here,
My work in the field is now past,
But I must not be idle the rest of the year,
But improve these fine days while they last.

The freshness of spring-time I see no more now,
Nor the beauties of June do I know:
The suns of midsummer have faded my brow,
And my locks are as white as the snow.

No clouds in the skies are distinctly revealed,
Yet a glimmering haze do they show,
Like the face of a maiden with sorrow concealed,
When the tears are just ready to flow.

I'll improve the few days while the season is warm,
And prepare for the ice and the snow;
And strive to be ready to welcome the storm
That shall end all my labors below.

The City Mission.

BY REV. J. F. SUTHERLOCK.

This mission was inaugurated last year by the zealous and enterprising presiding elder of the New Orleans district, Rev. J. T. Sawyer; and, at the session of the Louisiana Conference, the importance of it was recognized by the presiding Bishop, and the Rev. J. J. Billingsley was appointed to it. These statements, as to its origin, are sufficient for those who desire any information concerning it.

The gospel on wheels may be a new idea to many, yet it is a fact with regard to which there can be no doubt. We have the gospel in the church and in the tent; why not have the gospel on wheels? The wagon is about sixteen feet long, about eight feet wide. It is covered overhead with plank to keep the rain off, and in it the organ is placed, and seats for those who will sing. It can be lighted in a few minutes with gas lamps, and the light of these contrasts strangely and solemnly with the surrounding darkness. "Ye are the light of the world," says the Savior, and here we have a significant illustration of the fact. There is an attraction in this wagon exceedingly interesting, and especially to children. No church, no grand ritual, no deep-toned organ will bring them together so readily, and in such numbers. Whatever will bring the people to hear the gospel, though it should be somewhat out of the ordinary and orderly methods adopted by the churches, let us use it gladly and cheerfully.

Services have been held by the missionary at Soniat street, Louisiana avenue, Clay Square, Claiborne street, two blocks above Canal, and another series of services are now in progress at the corner of Burgundy and Pauline streets. Over seventy-five services have been held at these several points within the last four months. It will be seen that the missionary is no idler in the vineyard of the Lord, but an earnest, constant and devoted laborer. He does not allow the vast multitudes to pass by in their career of indifference, neglect and folly, without blowing the trumpet of warning to flee from the wrath of God. He is doing the work assigned to him as he thinks best, and up to the measure of his strength and opportunities. The Revs. Sawyer, Ahrens and Carradine, with others, have rendered important and needed assistance. They have this work greatly at heart, and are thus supplementing their ministrations in their several charges with these out-door efforts. A few faithful women and men have been helping. They have been the right arm of the preacher. There have always been more of the former than the latter. Why is this? Are there more workers among the women than the men? It really seems so. Is it possible that among the great numbers of Methodists in the city not more than an average of eight regular attendants can be induced to lend a helping hand to this important enterprise—the evangelizing of the city of New Orleans? They can go out walking, to West End, to theatres, operas, etc., and where they are needed most they can not be induced to come. Who will rise up with the missionary and his co-laborers against the wicked? Who will heed this call to duty, and come out to sing and pray? May there be many responses!

The preaching is good, to the point, and faithful. There are efforts to convert, to build up, to keep the people of God from straying. Vice, in its most hideous forms, and however degrading and ruinous to the soul, has been openly and pointedly exposed, and the threatenings of God's law denouncing it, proclaimed with authority. Responsibility has not been evaded, for, as the mouthpieces of God, no uncertain sound has, as yet, been heard. Hundreds and thousands have been attracted to these declarations of divine truth. The attendance ranges from three hundred to a thousand, perhaps more. On favorable nights there are rarely fewer than 600 or 800. These stand up to listen, and gladly receive the literature, composed of tracts and Bible leaves; and whilst there are some who will not give attention to the Word preached, the majority of them do. There is more good listening and manifest appreciation of the truth than a casual observer would be able to discover. The congregations are as large as half, if not two-thirds, of our preachers address in the city on Sunday.

As to the results of these out-door services, I am able to give some satisfactory information. Many consecration cards have been signed and returned to the missionary. Four mission stations have been formed, and two or three Sunday-schools have been organized. Another mission station should be made, where services are now being held, at the corner of Burgundy and Pauline streets. The opening is most propitious, and should not be neglected. The work is not a failure, but a grand success, and needs only to be kept up to culminate in the grandest victory our church has ever achieved in the State. One-fourth of the population of the State live in New Orleans, and our Master's cause and the church we represent should be so deeply entrenched in the hearts of the population that they can never be extirpated either by error or persecution.

The formation of mission stations are intended to be auxiliaries to the churches now in existence, and not to supplant them. When established, they are turned over to the pastors under whose jurisdiction they would naturally fall for their pastoral oversight. They may thus be saved to the church, and contribute largely to their growth and strength. Any pastor who fails to enter this open door is not as deeply alive to this mission work as he should be. He loses ground, despite all his energies, eloquence, and faithfulness. This great evangelistic movement must get out of the old ruts, and conform itself to the needs of the people under new phases and new means.

There is not much said about this mission either among the people or in the newspapers. Why this ominous silence?—a silence which may be felt, and a silence which indicates the want of a genuine appreciation in the minds of those who ought to be alive to it. Our preachers ought to announce from their pulpits where services are being held, and urge their members to attend whenever practicable. Why not keep a standing advertisement in the leading newspapers of the city and in the ADVOCATE, apprising the people of these out-door services? The theatres, operas and circuses send out their circulars, hire brass bands to attract with their music, and employ men to drive through the streets with great posters mounted on wheels, simply to advertise their actors and plays. Why not talk up, and preach up, and write up the City Mission? This is the only way to keep the people reminded of it; otherwise they will forget that it has an existence. The work of the Lord is worthy of a widespread advertisement.

The Limit—Where Is It?

Exactly what the Savior meant when he charged the seventy to be "harmless as doves," does not easily appear, unless it was just what he said. Was that an exceptional case? Did he intend this harmlessness to be displayed only when men go out to evangelize the world, two by two, and seventy at a time; or is it a general direction covering the conduct of his followers everywhere and under all circumstances? Is it barely possible that the self-restraint here exhorted to holds us only to such a course of conduct as would not needlessly provoke hostilities, and such vigor or spirit of self-defense as would stop promptly at the effectual repulse of the enemy?

The limit of Christian aggressiveness, the true Christian attitude of self-defense, are interesting questions; and the many seasons of repentance and remorse through which we pass, in consequence of the excesses to which we go in advocacy of the right, or in indignation at a wrong, removes these questions from the domain of mere speculation. How often, upon the occurrence of some act of violence, do we hear from the lips of gentle women and Christian men vengeful words—denunciations of the wrong-doer—breathing the very spirit which in the young or the unregenerate lead to just such deeds as are the subjects of denunciation. This question of non-resistance came up in the writer's presence a few days ago, and in a company composed chiefly of ministers of the gospel. Its discussion was suggested in part by the writings of the Russian author, Tolstoi, which one of the company had recently read. As usual, the general principle was soon abandoned for "*ad hominum*" tests. "If a man should call you a liar," said one to a minister present, "what would you do?" "If he were more than two feet off," was the unhesitating answer, "I don't know what I'd do; but if he were near enough, I'd hit him." Another said that he would feel authorized, in this case and in all others similarly trying, to do whatever and only what the Savior would probably have done under such provocation; but argued that we could not properly infer from the record we have of his life that he would not have resented a personal insult even to the extent of violence, had he not been under the restraints of a peculiar mission—one of self-denial, suffering and death. No one present could be brought within a moral mile of accepting the doctrine of non-resistance, pure and simple. The first speaker was rather applauded than otherwise, and the liberal interpretation of Scripture which the second advanced was received with most indulgent criticism. And this was not in a belligerent company, by any means. There was no local cause of excitement. It was rather an expression of a sentiment very common to men, even those who are professed followers of Christ. Is this common sentiment right? If it is proper for a Christian, under the provocation supposed, to strike at all, how hard and with what may he strike in the name and by the example of the Master? Is the spirit of love and charity to be operative at twenty-four inches and over, but to draw the line at two feet? These are not altogether trivial questions, nor need they be unprofitable. It is of vast importance to us how far Christ's life is a model for ours. There are too many of us, perhaps, who would like the Scriptures better if He were more frequently represented as the "Lion of the tribe of Judah." We don't altogether enjoy the recurrence of the "Lamb" idea. Most of us wince a little even at being classed with the sheep, and there are not a few who can never adopt this classification without mentally reserving to themselves the occasional butting privilege of the rams of the flock. The difficulties of the case are enhanced by the suspicion of cowardice which commonly attaches to the man who declines a personal combat in vindication of his own or another's right. It is probably a knowledge that such a judgment is ready to be pronounced, together with some uncertainty of ourselves, which decides our course in such an emergency. Doubtless more of us would exhibit the forbearance of the Master were we only sure that we did it in the Master's spirit, and not because we were afraid of getting hurt. But even when we do so far control the natural man as to suffer wrong with patience, are we not a little too careful to let our friends know, or, like Longstreet's typical Georgian of the olden time, to assure ourselves, how we "mout have fout," if we had been so inclined? "If I were not a preacher," or "a member of the church," has uncovered a multitude of sins in the hearts of professed followers of the Lamb.

Recent developments in the prosecution of a great movement for moral reform are worthy, in this connection, of careful study. Intemperate language in the advocacy of temperance, hissing denunciation and damnation at the sinner, with such accompaniments of clenched fists and almost exultant tone, as who should say, "You will be damned, and I'm glad of it"—are there not those who do this?—are hardly the best ways of advocating religion or morals in a gainsaying world. To denounce or "champion" something is very tempting to the average public speaker—possibly because it is the easiest kind of speaking—and it becomes all good men to be sure in doing either that they do it for conscience sake. The "soldier" idea in the writings of Paul, properly understood, is not inconsistent with the "dove" and "lamb" ideas in the descriptions and the teachings of Christ. It is remarkable how careful Paul is to modify the military figure wherever he uses it. The soldierly quality which he recommends is almost always that of endurance, and even when he emphasizes it in the words, "I have fought a good fight," he qualifies the statement at once by adding, "I have kept the faith."

It may not be unprofitable to inquire what would be the result were the Savior's injunction, "that ye resist not evil," to be taken literally and carried into effect in every Christian life, even to the extent of offering the other cheek and giving the cloak also to our violent and rapacious neighbor. Would our civilization perish? Would the wrong everywhere prevail? Or would the exhibition of all-enduring patience, on the part of Christ's chosen people, check the hand of violence and melt the hard heart to tenderness and love? It can not be denied that the world has made some progress under the *two-foot rule* announced above. Would not the millennium be hastened by the general adoption among Christians of a kindlier standard, even though the old Adam "roar by reason of disquietness" within him?

It is worth the trial, at any rate.

A Gray Day.

BY MRS. L. CRARY SADLER.

MR. EDITOR: Did you ever experience the vicissitudes of a gray day? It is different from a blue day. All the preachers know what that is, especially when it falls on Monday; and some that are not preachers know. Blue goggles straddle the nose, and one feels as if they had been soused in a war-time indigo-barrel, hung in the smoke-house to dry, and ironed with a hot rasp. East winds blow and blue imaginations run rampant, but the only thing that really is blue is the sky; but those afflicted with the blues "are of the earth, earthy;" so they do not see that. When David had the blues, he said: "In my distress I cried unto the Lord, and he heard me; I will lift up mine eyes unto the hills from whence cometh my help." And, no doubt, the help came, and Doeg and the blues fled together.

Asking a friend for the synonym of *the blues*, he gave: "Meanness." If that is the tap-root, one has only to "quit their meanness" (as Sam Jones says) and blue days will vanish.

But a gray day! Well, on a gray day gray clouds loom up suddenly; right and left, before, behind, above. If one could see the sky, it would look gray, of course; but who would acknowledge that they felt gray? One must be a mind-reader to tell when another is passing through a gray day, or a physiognomist, at least; and the person seems to be perfectly conscious that what is, as it were, "a garment thereof" to him is a transparency to others. He also knows that there is a silver rim and a golden rift to the cloud, but the mist in his eyes shuts out the glint that otherwise would light up this gray day; yet he is not cast down—he is simply *perplexed*.

Eliha told Job that the Almighty covered the light with clouds, and "commandeth it not to shine by the cloud that cometh betwixt." You have a work mapped out, a certain line of duty to follow, and, lo! *here* is a "cloud betwixt;" so you make the best of it, and try to let the light that is in you shine through the cloud on somebody else, and, after many days, you may find out that what seemed to you a gray day was a real sunshiny day to others.

Gray days must have been prevalent of late, especially to the preachers. The yellow fever panic and the quarantine were the clouds that came "betwixt." This scribe hopes that they all used the gray days as effectively as did our presiding elder, Dr. West; our young pastor, Bro. Crymes, and the Rev. W. W. Hopper. They were laid up at our station two days; real gray days to them, but not so to us. Bro. Hopper preached at night one of his excellent sermons from the latter clause of Revelation xxii, 17, with very perceptible and good effect. His power seems to lie in his perfect consecration to the one object of saving souls. He is what Paul told Timothy to be, "Strong in the grace that is in Christ Jesus." Bold in this faith, strong in this hope, firm in this belief, he "staggers not at the promises of God." Long may he live to bless the church with his labors of love! If those days to him were gray days, they were very bright to us, and very pleasant was the interchange of thought, the flow of soul and feast of fat things we enjoyed while recalling events and incidents of the past, and discussing some living topics. Twelve years had intervened since we had clasped hands. "Like a tale that was told," they were gone. Our paths met and diverged. They will meet again where gray days never dawn.

Our good Dr. West seemed to be much worn out. He had hastened from St. Tammany Camp Ground to catch a train before the quarantine should have cut him off; but, alas! he was too late. His benign countenance, cheerful words and genial manner almost dispersed the cloud; but he had to read sixty pages of "The Prison Life of Jefferson Davis" to dispel the cloud that "came betwixt" him and Morpheus. Then, when he had taken a dose of "nature's sweet restorer," he shone conspicuously. Bro. Crymes was at home, so there was no cloud betwixt him and his work, though he looked a little foggy after having been "in labors abundant."

Dr. West and Bro. Hopper must have had another gray day before they reached home, as they started afoot. Horses and saddle-bags are an unknown commodity to a presiding elder in these days of fast transit; so, when they are laid over by quarantine or accident, there is a "cloud betwixt" and a gray day ahead.

Wonders of the Dead Sea.

One of the most interesting lakes or inland seas in the world is the Dead Sea, which has no visible outlet. It is not mere fancy that has clothed the Dead Sea in gloom. The desolate shores, with scarcely a green thing in sight, and scattered over with black stones and rags of driftwood, form a fitting frame for the dark, sluggish waters covered with a perpetual mist and breaking in slow, heavy, sepulchral-toned waves upon the beach. It seems as if the smoke of the wicked cities was yet ascending up to heaven, and as if the moan of their fearful sorrow would never leave that God-smitten valley. It is a strange thing to see those waves, not dancing along and sparkling in the sun, as other waves do, but moving with measured melancholy, and sending to the ear, as they break languidly upon the rock, only doleful sounds. This is, no doubt, owing to the great heaviness of the water, a fact well known and which we amply verified in the usual way, for, on attempting to swim, we went floating about like empty casks. This experiment was more satisfactory in its progress than in its results, which were a very unctuous skin and a most pestiferous stinging of every nerve, as if we had been beaten with nettles. Nor was the water we took into our mouth a whit less vile than the most nauseous drugs of the apothecary. That fish can not live in this strong solution of bitumen and salt is too obvious to need proof; but to say that birds can not fly over it, and live is one of the exaggerations of travelers, who, perhaps, were not, like ourselves, so fortunate as to see a flock of ducks reposing on the water in apparently good health. And yet this was all the life we did see. The whole valley was one seething cauldron, under more than a tropical sun. God-forsaken and man-forsaken, no green thing grows within it, and it remains to this day as striking a monument of God's fearful judgments as when the fire from heaven devoured the once mighty cities of the plain.—The Missionary Herald.

Christian Advocate.

THURSDAY, OCTOBER 25, 1888.

OVER THE RIVER

Over the river I see the lights
That shine from many a happy home.
They twinkle upon the terraced heights,
Like the stars in heaven's jewelled dome.

Methinks I see, through the open door,
The children's faces fresh and fair,
The firelight dancing across the floor,
And leaping like the outer air.

O happy homes! and yet not all.
Alas! not all; for some there be,
Where the lamplight and the firelight fall
On angel faces I can not see.

O happy hearts, and hearts that ache!
O homes! O lights across the river!
Our God doth give, our God doth take;
Shall we not trust his love forever?

—Good Housekeeping.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—Nov. 4.

DEFEAT AT AI.

Joshua vii, 1-12.

GOLDEN TEXT.—*Incline my heart unto thy testimonies, and not to covetousness.*—Psa. cxix. 36.

TIME.—B. C. 1451, not long after the fall of Jericho.

PLACE.—Ai, ten or fifteen miles west of Jericho, and near Beth-el. Its location is supposed to have been nearly three thousand feet above the plains of Jericho.

1. *Children of Israel*—There was one transgressor against the *cherem*, or ban, on Jericho, and his transgression brought the guilt and disgrace of sin upon the whole nation. The nation, as a nation, was in covenant with God, and is treated by him not merely as a number of individuals, but as a divinely constituted organic whole. Hence the sin of Achan defiled the other members of the community as well as himself, and robbed the people collectively of holiness before God and acceptableness with him. *Committed a trespass*—The word used here in the Septuagint Version is very striking. It is the same as that employed in Acts v, 1, 2, to describe the sin of Ananias and Sapphira. They took for themselves, appropriated to themselves, sequestered from God, a portion of what had been devoted to him at Jericho. *In the accursed thing*—The silver and gold, etc., were to come as consecrated things into the treasury of the sanctuary; the rest of the spoil was to be burned with fire, as a sacrifice of the first-fruits of Israel's conquests. Achan, then, in diverting any of these devoted things to his own purposes, committed the sin of sacrilege. *Achan*—His genealogy is given probably to show that from a parentage so infamous the descendants would not be carefully trained in the fear of God. *Took*—What he took is more fully described in verse twenty-one. His sin was rendered more heinous by the fact that he knew full well the ban which had been pronounced upon the doomed city. *Anger of the Lord was kindled*—The heavenly Father is no blind and unjust parent, who has favorites whose transgressions he winks at. He chastises those whom he loves, and because he loves them.

2. *Joshua sent men from Jericho, to Ai*—After the sacking of Jericho, the next step was to penetrate into the hills above. Accordingly spies went up the mountain-pass to view the country. *Which is beside Beth-aven*—Though smaller than Jericho, Ai was a position of great importance: it dominated the road to Jerusalem, then called Jebus, and was situated only a few hours distant; it commanded the approaches into the heart of the country, and especially the fertile district of Samaria: its fall virtually involved that of Beth-el. Beth-aven lay between Beth-el and Michmash. *On the east side of Beth-el*—Beth-el was originally called Luz, a place on the border of Ephraim and Benjamin. It is frequently mentioned; was well known at a later time as the city in which Jeroboam established the worship of the calves, and was inhabited again even after the captivity.

3. *Let about two or three thousand men ... smite Ai*—The easy conquest of Jericho had probably rendered the people presumptuous. Their enemies are contemptible, and they can easily carry all before them. Even Joshua himself seems to have formed his measures without taking the usual precaution of consulting God as to his duty. *Make not all the people to labor thither*—That is, to labor and fatigue themselves by going thither: an advice by which they obviously consulted the ease rather than the safety or glory of the people. This was done by the wise contrivance of divine Providence, that their sin might be punished, and they awakened and reformed, with as little hazard and mischief and reproach as might be. *For they are but few*—The total population of Ai was about twelve thousand. It could, therefore, hardly muster three thousand warriors.

4, 5. *They fled before the men of Ai*—Not having their usual courage to strike a stroke, which was a plain evidence that God had forsaken them; and a useful instruction, to show them what weak and inconsiderable creatures they were when God left them: and that it was God, not their own valor, that gave the Canaanites and their land into their hands. *Smote of them about thirty and six men*—This disaster, though shameful, was much lighter than might have been expected to attend such a rout. *Chased them ... unto Shebarim*—That is, unto the "breakings" or "disgraces" at the opening of the passes. Shebarim is not a proper name, as the Vulgate renders it. It has the article, and must be rendered either with Keil, "the stone-quarries" (literally, "the crushings or breakings"), or with Gesenius, "the ruins," which, however, is less probable, since Ai has a similar signification. *Smote them in the going down*—That is, the declivity or slope of the deep, rugged adjoining wady. *Hearts of the people melted, and became as water*—This was not cowardice, but awe. The people had relied upon the strong hand of the Lord, which had been so wonderfully stretched out for them. From Joshua downward, everyone felt that, for some unknown reason, that support had been withdrawn. Thus the very effect which was threatened to be produced on the devoted nations by the approach of the Israelites was now in the righteous judgment of God wrought in the hearts of his own sinning people.

6. *Joshua rent his clothes*—For the loss fell, the consequent mischief feared, and the sin which he suspected. In token of sorrow and distress. *Fell ... upon his face before the ark*—In deep humiliation and fervent supplication. *Until the even-tide*—Thus spending the whole day in fasting and prayer. Common generals would have accounted the loss of thirty-six men as nothing; but the blood of Israel was precious in the sight of Joshua. *Put dust upon their heads*—A sign of still more abject humiliation. The head, the noblest part of man, was thus placed beneath the dust of the ground from whence he was taken. It was a common custom among the Greeks. Homer mentions the custom.

7. *Wherefore hast thou ... brought this people over Jordan*—The complaint almost amounts to murmuring, and sounds very much like the complaint which the murmuring people brought against Moses and Aaron in the desert; but it was very different from the murmuring of the people on that occasion against the guidance of God; for it by no means arose from unbelief, but was simply the bold language of faith wrestling with God in prayer—faith which could not comprehend the ways of the Lord. *Would to God we had been content, and dwelt on the other side Jordan*—To consider this trivial check as the forerunner of total ruin; to inquire wherefore the Lord had brought them over Jordan; and to admit the thought that it was in order to deliver them into the hands of the Amorites, were proofs of unbelief, which may be accounted for, but were wholly inexcusable, especially after the express promises and miraculous successes which he had just before received.

8. *What shall I say, when Israel turneth their backs before their enemies*—What construction shall I put upon it, or how shall I answer the reproaches and taunts of thine enemies, when Israel, thine own people, for whom thou hast done such great things, and to whom thou hast made such glorious promises, when they turn their backs in ignoble flight before their enemies? He speaks as one at a loss what to think of the unhappy events that had just occurred; as if nothing more strange or marvelous could have happened than the defeat of the chosen people. It was not because he did not know what to say, for he proceeded at once to pour out the thoughts of his heart, but because he felt that the thought which he was about to utter might involve a reproach, as if when God permitted that disaster he had not thought of his own honor.

9. *The Canaanites ... shall hear of it*—The disgrace which the sin of man brings upon the cause of the Lord is a real and very terrible thing. *Environ us round, and cut off our name*—Our enemies will be encouraged to make a combined assault, and destroy our communications with eastern Palestine. *What will thou do unto thy great name*—When they have destroyed our name, after thou hast chosen us to be thy people, and brought us hither with such great wonders, what will become of *thy* name? Our name is of little moment, but wilt thou consult the honor of thine own name, if thou destroyest us? For thou didst promise us this land; and what people is there that will honor thy name if ours should be destroyed?

10. *Get thee up; wherefore liest thou thus upon thy face*—The question involved the reproof that Joshua had no reason to doubt the fidelity of the Lord. Instead of seeking for the cause of the calamity in God, he ought to seek it in the sin of the people. God's answer is given directly, and, apparently, suddenly, to Joshua, in terms of biting reproof. Joshua must no longer lie helpless before God; the cause of the calamity was to be found elsewhere. Not puerile lamentation, but action, is ever the duty of the soldier of the Lord. If defeat assails either the individual or the cause, there is a reason for it, and this must be promptly searched out, and, with God's aid, be discovered. The sin or error once found out and put away, the combat may be renewed and brought to a successful issue.

11. *Israel hath sinned*—A simple, but satisfactory explanation. It is not God who changes. It is we who frustrate his counsels of love and protection against our enemies. We have here another assertion of the principle that if one member suffer all the members suffer with it. Achan's sin was the sin of all Israel. So the sin of one man is still the sin of the whole church. *Transgressed my covenant*—That is, have broken the conditions of the covenant or agreement of general obedience into which they had before entered. Covenant, in the Scriptures, often has the sense of command, precept, ordinance. *Stolen*—Have sacrilegiously taken and appropriated to their own use the portion which I had reserved to myself, and ordered to be brought into the treasury. *Dissembled*—Have covered the deed with deep dissimulation; instead of ingenuously confessing the sin and imploring pardon, have sinfully endeavored to hide it, as if by concealing it from their brethren they had concealed it also from me. *Put it ... among their own stuff*—The anger of God and the heinousness of Israel's sin are marked by the accumulation of clause upon clause, emphasis being given to each new item in the indictment by the repetition of "also." As a climax they had even put the consecrated property purloined from God "among their own stuff"—that is, appropriated it to their own use. The first three clauses describe the sin in its relation to God as a grievous offense; the three following according to its true character, as a great, obstinate, and reckless crime.

12. *Therefore ... could not stand before their enemies*—This plain statement disposes of the idea that the repulse before Ai was simply the result of Joshua's rashness in sending so small a body of troops. The vivid narrative of the detection of Achan, obviously taken from contemporary records, precedes the account of the final capture of the city, although Joshua resolves to take greater precautions before making a second attack. *Because they were accursed*—They had, by their iniquity, put themselves out of the range of his protection and blessing, and unless summary punishment was executed upon the offender, they would transfer upon themselves the very curse denounced against their adversaries. Means must, without delay, be taken to discover and punish the perpetrator of this trespass, that Israel may be released from the ban, and things be restored to their former state of prosperity. *Neither will I be with you ... except ye destroy the accursed*—The LXX. translate: "Except ye remove the accursed thing, the anathema, from among you," using the identical word for "remove" that St. Paul uses respecting the incestuous Corinthian, "therefore put away from among yourselves that wicked person." (I Corinthians v, 13.) This declaration proves that the strong promise of chapter i, 5, was conditioned on the fidelity of Israel.

PRACTICAL THOUGHTS.

Sin brings spiritual disaster.
Sin brings sorrow upon the good.
Sin brings reproach to the cause and name of God.

A Word to the Sisters.

MR. EDITOR: Can you spare space for a few words concerning the "Mississippi White Ribbon"? This is a monthly paper, published at Meridian, and edited by Mrs. H. B. Kells. Price, $1 per annum. The first issue had only eight pages. With the second number it was enlarged to twelve pages. It will probably be further enlarged and published twice a month in the near future. It is worthy of extensive patronage. The name of its editor is a sufficient guarantee as to its literary merit. A woman's paper published in the South is a need of the times. Papers for women are numerous, but they belong to other latitudes. This paper, while not oppressively sectional, is Southern in its tone. It does not advocate female suffrage or third-partyism. While the temperance cause is its specialty, it will be no hobbyist. Every cause that seeks the exaltation of female character and the purification of the home will find in it a friend.

I hope every good woman who reads the ADVOCATE will subscribe for it, and constitute herself an agent to extend its circulation. Will our preachers also lend a helping hand?

W. C. BLACK.

Centenary College.

Centenary still lives and grows. Despite the devastating storm and the demoralizing panic the college has already enrolled more students than during the entire session previous, and recruits are still coming. The prospects brighten weekly. The boys are a splendid set—studious, orderly and gentlemanly; none better to be found. The faculty all at their posts—faithful, conscientious and painstaking. President Hunnicutt has delighted one and all by his admirable conduct of the institution. His faith in what he undertakes never falters, and he is calm, confident and hopeful, inspiring all around him. "Just the man for the place," is the unanimous verdict.

Through the liberality of Bro. C. Keener, nearly five hundred dollars is being expended in repairing the buildings; and neatness and thrift characterize the present management.

Let the people awake, let the boys and money come, let the institution overflow with *visible* proofs of good-will, and Dr. Hunnicutt and his Christian associates will do a grand work for distinctive Christian education in the two States. J. V. PENN.

JACKSON, Louisiana.

From the West.

MR. EDITOR: The Pacific Conference, held by Bisop Galloway, at Woodland, Cal., has just closed. The session was the most delightful and prosperous in our history. So say our oldest members. More money was reported for missions—both foreign and domestic—than at any previous session; indeed, there has been a steady upward move on this line for about seven years, during which time we have more than doubled missionary collections. The church extension collections measured up to the assessment.

Woodland, the site of the session, is one of the beautiful and rich towns of the State. It was unoccupied by our church until five years ago, when, without property, we organized there with but thirteen members. Now we have a splendid church and a neat parsonage centrally located, and our membership approaches one hundred. The Church Extension Board aided us largely and may rejoice in its work.

Our Mississippi Louisiana Bishop charmed all minds and won all hearts; and no wonder, for he is every inch a Bishop. In the pulpit and on the platform he stood the peer of any, while in the Cabinet and in the chair he sat unsurpassed.

One more Conference item is worthy of note, viz: The beginning of a regular endowment fund for our college. The Bishop raised for this purpose, in a few minutes, on the Conference floor about fifteen thousand dollars; and we believe the work will go on. We start out with fresh hope for the new year; but one thing embarrasses us—*we need men.* Some came to us by transfer, but not enough to meet the growing demands of our work; besides we yielded up three men to the needs of Oregon and one to Mexico. Men for the West should be young, and in them should burn the missionary fire. For such men we have place and prospects of large usefulness. Several works remain unsupplied—two on my district, and some on others. Will not some readers of the ADVOCATE volunteer? If so, let them confer at once with Bishop Galloway. I would also be glad to hear from them. M. B. SHARBROUGH.

CHICO, California.

The Missionary Quilt.

To all the readers of the ADVOCATE we would say, our foreign missionary quilt is nearly completed. We want to have it finished, sold, and the money with Mr. Lamhuth by the last of December. To those who do not know the history of our quilt, we will say, we made it the week of prayer and self-denial. All who give us a dime, we put their name on our quilt. We are pleased to say we have the names and dimes of many of the readers of the ADVOCATE; and all others who love the missionary cause, we would ask, send us your name and a dime. We would ask the young people who have never done anything for the cause of missions to begin at once. The pleasure you would derive from it would amply repay you for all your labors. While we can not all go to foreign fields to proclaim the "glad tidings of salvation" to the heathen, we are glad we have the privilege of assisting those who are already there. To the editor of the ADVOCATE—one of the best of papers; Bro. Mellen, of Wesson; Dr. C. W. Campbell, of Rehoboth neighborhood, and all others who have given us words of encouragement in our work, we would say, God bless them. Please address

LILLIAN BEESLEY,
MABELLE BEESLEY.

WESSON, Mississippi.

From the Work.

BALLMAN, MISS.

MR. EDITOR: The fourth and last quarterly Conference for this charge was held last Saturday and Sunday at Mt. Pleasant Church. Our presiding elder, J. M. Weems, was on hand in due time, and in the spirit of his mission. It is no harm to say that he understands his business, presiding with honor to the church; his sermons and exhortations were according to the gospel of Christ. He knew his duty, and performed it with Christian firmness. Dinner for Saturday and Sunday was furnished on the ground with a liberal hand. The service on Sunday morning was truly "a time of refreshing from the presence of the Lord." Many were made happy in the love of God. One young brother took the holy Eucharist for the first time since he joined the church (more than a year ago); was happily converted. I was thankful that I had exhorted him privately beforehand to do his duty and not deny his Lord. That happy day will not soon be forgotten. A Baptist lady took the sacrament with her husband, joined our church, and rejoiced together in the unity of God's love. They were but recently married. The writer requested the friends to come forward and give our beloved presiding elder (soon to go to the Mexican mission) the parting hand. We were reminded of the tearful time Paul once experienced; but, glory be to God! we expect to meet again in the beautiful land, when life's warfare is over.

This is largely a fruit and vegetable country, but on account of drought, and a storm which lasted twelve or fourteen hours, the crops were seriously cut off; also crops of corn and cotton. So on account of these disasters my financial report will be unavoidably short of the assessments. Mt. Pleasant Church has been nicely repaired and painted. Our large new church at Gallman is completed, except painting inside. We expect soon to have it dedicated. Its membership has increased largely in the last two years. She has paid all her assessments, and a little over, to the pastor. We have a nice home for the pastor at Gallman; first payment made. All this I am grateful to say, since the writer has been in charge. Old Bethesda Church is holding her own, I think. They have one of the best managed Sunday-schools I ever saw. Terry Church is advancing along the line with a good and increasing membership. She keeps up her Sunday-school and prayer meeting.

The writer will hold in grateful remembrance the many kind friends to himself and his helpmeet in the gospel.

Yours, etc.,

GEO. BANCROFT.

P. S.—I must not forget to mention the meeting which was held, Sunday afternoon, by the Woman's Missionary Society, appointed at that time, so as to have the presence of Bro. Weems. Sister Laura Francis is president, and Sister Mary Hennington, secretary, and Sister William Ford, treasurer. They done their work well. Bro. Weems gave them a very appropriate talk. Bethesda Church has a Woman's Missionary Society and a Juvenile. G. B.

SCOTLAND CIRCUIT, BROOKHAVEN DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: As the Conference year is nearing its close, I send you a few items in regard to the affairs of our church work. Up to date we have had one hundred and eight professions of saving faith in Christ. We have received into the church one hundred and sixteen. A new church has been organized with seventy members. One Woman's Missionary Society organized with thirty-two members. We now have two—both doing well. A majority of those converted were already in the church, but had never been "born again."

We have had a two-days' meeting at Bethel, during which time forty-five publicly professed conversion; and I have never witnessed brighter or more satisfactory conversions. They knew it, they felt it, they told it. Several noteworthy facts might be mentioned in this connection. The attendance was large; behavior good; strict attention given to preaching; and for years past I have not seen so much religious feeling manifested under the preached Word.

Last Sunday night (the second of the meeting) we had a class meeting; and a glorious time it was. I invited penitents to the altar. About thirty-five came; and it seemed that nearly everyone else of that large congregation was happy, and a great many praising God aloud. We may truly say: "The Lord has done great things for us, whereof we are glad." We were assisted part of the time by Bros. J. M. Weems, P. E.; T. L. Mellen, of Wesson, and Bro. A. F. Watkins, of Brookhaven. These esteemed brethren did valuable work. They are known to the Master, and their record is on high. The other churches in this charge shared largely in the blessings of this meeting.

I am occupying the new parsonage that has been built this year. It is a commodious and comfortable home for the preacher. Its estimated cost is fourteen hundred and fifty dollars. The preacher who may come here next year will have a good home among kind and generous people. They have been good to me and mine; and may the Lord continue to prosper and bless them!

As to the finances: We have paid the presiding elder and Bishop's claim. All the collections ordered by the Conference well in hand, and I think all will be paid.

I am near the close of my fortieth year in the itinerant ministry, and I can truly say that this has been among the most happy, pleasant and enjoyable. Thank God for all the good that has been done.

"O, to Grace how great a debtor
Daily I'm constrained to be!"

H. D. HOWELL.

CASEYVILLE, Miss., Oct. 9, 1888.

MEADVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed our last protracted meeting on Meadville circuit. We commenced our meetings at Meadville; the next we held at Providence, then at Cool Springs, and last at Oak Grove. The church has been again blessed with the presence of the Spirit of God, at which we were astonished and very much encouraged. I thought that at some of these appointments we were at such a low ebb in spiritual matters that we need hardly expect the Lord to bless us unless we did something to earn his blessings. I have learned these lessons that, "God's thoughts are not as our thoughts, and that as far as the heavens are above the earth, so are his ways above our ways;" also that, "he is long-suffering and of great mercy, forgiving iniquity and transgression." Again the Lord has pardoned us, and we take courage and go forward. We have had forty accessions in all during the year—some by certificate from other circuits, but most from accessions during our meetings. We have had a comparatively successful year. I believe there is a deeper work of grace going on among the Christians, but in the process of purification we have found considerable alloy, which—under the fire—is being separated, and found to be "reprobate silver."

We will have one young (noble) man to apply for entrance into the traveling ministry; another has already received license to exhort, and the third will, doubtless, be raised by the Quarterly Conference from the position of a successful exhorter to that of a local preacher.

Our Ladies' Aid Societies are doing good work. At Meadville the ladies have furnished the parsonage with new, substantial furniture, bedding, quilts, etc., included. At Nebo they have raised, by ten-cent fees, nearly money enough to ceil the church. We do not despise the day of small things on this circuit.

We hope to bring up our Conference collections in full.

Very truly,

H. BRADFORD, P. C.

COLUMBUS, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The fourth Quarterly Conference for Columbus circuit, North Mississippi Conference, was held at Mt. Pleasant, September 29. Our presiding elder being absent, B. F. Phillips, P. C., occupied the chair. We had quite an enjoyable time. Preaching at eleven o'clock by J. W. Peavy, L. E., dinner on the ground, a few moments of friendly chat, then the business of the Quarterly Conference. The occasion of this communication was a resolution of F. A. Rowan, steward, at the close of reading of written report by the pastor in charge, in regard to the general state of the church.

Resolved, That the secretary be requested to furnish a copy of report to the NEW ORLEANS ADVOCATE for publication.

I now give you the report:

Report of the general state of the church on Columbus circuit for the fourth quarter, ending September 29: "I report the general state of the church good, an upward movement all along the line, and steady advancement. During the quarter I have traveled in actual pastoral work 725 miles; have visited 235 of the members, and prayed with nearly all of them in their homes. I have preached 51 times, received into the church 54 members, baptized 26 adults and 10 infants. Have lost by death, none; expelled, none; dropped by request, one; and dismissed by certificate, seven."

"I would like to add to this report that I have been much aided in my work by our local preachers, Revs. J. W. Peavy, Joseph Russell, and John Egger. May heaven bless them all!" (Signed by the pastor in charge.)

Now, Mr. Editor, don't you think that a first-class report on the winding up of third year? We are all hoping and confident that this work will meet all demands this year.

G. W. VAUGHN, Sec.

RINGGOLD CIRCUIT.

MR. EDITOR: Having closed the fifth protracted meeting on this circuit, I will try and let you know what the Lord has done for us. This has been a very happy year, indeed, with me. The Lord has wonderfully blessed this circuit. Every appointment has been strengthened. Eighty-three persons have been received into the church, and the membership quickened and built up generally. I expect, the Lord permitting, to hold two more meetings, and I am trying to pray and believe that they will result in enough conversions and accessions to make our increase for this year one hundred.

The Lord has given us success in other respects. We will have a nice little home for the preacher who is so fortunate as to be sent here next year. It has cost quite an effort, but we have it, and it will be furnished and out of debt before Conference. We have two new churches, with a prospect for the third. Hope it will be finished also. I am trying to get the collections in full. The people are able, and if we can get them to believe it, we will soon have the entire amount assessed. Yours in Christ,

H. W. MAY.

Religious Journalism in the South.

BY AN EX-EDITOR, SOUTH.

The Southern States do not lack in the number of their church papers. The Southern Methodists have for their advocacy sixteen Advocates and Methodists that I call to mind at this time. One, the Christian Advocate, Nashville, Tenn., is the official organ of the General Conference of the Methodist Episcopal Church, South. This paper is issued from the Connectional Publishing House and leads all in circulation, its weekly issue being nearly thirty thousand. Few others reach ten thousand: the average being, perhaps, six. Besides the sixteen, are a number of papers with some special mission, yet closely allied to the church with which the publishers and editors are identified. Since the revolution—this is the word to use in speaking of the war of 1861–1865—there has been a strong disposition to multiply these Advocates; more than half of them are *post-bellum* enterprises. Those who conduct the old papers are very certain that the multiplication of Conference and State papers is unadvisable and every way harmful. Those who start the new papers are very sure that they "fill a long felt want," and that they are indispensable. It is not easy to decide the question. It depends on the standpoint; what a paper is wanted for. If local news be important; if reports from the churches in detail are desirable, then the Conference and State papers are obviously desirable. A great central paper can not fill its columns with reports from the churches, with the pious talks and doings of neighborhoods. If there are forty Annual Conferences a central paper would be utterly swamped in publishing local news from all of them. A paper that represents one Conference would be in as bad a case if it left out its local items; the people would have none of it. The multiplication of church papers means dilution, generally speaking; the more the weaker.

No amount of editorial industry or genius can prevent this weakening process. If there are six papers where really one can be fairly supported, this means that six men must work with utterly insufficient means. As a rule, it means one man trying to do the work of two or three men.

I have had personal experience and long and varied acquaintance with religious journalism in the South, and in the North also, and I am prepared to say that no one man can make a church paper what it ought to be at such a time as this. Further, no two or three men can make such a paper, if dependent on their own contributions or volunteer writers. The proof is, no such paper has been made under such conditions, though many industrious and gifted men have done their best.

We of the Southern States can not as the case now is, have first-class church papers. If we had mints of money we could not altogether overcome the difficulties inevitable to the multiplication of papers, for multiplication largely grows out of a demand for religious gossip and commonplace, and when this sort of stuff has the right of way the best newspaper results are impossible. But we have not only this trouble, that not even money can overcome; we have the money to pay contributors. No first-class paper can get on without first-class contributors, and such writers can not be expected to write for nothing, or, what is worse, two or three dollars per column. Not one Southern church paper pays contributors enough to inspire reliable and thoroughly capable work. This, too, may be denied; men differ so as to what first-class writing is.

All Southern church papers give much room to local news; reports from the churches, accounts of meetings, etc., etc. This sort of thing is intensely interesting to those who write the report, to the communities reported, and to a very few who have much leisure; and who have formed the habit of reading everything in the paper and enjoying it all. But such writing is as water poured forth where it is already sloppy. Such writing neither instructs nor inspires, and the one thing inexplicable to me is the charm it has for the majority of the people. I write majority deliberately; it is the minority that really wishes a paper, broad, strong, rich in information and thought-producing thought. And in this country of universal suffrage, shall not the minority hold their peace?

In noting certain differences between the best Southern and the best Northern church papers, a number of matters came up for statement. The Southern religious press is rich, or poor, by excess of obituaries. The Advocates lead the world in obituary literature. The leading Advocate this week has enough of them to make a little book. And they all give far more space to obituaries than Northern papers do.

The religious tone of the Southern papers is high. The development of religious character is fostered by these papers. Experience fills a large place. The "enterprises of the church:" missions, education, come next to religious character in the church papers of this region. They are all strong on the temperance question, and without an exception known to me, favor prohibition. And hardly any of them, if any, goes into the "Third Party." The church papers published by the colored Methodists and Baptists take a pretty free hand in politics: the papers published by the white people steer clear of this subject. Their conservatism at this point is perfect. All these papers, Methodist and Baptist, and Presbyterian (not so many of these, and their average is about that of the others), are orthodox. New theology fares badly among these editors. If one daring wing is seen, a dozen or more are whizzing into it in short order. On all subjects of moral reform these Southern papers are on the right side when they speak at all, and they generally speak.

Much of the difference observable between church papers, North and South, grows out of environment. The "Continental Sunday" question is not as exigent with us in Georgia as with you in Illinois; we are nearly all English and Protestant. Speculative infidelity has practically no foothold among us, and our papers have little to say about it. This should be said: Southern people take and read Northern papers far more than Northern people take Southern papers, and Southern people know what is going on North far better than Northern people can know us.

While we try to keep so many going I really fear we will never really make one go as it should. Take the matter home to yourself, Mr. Advance Editor. If you were in the midst of a whole tribe of little Congregational papers, what would become of you? What would they become? And, more important, what would become of the people who can not thrive on gossip—although "inclined to piety"—who must read something other than reports of their own doings and sayings? The little papers get things out of perspective proportion. I have known more space given to the "pounding" of the pastor with cheap gifts than to the bombardment of the heathen world.—Advance.

City Evangelization.

There is being added to Chicago yearly a city of 35,000 inhabitants. Brooklyn is growing equally fast, while New York's population is increasing at the rate of about 1,000 souls every week. A hundred years ago New York numbered only 23,000, now, according to the directory, 1,600,000. The population of Chicago is now not far from 800,000, though thirty years ago she could boast less than 100,000, and fifty years ago less than 5,000. Scores of other cities are growing at a rate only less surprising.

With this marvelous march, church provision has not kept step. New York and Brooklyn are only about one-half as well supplied with churches now as they were in 1840; and Jersey City and Chicago are not half as well supplied as they were forty years ago. In 1880, New York had one church for every 3,000 souls. During the six following years there were added 300,000 to her population; simply to have kept pace with her population she should have added during those six years one hundred churches to her evangelizing forces. As a matter of fact she added only *four!* . . . . .

What is to be the outcome? One of three things: present tendencies will continue until our cities are literally heathenized, or their arrested growth will enable the churches to regain lost ground, or the churches will awake to their duty. . . . The first must not be, the second can not be, the third, therefore, shall be. *The churches will awake to their duty.* Already are there signs of such awakening. In many cities are being organized local branches of the Evangelical Alliance, whose work provides for bringing the separated classes of society—earnest Christian people and the unchurched—into actual contact, and reaching systematically and persistently every non-church-going family with Christian influence. Already have hundreds of families in a single city been thus reached. In Buffalo the first month's work brought three hundred eighty-seven non-church going families to the churches.

There is no occasion for panic nor is there even room for doubt as to the issue, provided Christians will bestir themselves. Wicked as are our great cities they are virtuous and Puritanic compared with Ephesus and Athens and Rome when Christ sent out his handful of disciples to heal those great ulcers of the world. Their work was a thousand times more discouraging than ours. Those cities had no Christian institutions or traditions, no Christian literature, no press to scatter Bibles. The foundation and framework of society were utterly heathen. Those citadels of Satan were stronger than his strongest holds to-day; *and the Galilean conquered!*—Dr. Josiah Strong, in The Chautauquan.

"Fighting the Devil."

There are three ways of fighting the devil—at long range, at short range, and "with fire." The last means a turning of his weapons upon himself, and foiling him at his own game. This is often done by his professional friends; but as it implies a use of weapons not mentioned in the Christian armory, it is not a method which it is safe for us to adopt. The adversary, who is ingenious in his devices, prefers to attack the believer at "long range," in which he has many and obvious advantages. In such a contest we are generally badly beaten, when we are in such fear that we may not glorify God under some imaginary future conditions, that we let down our shields against present assaults. We are so afraid that we shall not have "dying grace," that our supplies of grace for living are cut off; and so this long-range fight with the evil one works against us in many ways. It is much better for us to be content to combat present and real instead of future and imaginary foes. The present hour is always our present battlefield. If the Christian knows his weapons and how to use them, he will prefer to fight his great enemy at short range—that is, to meet present and immediate dangers rather than those which are future and remote. Let him pray every morning that God would give him grace to go through one day; to give him courage and patience and fidelity, and deliver him out of all trials and temptations. If he can by God's help always take good care of to-day, next week or next year will take care of itself.—Evangelist.

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Cor. Pine and Crockett Sts.

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Arr. Meridian	9:50 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

	SOUTH-BOUND. No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	6:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:15 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:15 a. m.	11:25 p. m.
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Arrive		Leave.	
No. 1	9:00 am	No. 2	5:00 pm
No. 3	6:25 pm	No. 4	8:00 am
No. 5	10:00 am	No. 6	3:45 pm

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No. 5 Coast	9:05 am	No. 2 Lim. Ex.	1:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r.	11:00 pm	No. 2 Passen'r.	9:15 am
No. 3 Chic. and N. O. Lim.	7:30 am	No. 4 St. Louis and Chic. Ex.	5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express	7:00 pm	No. 51 California Express	8:35 am
B. Rouge Local	10:00 am	B. Rouge Local	4:30 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 18 Califor.	3:25 pm	No. 18 Local	7:20 pm
No. 17 Local	8:55 am	No. 20 Califor.	11:00 am

QUEEN AND CRESCENT ROUTE.
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No. 1, Lim'd	11:00 am	No. 2, Lim'd	3:35 pm
No. 5, Fast Line	6:30 am	No. 6, Fast Line	9:00 pm

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No. 5, Fast Line	6:30 am	No. 6, Fast Line	9:00 pm

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Arrive	7:25 pm	Leave	7:30 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. RENNICUTT, D. D.

THURSDAY, OCTOBER 25, 1888.

The annual meeting of the Publishing Committee of this paper will be held in the office, 112 Camp street, Wednesday, October 31.

C. W. CARTER,
Chair'n Committee

Notice.

With the consent of the Sub-Committee of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE, Mr. Hugh Jamieson, Jr., who has been the publisher of the paper for several years past, has disposed of his contract and interests in the ADVOCATE to Mr. John G. Grant, of this city, who has taken charge of the office, and will hereafter publish the paper.

C. W. CARTER,
Chair'n Com.

Briefs.

The Pacific Conference was held by Bishop Galloway. As we have been able to gather them, the statistics are as follows: Members, 5,224; adults baptized, 201; Sunday-schools, 81; officers and teachers, 619; scholars, 4,481; churches, 70—value, $272,550; parsonages, 49—value, $59,900; collected for Conference claimants, $1,457 20; church extension, $1,027 90; parsonage fund, $164 75; missions, $3,450 90.

The nineteenth session of the Los Angeles Conference was held by Bishop Galloway in San Diego, California. The statistics are as follows: Local preachers, 29; members, 1,544; infants baptized, 33; adults baptized, 77; Sunday-schools, 26; scholars, 1,760; churches, 23—value, $127,150; parsonages, 15—value, $23,230; collected for Conference claimants, $516 75; for church extension, $486 75; Woman's Board, $120; foreign missions, $1,578 78; domestic missions, $353 63; special, $500.

Bishop Hendrix held the Southwest Missouri Conference. The statistics are: Members, 27,202; local preachers, 166; adults baptized, 1,428; infants baptized, 427; number of churches, 255—value, $505,572; parsonages, 71—value, $73,895; Sunday-schools, 225; officers and teachers, 1,982; scholars, 14,640; collected for Conference claimants, $4,118; foreign missions, $5,950; domestic missions, $4,281; church extension, $1,434. There are *four* institutions of learning with 34 teachers and 489 scholars.

AN OPENING FOR A GOOD INVESTMENT.—A short time ago we published an article, entitled, "A Word to the Well-to-do." We are now in receipt of a letter from a brother in the country who has one son in the ministry and a younger son licensed to preach, but unable to go to school for lack of money. We are acquainted with the brother in the itineracy, and believe the younger one a worthy young man. Here now is a case appealing to the well-to-do for means to acquire an education to preach the gospel of the glory of God. Many who read this can afford the means and be the better off for it. Will not some one come to the relief of this young brother? Will not some heart expand in benevolence to this call? Is not Christ calling here: "Inasmuch as ye do it to this one, ye do it to me"? Who will answer?

The Missouri Resolution.

It has by this time become quite well known to our people that at its recent session the Missouri Conference passed a resolution asking our Board of Missions to raise the assessment for foreign missions fifty per cent. upon the assessment of last year. No one who has read this paper can come to any other conclusion than that it is missionary to the core, and has always, under every editor, supported every measure calculated to increase the efficiency of the church in her missionary operations. But this resolution of the Missouri Conference we believe "is not good at this time." If all the Conferences, or a majority of them, should pass a like resolution, the Board of Missions would very likely *raise* the assessments, and, as a matter of course, *increase* the appropriations; but the question comes, Would those acts of the Board *increase* the receipts of the missionary treasury? Would those acts of the Board have such an influence upon the church as to raise the receipts from *thirty* cents a member to *sixty* cents a member? If they did, it would be the most marvelous fact in church history!

The preachers, being largely in the majority in an Annual Conference, and being largely missionary in spirit, can, without much trouble, pass the Missouri resolution in all the Conferences. The preachers, having almost entire control of the Board of Missions, can easily *raise* the assessment fifty per cent. Unfortunately, however, the preachers *do not control* the finances of the church, as our failure to *raise* the present assessment abundantly shows. Then to *double* the assessment before the receipts cover the present assessment seems to be unwise. After all these years of preaching and exhortation and editorials and pursuasion, our people have come up to *thirty* cents apiece for foreign missions; and is it supposable that next year they will go up to sixty cents for the mere passing of a resolution? We do not believe they will. If we pass the resolution, and the Board follows our advice and increases the appropriations, then we have unwisely opened the door for a big debt to walk in. Because, if we raise the assessment, we must increase the appropriations, or we will have no incentive to move us to collect it. If we increase the appropriations by 30 or 40 per cent., where is the hope that we will collect it when we are *not* collecting the present assessment? Increased assessment and appropriations while the church is in its present temper simply means a big missionary debt. We hope it will not be attemped.

Our people are *not* liberal in their missionary offerings, and they will never acquire the grace of liberality through resolutions passed by Annual Conferences or increased assessments and appropriations made by the Board of Missions. If the Annual Conferences will pass a resolution asking the proper authorities of the church to give us a *weekly* missionary paper, to cost not more than *one dollar* per annum, we think it would be much wiser. We think if such a paper—sprightly, earnest and with its eye upon the whole field and scattering its intelligence weekly—were given to our people, in two years the assessment would raise itself without a Conference resolution. Missionary zeal and missionary liberality go hand in hand with missionary intelligence.

That is a handsome thing done by Rev. T. Cameron, of Starkville, Miss.—we mean his invitation, in this week's paper, to the preachers' wives. The usual invitation is the other way. We hope that every preacher's wife will see her way to accept his generous hospitality. What a grand Conference it would be if the preachers' wives were all present! Bro. Cameron and his people have our vote of thanks in advance.

To the Friends of the Bible in Louisiana and Mississippi.

I desire, through the columns of the ADVOCATE, and of other papers that may be kind enough to copy this notice, to lay before the people of Louisiana and Mississippi the following resolutions, which were unanimously passed by the Chickasaw Presbytery at its recent session, and to make a short appeal to said people in behalf of the American Bible Society and its work:

Resolved, That it be made a standing rule of this Presbytery to spend one hour during her fall session in the interest of the American Bible Society.

Resolved, That a member of Presbytery be appointed at each fall meeting to deliver an address on this subject at the next fall meeting.

Resolved, That all our churches be urged to take up a collection for this cause annually during the month of October.

This action on the part of the Chickasaw Presbytery is a movement in the right direction, and the example set by this Presbytery ought to be followed by all the ecclesiastical bodies in our country that favor Bible distribution. Surely the American Bible Society deserves and should receive far more consideration than it is receiving at the hands of our people. It is doing a grand work in the earth—a work that richly deserves the moral and financial support of everyone who loves the Bible and humanity. To say nothing of the great work it is doing for the churches of this land in furnishing them Bibles at ten per cent. less than the cost of manufacture, the society is doing through its own agents and colporteurs, both at home and abroad, a most noble work—a work whose glorious fruits will never be fully revealed till the great books of eternity are opened. Through these agents and colporteurs, 1,504,647 copies of the divine Word were spread abroad in the earth last year, and nearly 30,000 of these were distributed in Mississippi and Louisiana. Certainly such a work merits the support of our people; and I here and now appeal to them for help. Quite a number of churches and individuals have already contributed right liberally to the great work, and it is to be hoped that thousands of others in the two States will speedily follow their example. One lady in New Orleans has contributed $100; and I trust that many of our rich and well-to-do people will do as this good woman has done—give a goodly sum of the money which God has placed in their hands to help put the Word of Life in the hands of the needy and destitute, both at home and abroad. Money can be sent either to the undersigned, at 163 Camp street, New Orleans, or to William Foulke, Jr., Bible House, Astor Place, New York. Thirty dollars, paid at one time, constitutes a life membership of the American Bible Society. Such a member receives a large, beautiful certificate of his membership, which he can have framed and hung up in his parlor, and then he will be entitled to the Bible Society Record and one dollar's worth of Bibles every year as long as he lives.

All the papers in the two States named that favor Bible distribution are requested to copy this article.

J. W. M'LAURIN,
Dist. Supt. A. B. S. in La. and Miss.

The churches have a great work to do in this land—a great battle to fight to drive sin and its allies out. The implement to work with—the weapon to war with—is the Word of the Lord. Nothing is too hard for its keen edge; no darkness so dense, its light can not dissipate; no error so great, it can not overthrow. Then let the churches and individual Christians take hold of the work of putting the Bible on every family center-table and in the hand of everyone who can read. God will be honored by such action, and in return will give the churches the victory everywhere.—EDITOR.

"Forward, the Light Brigade!"

Not that which made the fateful charge at Balaklava, but one deserving a similar title and a higher meed of praise. The small squadron of the army of the living God, sent out as torch-bearers to the regions overshadowed by heathenism and superstition, carry the light of Life to perishing millions. From helmet, shield and sword flash beams of the Sun of Righteousness. Therefore, are they truly called a "*Light* Brigade." In a very different sense of the word, also, are they "light." Their number is so small as compared with the serried hosts of the enemy. Protestant Christendom sends about one ordained preacher to every half-million of Pagans. In the face of such odds, nothing but the absolute marching order of a supreme Commander who never "blundered" could induce men to hazard their lives—their *all*. Yet we have a few such—notably one, who, with his devoted wife, has given thirty-five years of his modestly heroic life to just that godly undertaking; and now, with his children following in his footsteps, he rejoices as never before in the golden sheaves a faith-keeping Master permits him to gather. How our hearts should thrill with sympathetic joy as we read of the venerable Lambuth shouting the high praises of God over souls brought from thick darkness to the shining light of a Savior's reconciling countenance. "Salvation! let the echo fly the spacious earth around!"

What part shall *we* bear, brethren—fellow-keepers at home—in this Christly mission work? Can any of us look up to Heaven without a crimson blush if we fail to use *every* endeavor to bring up and send forward our full share of the commissariat essential to this peaceful warfare? The assessment should be the lowest figure we set for ourselves. In many charges this is far less than duty demands. It is a wonder the dainties on which many of us feast do not choke us so long as millions are starving for the "Bread of Life" through our neglect. How can a preacher stand up before Conference and report his own claims fully met and, perhaps, "Conference suit" extra, while the assessments for missions are behind! And how can our laymen feel guiltless of their brother's blood while they have the gospel regularly preached and the Word of God open before them if they fail to do their part in sending the glad tidings to the sorrowful sons of darkness! O brethren! let us each bestir himself during the few remaining weeks of our Conference year that *no* deficit may be marked against our name. Let us secure and maintain "a conscience void of offense" in this matter. *All* our missions are calling loudly for reinforcements. The doors are wide open. The men and women are offering themselves. Naught is lacking but the means *to send*. And this is so, not because of any real poverty in the home-church, but because—must I say it?—because the church lacks liberality, and many of our preachers missionary zeal. May God shower that grace upon us *all!* Let us wake to duty and send help, that our "Light Brigade" may snatch from "the jaws of death," from the very "mouth of hell," many prisoners there enchained in darkness!

J. P. DRAKE.

MOSS POINT, MISS., Oct. 18, 1888.

Our Church Extension Society has lately come into possession of a valuable property in this city, the gift of Rev. Moses U. Payne.

Letter from Japan.

MR. EDITOR: I have just returned from Nwajima, two hundred and seventy miles from Kobe. Was there ten days, laboring day and night, with that interesting people. A wonderful work of grace is going on there and in the town of Zoshida, near there. I baptized sixteen while there, and received some fifteen or more on probation; and the good work is spreading from house to house. My soul was stirred within me to see the earnestness with which they read the Bible and listen to the story of the cross. The Lord is blessing them, and many of them are rejoicing every day. I visited many families, and in some I feel sure that soon whole families will come into the church. It was an affecting sight to see them when they came to the hotel to bid me good-by. And after I arrived at the steamer I was surprised to see them all coming there to say good-by. The passengers not having arrived, we took possession of the *salon*, and had prayer meeting with them. Many of the women wept as they offered up earnest prayers to God for my protection while at sea, and that I might soon return to them.

Thank God for such a manifestation of his goodness to them! It has truly been a labor of love among them. A good work is going on in many homes in that place. Pray for us.

Please excuse haste; the mail leaves in an hour.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Sept. 27, 1888.

The New Hymn Book.

For the information of a waiting and anxious church we state these facts:

1. When, about the first of last March, the Hymn Book Committee completed its task of selecting the hymns for the new book, the committee and the College of Bishops, in joint session, concluded, for an obvious reason, that it would be best to issue the word and music editions simultaneously.

2. A sub-committee was appointed to perfect certain details and see the work through the press.

3. This sub-committee proceeded without delay to the performance of the work, devoting special attention, as the necessities of the case demanded, to the choice and arrangement of the tunes.

4. There was some unavoidable delay caused by negotiations for copyrighted hymns and tunes, but in a short time the work on the music edition began, a well-known Philadelphia house being employed to furnish the plates because of its ownership of certain patent music-notes for which there was a popular demand. And here is where the hitch occurred. Having other work of the same sort on hand, the Philadelphia house made slow progress with ours. The sub-committee and the Book Agent, sharing to the fullest extent the anxiety of the church, and feeling their responsibility in the matter, did all they could to accelerate the work, but were mortified by a delay which all deplored, but none could prevent.

5. We are now able to announce that the unexpected hinderances are removed, the work is being pushed with all possible diligence, and on or before Christmas the new hymn book will be ready. Unhindered by the unexpected and unavoidable difficulties encountered with regard to the music edition, the church might have been supplied months ago with a word edition. But the instructions of the committee, which at the time seemed to be wise and necessary, were followed. And when the music edition shall have been widely circulated and used by our people in all parts of the church, it will be conceded that the delay, however vexatious, is attended with a large compensation. We are confident that the new hymn book will meet the wants and expectations of the church, and will be good for many decades. Much faithful toil and prayer have been given to it. Be patient a little longer, brethren, and then be ready for a universal revival of holy song in our beloved church.—Nashville Advocate.

Notes.

The dispatches state that Sam Jones raised $22,000 in Nashville for the purchase of a building for religious services.

It never pays to buy a thing simply because it is cheap. And of all the bad bargains a person may make, there is as great a risk in buying a cheap book as in anything else. To buy one because it is cheap is a supreme folly and an imposition upon the intellectual nature.

As preachers, it may be well to call to mind occasionally a remark of Dr. Tyng, made in a public address in New York City. Speaking of the pastor's work, he said: "It seems to me that the devil would never ask anything more of a minister than to have him feel that his mission was chiefly to the grown-up members of his congregation, while some one else was to look after the children."

As an item of news we give our readers this:

The Supreme Court of Utah has decreed the dissolution of the Mormon Church as a corporation, and that all its property shall become escheated to the government for school purposes. If this decree shall be sustained by the United States Supreme Court, it will go far to put an end to the abominable system. For the wealth of the church has added greatly to the power of its rulers to propagate its doctrines and maintain its authority. Mormonism is not dead by any means, but Uncle Sam has got it by the throat, and will hold on at least until it has ceased to be a danger to the State. Meantime large numbers of Mormons are emigrating to Mexico and Canada, but are, professedly at least, leaving polygamy behind them.

In Paul's address to the elders of the Ephesian Church he speaks of the "word of his grace, which is able to build you up." This evidently points to the constructive power of the gospel. Man is in ruins. His intellectual, moral and spiritual faculties are all present, but they are in confusion. The word of grace is the power by which the scattered and tangled materials of the man are to be collected and adjusted and reconstructed into an edifice of grace and beauty after the likeness of the pattern-man, Christ Jesus. A new creature—a new creation out of old materials—is the sole object for the accomplishment of which the "word of his grace" is preached. Failure at this point is failure at every point.

There is nothing more important to a preacher than that quality which Dr. Austin Phelps calls "mental integrity." He explains what he means by the phrase in this sentence:

Argument which does not satisfy a preacher's logical instinct; illustration which does not commend itself to his æsthetic taste; a perspective of doctrine which is not true to the eye of his deepest insight; the use of borrowed materials which offend his sense of literary equity; an emotive intensity which exaggerates his conscious sensibility; an impetuosity of delivery which overworks his thought; gestures and looks put on for scenic effect; an eccentric elocution, which no *human* nature ever fashioned; even a shrug of the shoulder, thought of and planned for beforehand, these are causes of enervation in sermons which may be otherwise well framed and sound in stock.

We have read this strange story: Mr. Spurgeon preached a sermon in his tabernacle in London. The sermon was printed and found its way to America. An extract from the sermon was published in one of our religious papers. That paper went to a subscriber in Australia. That person, having occasion to send a parcel to Nottingham, England, wrapped the parcel with that part of the American paper containing the extract from Mr. Spurgeon's sermon. The person receiving the parcel read the extract and was thereby brought to reflection and repentance, and sought and found Christ! A sermon going around the world, and then being the means of the conversion of a soul within a few miles of where it was first preached, is an illustration of the methods of "Him whose ways are past finding out."

—Dr. Trumbull, in his lecture before the Yale Divinity School, on "The Sunday-School," has given a clear distinction between the meaning of the three words that are used in the Bible to denote preaching. The first is to *proclaim* the message of one who has authority, whether it be a message of good or evil. The second is to announce a truth which should bring joy to the hearer. The third is to make a truth clear. The first finds its emphasis in the *sender* of the message; the second, in the *receiver* of the message; the third, in the *substance* of the message. In the first, the preacher realizes *for whom* he stands; in the second, *to whom* he is sent; in the third, the *importance of the truth* which he is set to declare. It occurs to us that this is about as clear a definition of preaching, in all its phases and bearings, as can be made. It will be seen that in this comprehensive, yet brief exposition, *the preacher* is not seen at all.

Personals.

Rev. J. W. Mendenhall, editor of the Methodist Review (North) recently traveled 4,704 miles, visited *eleven* Conferences and returned to New York after an absence of only thirty days. Quick work, that!

The Los Angeles Christian Advocate has this personal: "Bishop Galloway gave eminent satisfaction in all the various duties that devolved upon him as president of the Conference. As an executive officer, orator and preacher, or as a friend and adviser of the preachers, he proved himself indeed a well-rounded episcopal officer."

The Pacific Methodist has this personal: "In the evening we had preaching by Rev. Fitzgerald S. Parker, a son of Bishop Parker, of precious memory. In his dark eyes and manly bearing may be traced the lineaments of his honored father, and if the clear-cut English, discriminating thought, and spiritual significance of this sermon are to be taken as a fair indication, he will prove a heritage to the church worthy of such a sire."

At the last session of the Holston Conference, *seventeen* preachers were received *on trial* and sixteen were received into *full connection*. That is good increase!

A good line upon which to work for a revival now is in the circulation of the church paper. A revival on that line will insure more intelligent piety, better work in the churches and larger benefactions towards church enterprises.

The original Democrat has turned up in Texas. He has been a Democrat ever since there was a Democratic party, is 115 years and his name is Richard Kirby. So we learn from an exchange.

Rev. J. W. Walling, of the Brazil Mission, expects to meet his brethren of the South Carolina Conference at their next annual meeting.

At the recent session of the Pacific Conference, Miss Annie Millington started a subscription for the Pacific Methodist College with $1,000, $100 a year for *ten* years, and the widow of Bishop Kavanaugh promised $100 a year for the remainder of her life. The amount raised for the college amounted to $15,000.

Rev. George B. Winton, one of the editors of the Pacific Methodist, has been transferred to the Central Mexican Conference.

Rev. J. M. Boland is out now in a little pamphlet called, "A Bible View of Baptism," published by our House in Nashville for fifteen cents.

Dr. R. H. Rivers, one of the editors of the Central Methodist, says he expects to spend the winter in the South. We hereby extend a cordial invitation to our old college president to sojourn awhile with us. There are many Centennry boys in Louisiana and Mississippi whose hearts would be gladdened by a sight of his face.

The British steamer "Utopia" landed at our wharf one day last week with 796 Italian immigrants They came direct from Palermo.

Bishop Granbery has returned from Brazil. He left the Brazil Mission in working order.

Rev. G. M. Livermon, of Keatchie, La., desires us to say that, owing to ill health, he will not be able to meet the engagements and fill orders given him for books this fall. At present he is not able to leave home. We pray God's blessing upon our brother.

The Louisiana State Fair was opened, October 22, at Baton Rouge. Notwithstanding the rain there was a good attendance, and the number and character of exhibits give promise of a successful fair. The main object is to make such an exhibit of the product and resources of Louisiana as will promote immigration.

The yellow fever still holds on in Florida and at Decatur, Ala. At Jacksonville up to Monday last there have been 3,839 cases and 332 deaths.

A private note from Rev. J. E. Thomas, of Grenada, Miss., informs us that Sister Morehead, wife of Rev. H. C. Morehead, died October 21. Our brother has our sympathy in his great bereavement.

There was on exhibition in Paris recently an "Arithmograph;" a machine which worked problems in addition, subtraction, multiplication and division. If properly manipulated, its work was absolutely correct. The effort to invent a machine for the solution of all arithmetical problems has extended through two hundred and fifty years, and has been made by such men as Pascal, Leibnitz, D'Alembert, etc. The effort has not been entirely successful, as the attempt to construct an air-ship has not succeeded. But both may succeed.

Postal Card Reports.

—Bro. J. H. Brown, writing, October 12, from Taylor, Miss., says: "Truly the Lord has been with and graciously blessed us. We have had glorious revivals at some points on my charge, resulting in upwards of sixty professions of conversion and fifty accessions—forty-one on profession of faith. At our camp meeting we had about thirty professions of which we claim only half, as the Methodist-Free Church had stock in the meeting. While I was engaged elsewhere the Baptists had a good meeting at this place, resulting in about twenty-five professions and as many accessions to their church. And while we (Baptists and Methodists) were engaged in the immediate work of pointing sinners to the Lamb of God a good Baptist brother—a layman—bought out the only saloon in the place—beer saloon. So we consider that the Lord converted the sinners, and the good brother converted the saloon (into a furniture store)—as glorious a conversion as a mortal man can accomplish. Indeed. The Lord had stock in that—the glory be to him."

—Rev. J. A. Parker writes from Ruston, La., October 19, 1888: "Our meeting is still going on. Congregations large. Bro. Miller has assisted me two days this week. Have just closed the twenty-fifth day's exercises. Fifty-five have joined the church, and fifty-two have professed faith in Christ. The end is not yet. I have preached seventy-six times in fifty-four days. Pretty well worn out in the flesh, but strong in the spirit."

—Rev. Wilson Moore writes from Eden, La., October 16: "We have had quite a number of conversions and several accessions to the church since my note in August. We expect to come up tolerably well with our Conference collections."

—Rev. A. D. McVoy, Jr., writing from Mansfield, La., October 14, says: "This is the fourth week of our meeting here. Up to date about twenty-five conversions and fifteen accessions. God is shaking Mansfield from center to circumference. Bro. Blocker is now with me. Pray for us."

—Bro. J. A. Bowen writes from Greenville, Miss., October 15: "Yesterday was a day of power with us. Large congregations. We received the sacraments of the Lord's Supper under the presence of the Holy Ghost. Before the H. A. M. services closed, backsliders were reclaimed and penitents were at the altar. Some of them men who were never moved before. A class of Chinamen in the Sunday-school was another blessing. As we sat by them and tried to lead them to Jesus, we felt the missionary touch. So we are getting ready for the great union meeting near at hand."

Under date of October 22, the same writer says: "The presence of the Lord abides. Four accessions to our church yesterday, making, at least, one hundred since Christmas. This is only a sample of the work that is being done over this district. This whole section of the State seems to be ripening for salvation. The church is full of the revival spirit. We are nearly ready for the great meeting on November 1."

Literary Notes.

Andrew Lang has written an introduction for the volume of James Whitcomb Riley's poems which is to be published in England. Mr. Froude has written a preface for Mr. J. C. Reith's volume of travels in the States, called "Our Kin across the Sea," which Longman's, Green & Co. are about to publish.

Mrs. Susan N. Carter, principal of the Cooper Institute Art Schools, is writing the authorized Life of Peter Cooper. The book will be in two octavo volumes, and will contain much interesting correspondence as well as biographical material.

"Wit and Humor: Their Use and Abuse," by William Mathews, LL. D., is announced for immediate publication by S. C. Griggs & Co. Chicago. Dr. Mathews has unexcelled qualification for the successful treatment of such a subject, and his volume may be confidently expected to prove at once an entertaining and an instructive work.

"Shoshone, and Other Western Wonders," by Edward Roberts, with preface by Charles Francis Adams, an authentic description of the beauties and wonders of the Far West, from Denver to the Yellowstone, profusely illustrated, will soon be published by the Harpers.

Ten thousand copies of Dr. C. S. Robinson's "Pharaohs and the Exodus" have been sold and the demand is increasing. He is now preparing, "The Site of Calvary," which the Century Company will publish.

Mr. Robert Louis Stevenson, it is understood, will tell the story of his South Pacific cruise in fifty short articles to be published serially.

Among holiday souvenirs that will ere long command the admiration of purchasers, a high place will be assigned to the "Septuint Novelties" to be published by Messrs. Lee and Shepard. These consist of "A Christmas Carol" and "A Friend Stands at the Door," by Dinah Maria Mulock, the distinguished author of "John Halifax, Gentleman," and a charming calendar of "All Around the Year," for 1889, by J. Pauline Sunter, who has delightfully illustrated all three of these novelties.

Mr. Moncure Conway has prepared a volume on the Randolphs that will include much unpublished correspondence of celebrated persons of the Revolutionary and Constitutional periods.

Miss Catharine Laing has completed the great work that she undertook in 1880 on the death of her father—the Halkett-Laing dictionary of the anonymous and pseudonymous literature of Great Britain.

A new biographical series is to be devoted to men who have developed and shaped religion in this country. Mr. John Fiske has written the life of Theodore Parker; Professor Allen, who wrote "The Continuity of Christian Thought," has dealt with Jonathan Edwards; Mr. John Y. Shea with Archbishop Hughes, and the president of Princeton College, of Charles Hodge. Houghton, Mifflin & Co. are the publishers.

Dr. John Martin Crawford, author of the English translation of the Kalevala, the national epic poem of Finland, is a Cincinnati physician. The publication of this poem is the literary event of the season.

A series of leaflets for the guidance of students of English literature of the nineteenth century, prepared by Louise Manning Hodgkins, professor of English literature at Wellesley College, will be shortly issued by D. C. Heath & Co. This work has been already tested with marked success in the class-room, and it is hoped will prove an efficient aid to teachers of English literature, rhetoric, essay, and leaders of literary clubs. It is an especially companionable series for the student who has access to a good library. The leaflets give full lists for the study of English literature by the laboratory method.

The letters of Dr. H. M. Field, which have appeared in the New York Evangelist, on "The Rock of Gibraltar," are to be published in book form, illustrated, by the Scribners. The book is promised before Christmas.

Books and Periodicals.

BOOKS.

THE DRAGON, IMAGE AND DEMON; OR, THE THREE RELIGIONS OF CHINA. CONFUCIANISM, BUDDHISM, AND TAOISM. Giving an account of the Mythology, Idolatry, and Demonolatry of the Chinese. By Rev. Hampden C. Du Bose, fourteen years a missionary in China. With 188 illustrations engraved in China. Crown octavo. Beautifully bound. Cloth, full gilt side. $2.

The writer has drawn his water from native wells, the facts being mostly gathered from Chinese sources. The pen is not held by one seated in a professor's study, but by a plain man, who daily walks to and fro among idolators, and testifies of what he has seen and heard, written in a plain style, so that the young as well as the old may understand it.

THE SUNDAY-SCHOOL, ITS ORIGIN, MISSION, METHODS AND APPLIANCES. By H. Clay Trumbull, editor of Sunday-School Times. Publisher, John D. Wattles, Philadelphia. Price $1 50.

This book contains the lectures on the Sunday-school delivered by Dr. Trumbull before the Yale Divinity School in the early part of the year. The author has given thirty years to the study and work of the Sunday-school, and these lectures are the results of the observation and study and experience of that length of time. The subject, in all its branches, is treated with fairness and good judgment, and the book is worthy of the study of every pastor and Sunday-school worker in the church. There are ten lectures. The author shows the Jewish origin of Sunday-schools; their progress through seventeen centuries; modern revival and expansion; influence on the family; membership and management; teachers and their training; pastor and Sunday-school; auxiliary training agencies; importance and difficulties, principles and methods of preaching to children. There are valuable indexes, biographical, scriptural and topical. We know of nothing on the subject of Sunday-schools equal to this book.

NOBODY KNOWS. By A Nobody. 12mo. pp. 290. Price $1 25. New York: Funk and Wagnalls. For sale by Eyrich, 130 Canal St., New Orleans.

There is a man behind the pages of this unique and instructive history. He is not a fictitious creation, but a real fact, wearing thick shoes, eating humble fare and living by the sweat of his brow. The pen of this unknown is a free lance. He knows no fear in dealing with social wrongs, and pushes his conclusions to their logical sequences regardless of consequences. There is no little homely philosophy and shrewd common sense in the book. All persons interested in the Labor Problem will be interested in this work. The author does not deal in theories, but in "facts that are not fictions."

A STRANGE CONFLICT and A STRANGE PEOPLE. These two books are written by John M. Batchelor, and published by J. S. Ogilvie, 57 Rose St., New York. Price fifty cents each.

HISTORY OF THE OLD TESTAMENT and HISTORY OF THE NEW TESTAMENT IN WORDS OF ONE SYLLABLE. These two books are by Josephine Pollard, and published by George Rutledge and Sons, 9 Lafayette Place, New York. Hansell and Bro., 28–30 Camp St., New Orleans. Price $1 each.

These books bring the Bible stories in the range of the youngest reader, and are capital introductions to the Bible itself. We commend them to all our young friends.

PERIODICALS.

—The October number of *our* Quarterly Review begins the New Series. We are now to have it quarterly, instead of bi-monthly. The present number contain twelve articles besides the Editor's Table, making in all over two hundred pages. Rev. R. N. Price contributes an interesting article on The First Methodist Conference West of the Alleghany Mountains. Dr. J. E. Edwards, in a review of The Problem of Methodism, accepts its teachings, excepting at one point. Baptism and Its Designs, is discussed by G. H. Hayes, D. D. Our old friend, Dr. M. B. Chapman, contributes a paper on Volapuk. Are Faith Cures Miraculous? is by Rev. James M. Hawley. Dr. J. M. Wright has an able and critical article on The Critical Value of the Septuagint; Dr. R. Abbey contributes, The Great Unthinkable Dogma; Protestantism, the Spirit of Christianity, is by Rev. C. M. Chilton; The Disciples and the Book, by W. T. Bolling, D. D.; Life and Genius of Sidney Lanier, by Rev. W. J. Scott; Dr. Steele's Fraternal Address, by Hon. J. W. Tucker; Reminiscences of the Olden Time, by W. F. Samford, D. D. Editor's Table. This is as good a number as we have seen. Publishing House, Nashville, Tenn.; W. P. Harrison, D. D., editor. Price $2 50 per annum.

—The American Magazine, for October, though late in coming, has a good table for its readers. Among other articles, it has, The Orinoco River, by W. F. Hutchinson, M. D., Illustrated; The Valley of the Connecticut, by John R. Chapman, illustrated; American's Crank Regiments—The Seventh of New York, by Walter S. Wilson. The American Publishing Company, New York. Price $3.

—The Quiver, for November, is already on hand with its good reading "for every day and Sunday too." We know of nothing better for the family and nothing so cheap as this monthly. It is published by Cassell and Company, New York. Price $1 50.

—The first number of the Home-Maker—Marion Harland's new monthly—is on our table. It is the best of the kind we have yet seen. It is full and admirably arranged as to its contents. The editor's name, Marion Harland, is a sufficient guarantee of the excellence of this monthly. We know all our lady readers would place a high value on it if they could see it. It is published at 24 West Twenty-third-street, New York, by the Home-Maker Company for $2 a year. Single copy, twenty cents.

—The Homiletic Monthly, for October, is good to the use of edifying in theology, exposition and homiletics. Preachers will find this a valuable aid in studying the Scriptures and in sermonizing. E. B. Trent, publisher, 771 Broadway, New York.

—The Kindergarten, for October, is on our table. This is a monthly for teachers and parents, edited by Cora L. Stockham and Emily A. Kellogg, in the interest of the Kindergarten system of education. Published by Alice B. Stockham & Co., 161 La Salle St., Chicago. Price $2 per annum.

—The Sidereal Messenger, October, conducted by W. W. Payne, of Carlton College Observatory, Northfield, Minn., Price $2.

—Vick's Illustrated Monthly Magazine is a fine periodical for all lovers of flowers. Published by James Vick, Rochester, New York. Price $1 25.

—The Musical Herald is a monthly devoted to the art universal, and published by Musical Herald Company, Franklin Square, Boston. Price ten cents.

The poet Whittier is credited with saying: "The fault is, I have written too much. I wish half of it was in the Red Sea." The common fault again! Too late in repenting.

The Clergy

of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Wanted.

By a graduate of the Feilchiann Female Collegiate Institute, a situation as governess or teacher. References given if desired. Address T., Box 73, Jackson, La.

A widow lady, who is a graduate and an experienced teacher, desires employment. Will accept a position as governess, private tutor or teacher in any grade of school, or a situation as copyist. Testimonials and reference furnished. Address Mrs. M., care of this office.

Dr. Taft Bros., Rochester, N. Y., offer a trial bottle of Asthmaline free; see card in this paper. Dr. Taft is a regular practitioner of 35 years' standing. The firm are entirely reliable.

Episcopal Visitations, 1888-9.

Conference.	*Date.*	*Place.*	*Bishop.*
M. E. Mis.	Oct. 31	Del Rio, Tex.	Duncan
N. W. Texas.	Nov. 7	Weatherford, Tex.	Hendrix
Virginia.	Nov. 7	Portsmouth, Va.	Granbery
W. Texas.	Nov. 7	Victoria, Tex.	Duncan
Memphis.	Nov. 7	Paris, Ky.	Keener
German Mis.	Nov. 14	Houston, Tex.	Duncan
N. Ala.	Nov. 14	Anniston, Ala.	Hargrove
N. Texas.	Nov. 14	Denison, Tex.	Key
N. Carolina.	Nov. 21	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21	San Luis Potosi.	Galloway
Little Rock.	Nov. 21	Camden, Ark.	Key
Texas	Nov. 21	Huntsville, Tex.	Duncan
Arkansas.	Nov. 28	Fort Smith, Ark.	Key
Mississippi.	Nov. 28	Jackson, La.	Hargrove
E. Texas.	Nov. 28	Crockett, Tex.	Duncan
S. Carolina.	Nov. 28	Winnsboro, S. C.	Keener
White Riv.	Dec. 5	Paragould, Ark.	Key
N. Georgia.	Dec. 5	Milledgeville, Ga.	Keener
N. Miss.	Dec. 12	Starkville, Miss.	Keener
Florida	Dec. 12	Bartow, Fla.	McTyeire
Alabama	Dec. 12	Mobile, Ala.	Hargrove
S. Georgia.	Dec. 12	Eastman, Ga.	Duncan
Louisiana.	Dec. 19	New Orleans, La.	Hargrove
Baltimore.	Mar. 13	Alexandria, Va.	Wilson

Notice.

To the Presiding Elders of the North Mississippi Conference—

DEAR BRETHREN: At the earliest possible day please send me names of my delegates-elect to Annual Conference, together with names of local preachers coming up for ordination and candidates for admission into the traveling connection.

THOS. CAMERON.

To the Wives of the Preachers of the North Mississippi Conference—

DEAR SISTERS: Those of you who purpose attending Conference at Starkville please notify me at once, that homes may be provided for you.

T. CAMERON.

STARKVILLE, Mississippi.

East Tennessee, Virginia & Georgia R. R.,

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mr. Philip Werlein has in stock a beautiful selection of organs. Anyone thinking of purchasing should call and see them before purchasing. Mr. Werlein's terms are moderate; he sells cheaper than ever before, and guarantees his instruments as first-class in every respect. There is no better judge of an organ, and anyone in the country can safely leave such a matter to him, and be assured that their order will receive prompt attention and prove satisfactory in every respect.

Physician (to patient)—"Your case is a serious one, sir, and I think a consultation had better be held." Patient (too sick to care for anything)—"Very well, doctor, have as many accomplices as you like."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The English language sounds funny to a foreigner, as when one says: "I will come by and by to buy a bicycle."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. T. Hunnicutt, President.

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One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

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The New York Christian at Work says: It is a perfect treasury of things new and old, odd, curious and interesting. It is a volume as full of instruction as of entertainment, and will prove an endless source of profit and amusement in the home circle. It is in a peculiar and most happy sense a stimulating volume. We know of no volume of its kind extant, and whoever may be its author he has shown a special adaptedness to his task, and done his work in a most interesting and thorough manner.

Zion's Herald, Boston, says: It has almost everything that can be thought of to awaken a lively interest on the part of young and old in the careful study of the Bible. It affords also fine and profitable home study and amusement for the family. It is a good thing; happy is he who invented it.

The Cumberland Presbyterian, Nashville, Tenn., says: This is a book to rejoice the heart of every Sunday-school teacher and superintendent. This is not a collection of silly stories and cranky notions too often found in print. The student of these curiosities will find help and light in his investigation of the Word of God. This book in the hands of a wise Sunday-school superintendent would keep any school from dullness.

The Baptist Standard, Chicago, says: One would almost need to write a book as large as this one to give an adequate idea of what it is. The object plainly is to put young students, especially, in a way of learning more about Bible history. Bible geography and various other things in this wonderful book than they might know how to find without a guide. The book is a striking illustration of the methods of Bible teaching adopted in these days.

N. O. Christian Advocate, 112 Camp St., New Orleans. | Address HUGH JAMIESON, Jr., Publisher, AGENT.

Golden Thoughts on
Mother, Home and Heaven.

In Poetry and Prose. By 400 Best Authors. Elegantly Illustrated.

WITH AN INTRODUCTION
By REV. THEO. L. CUYLER, D. D.

"If from our side the first has fled,
And Home be but a name,
Let's strive the narrow path to tread,
That we the last may gain."

This work is comprised in one large volume of 436 quarto pages, embellished with finely engraved and elegantly printed Steel Plate and Wood Cut Illustrations and an Illuminated Presentation Page. It is printed from plates made from new type, ordered expressly for this work, on fine-toned and calendered paper, in elegant holiday binding, at the following low prices:

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The Detroit Christian Advocate says: We scarcely can tell which is most attractive about this volume, it par-excellent title, its 400 literary gems on the themes named, its brilliant array of distinguished writers, or its beautiful mechanical execution. It is a splendid book every way. A copy should be in every home, where every mother and every mother's friend can have access to it.

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HUGH JAMIESON, Jr., Publisher,
AGENT.

Our Young People.

A SECRET.

BY LIZZIE M. HADLEY.

"I'll tell you something," says little Bell,
"If you're certain, sure, you'll never tell.

Well then," whispers the little maid,
"My papa, a great, big man's afraid."

"Oh, isn't that funny enough?" laughed Sue,
"Your papa's afraid, and mine is, too."

"Not of bears or tigers or humble-bees;
It's something a thousand times worse than these.

It's a terrible thing, that goes up and down
Through every city, village and town.

And my papa says he almost knows
That things will be ruined wherever it goes.

Yes, isn't it dreadful?" says Belle, with a sigh,
"It will swear and, papa says, steal and lie.

I 'spect it has horns and cloven feet;
And, Sue, what do you s'pose it will eat?"

Then closer together drew each little maid
Looking about as if half afraid

They might see this thing with cloven feet:
And find it liked little girls to eat.

And then they fancied they heard it roar,
As it gobbled them up and cried for more.

"Oh, it's name," cries Belle, "is so dreadful too;
Does your papa call it 'Republican,' Sue?"

Sue shakes her head. "Oh, it can't be that.
For my papa calls it a 'Democrat.'"

—Boston Journal.

MR. EDITOR: It is my time to write, as sister wrote last. I read Bishop Galloway's letter to his little son, and I was very sorry for the parents of the "missing boy." We were very glad to see another letter from Aunt Loretta in the ADVOCATE. I have seen the insect called the devil's horse, but I can not tell what the toad's jewel is. We have all met with a loss. Our little sister, Helen, was taken sick September 25 and died September 28. She would often bring in the stove wood when I cut it and she would gather flowers to put in vases by our papa's picture. She was five years old and had picked one hundred pounds of cotton. She said her prayers night and morning and loved to go to Sunday-school and church. Your friend,

D. GARDNER CURRIE.

EAST CARROLL.

DO IT NOW.—This is for you, boys and girls. It is a bad habit—the habit of putting off. If you have something that you are to do, do it now, then it will be done. That is one advantage. If you put it off very likely you will forget it and not do it at all. Or else—what for you is almost as bad—you will not forget, but keep thinking of it and dreading it, and so, as it were, be doing it all the time. "The valiant never taste death but once;" never but once do the alert and active have their work to do.

I once read of a boy that drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with the boy. But there the fact was, he was pining away, losing his appetite, creeping about languidly, and his mother was distressed. The doctor was nonplussed.

"What does your son do? Has he any work?"

"No; he has only to bring a pail of water every day from the spring. But that he dreads all day long, and does not bring it until just before dark."

"Have him bring it the first thing in the morning," was the doctor's prescription.

The mother tried it and the boy got well. Putting it off made the job prey on the boy's mind. "Doing it now" relieved him.

Boys and girls, do it now!—W. C. Wilkinson.

BAD WORD SOCIETY.—The "bad word societies" that have sprung up lately in the New England schools are by no means to be laughed at. They may do a great deal of good, and that good is of a nature that generally lies beyond the reach of teachers. There are few playgrounds attached to boys' schools in this country where language is not constantly used which would grieve and astound the mothers of those who utter and those who hear them. The rules of the Bad Word Society are usually not written down; but they are something like this: "One cent fine for every bad word spoken; every boy to report his own bad words to the treasurer and pay up; no telling of any other boy's bad words; the money to go to the school library." This is simple and practical. Perhaps, the scheme might be enlarged a little so as to include the grosser forms of bad grammar, such as "I done it," "them cabbages" and "you was." It is highly absurd that the boys who have been going to a grammar school for years should violate the most rudimental laws of grammar every time they speak ten consecutive words.—Youth's Companion.

Three Good Lessons.

"One of my first lessons," said Mr. Sturges, the eminent merchant, "was in 1813, when I was seven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep.'

"'What does grandfather mean by that?' I said to myself. 'I don't expect to have a sheep.' I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it: 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York, as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods, and said: 'Make yourself so useful that they can not do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Greery, the old tea merchant, called in to congratulate me, and he said: 'You are all right now. I have only one word of advice to give: Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are: Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sidney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that **Scott's Emulsion** of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

A BOY WHO DIDN'T KNOW WHEN HE WAS HAPPY.—A little fellow went to a party. They had plenty to eat. When all was joyful he was crying. A lady said to him:

"My little man, what's the matter?"

He bawled out, "I can't eat any more!"

"Well, then," said she, "put something in your pockets."

"I've got'em full."

"Well, haven't you some room in your bosom under your coat?"

"That's full, too!"

"Well, perhaps, if you go out and take a walk you will get hungry and can eat some more."

"Been out!"

"Then," she said, "I don't see any help for you. There's nothing for you but to cry and make yourself miserable."

So she left him blubbering.

There are many little and big folks who don't know when they are happy.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

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Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

SAVE THE BOYS.—But the main point is, how can we save the boys? Some would threaten, some would close the saloons, some would force them to be educated. Education can help greatly. For "knowledge is power" when one knows how to use it. But God does not save people from vice by education only. Of fifteen hundred prisoners at Joliet, in Illinois, ten hundred were well educated, and one hundred and twenty-nine were college graduates. There is one sufficient means to save, and that is the grace of God. But if we are to bring the boys under the influence of the sanctuary, we must treat them with respect. There is no sense in finding fault just because they sincerely differ in opinion. Treat them in a Christian way, treat them with politeness, give them a kind greeting. Then implant a sense of duty. A gentle hint will often set their consciences at work. Welcome them to the churches and social gatherings. Make the home the most inviting place. Let mothers bear in mind that no one has so much influence over their boys as they. A boy usually thinks his mother is an incarnate angel. She is nearest to an angel that a boy ever knows. Angels are ministering spirits. That is exactly what a good mother is.—Congregationalist.

HOME HAPPINESS.—Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that one little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies that it will be fairly luminous with their presence, and it will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and more royal grace than some people seem to think. If you will be but courteous to each other you will soon learn to love more wisely, profoundly, not to say lastingly, than you ever did before.

A SURPRISED FATHER.—A fine looking man of noble physique, and clad in an overcoat, gloves and stout boots, was walking out the other day with his little three-year-old daughter, a pale-faced child, with bare neck and arms and morocco slippers. A neighbor, meeting them, began to ask, with great apparent concern, after the father's health, adding: "But I am glad your little one does not inherit your feeble constitution."

"Feeble constitution!" exclaimed the astonished parent. "Why, I was never sick a day in my life; while, as to my daughter, we fear she has her mother's consumptive tendencies."

"Indeed!" replied his friend, with a sly twinkle of the eye, "you take extra care of yourself from the cold, while she goes bare-necked and in pasteboard shoes. I inferred that it was you that inherited the mother's consumptive tendencies, and not she."

EDUCATION OF THE YOUNG.—As each step of a ladder is useful only when those below it have been firmly trodden, so each step in education depends for its success upon the previous steps having been well taken. Thus the very earliest years of school life demand at least as much ability, judgment, experience and clear-sightedness in the teacher as do any subsequent ones, if not more. To commit the little ones to any but competent and responsible hands is one of the most fatal errors that can be made in education. It is during these years that the strongest impressions are made, and that the firmest and most lasting habits are formed.

JEAN A. PIZZINI, Editor and Publisher of the *Catholic Visitor*, Richmond, Va., says: "Having tried Shallenberger's Antidote for Malaria, we do not hesitate to say, from personal experience, that in our case it acted like a charm, and did all the doctor claims for it, and we would assuredly have recourse to it again if exposed to Malaria." Sold by Druggists.

MISCELLANEOUS.

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get **Ayer's Sarsaparilla.**

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Molunens, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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Christian Advocate.

Marriages.

MARION—MILES.—In Morton, Miss., October 9, 1888, by Rev. C. McDonald, Mr. J. D. Marion and Miss Mattie F. Miles.

UELTSCHEY—MAKLER.—Near Morton, Miss., October 10, 1888, by Rev. C. McDonald, Mr. W. H. Ueltschey and Miss Mollie E. Makler.

McCLINTOCK—McGEE.—At the Methodist Church, in Sallis, Miss., October 10, 1888, by Rev. W. W. Williams, Mr. H. A. McClintock to Miss Olivia McGee, both of Sallis, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BRYANT—Sister LIZZIE BRYANT was born April 2, 1865, and departed this life February 11, 1888, in the full assurance of faith. She joined the Methodist Church, in '82, under the ministry of J. W. Chambers, and was soon afterward converted under the preaching of Bros. Anders and Roberts. It was my happy privilege, three years ago, to meet Sister Lizzie at the Sam Jones Camp Ground, where I formed her acquaintance. The active part she took in the services that were held from time to time, and the great zeal she manifested in the work of saving precious souls, drew my attention to her. I sought her acquaintance, and afterwards had many pleasant hours with her, talking about Jesus and his love. She loved Jesus and delighted in his service. She worked in the altar and out of the altar. And I shall never forgot the prayers she offered in behalf of sinners and for the advancement of the kingdom of Christ. They were earnest, fervent and prevailing. One year after these delightful days spent together in the service of our Master we met again at the Sam Jones Camp Ground. Sister Lizzie was there rejoicing in the Lord, ready to work for her Master. During that meeting she seemed to soar above the region of mortals. It was a delight to watch the expressions of her face as she told sinners of the love of Jesus. Smiles and tears mingled to form a beauty that was heavenly and inspiring to behold. Her young life was now fully consecrated to the Master's service. On the last night of this precious meeting we all shook hands, and promised that if we met no more on earth we would, by the grace of God, meet in heaven.

One year after this parting we are assembled at the camp ground to join in prayer and praise. This year Sister Lizzie's seat is vacant. She has fallen asleep in Jesus. "Blessed sleep, from which none ever wake to weep." And while we sang praises to our Redeemer on earth, she was shouting praise to him in heaven. She left no dying testimony; yet by the life she lived we know she has gone where her forehead is starred with the beauty that dwelt in her soul, where the light of her loveliness can not be marred nor the heart flung back from its goal. May the Lord comfort the hearts of the dear ones left behind, and help us all to live and die in the faith of Christ, who redeemed with his own precious blood!

L. S. JONES.

MOORE—On Monday, September 10, 1888, Bro. J. F. MOORE expired, being in his forty-seventh year. He was born February 23, 1842, at Columbus, Lowndes county, Miss. At this place he spent the first eighteen years of his life. In 1860 he moved to Newton county, Miss., and engaged in farming. When the war began, in 1861, he enlisted with a company of volunteers and was soon exalted to the office of major. Excepting his imprisonment for six months on Johnson's Island he was in service until the war closed. In 1876 he commenced the study of law and was admitted to the bar in 1877. He was quite successful in this profession. In 1876 he joined the Methodist Episcopal Church, South, and remained in it until his death. At the fourth Quarterly Conference for Newton charge, in 1885, he was elected steward and filled that office most efficiently. In 1877 he was married to Miss Emma Everett (daughter of Dr. G. G. Everett) with whom he lived during the remainder of his earthly career. After his marriage he erected him a nice residence at Newton, a post-town of Newton county, Miss., where he breathed his last. Bro. Moore loved the missionary cause, and, therefore, contributed fifty dollars annually, since 1885, for the support of the same. He gave twenty-five dollars for the support of the worn-out preachers last year and subscribed the same amount this year. But his stay on earth has ended, and we sadly miss him. He has left a precious wife and brother to weep over his departure. May God comfort them and keep them impressed that "all things work together for good to those who love God." (Rom. viii, 28.)

ISAAC L. PEEBLES.

McADORY—J. W. McADORY was born in Tennessee, December 20, 1837, and died at Daleville, Miss., July 3, 1888.

Bro. McAdory was converted and joined the church in early life, and lived an upright Christian life. He feared God and eschewed evil. In February, 1865, he was joined in holy wedlock to Miss Sarah Barrier, with whom he lived happily for twenty-three years. In February, 1887, their only child—a sweet young lady—died of consumption and went home to rest. She has been joined by her father, and the two, doubtless, are "waiting and watching" for the mother and wife. Bro. McAdory—was a solid Christian character. His house was always open to weary itinerants, and many a preacher has rested and feasted under his roof. We miss him, we all miss him; yet we feel sure he is at rest.

H. P. LEWIS.

COLLINS—JAMES COLLINS was born in Georgia, August 12, 1811. He moved to Alabama in early life, where he was converted, joined the Methodist Church, and married Miss C. Cameron. He truly appreciated and highly enjoyed the workings and spirituality of our church fifty years ago. He moved to Mississippi and bought land in Carroll county. In little more than two miles of him sprang up Winona. Before the war he was a successful farmer. He died at his home, August 22, 1888. He had been married five times.

His life was valuable to the world. The religion of the Lord Jesus Christ reigned in his heart and shaped his character. Everybody called him a good man. Bro. Collins had the utmost confidence in God. He endeavored to revere and adore his name. He regarded him as the only Being worthy of worship, and felt that he deserved all his praise. He was an humble man, realizing his dependence and his nothingness of himself. At the feet of Jesus he deemed it essential and important to sit and learn.

The church of Christ was dearly beloved by him. He loved the Methodist Episcopal Church, South, believing heartily in her divine origin, accepting her entire polity. He was deeply concerned about the success of Christianity, daily showing a warm interest in the salvation of souls and the growing in grace of those who had taken the church vows. The preachers he loved and was ever ready to encourage and assist, never speaking disparagingly of them. He honored them for their office's sake. So he was a good neighbor, safe friend, a noble citizen, and a kind husband and father. He has left a grand legacy to his bereaved wife and six living children—an untarnished religious influence.

J. M. WYATT.

SIRMAN—Died, September 21, 1888, at the residence of his father, in Vernon parish, La., HENRY NEWTON SIRMAN, son of F. H. and Rebecca Sirman, aged fourteen years and three days. Henry joined the Methodist Church in 1884 under Bro. Boltz's ministry, and gave evidence of saving faith in his risen Savior. Henry was a favorite in the family, beloved by all who knew him, and was always found at his place in the sanctuary. He was sick but a few hours, when God took him to himself. Sweet be thy rest! God bless the bereaved parents! They have another tie in glory.

D. M. BANKS, P. C.

Fifteen Years Ago and Now.

A letter asking for certain historical information in regard to our missions has required me to make some examinations of the old records of the Board. My attention was arrested by the discovery that in the Annual Report for the year 1872-3 the Secretary, in making a general recapitulation of our missions and work, forgot to include our only *foreign* mission—the China mission. Looking back through the report, a short letter, dated February 10, 1873, written by J. W. Lambuth, unaccompanied by comment, is found. In this letter the following sentences occur; coming from the least complaining of missionaries, they mean all that is written: "We have some books and tracts ready for the press, but no funds. The funds received up to the present time have not been sufficient to meet the expenses of the mission by some three months. We have been looking forward to the coming of each mail for relief." Looking through the Treasurer's report, which is a simple copy from his day-book—no account being kept with Conference on the side of receipts, and no account kept with missions on the side of expenditures, we find that from March, 1872, to the date of this letter, Lambuth had received only $2,089 65 to support the mission. As the present Treasurer became that year a member of the Board, the discovery inclined him to look farther into the work of the Board from 1872 to 1888.

The Annual Report for 1883-4 adds nothing to the China mission, our one foreign mission, but makes mention of the beginning of work in the City of Mexico.

In 1885, when the writer became Associate Secretary, Dr. McFerrin being Constitutional Secretary, requested him to take charge of all correspondence and secretarial work for China and Mexico. The China mission had at that date only two missionaries, Rev. J. W. Lambuth and Rev. Y. J. Allen, the latter of whom was in the employment of the Chinese government, and received his salary from that source. The Mexican work had Rev. Joel T. Daves in the City of Mexico, with one church; A. H. Sutherland in charge of Mexican Border work of the West Texas Conference. This was the sum total of our foreign missionary undertaking. At the close of the year the Associate Secretary was able to report A. P. Parker added to the China mission. This had been done through the co-operation of E. R. Hendrix, then treasurer of the Missouri Conference Board of Missions; after much correspondence and concert of effort, the Missouri Conference undertook Brother Parker's support for a time, and China received her first recruit since 1856. A man of great value to the work, strong, devoted and thoroughly reliable, he has become a most excellent Chinese scholar, the first man on this *roll* in the mission.

This year Brazil was added to our list of foreign missions. A letter had come from Rev. J. E. Newman, asking that our church enter that field. After full correspondence, the Rev. J. J. Ransom gave his consent to go without any appropriation for salary. Dr. McFerrin, true to his constitutional conservatism, doubted our ability to undertake this new field. The Secretary and Associate had been now for months in daily contact, and had grown very intimate in all their relations. The Associate got all the facts, found the man ready to go, and kept the matter constantly before his senior. After days of consultation the Secretary at length consented that he would offer the resolution which gave birth to the Brazil mission. When he did so, however, he required the Associate Secretary and the missionary both to re-affirm their promise previously made, that there should be no salary chargeable to the Board for that year.

The Annual Report for this year mentions for the first time woman's missionary societies. Those mentioned are: Baltimore, Nashville and Warren, Ark. The Associate Secretary had bestowed much personal effort in Nashville, and gave a good deal of time to correspondence with other points to create this new source of aid to our work. The Secretary, with many men of prominence in the church, looked upon the movement as full of danger, and for years held back their approval. Later from almost all of them woman's work has come to meet hearty approval and encouragement.

For the first time in the history of the Board the Treasurer's Report for this year shows an attempt to keep accounts with Conferences. For the first time his report is accompanied with the report of an auditing committee. The appropriations to the missions in detail are for the first time given to the church in this Annual Report.

Figures, better and more concisely than words, will be able to tell the tale of progress. Appended is a table showing the condition of the work of the Board fifteen years ago and now. The Treasurer confesses great pleasure in the growth which has marked these years of his connection with the Board.

The table shows that fifteen years ago almost all of our work was in the United States; it also shows that the extension of our foreign work has not decreased our work in the United States. The home work is not only more vigorously prosecuted, but much of the work then counted as mission work has now become self-supporting, so that the last figures do not give the full results of this work. Let the reader remember that this does not measure the extent of our home missions; each Conference has its own missions within its own bounds, which exceed those under the care of the Parent Board.

FOREIGN.

	1873.	1888.
Missionaries	2	54
W. H. M. missionaries	.....	23
Native preachers	5	80
Members	75	3,786
Churches	2	42
Value of churches	$ 1,000 00	$ 8,285 00
Parsonages	1	30
Value of parsonages	3,000 00	52,150 00
Total val. of church prop'y.	4,000 00	213,502 00
Collections in mission	.....	2,650 57
Collect'n in whole church.	38,465 32	281,581 00
Paid to for. missionaries	2,087 65	131,725 01

HOME WORK (Under care of Parent Board).

	1873.	1888.
Missionaries	147	218
W. H. M. missionaries	.....	3
Members	17,957	25,325
Churches	"	231
Value of churches	"	$268,352 00
Parsonages	"	48
Value of parsonages	.....	52,000 00
Total val. of church prop'y.	"	507,506 00
Collections in mission	"	7,226 75
Paid to home missions	$ 36,577 67	66,126 41

So far as my knowledge extends no other church in the land has made the same relative progress in the same time. Our church has nothing comparable to it in any other fifteen years of our history; no other department of our church work equals this in comparative growth during these years. It is believed that the story told by these figures will be received with devout thanksgiving by the whole church.—Missionary Reporter.

"Weak and weary" describes the condition of many people debilitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and quicken the sluggish blood, and restore the lost appetite.

Scientific.

How a Lithograph Is Made.

After the lithographer has carefully studied the original drawing before him and laid out his plan, he makes a careful tracing of it on transparent gelatine, on which he indicates every line or shade or degradation, and this tracing is carefully transferred to a previously prepared stone and serves as a "key" to the entire work and for all the color stones. The work on stone is drawn with a greasy black chemically prepared crayon, which, by the way, has to be sharpened backward, or from the point up, as its very brittle nature will not allow of its being sharpened in the ordinary way. The greasy crayon penetrates the stone, which is then subjected to a solution of gum arabic and nitric acid, after which it is carefully washed off with water. The black drawing, however, still shows, but is now easily washed from the face of the stone with turpentine, leaving the surface, to all appearance, as clean as when the stone first came into the artist's hands. It is then dampened with water. The printer passes his roller, charged with color, over the surface, and this adheres only where the stone is dry, or, in other words, where the grease of the crayon is, and this color is transferred from the stone to the paper. The same process is employed for the application of each successive color, portions of the picture being drawn on several different stones to obtain what may be called the composite tints, while others are only drawn on a single stone, when the color in the picture is to be one of those directly employed.—New York Mail and Express.

The Sound of Thunder.

One of the most terse and succinct descriptions of a natural phenomenon is that recently given by M. Hirn, in which he says that the sound which is known as thunder is due simply to the fact that the air traversed by an electric spark, that is, a flash of lightning, is suddenly raised to a very high temperature, and has its volume, moreover, considerably increased. The column of gas thus suddenly heated and expanded is sometimes several miles long, and as the duration of the flash is not even a millionth of a second, it follows that the noise bursts forth at once from the whole column, though for an observer in any one place it commences where the lightning is at the least distance.

In precise terms, according to M. Hirn, the beginning of the thunder clap gives us the minimum distance of the lightning, and the length of the thunder clap gives us the length of the column. He also remarks that when a flash of lightning strikes the ground, it is not necessarily from the place struck that the first noise is heard. Again, he points out that a bullet whistles in traversing the air, so that we can to a certain extent follow its flight, the same thing also happening with a falling meteorite just before striking the earth. The noise actually heard has been compared to the sound produced when one tears linen. It is due, really, to the fact that the air rapidly pushed on one side in front of the projectile, whether bullet or meteorite, quickly rushes back to fill the gap left in the rear.—Scientific American.

PHOTOGRAPHING BURGLARS.—An idea has been recently suggested by a New Haven man for protection against burglars. He advocates flash-light photography in the following manner: "I would have a camera placed in a position where it would command in the field of the lens a space of ten feet square or more in front of the door of the vault, and have other apparatus so arranged that as soon as tampering with the vault door was attempted the whole would be placed in operation. My plan would, of course, include retaining the burglar alarm connecting with police headquarters. As soon as the burglars had begun operations the police would be alarmed and at the same instant a picture of the men would be made by the camera and flash-light combined, so that even if the men escaped the police, they would leave behind them evidence which would very probably eventually result in their detection and conviction."

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" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

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Hugh Jamieson, Jr.

MISCELLANEOUS.

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For a FREE TRIAL PACKAGE send a 2-cent stamp to

MEDICINE CO., LAKE CHARLES, LA.

Weekly Market Review.

(For Week Ending October 23, 1888.)

COTTON.

Low ordinary	7 1-16	@— —
Ordinary	7 9-16	— —
Good ordinary	8 3-16	— —
Low middling	8 15-16	— —
Middling	9 7-16	— —
Good middling	9 13-16	— —
Middling fair	10 5-16	— —
Fair	11 3-16	— —
Galveston middling	9 7-16	— —
Mobile middling	9¼	— —
St. Louis middling	9⅜	— —

SUGAR.

OPEN KETTLE:		
Prime	5¼	5⅜
Fully fair	5½	— —
Strictly Prime	— —	— —
Common	4¼	— —
CENTRIFUGAL:		
Seconds	4⅛	5⅛
Pr. yellow	6⅛	6 5-16
Gray White	6⅜	6⅝
Choice white	6 13-16	6⅞
Stan. Gran	7½	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	37	— —
Fair	— —	— —
Good Common	— —	— —
Syrup	32	44

RICE.

Head	5¼	5¾
Good	4½	4¾
Fair	— —	— —
Good	4½	4¾
Polish	14	15
No. 2	— —	— —
Rough	2 25	3 75

FLOUR.

Choice	4 50	4 60
Fancy	5 30	5 40
Extra Fancy	5 55	5 60
Minnesota bakers	6 50	6 75
Minnesota patents	7 50	— —
Extra fancy	5 80	6 00
Winter wheat patents	6 35	6 50

CORN PRODUCTS.

Corn meal	2 60	2 75
Cream meal	3 10	— —
Grits	3 10	3 20
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	53	54
Yellow	— —	56
Mixed No. 2	56	— —
OATS:		
Western	33	— —
Choice	— —	— —
BRAN:		
₩ cwt	87½	90
HAY:		
Prime	14	15
Choice	15½	16 00

PROVISIONS.

PORK:		
Mess (Standard)	— —	16½
Prime Mess	— —	16 50
Rumps	— —	16 00
BACON:		
Fancy breakfast	12	13
Shoulders	— —	8½
Sides, short rib	8¾	10½
Sides, long clear	— —	8¾
HAMS:		
Sugar-cured	12	13
DRY SALT MEAT:		
Shoulders	— —	8½
Sides, short rib	— —	8¾
Sides, long clear	— —	8¾

GROCERIES.

COFFEE:		
Prime	17¾	18
Fair	16¾	17
Common	14¼	14½
BUTTER:		
Western Creamery	28	— —
Western Dairy	— —	18
Common	14	— —
LARD:		
Refined	— —	8⅞
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, bbls	11¾	— —
Coal, cases	16	17
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	3	4
Chicago, per 100	— —	— —
Lonisiana, ₩ crate	— —	— —
POTATOES:		
New Lonisiana	— —	— —
Western	1 40	1 85
KROUT:		
Western, ₩ bbl	— —	4 00
ONIONS:		
New Lonisiana	— —	— —
Western	1 60	1 70

BALING STUFFS.

BAGGING:		
Jute, 2 lb	12¾	13
Jute, 1¾ lb, per yd	12½	— —
Lane Mills Cotton Bagging	— —	12½
BALING TWINE:		
₩ lb	10½	11
TIES:		
₩ bundle	1 10	1 12

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 25	3 00
Chickens, South'n	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	16
Southern	16	17
WOOL:		
Lake, per lb	20	21
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	5
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2⅛	— —
Sulphuric acid, c	2	— —

NEWS OF THE WEEK.

DOMESTIC.

Gen. Adam Badeau's suit for $10,000 against Mrs. U. S. Grant, for alleged services in preparing General Grant's memoirs for publication, was adjourned until the first Monday in November.

The Hamilton-Brown Shoe Company of St. Louis, on the eighteenth instant, locked out 450 men, owing to trouble with the employees of the lasting department.

A wreck occurred on the Cumberland Valley railroad, near Shippensburg, Pa., on October 18. Trains Nos. 14 and 19 collided at a sharp curve in the road, completely demolishing the engines. Many of the passengers received injuries, though none are serious.

The fifteenth Annual Convention of the Women's Christian Temperance Union convened in the Metropolitan Opera House, in New York City, on October 19. Delegates were present from all parts of the United States.

A very severe hail-storm, accompanied by a high gale, passed over Chicago, on October 18.

The Fiftieth Congress, after the longest continuous session, adjourned on October 20.

Lonisiana has fared well in the matter of legislation in the last Congress, having received, among other things, $125,000 for public buildings at Monroe and Opelousas; $26,000 for public roads to the national cemeteries at Pineville and Baton Rouge; $27,500 for additional aids to navigation at the mouth of the Mississippi, besides the amounts in the river and harbor bills for the improvements of harbors and streams in the State. Mississippi has been scarcely less favored, having received large appropriations for public buildings at Vicksburg and other places, and for the improvement of rivers and harbors.

An ovation was given Judge Thurman at Brazil, Ind., on October 20. He addressed 25,000 persons at a mass meeting at that place.

One of the most notable Republican demonstrations in the campaign of 1888 occurred in Chicago on October 20. Mr. Blaine was the central figure. The occasion was his first public appearance since the national convention in that city, where that body had to nominate a new candidate for the party.

A Chicago street car was bombarded by riotous strikers, on the twenty-first instant. The mob was dispersed by the police after a sharp encounter.

Fifty new cases and one death from yellow fever were reported from Jacksonville, Fla., on October 20. Fernandina, Fla., nineteen new cases; Decatur, Ala., two new cases, no deaths; Gainesville, Fla., one case.

The Louisiana State Fair was formally opened at Baton Rouge on October 22. Gov. Nicholls delivered an address of welcome.

FOREIGN.

The Emperor William and King Humbert returned to Rome, on October 18. They met with a similar reception to that given to the Emperor William when he first arrived. Enormous crowds lined the route taken by the royal party.

Mr. Michael Davitt has written a letter to the Times in which he says that the Irish will not accept the scheme proposed by the Liberals for the government of Ireland, unless an Irish Parliament is allowed to solve the land question and fix the compensation to be paid the landlords.

Hon. J. A. Chaplean, Secretary of State, at a banquet given by the Workingmen's Conservative Association, in Ottawa, Ontario, ridiculed the idea of annexation, and said that the Englishmen and the French Canadians would never permit it to take place. Canada was destined to build up a great nationality.

Gen. Salomon, who was recently driven from the presidency of Hayti by an insurrectionary movement, and who went to Paris for the purpose of undergoing an operation, died on October 19.

The Mexican Minister of Public Works says that no more privileges will be given to railways.

From a member of the imperial attendants it became known that the Emperor William, while telling King Humbert how the Pope had insisted upon talking on the question of Rome, said: "I had to destroy his illusions, and it was done effectually."

The Vatican does not rest submissive or inactive. Cardinal Rampolla, besides instructing the bishops to renew the agitation for sympathy with the Pope, has prepared a statement explaining that His Holiness only consented to receive the Emperor after obtaining a formal declaration that the visit did not imply any recognition of the incorporation of Rome with Italy.

The escutcheon on the German consulate at Havre was torn from its position, on October 20, and thrown into the street. The prefect at Havre has tendered a profuse apology to the consul, and M. Goblet, Minister of Foreign Affairs, has likewise apologized to the German ambassador, at Paris, for the outrage.

Rev. Dr. Charles O'Rielly states that the Parnell defense fund, of which he is the American treasurer, is progressing finely, and will in all probability be enough to meet all the requirements for which it is raised.

The Emperor William returned to Berlin on October 21. At the railway station at Potsdam he was met by the Empress, with whom he drove to the marble palace.

The comic paper *Grelot*, of Paris, has been seized for publishing an insulting caricature of Emperor William in Italy.

The negotiations between the Rothschild syndicate and Premier Tisza, concerning the conversion of Hungarian loans, have been concluded. The operation affects a million of florins.

The marks of premature age may be effectually obliterated by using Buckinghum's Dye for the Whiskers. It colors uniformly, and always gives satisfaction.

Mansfield College.

The Rev. Dr. McVoy, the president of this grand old institution of learning, has captivated this whole town as a Christian gentleman, preacher and an educator. The faculty is, perhaps, unsurpassed in the South; and Mrs. Magee, of Doyline, La., is at the head of the boarding department.

There are now some eighty pupils in college, and still they come. Mansfield citizens are delighted and are rallying to its support. They tell me that they are feeling more sanguine of a fine school than for years. But, oh! we have not done our part. If we preachers will do our part, we can fill the college with boarders. And while I sent from my charge last year three pupils, and will have sent some four in few weeks this year, I feel pained that I have done so little.

Brethren, *I am converted—I am converted.* I shall go home and do more than ever before for Mansfield Female College. I have been here the last nine days assisting the pastor, Rev. A. D. McVoy, Jr., in a revival meeting, and have seen much of the workings of the school. The girls are being converted—in fact, every boarding pupil now is either converted, or at the altar earnestly seeking the Savior. Of course, some of the girls were converted when they came here. Then, what fine training! The college, Sunday-school and church, all united in training the girls, mentally, morally and spiritually, for society and the church of Christ. Therefore, our daughters return to us well fitted for the various duties, and the great city of God. But our girls at home want to know something about the fare. Well, it is *good*. Mansfield has a reputation for feeding well, and you know that it is said of preachers that they put up at the best place, and this preacher is a regular boarder at the *college* during his stay in town, and is delighted.

The revival goes on with increasing interest. To date some fifty or sixty have professed conversion, and several new family altars erected. The church is greatly encouraged, and many of her members seeking to be made perfect in love.

Yours in Christ,

R. M. BLOCKER.

MANSFIELD, LA., Oct. 17, 1888.

RELIGION ON THE RAIL.—The steamboat train from Boston reaches Stonington between nine and ten o'clock in the evening, where passengers take the boat for New York. About two o'clock at night the boat from New York arrives, and the train leaves with the passengers for Boston. During the four hours the train men were thus detained, for more than two years a midnight prayer meeting was sustained by them. So largely blessed was this meeting, that it is said three churches grew out of its influence along the line of the road. "Take a cigar?" said a passenger one evening to a pious brakeman. "Thank you," said the brakeman, "I never smoke." "Take a chew, then?" "I don't chew." "Well, then, take a drink?" "Never drink," was the reply. "What! never smoke, nor chew, nor drink?" replied the man, quite astonished. "What do you do?" "I frequently pray," replied the brakeman. "Well-I-I," said the stranger, "this is the queerest railroad I ever saw."—Watchman and Reflector.

It is the duty of every Christian, so far as he can, to make Christ known to others, and spread the glad tidings of salvation throughout the world. It is true, we can not all go as missionaries, but we can do something in the way of supporting those who can go, and thus contribute our part toward the evangelization of the world.

Yellow Fever Can Be Prevented!

Steamer Jos. KINNEY, St. Louis, November 18, 1878.—On our last trip from St. Louis to Vicksburg we used Maguire's Cundurango as a preventive of yellow fever, and our boat crew, officers and passengers were entirely free from sickness of every kind, and give the credit to the Cundurango.

BILLY BLANKER, Clerk Str. Jos. Kinney.
PIE S. LEE, Master Str. Alex Kendall.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Mt. Vernun	Oct. 27, 28
Pleasant Grove	Nov. 3, 4
Arkabutla	10, 11
Como and Fredonia	12
Chulahoma	17, 18
Coolfrun	24, 25
Louisburg	27
Horn Lake	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Toccopola	Oct. 27, 28
Water Valley circuit	Nov. 1
Banner	3, 4
Atlanta	10, 11
Grenada circuit	17, 18
Carrollton	24, 25
Pittsboro	Dec. 1, 2
Water Valley	8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Olive Branch	Oct. 27, 28
Ryhalia and Victoria	Nov. 3, 4
Myrtle	10, 11
Marshall	17, 18
Hickory Flat	24, 25
Pine Mountain	Dec. 1, 2

JNO. BANCROFT, P. E.

CORINTH DIST.—FOURTH ROUND.

New Albany circuit	Nov. 3, 4
Pleasant Ridge circuit	10, 11
Ripley circuit	17, 18
Jonesboro circuit	24, 25
Ripley and New Albany	26
Blackland circuit	Dec. 1, 2
Guntown circuit	8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

McCool circuit	Oct. 27, 28
Valden circuit	Nov. 3, 4
Newport circuit	10, 11
Zilpha	17, 18
Ebenezer	24, 25
Durant and Lexington	Dec. 1, 2
Ethel circuit	8, 9

E. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tremont	(Fri.)... Oct. 26
Fulton and Smithville, at Smithville	27, 28
Prairie, at Lebanon	Nov. 2, 4
Athens	(Thu.).. 7
Aberdeen station	10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Louisville, at Louisville	Oct. 26
Plattsburg, at Mt. Pisgah	27, 28
Salem, at Mashulaville	Nov. 3, 4
Walthall, at Lebanon	10, 11
Lagrange	17, 18
Chester, at Chester	24, 25
Crawford, at Artesia	Dec. 1, 2
Tampico, at Mt. Pleasant	8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Providence	Oct. 27, 28
Topisaw, at Pleasant Grove	Nov. 3, 4
Hazlehurst	7
Crystal Springs	8
Adams, at Adams	10, 11
McComb City, at McComb City	11
Holmesville, at Water Holes	17, 18
Franklinton, at Franklinton	24, 25

J. M. WEEMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Sandersville	Oct. 27, 28
Enterprise	(Wed.).. 31
Vossburg, at Central	Nov. 3, 4
Paulding	5
Clark	10, 11
Lauderdale	(Wed.).. 14
Marion	(Thu.).. 15
DeKalb	(Sat).. 17
Electa	18
Leaksville	(Wed.).. 21
Meridian circuit	25
Meridian station	26

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Carthage, at Carthage	Oct. 26
Hillsboro, at New Providence	27, 28
Conehatta, at White Plains	Nov. 2
Neshoba, at Mars Hill	3, 4
Fannin, at New Providence	8
Walnut Grove, at Scotland Chapel	10, 11
Shiloh	15
Marvin	16
Westville	17, 18
Raleigh	22
Brandon	24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

East Baton Rouge, at Deer Ford	Oct. 27, 28
Wilson, at Pisgah	30
North Wilkinson	Nov. 3, 4
Centerville	6
Amite, at Woodland	10, 11
East Feliciana, at Olive Branch	17, 18
Bayou Sara, at Concord	24, 25
Jackson	25, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Harriston	Oct. 27, 28
Oak Ridge	Nov. 3, 4
South Vicksburg	9, 10
Vicksburg	10, 11
Oak Grove	17, 18
Knoxville	24, 25

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Hattiesburg, at Hopewell	Nov. 14
Poplarville, at Purvis	16
Ocean Springs, at Ocean Springs	18, 19
Seashore, at Biloxi	20
Bay St. Louis, at Bay St. Louis	24, 25

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Flora circuit, at Dover	(Sat.).. Oct. 27
Mt. Olivet ct., at Mt. Olivet	(Sun.).. 28
Silver Creek circuit, at Loui	Nov. 3, 4
Edwards circuit, at Queen's Hill	10, 11
Camden circuit, at Camden	17, 18
Raymond circuit, at Clinton	24, 25
West Jackson, at Forest Hill (11 a.m.)	26
Jackson station, at Jackson (7 p. m.)	26

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Woodside and Ebenezer, at Woodside	Oct. 27, 28
Natchitoches, at Robeline	Nov. 2
Hellwood, at Shiloh	3, 4
Mooringsport, at Mt. Zion	8
Caddo, at Friendship	10, 11
Coushatta, at Coushatta	15
East Point, at Hill's Chapel	16
Red River, at Lindsley	17, 18
Shreveport	24, 25
South Bossier	27
Valley circuit	29
North Bossier	Dec. 1, 2
Pleasant Hill, at Pleasant Hill	8, 9
Mansfield	15, 16

J. D. CASSITY, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Oct. 27, 28
Grand Chenier	Nov. 3, 4
Indian Bayou	10, 11
Washington	17, 18
Plaquemine Brulee	24, 25
Abbeville	Dec. 1, 2
Sulphur Mine	8, 9
Lake Charles	15, 16

S. S. KEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Winsboro, at Winsboro	Oct. 27, 28
Waterproof, at Waterproof	Nov. 3, 4
Lake Providence, at Pecan Grove	10, 11
Oak Ridge, at Good Hope	17, 18
Rastrop, at Rastrop	24
Lind Grove, at Bartholomew	24, 25
Richland, at Girard	Dec. 1, 2
Oak Grove, at Oak Grove	8, 9
Delhi and Floyd, at Floyd	15, 16

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Soraparu and Parker's Chapel	Oct. 28
Gross Tete	Nov. 4
Baton Rouge	11
Donaldsonville and Plaquemine	18
Carrollton and Lower Coast Mission, at Carrollton	25
Crapa Street	Dec. 2
Algiers	9
Louisiana Avenue	16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Columbia, at Columbia	Nov. 3, 4
Castor, at Ebenezer	10, 11
Montgomery, at Brett's	17, 18
Ada, at Beulah	20
Bayou Beouff, at Elm Bayou	24, 25
Sugar Town	Dec. 1, 2
Spring Creek, at Spring Creek	5
Alexandria, at Pineville	8, 9
Evergreen, at Melville	15, 16

B. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Homer, at Homer	Oct. 27, 28
Minden, at Minden	Nov. 3, 4
Tulip, at Tulip	7
Ringgold, at Andrew Chapel	10, 11
Brushwood, at Gibsland	14
Vernon, at Wesley Chapel	17, 18
Indian Village	24, 25
Sparta and Saline	Dec. 1, 2
Ruston, at Ruston	8, 9
Arcadia, at Arcadia	15, 16

ROBERT RANDLE, P. E.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.—Mrs. Muloch Craik.

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PIANOS only $25 Cash. ORGANS only $10 Cash.
And balance Dec. 1, *without interest* or advance on lowest cash price. Buy now and pay when Cotton is sold.
Great Bargains—Pianos $200, $225, $250.
Organs $24, $35, $50, $60. 10 makers, 300 styles, *all freight paid*, 10 days' test trial. Reduced prices. Write for Mid-Summer Sale Circular.
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C. W. CARTER, D. D., Editor.

J. G. GRANT, Publisher.

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THE GREAT HEALER.

Healer of men: We bring our sick to thee:
Our sick in body, and our sick in soul;
Satan hath vexed them; thou canst set them free.
Thou only hast the power to make them whole.

On the far shores of lovely Galilee
They brought them to thee, sick and blind and lame;
Thy word was instant healing, and thy touch
Was heaven's best blessing upon all who came.

And there were those by demons mad possessed;
Thy power divine cured e'en their bitter woe.
Clothed, and in pure, right mind, they sat them down
At thy dear feet, until thou bidst them go.

Thou art no more on earth in human form;
Thou sittest now on the right hand of God:
Yet is thy power as great, thy love the same,
As when our ruined earth was thine abode.

We bring them to thee, sick and blind and lame;
The sick of sin. O heal them, blessed Lord!
Lord, we believe, help thou our unbelief,
And save us all according to thy word.

Kentucky Correspondence.

BY JOSEPH B. COTTRELL, D. D.

The recent session of the Louisville Conference, and the October issue of the Quarterly Review, of the Methodist Episcopal Church, South, are topics upon which I feel a prompting to write. The presidency of Bishop McTyeire is ever agreeable to the brotherhood, and, in this instance, he more fully impressed us that he is not extemporaneous or capricious, but that he has pretty well anticipated the conditions; yet is he competent to meet and provide for any unforeseen contingency. Lebanon is one of the cleverest of our Kentucky towns, and the entertainment of the Conference was most delightful. Our daily sessions were held in the First Presbyterian Church, that being the largest of all the Protestant Churches. Of the Bishop's sermon, at eleven on Sunday, I heard much commendation. Being, as usual, assigned to the pulpit of the Christian Church at the same hour, it was not my pleasure to hear it. Bro. I. W. Emerson preached the Annual Conference sermon from the text, "We are fools for Christ's sake." It was a most effective discourse, and the Conference was more demonstrative at the close than I've ever seen it before. Bro. Emerson is a man of rare endowments, intellectually. The best judge of preachers and preaching I know, declares him the most edifying preacher she has heard in Kentucky. Drs. Young and Kelly, recent transfers to us from the Kentucky Conference, preached in a masterly manner. Dr. Barbee, our Book Agent, made an address at the Methodist Church, at the anniversary of the Church Extension Board, about which I heard not a little in highest commendation. Being appointed to address the meeting on the same behalf at the same hour, at another church, I missed hearing this. But I heard the Doctor before the Conference on behalf of the publishing interests. Of Summers' "Systematic Theology," and of Boland's "Problem of Methodism," he spoke most highly. The Doctor was terrific on the so-called "advanced thinkers," characterizing them as presumptuous, vain and insignificant. He closed his address just at the close of a morning session, else he would have been requested to specify, particularly, at what and at whom he was striking. His glowing description of the Methodist movement, under the brave men who first led out into "advanced thinking," and thus disengaged the kingdom from the dogmatic and formalistic trammels termed, in their day, conservatism and orthodoxy, prompted me to put in, at a pause, with the question if that was not the effect and fruit of "advanced thinking." The Doctor said it was. Of course there are counterfeits on all that's good; but if there is over much fresh, original thinking, it fails to discover itself in our literature.

Bishop McTyeire was unexpectedly called to preside at an extra afternoon session of the Conference, and had me to represent him in an address at the anniversary of the Woman's Missionary Society. Miss Mary Helm presided, and gave a very interesting and effecting talk. Saving two churches in Louisville, my charge made the largest report in collections for the missionary cause, foreign and home. It was the only charge in the Conference that went over all its assessments. It is a pleasure to me to return to the service of this people, and the congregations of last Sunday, morning and evening, were not at all indicative of any abatement of interest or favor upon the part of the community.

The Quarterly Review is certainly a sterling one for this quarter. I've not read all the articles; but of that of Dr. J. E. Edwards, in criticism of Boland's "Problem of Methodism," I've been prompted to write. The Doctor suggests an "expurgation" of all our hymns and standards that teach the doctrine of the second change. He endorses the theory of the Problem, and claims for infants such a conditioning through the atonement as renders any change unnecessary. It was but a few years ago he was pleased to accuse Boland, myself and some others, of Pelagianism. We were then contributing to Sledd's "Homiletic Monthly." Certainly no one of us went so far as does Dr. Edwards now. I hope no one will fling any ugly word at him, but that "conference" will continue. That text, "Be courteous," is one upon which it were well for every preacher to prepare carefully, at least, one sermon. The article by Col. Sanford, of Alabama—"Reminiscences"—is certainly a most thrilling one. The one on Faith Cures is timely and able. Every preacher in the connection should take the Review, as also such laymen as are seeking the best culture.

As you were pleased to speak, editorially, of the extreme illness of Mrs. Cottrell, some weeks ago, it is in place for me to say that she is somewhat improved, and I'm hopeful of getting her down to Florida soon, that she may escape the rigors of a Kentucky winter.

One young man, on probation in the Conference, died last year only. There seems to be a healthful spirit in forming the ministerial brotherhood; and, if I discern aright the tendency, it is toward less glorification of Methodism, and a more modest conservation of the kingdom in its catholic adaptations. "Advanced thinking" has wrought no appreciable detriment in these regions, and it is to be hoped that each man, who presumes to lead the public mind, will lead by the foretop. By listening to God I think one may gather unto himself the ever-the-same, always-varying truth, which is light and life and power. There are two dangers, counterparts of each other, to be avoided, viz: supposing the church to *belong to us*, and *belonging to the church*. To be members thereof, and to realize it, is to enjoy the franchise whereof Paul speaks when he says, "Stand fast in the liberty wherewith Christ hath made us free." To cultivate the principle of preferring others in honor is to be engaged in a task that taxes the ultimates of Christian manhood. To live according to the opposite of this!—well, one had better be a sportsman than a preacher.

FRANKLIN, Kentucky.

"Kitchen Cabinets."

BY "GILDEROY."

"Kitchen cabinets" are the order of the day among the preachers now. These are meetings wherein the preachers make prognostications in reference to the appointments for the next year. Much precious wind is wasted in these meetings. The Bishops rarely ever pay any attention to the forecasts made in them. Indeed, I doubt if these preliminary and informal meetings are reported to the Bishop and his counselors. The "kitchen cabinet" is the place where the preachers and the appointments are most freely discussed. The absent preachers are the ones that are the most thoroughly dissected. They are cut up into small particles, and then sifted thoroughly like wheat. Their faults and weakness—commonly called "idiosyncrasies"—come into prominent view, and they are sometimes greatly magnified, rarely ever minified. Common politeness forbids that the preachers present should ever become the subjects of conference, unless some brother should get so full of himself and some probable or desirable appointment as to thrust himself upon the meeting. Then he fares like the absent, and is well winnowed like the rest. Methodist preachers deal more candidly and kindly with each other—and sometimes more bluntly—than any other class of men in the world. These siftings are generally taken as meant—in good spirit.

Now and then a brother whose skin is extra thin smarts mightily under the scalping-knife, but soon gets over it, and consoles himself with this reflection: "Well, I have been done for in this instance as I have often done by my brethren when they were being cooked in the 'kitchen cabinet.'" The average "kitchen cabinet" is open to serious objections. The business, which is purely a business of wind, may go too far, blow too hard, and bring some good brother harm instead of good. Now and then the "kitchen cabinet," like the regular cabinet, springs a leak, and spills out precisely the things that should have been securely corked up. Then, generally the mischief is to pay. No harm was intended, but harm comes of it whether intended or not. To the credit of these extemporaneous Conferences, be it said that, a brother's strong points are brought out as well as his weak ones; but the evil things nearly always leak out first, leaving the good in the cabinet like hope was left in Pandora's fabled box. It is always taken for granted in these meetings that every subject operated upon has faults and failings except the members present. They are the paragons in whose half-bushels other people's corn is to be measured. The measure they mete is often measured to them again by other cabinets in other parts of the Conference. While picking the mote out of a brother's eye, a long, rough beam is protruding from their own eyes. This fact, when remembered and acted upon, has a tendency to make us wondrous kind to other people, even in the close conferences held in the "kitchen cabinet" meetings. The more private these meetings are, the better they generally are; and some of them would have been better not to have been held at all. With a few provisos—all implying a thorough sanctification of the men and these meetings—"kitchen cabinets" are not unmitigated evils. We come to know each other as no other class of men are known to the class to which they belong. We know each other as preachers and as men—each other's strength and weakness—and this begets sympathy, so essential in a corporation where a community of interest is involved, as is the case among Methodist preachers. The people in any given territory, such as an Annual Conference, come to know all the preachers in the Conference as the preachers of no other denomination in the same territory are known. This fact goes very far toward mitigating the real or supposed evils of a ministry sent, as compared with a ministry called and tried. Our people know our preachers before they come. They know the evangelists, the pastors, the doctrinal, the experimental preachers, and the disciplinarians. The connectional spirit and machinery tends to promote a connectional knowledge of the men, of the preachers. The "kitchen cabinet" helps the preachers to know the charges, the circuits, stations, missions, and districts. A church or charge is never better than the people who compose it; it is made up of people. This fact is often forgotten by churches and charges, taken as a whole. Communities and churches, like individuals, often think more highly of themselves than they ought to think. If some of them could see themselves through the "kitchen cabinet" lens, it would tend to take the conceit out of them. The best charge or church has work enough and worry enough to make the stoutest human heart tremble with fear. Congratulation is often extended to the preacher by his church and charge when commiseration and prayer are more needed. The preachers know the hard corners and the disadvantages and drawbacks in all the leading charges in their Conferences. Some, reputed to be the best, are often most dreaded by the preachers, and yet, if sent, they go like brave men and do the best they can. They go with a full understanding of the situation, the condition of affairs. With this knowledge they are ready for effective work as soon as they get on the ground. Abraham went out, not knowing whither he went; but the average Methodist preacher has somewhat the advantage of Abraham in this particular. He often goes to other than a land flowing with milk and honey.

The "kitchen cabinets" discuss the editors, the papers, the books, the Publishing House, the Bishops and the presiding elders—in a word, everything that concerns the progress and prosperity of that form of Christianity known as Methodism. In this way the enthusiasm of the preachers—the spirit of the corps—is kept at white heat.

Whose Fault, If Anybody's?

The work of the domestic missionary is not generally appreciated at its full value. It is true that when we urge certain worldly-wise persons, both in and out of the church, to give to *foreign* missions, they dodge the issue by talking feelingly about "the heathen at home." Some of us have reason to know that the time for their sympathy to crystallize into action is always a little in the future. We also know that, in very truth, we have no "heathen at home" beyond the few Chinamen and Japanese who inhabit our cities. Our mawkish philanthropist has no reference to these. But he may well be concerned for the thousands in our midst whose *moral* condition is more fearful far than that of the blinded Pagan. All through these States are neighborhoods where the people are perishing, spiritually, with the Light of Life about them. Though they have practically rejected the gospel up to this time, yet they are not hopelessly *lost*—and they are our brethren. We owe the gospel to them *specially*, because they are, in a sense, "the lost sheep of the House of Israel." Their conditions for receiving the gospel have not been so favorable as ours. Either the sparseness of population, or the lack of interest in religion among those who should see to the moral welfare of the community, or, as in many rural districts, the actual poverty of the people, prevent the supply of their spiritual wants. Unless we help them to the Bread of Life, they will surely famish, and we shall bear the blame in the great day, when motives are all made manifest, and opportunities accurately weighed.

Even among our best people there is some misapprehension as to the working of this arm of the service; consequently a lack of ready response to this urgent claim on our Christian liberality or, I should rather say, sense of justice. Familiar with the operations of the Mississippi Conference Board of Missions for five years past, and taking it as a fair sample of the "patronizing Conferences," I can say with certainty that all funds raised for domestic missions are well expended. The Board meets several times during each session of Annual Conference to make careful inquiry into the amount of work done (and the visible result thereof) by all those who are aided in their support from our treasury. Other meetings plan and appropriate for the ensuing year, also making assessments on the various districts, to meet our need. The men whom we have thus employed have been among our best; and so it is this year. Very large results in accessions, conversions, Sunday-schools, church building, etc., have crowned the labors of these workmen who need not to be ashamed. The amounts heretofore raised and expended have been pitifully small, as compared with the outcome and with the imperative demand for the future. Our case this year is more emergent than ever before. Our assessment is only $120 above the appropriations, and these are so small as to yield the barest support to the faithful brethren who are toiling in this part of the field. Should the deficit this year be as large as is usual, I can not see how these toilers can live free of debt. We owe it to these, our own tried and trusted fellow-laborers, to see that they are not brought to this acute distress. Such surely will ensue if any deficiency be reported. Let the watchword be: "Every dollar of the assessment;" if it has to come out of our own support. But if we make the proper representation of this cause, our laity will not let us take the burden. Brethren in well-to-do charges, please remember that there always will be some who, through misfortune or neglect, fail to bring up their assessments. Let us indulge the privilege of going beyond the assessments and supplying their lack of service. Only thus can we avoid the necessity, hitherto laid upon us, of straining and draining our brethren of the Conference at the anniversary meeting; or, still worse, let our toil-worn missionaries be disappointed and, perhaps, hampered in their future work. Oh! when shall we be able to hold a Conference anniversary where seed-sowing for the future shall be the leading idea, and the collection incidental and conducted on the plan of a free-will offering to the Lord; where none shall be so badgered into giving as to destroy all the sweetness of voluntary devotion? This happy event waits on our full and faithful discharge of duty prior to Conference.

A. P. DRAKE,
Sec. Miss. Conf. Board of Missions.

The Itinerant Covenant.

The Alabama Advocate, in a thoughtful and kindly article on this subject, gives the preachers a friendly talk, part of which we present below:

What is to be thought of the preacher who, for any cause or pretext, talks about any other preacher in such a way as to circumscribe his influence and curtail his efficiency? Yet it is said that this is often done; and it is believed that this is a growing evil. In some cases the minds of the people have been so prejudiced against a given preacher that, if the Bishop were to appoint him to that charge, the people would almost rebel; and, in case the Bishop did not make a change, it would take the preacher a year or more to overcome the prejudice so unjustly and wickedly created against him. Those who have taken the time and the pains to look into the facts along this line, report that we have a few preachers—it is to be hoped a *very few*—who never permit any preacher's name to pass without some word of depreciation, some bill of exceptions, being entered against the absent brother. And this is done in the face of the commands: "Speak not evil one of another;" "Thou shalt not go up and down as a tale-bearer among thy people:" "Speak evil of no man."

Take another view: When a preacher joins the Conference, enters into the itinerant compact, and takes the vows of ordination, he puts his time, his energies, his talents upon the altar to be used, governed and spent as the Conference directs. But this is not all. As he is responsible to the Conference for his official and moral conduct, and as his character is challenged once every year in the presence of the Conference, he, of necessity, puts his *character* in the hands of the Conference. Hence, he has the right to expect that his good name, his character will be *sacred in the hands of every member of the Conference*. No preacher can depreciate, disperse, malign and backbite another preacher without forfeiting the respect and confidence of his brethren.

THE PURE HEART.—Rev. James Caughey once said in a sermon on "Blessed are the pure in heart," that it was impossible to sully a sunbeam. "A while the sunbeam," he said, "may dart down into the darkest hole of filth, and illumine it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love, existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God who gives to the pure in heart this great gift and distinction. It is he only who can keep the heart in perfect peace."

This thought is beautifully illustrated by the Scripture: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."—Christian Witness.

A LIVERPOOL CHURCH SCANDAL.—An extraordinary case was heard in Liverpool on Wednesday. The Rev. Samuel Rogers, vicar of St. Mark's, summoned three of his parishioners for brawling in church. The reverend gentleman and his congregation have been at variance, and there have been some scandalous scenes in church. On the day to which the summonses referred the reverend gentleman, in a sermon, said, "You are one of those who will be in hell soon." One of the defendants took this to apply to him, and leaped on the seat and told the minister not to be personal. A scene of great uproar followed, in which another of the defendants participated. The third defendant was taking shorthand notes of the sermon, and refused to desist when told, and was ejected from the church. The charge against the latter was dismissed, but the other two defendants were bound over to keep the peace for three months. The church has been the scene of very extraordinary proceedings for some time.

Christian Advocate.

THURSDAY, NOVEMBER 1, 1888.

HARVEST GLADNESS.

BY MARGARET HAYHURST.

Praise be thine, eternal King,
Young and old "Hosanna" sing:
Thou hast blest us far and wide
At the bounteous harvest tide;
Angels' voices high are blending
In the anthem never-ending;
Hear us while we fain would render
Praise for mercies, kind and tender.

Lord, 'tis thine almighty hand
That encwreathes the radiant land.
That the pastures doth enfold
In a royal robe of gold;
Shining vineyards, hill-l pe bears,
Woods aflame declare thy glory;
Thou hast hung the fruitage glowing
Where the orchard-boughs are blowing.

Praise for sun and praise for dew!
Praise for love forever new!
Praise for bounties richly shed,
That thy children may be fed;
Bread of Life, for all availing,
Vine the true, the never-failing!
Feed our souls, in thee confiding,
Keep our lives in thine abiding.

Old and young their music raise,
All things breathing chant thy praise:
Every season, every year,
Are thy tender mercies near:
Thou, our Hope, our Help for ever,
God of Harvest! leave us never,
Till we reach our Father's portal,
Bearing homeward sheaves immortal!

—The Quiver.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—Nov. 11.

CALEB'S INHERITANCE.

Joshua xiv, 5-15.

GOLDEN TEXT.—*Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*—Psa. xxxvii, 3.

TIME.—B. C. 1445, or 1411.

PLACE.—The rampat Gilgal, west of the Jordan.

5. They divided the land—The division of the land of Canaan according to the boundaries laid down in Numbers xxxiv, 2-12, was carried out, in accordance with the instructions in Numbers xxxiv, 16-29, by the High-Priest Eleazar, Joshua and ten heads of fathers' houses of the nine tribes and a half, whose names are given in Numbers xxxiv, 18-28. The decision was made by lot, not merely to prevent all disputes with reference to their respective possessions, and to remove every ground of discontent and complaint, but also in order that each tribe might cheerfully and thankfully accept the share awarded to it, as the inheritance intended for it by God.'

6. Then the children of Judah came unto Joshua—The children of Judah—that is, probably, the heads and chief men, accompanied Caleb, who belonged to the same tribe, in order to testify their consent to the measure, and to aid and countenance him in obtaining the object of his request. *Caleb, the son of Jephunneh*—Caleb is first mentioned in the list of the princes who were sent to search the land of Canaan in the second year of the exodus (Numbers xiii, 6), and he and Joshua were the only two who on their return encouraged the Israelites to go up and take possession of the land. In the plague that ensued, these two alone were spared, and deemed worthy to enter the promised land. *The Kenezite*—His younger brother Othniel, afterward the first Judge, is also called "the son of Kenaz."

7. Forty years old—The Hebrew expression is, "The son of forty years." Compare the expressions: "Son of man," "Sons of Belial," "Son of the perverse, rebellious woman." *I brought him word again as it was in mine heart*—I spake my opinion sincerely, without flattery and fear, when the other spies were biased by their own fears, and the dread of the people, to speak otherwise than in their consciences they believed. Neither fear nor favor influenced him on the occasion; he told what he believed to be the truth, the whole truth, and nothing but the truth. It has been remarked in this connection that Caleb's name signifies, *according to the heart.*

8. My brethren—The other spies, Joshua, of course, excepted, to whom Caleb was appealing. *Made the heart of the people melt*—In modern sense this would indicate *compassion;* in the ancient, *fear. I wholly followed the Lord*—Hebrew, *fulfilled after the Lord.* As he had obtained this testimony from God himself, it was not vain-glory for him to speak of it, especially as this was the main ground on which he had become entitled to the object of his petition. It is not pride, but simply a tribute of due acknowledgement, to declare what a gracious God has done for us and by us.

9. Moses sware—Caleb probably quotes an express declaration of Moses, not recorded in the Pentateuch, but familiar to Joshua, in whose hearing it may have been first related by Moses. This particular promise from God was closely related to the words with which Caleb endeavored to calm the minds of the people when they rose up against Moses, namely, by saying to them: "We are well able to overcome it," notwithstanding the Anakites who dwelt in Hebron and had filled the other spies with such great alarm on account of their gigantic size. With reference to this the Lord had promised that very land to Caleb for his inheritance. *The land whereon thy feet have trodden*—Not the land of Canaan in general, but this particular, this identical district.

10. The Lord hath kept me alive—It was the Lord who did everything for him. He does not exult in the strength of his constitution, on which time had made so slight an impression. It was the Lord who had kept him alive, when in the ordinary course of things he would have been dead. *Forty and five years*—This marks the date of the present conversation as occurring seven years after the invasion. Caleb was forty years of age when he went to spy the land of Canaan. For thirty-eight years the Israelites wandered in the wilderness. And Caleb was now eighty-five years old. Doubtless the apportionment of the land, and its occupation by the Israelites, was a long and tedious business. *I am this day fourscore and five years old*—Hebrew, *a son of fourscore and five years.* Caleb was now, with the exception of Joshua, not only the oldest man in all Israel, but was twenty years older than any of them; for all that were above twenty when he was forty had died in the wilderness.

11. As strong this day as I was in the day that Moses sent me—My ability, not only for counsel, but for action, remains unimpaired; I am as competent as ever for the hard services and difficult exploits of war. He mentions this, both to give glory to God, who was the strength as well as the length of his days, and also to intimate to Joshua that it would not be throwing away a portion upon a weak old man who was unequal to the task of either taking or retaining it. *To go out, and to come in*—To perform all the duties belonging to my place. Sweet is it to come to a period that fills the mind with the expectation of long-promised blessings, when just about to receive what the Lord, many years since, has spoken of concerning his people—to realize in old age what has been their hope in youth, and has been their support and solace in the pilgrimage of a lengthened life.

12. Give me this mountain—Not any particular mountain, but this mountainous tract or region, for such was eminently the country about Hebron. The spot on which Caleb had set his heart was the fertile valley of Hebron. Of all the country which the twelve spies, with Caleb and Joshua at their head, had traversed, this is the one scene which remains fixed in the sacred narrative, as if because fixed in the memory of those who made their report. It was the winding valley, whose terraces were covered with the rich verdure and the golden clusters of the Syrian vine, so rarely seen in Egypt, so beautiful a vesture of the bare hills of Palestine. *Whereof the Lord spake*—These words are a proof that it was not merely a general promise, but a special one in reference to Hebron, which Caleb had received. *Thou heardest ... how the Anakim were there*—We may suppose that Caleb, observing what stress they (the spies) laid upon the difficulty of conquering Hebron, bravely desired to have that city which they called invincible assigned to himself for his own portion: "I will undertake to deal with that, and if I can not get it for my inheritance, I will do without." "Well," said Moses, "it shall be thine own then; win it and wear it." *If so be the Lord will be with me*—The ardor of a bold native temperament is here moderated by the workings of a spirit of conscious unworthiness and of humble dependence on the divine blessing. Caleb in these words virtually acknowledges that the battle is not to the strong nor the race to the swift, and that the favorable presence of God with us in our undertakings is all in all to our success. *Shall be able to drive them out*—Out of their fastnesses, where they yet remain. Caleb desires this difficult work as a testimony of his own faith, and as a motive to quicken and encourage his brethren to the like attempts.

13-15. Joshua blessed him—Bade him God-speed in his warfare, and invoked the help of Jehovah to attend him. *Gave ... Hebron*—The Hebrew leader cheerfully granted the request of his old companion in the work of espial, and emphatically prayed for a successful issue to all his efforts against his gigantic foes. *Because ... wholly followed the Lord*—Singular piety shall be crowned with singular favors. *Name of Hebron before was Kirjath-arba*—Caleb only restored the original name Hebron. Hebron would appear to have been the original name of the city, and it was not until after Abraham's stay there that it received the name Kirjath-arba, who was not the founder, but the conqueror of the city, having led thither the tribe of the Anakim to which he belonged. It remained this name till it came into the possession of Caleb, when the Israelites restored the original name Hebron. *The land had rest from war*—The inhabitants of Canaan could make no longer any head against the power of Israel. Being disjointed and broken, they could no longer rally in such force as to make it necessary for the whole Israelitish body to go out against them in a general campaign. There were afterward partial wars, arising from the attempts of each tribe to expel the ancient inhabitants still remaining in their respective territories.

PRACTICAL THOUGHTS.

If we would secure a healthful and honorable old age, there is no better prescription than to seek the Lord early, and follow him wholly.

Glory and reputation are not for the leaders alone, they are also for the followers. There is an imperative need of fidelity in subordinate positions.

It is well to set a high value on the promises of God.

In old age it matters not even if the outward form perisheth, provided the inner man is "renewed day by day."

He Will Not Leave Them to Perish.

The following letter speaks for itself. Those who know the writer will recognize the consecrated, manly, heroic spirit that breathes through every line. He is modest and shrinking to an extreme, and I am sorry to give a letter not intended for publication; but it is the only way in which I can enable many to realize the facts of the case. It is not the *man*, but the *cause* he represents, that we must consider.

A *heathen* people without hope, without *knowledge* of the *true God*, seeing the blessed effects of the gospel upon others, begged that it might be sent to them. He went cheerfully—if not eagerly—for his heart is full of the love of God, though he knew that among an uncivilized people he would have many hardships to bear. Having put his hand to the plow, he will not turn back; but he is depending upon the "Parsonage Society" to give him the relief that will enable him to stay without suffering to his family. We need the funds to give it. Who will help him to stay with the "perishing people" for whom he pleads?

"*Dear Sister:* I have intended to write to you for some time, but have been on the go for the past six weeks, and have had but little time for correspondence. I have nothing special to write, but I suppose a note from me will provoke an answer, and it is the answer that I am after.

"Is it probable that the collection for our parsonage here will be sufficient to secure its erection during the fall before winter sets in? The little house we are in grows worse as age creeps on apace. Its friendly roof ceases to be friendly, for it opens its gaping cracks to receive the falling rain and sends it in concentrated force down upon our devoted heads—about the wettest water you ever felt. By heaping everything upon the bed, and elevating wife and little ones to the summit of that conglomerate heap, and then hovering a parachute over the whole we can keep things 'sorter' dry. But wouldn't it be a comical sight, though? It makes me laugh to think how I'll keep the whole outfit dry the next time it rains. But, seriously, the fast-waning summer and the approach of autumn remind me that winter will be here again soon, and with it the unheralded norther and piercing winds will also come to shake in playful toyings this frail, thin structure in which we *camp*. My family must suffer if compelled to remain in this house another winter. As for myself, I could get along were it not for the mother and the little ones (have only six). I *can not*, I *must not* quit this field until at least re-enforcements are sent and our church is established here. This work must go on, this perishing people must have the gospel. House or no house, help or no help, I can not give up this work now. But what can be done for our parsonage, and how soon?—I am not impatient or complaining, but am happy as a lark: for He is with us, and somehow I know He will provide and care for us. The lack of a home here makes us appreciate the prospect of one up yonder. The man who owns this house does not care to improve it, as he wishes to tear it down and appropriate it to other purposes. Let me hear from you soon, and do not forget to pray for our work.

"Your brother in Christ,

J. J. M."

It gave me pain to write him that unless the Lord opened the hearts of his people to give more freely, the house could not be secured this fall. Yet I hope—hope and trust—that it may be done. If he has determined to remain at his post, the responsibility rests herein upon the church to see that "the mother and little ones" do not suffer while the missionary gives his life to "rescue the perishing."

Let the willing-hearted, whether their gifts be large or small, send them for the love of Christ.

LUCINDA B. HELM,
Sec. W. H. Ch. Ex.

1509 Third Avenue, Louisville, Ky.

The College Question.

The following seem to be the conclusions which we have reached on the college question:

1. That we should establish district high schools in the bounds of our Conference.

2. That we should concentrate on one place somewhere in the Conference, and establish a first-class Conference high school for boys.

3. That we should invite the Mississippi Conference to unite with us and establish a Mississippi Methodist college.

I am fully persuaded (and so are many of my brethren) that the first-named plan is—at least, for the present—safest; but, in deference to those who differ with me, lest I should be mistaken and hinder a good cause, and for the sake of harmony in our Conference (which we must have, if we would succeed), I am willing to compromise on the second plan suggested—a Conference high school. I here lay down the battle-axe on this question. What say you, brethren; can we agree? Why not? I believe everyone who has written in favor of a college has said a "college or high schools" as though they were not very choice between the two. Certainly, then, we can agree here, for we could all feel free to commend this to our people. On the other hand, if we undertake to build a Mississippi college, we provoke opposition, and cause a division at once in our own Conference; and this division and opposition will exist as long as we have an interest in the collegiate department of the Vanderbilt University, where many of our preachers and people believe that our boys can get a better collegiate education than they could in any college we can establish in Mississippi; and we know that the majority of the Mississippi Conference are fully committed to the Centenary College, as they have decided, from time to time, through the last thirty years. When she gives it up, and begins to woo, it will be time enough for us to propose to wed. Divided in our own Conference, and opposed by the majority of the Mississippi Conference, in competition with the State University, with its free tuition, and under the twining shadows of the Centenary, Southern and Vanderbilt Universities, how could we expect to succeed? Brethren talk about what seventy thousand Methodists can do (as though not one of all these was committed to the Centenary or to Vanderbilt University) in the face of the fact that the Mississippi Conference is fully committed to the Centenary and we to the Vanderbilt; and many of us will be as long as the Vanderbilt offers superior advantages, which will be the case, no doubt, long after we are all gone to our reward.

We labor under disadvantages here which a new institution can not remove. What is the remedy? This is the question to which we must address ourselves. Some of the brethren seem to think a new college would swing clear of all these troubles; but, Why? and, How? The very same difficulties would remain. These brethren remind me of Dr. Lafferty's two Irishmen, who went out to a horse-lot to take their first horseback ride, and, after taking in the situation, they concluded that it would be safer to ride a young horse which had not learned any tricks; so they hemmed one in the corner of the fence, and one of them succeeded in mounting his horse, which sprang forward, and began to make fearful jumps with his rider, who was holding on by one arm and one leg, while the other Irishman stood off and gazed on the scene in astonishment, and cried: "Ha, share! why don't you get off of the baste." And the rider replied: "How can I get off when I can't stay on."

So these brethren seem to think that a new college would be free from all of these tricks. But I fear that they would soon learn that once mounted on a college failure it would not be easy to dismount.

J. W. HONNOLL.

CLARKSDALE, Mississippi.

To the Pastors of the North Mississippi Conference.

BRETHREN: How are you succeeding with the collections ordered by the Conference? Are you making every effort possible to get the whole amount assessed to your charge? Are you determined to have the *whole* amount? Don't be satisfied as long as a deficit remains. We need *every dollar* of the assessment. If one preacher fails, some one will suffer—some preacher, who has worked hard for the Master on small pay, will suffer; some preacher's wife and children will suffer; our superannuates will suffer, and the widows and orphans of deceased preachers will suffer if you fail. We can not respond to the cry, "Come over and help us," if you fail. If you fail, the Conference will be disappointed, the church will be disappointed, and the Master, whose servants you are, will be disappointed.

Brethren, don't calculate on failure; you can't afford it. You can, you *must* succeed. Success depends on you. Don't depend on collections in the congregation. Canvass the membership. Go from house to house, and make to each an earnest appeal. After you have seen every member, if there is a deficit, go to your closet and have a talk with Jesus about it, ask him to open the hearts and pockets of the people; then begin the canvass again. Tell the people there is a deficit; that the whole amount is needed, and that each must pay a little more. They will do it! I once canvassed a large membership three times before I got the assessment. Try this plan, and you will succeed. Fraternally,

T. W. PRICE,
Pres. Conf. Board of Missions.

Mississippi Conference.

STATISTICS.

On the form for "Membership," etc., please report the *net gain*, or *net loss*, as the case may be. If you have more members at the time of going to the Annual Conference than you had when you began the year's work, you have a *net gain*; if less members, you have a *net loss*.

"Value of Other Church Property," includes camp grounds, schools, lots and all other real estate belonging to the church not reported under other heads.

"Money Expended for Churches and Parsonages," includes all amounts raised (no matter how, nor by whom) and applied to the improvement, repairs, or furnishing of either church or parsonage.

"Financial Report." At the bottom of this report enter in one amount all money paid to sexton, organist, choir, for lights, fuel, expenses of protracted meetings, the poor, or any other incidental expenses.

"Sunday-School Report." Report only those amounts raised by the Sunday-school for missions and reported to the Parent Board. Money raised by Woman's Board of Missions will be found fully reported elsewhere. At the bottom give the amount raised on Children's Day.

"Missions, Church Extension and Special." In the amount reported paid for foreign missions please give the exact amount reported to the Secretary and Treasurer of the Conference Board of Missions. At the bottom give the result of the observance of the Week of Prayer and Self-denial, as evidenced by the free-will offerings of the people.

A due observance of these suggestions will, I believe, give us nearly a perfect set of statistics. Let me exhort you, dear brethren, be ready to report on the first day of Conference.

JOHN W. CHAMBERS.

From the Work.

THE RESTON REVIVAL.

MR. EDITOR: Revivals, like cyclones, have no common characteristics. The formative processes, the course and conduct—or, behavior—differ in all, as well as the effect and and extent.

Some two months ago the pastor called for special prayer-meeting exercises, for a revival, and announced that services would begin on the fourth Sunday in September, with a view to continuing indefinitely. On Monday, previous to the time named for the commencement of the meetings, the woman's prayer meeting resolved to meet each evening during the week to pray for a revival. At first, three or four, and then, perhaps, a dozen spent six evenings in fervent prayer for blessings on the effort for a revival. The time came. The pastor was just out of three meetings, of a week's duration each; pretty well worn out, and no help in sight, or engaged. Tired and husky of voice, supported by those godly women, whose prayers were "laid up," the pastor pulled on for a week with little or no prospect. Those prayers! We must go on! "Ah!" said a brother; "Bro. Parker will be preaching to empty pews before the middle of next week." He didn't see those prayers. "The middle of next week" came. The house was crowded. Eighty penitents were seeking pardon! Those prayers were sent back perfumed with the savor of life. Bro. Wright had preached us two unique sermons. The third week came. Those prayers were still coming back. Over forty had been "added unto them;" converted, and joined the church. The interest grew. Six weeks the pastor had preached twice a day. His heart was "burthened with souls," and his body was weary with work. Still about seventy penitents at the altar. No time to stop work now. Bro. Miller came, and, in the spirit of the Master, was with us three days. The pastor was rested somewhat; at least, the voice was improved, and on Friday, Bro. Collier came and preached. The fourth Sunday of the meeting came, and the intention to close at night was announced. The rain came—a dark, cold rain. No preparation for service by the pastor—had given it up. The people began to repair to the church; umbrellas, wraps and cloaks were utilized. The pastor went over to the church, and found a good congregation. Those prayers were still bearing fruit. Ten penitents and two members.

The meeting is closed; this M
Monday morning, and the pasto
feels like he was "out of work."
What were the results as far a
he can learn? God glorified him
self, sixty-two conversions re
ported, sixty-one application
for membership, besides a num
ber who will join other churches
Whence this great work? From
that week of prayer by thos
holy women. *There* was th
"secret place of thunder"! N
big preaching, no fancy singing
nor loud shouting. But wha
power! Strong men trembled
and shed tears, like children ove
a mother's grave. Stoics wer
melted, and enthusiasts quieted
On one or two occasions th
devil threw cross-ties on th
track, but our road-master saw
them, and took them off; so w
just went right on, and when w
thought it was time to hold
"praise meeting," thirty or fort
young converts—aged all along
from ten to forty-five year
(girls, boys, women and men)—
stood up and testified, saying
"I thank God because, fo
Christ's sake, he has pardoned
my sins." J. A. PARKER.

PALMER CAMP MEETING.

MR. EDITOR: At last we were
all seated in our wagons, and the
horses' heads turned in the direc
tion of dear old Palmer Camp
Ground. We were all cheerfu
and happy, and we sang the
songs of Zion as we moved along.
Those great, tall pines that we
saw on our way, which stood so
close together and seemed to
have no passage between them,
reminded me of one's difficulties
—how they arise, dark and tow
ering, and there seems to be no
way through them: but, as we
near them, we see that God has
provided a way of escape. After
several hours' ride we arrived
on the grounds. The meetings
began that night, and God was
with us from the beginning to
the end. His Spirit moved upon
the hearts of sinners, and about
forty were converted and fifteen
joined the church. All the min
isters, like true soldiers of Christ,
were faithful in their work.
One of the most impressive
meetings was the children's.
How happy they looked as they
sat listening to Bro. Hopper's
address. When called to the
altar, without hesitation they
came and wept over their sins,
and one or two offered up pray
ers as children alone can utter.
Altogether, the meetings were
enjoyable and profitable, and
long to be remembered by many.

I have often heard of people
being sanctified, but I never
thoroughly understood it until
Mr. Hopper explained sanctifi
cation so clearly that I see how,
though tempted and *tried*, yet we
must live without sinning. We
must not serve God one minute,
and then the next yield to temp
tation. Many claimed sanctifica
tion, and consecrated their all to
Christ.

The morning for saying good-
by came at last, and, after pray
ers and singing, "God be with
you till we meet again," the
meetings came to an end and the
tenters left for home.

L. R. DAVIS.

ADA CIRCUIT, LOUISIANA CONFER
ENCE.

MR. EDITOR: The work has
been blessed with glorious revi
vals at nearly every appointment.
I have received into the church
since the holding of my third
Quarterly Conference (which was
held on September 1) seventy
members, making a total this
year of 145 received into the
church. A great number of
these have not only joined the
church, but they have been hap
pily converted. Our assessment
for foreign missions is paid in
full, and most of the other as
sessments ordered by the Con
ference are in cash and good
subscriptions.

Let me say something more
about Paint Meagre, as so many
of the brethren, readers of our
ADVOCATE, know of this part of
the country unfavorably. Three
churches in this part of the cir
cuit—viz: Oak Grove, Fellow
ship, and Hickory Grove—have
paid this year in cash and good
subscription, to the various as
sessments ordered by the Con
ference, one hundred dollars.
Last year these three churches
paid eighteen dollars to these
same assessments. Previous to
last year they paid less than
eighteen.

I think we can safely report
progress, spiritually and finan
cially. The Lord willing, we
want to come down to your city
to Conference this year with a
good report—not for a name,
but for the glory of God.

Respectfully,

J. I. HOFFPAUIR.

Commendatory Resolutions.

Whereas, This is the last Quarterly Conference of the Wesson and Beauregard charge, Brookhaven district, Mississippi Conference, Methodist Episcopal Church, South, to be presided over by the Rev. James M. Weems, D. D., who, for three years, has filled the office of presiding elder of this district most acceptably to the people and to the preachers, and is now soon to leave us and his native land in order to preach "the everlasting gospel" unto the people of Mexico; therefore, by said Quarterly Conference, held at Wesson, Copiah county, Miss., Thursday, October 18, 1888, be it

Resolved, That we reluctantly part with our friend and brother, but submit to the constituted authorities of our church and to the will of him who said, "Go, preach my gospel to every creature."

Resolved, That we shall ever cherish for our friend and brother, and for his devoted wife, the kindest regards, and invoke upon them and their daughter the blessings of our heavenly Father, "according to the riches of his glory."

Resolved, That we commend Dr. Weems and his wife to our brethren of the Central Mexican Mission Conference as being in every way worthy of their respect, affection and confidence.

Resolved, That a copy of these resolutions, properly attested, be handed to Bro. Weems, and that they be also published in the NEW ORLEANS CHRISTIAN ADVOCATE. T. A. LEE, Sec.

Brazil Revisited.

What is the present state of this mission? The Minutes of the recent Conference show the number of local preachers to be seven, and of members 288, a gain of 31 during the year. If we add three native preachers who remain on trial, and six missionaries, the total will be 304. When I held the first session of the Annual Conference, two years ago, the total was 223. This progress, though not rapid, calls for thanksgivings to God, and should incite us to greater zeal and effort. Another fact is cheering: there were reported 155 candidates for membership; some of them have been waiting for months to be admitted. Both missionaries and helpers exercise great caution at this point. They may be tempted to swell the number of members and parade large results of their labors by receiving applicants at once; but if so, they resist the temptation, and are more solicitous to go surely than to go swiftly. There is danger that the natives who offer to join us may mistake a shallow and transient interest in what the preachers has said, or a willingness to accept Protestant teaching for practical and experimental religion. Many of them go back, and walk no more with us after a few weeks; and of those who are taken into the church, some have to be dropped or expelled. The candidates are not neglected; their names are taken, and they are kept under pastoral care and instruction. Of course this probationary treatment may be carried too far, but we must trust the men under whose ministry they have been awakened to judge when they are prepared for membership according to our General Rules and Ritual. The eagerness of candidates and members to learn is a very gratifying feature. As soon as their hearts are affected by the gospel they desire to search the Scriptures, and to this end, if they do not already know how to read, they apply themselves to learn. They take great pleasure in the service of song, each bringing his hymn-book to church and joining in the singing. They watch over one another also, and report any inconsistencies which seem to demand disciplinary treatment.

The Sunday-school statistics are: Sunday-schools, 11; teachers, 33; scholars, 339. These schools are conducted as in the States, the same lessons are studied, and the *Cristian Expositor* contains regularly notes on the lessons.

Our three churches (at Rio de Janeiro, Pirnicaba, and Juiz de Fora) are valued at $52,938, and there is no debt upon them. $1,730 was raised for missions, and $480 for the poor and other objects. This year the missionary collections must be applied to supplement the amounts appropriated by the Board for the support of native preachers, instead of to the enlargement of the work. The reason is the present rate of exchange. On my former visit $1,000 was worth 2,340 millreis; the year before it was worth 2,800; now it is worth 1,890. All persons who receive fixed salaries in foreign money fare badly at this time. Our missionaries must endure the temporary straitness, expecting a better day; but the sums appropriated to the native helpers can not bear this reduction; they are paid in millreis, and the support should not fluctuate with the value of the dollar. The reader may be curious to understand the cause of the depreciation of foreign drafts. It is not, I am sorry to say, any real improvement in the financial condition of the country; but large loans have been obtained abroad, and there is so much money in the English banks to the credit of this country that foreign exchange is low. It is thought that this state of things will last six, or probably twelve months. Meanwhile it is agreed that the purchasing power of the millreis here is no greater than before. The whole indebtedness of our mission is about $1,000, and arises in part from this depreciation of foreign funds (the appropriations not sufficing to cover the debts), and in part from interest being due for which no appropriation was made.

To the Woman's Board is due the fact that we have any educational statistics. Colleges, 2; missionary teachers, 4; assistants, 13; pupils, 143; value of property, $45,000. The college at Piracicaba has just opened another session with better prospects than ever before. It is established in the confidence of the people; it has already made for itself a good reputation. The pupils are as happy a set of children as can be found anywhere, and their parents are well pleased. I am glad to emphasize again the religious influence of the institution. The Word of God is taught. Miss Watts directs the school with energy and skill, and Mademoiselle Rennotte can times that enthusiasm and aptness in teaching for which she has been long distinguished. What shall I say of the new enterprise—the School of the Height—in the capital of Brazil? It is lovely for situation. The mountains lift themselves on either side, and the front commands a view of the bay with its steamers and ships anchored, entering or departing. "How fortunate you are," said Drs. Hodge and Knox, "in having secured this building! It is the very spot for a college." Those gentlemen came out in the "Finance" to attend the first session of the Synod of Brazil, and I am rejoicing in the expectation of having their company on the homeward voyage. When the growth of the school shall demand it (not many years hence, I judge), another story will be added, and the building, nobly crowning the height, will attract every eye, and call forth universal admiration. At present there are thirty-one pupils. Already Miss Bruce and Miss Morris have moved into a convenient house in the neighborhood, that they may board boy-pupils who are between three and ten years of age. The number at this writing is one; he is known as the University. Misses Jones, Marvin and Granbery lodge in the school-building.

In view of all the facts, our condition is more prosperous and hopeful than at any former time. We are in a better state to do our work and to move forward. Our missionaries are full of faith and zeal. They long to do far more than they have done—far more than can be done with their present resources; nevertheless they are of good courage and confident of success. Brother Kennedy has fully recovered from his severe sickness, and is in excellent health. Brother Tarboux is not strong, and probably overtasks himself; but his health has improved, and he is hard at work. Brother Walling often suffers in body, and could not be called vigorous and healthy while he was doing very effective service in South Carolina; but, like many other men of physical infirmities and, also, of heart-sorrows, he accomplishes great things in the name of Christ. Our two new missionaries, Dickie and Tilly, show adaptation to the field and to the kind of labors here needed, and all of us congratulate ourselves and the church that they were selected for this mission. Brother Tucker is the picture of health, energy and cheerfulness; he fills most admirably the important office of Bible Agent, and is very helpful to us. Any day that we give the word he is ready for a circuit, station, district, or whatever work may be assigned him in our itinerancy. We have valuable native helpers, and their power for good develops year after year. "The best of all is, God is with us."—J. C. Granbery, in Nashville Advocate.

The Papal System.

The Pope's new encyclical, opposing civil and religious liberty, gives us a reason why the state should sustain the Roman Church and persecute all other churches—and why "false doctrines should be repressed by public authority," this, that the Roman religion is the only true religion—and "the marks of truth are, as it were, engraven upon it." Let us look a moment at the "marks of truth" referred to. This system takes a man at his birth, and requires the paid services of a priest to perform mummery over him, otherwise if he dies without it he will be damned, though an unconcious infant. Next, the child must be submitted to this priest for education, on the penalty of perdition both to his parents and to himself. The priest is paid for filling the child's mind with awe of the priest's power. The young man comes to marry. The priest tells him that marriage unless he, the priest, performs the ceremony is fornication. The married man and his wife are compelled on pain of perdition to tell the priest at confessional all that happens in the privacy of the family which the priest may desire to know, and are forced to give him authority over the children superior to their own. The man having done all that is required of him comes to die. The priest tells him that he must put oil upon him and hear the last revelations of his personal and private life, or he will go to perdition. The poor priest-ridden soul complies, and dies. Then his bereaved friends are told that unless the body is buried in grounds owned by the priest, that the devil will get away with him. That is done—the priest taking money and exercising arbitrary authority at every new move; and now the dead man, having been shrived and oiled and buried according to directions, and payment made therefor; having obeyed the priest all his life, would, one would suppose, be allowed to rest in peace. But no: friends can be swindled still further on his account. Now they are told that unless they pay for certain heathen mummeries to be performed in the church, the man's soul will be in misery. These mummeries are kept up as long as anybody can be found to pay for them—in some cases repeated for half a century. So successful are the priests in wresting money from their dupes that civil government is compelled, from time to time, to confiscate their property, or they would come, as in Mexico, to possess all the earnings and productions of the people. These "marks engraven upon it" would seem to indicate that the system is the most voracious, avaricious, insolent and persistent system of fraud and falsehood ever set up among mankind. There is nothing like it for persistent rapacity and insolent pretense among any of the pagan religions of the past or of the present, in the history of the human race.—Interior.

Mrs. Partington and her son Ike, it is said, both use Dr. Bull's Cough Syrup for colds.

Every traveling man should take with him a bottle of Salvation Oil. Price only 25 cents.

"Love is more imperative than law," says one. Very well; but there is a tyranny of love which does more evil than good. Even love, when co-existing with an unrestrained will, has its unlovely and even mischievous manifestation. The truth thus hinted is worth an hour's thought.—Morning Star.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

MISCELLANEOUS.

Tutt's Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

Malarial Districts

their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

and all disorders arising from a Torpid Liver and Bad Digestion.

A Proclamation!

Dr. I. Guy Lewis, Fulton, Ark., says: "A year ago I had bilious fever. Tutt's Pills were so highly recommended that I used them. Never did medicine have a happier effect. After a practice of a quarter of a century, I proclaim them the best

ANTI-BILIOUS

medicine ever used. I always prescribe them in my practice."

Sold Everywhere.

Office, 44 Murray St. New York

Tutt's Manual of Useful Receipts sent Free

From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. REEVES FIGH.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhea, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure,

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY.

471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIELLY.

With Rice, Born & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.

Microbes Cause All Diseases

WM. RADAMS' Microbe Killer

Cures All Diseases.

This indisputable assertion is borne out by our many testimonials.

Call or write for testimonials of cures made

M. DALLAS, Southern Agent,

149 Camp St., New Orleans, La.

RICHARDSON & BOYNTON Co.'s

"PERFECT"

HOT-WATER HEATER.

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Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:48 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:42 p. m.	1:10 p. m.
Lve. Birmingham	11:15 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:30 a. m.

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No. 1, Fast Mail	9:00 a.m.	No. 2, Fast Mail 5:00 p.m.
No. 3, Express	6:25 p.m.	No. 4, Express 8:00 a.m.
No. 5, Bat. Rouge acc'dation	10:00 a.m.	No. 6, Bat. Rouge acc'dation 3:45 p.m.

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Baton Rouge Local	3:10 P. M.	10:00 A. M.

The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS

(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....9:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 1.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex...3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 62 California Express. 7:00 pm	No. 61 California Express. 8:35 am
B. Rouge, local. 10:00 am	B. Rouge, local. 3:10 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor. 11:00 am

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1, Lim'd. 11:00 am	No. 2, Lim'd.....3:35 pm
No. 5, Fast Line. 6:30 am	No. 6, Fast Line..9:00 pm

MOBILE AND OHIO.

(Via Meridian.)

No. 5, Fast Line. 6:30 am	No. 6, Fast Line..9:00 pm

P. AND E. EAST LA.

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Daily Except Sundays.

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Sunday Schedule.

Arrive.....7:25 pm | Leave.....7:30 am

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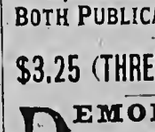

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, NOVEMBER 1, 1888.

Notice.

MR. EDITOR: After mature consideration of sundry communications from presiding elders, and others interested, it has been decided to change the place of the next session of the Mississippi Conference from Jackson, La., to Vicksburg, Miss., and the time from November 28 to December 5.

Do me the kindness to announce the change.

Very truly,

R. K. HARGROVE.

NASHVILLE, TENN., Oct 25, 1888.

Fruit, Candy and Billiards.

The Times Democrat raises a lugubrious wail over the fact that the Sunday Law has interfered with the sale of fruit and candy and the playing at billiards on Sunday. One would suppose that the people who eat fruit, and the children who eat candy on Sunday, were in a bad way indeed; and as for those who play billiards on that day, they are reduced to a most pitiable plight. The Times Democrat is afraid that the fruit dealers and confectioners will be driven to some other market by the "odious Sunday Law," and the billiard players be completely crushed out by its "absurd, harsh and unjust provisions." We assure our neighbor that those fears are groundless. The fruit dealers and confectioners are not yet prepared to leave so good a market because they have to "rest from their labors" one day in the week. The fruit dealers have more wisdom than the Times Democrat gives them credit for. They have already learned to post signs over their places of business on Saturdays, reading thus: "*Leave Orders for Fruit To-Day to Be Delivered without Charge.*" They have not been slow to learn that Sunday's fruit sold and delivered on Saturday not only brings in as much money as when formerly sold on Sunday, but they have now no risk in keeping it. The risk has been transferred to the buyer. It is the same with the confectioner. What he once took in on Sunday he now reaps on Saturday, and can give one day to rest. As for the billiard player, he is reduced to such extremities that we really do not know what is to become of him. Perhaps, in his hopeless condition he may take the suggestion of our neighbor, and "hie him to some other clime." This attack of the Times Democrat on the Sunday Law we are sure will not receive the commendation of the majority of its readers.

The Louisville Conference has 199 local preachers, 39,314 white and 6 colored members; 769 infants and 2,215 adults have been baptized during the year. There are 331 Sunday-schools, with 2,299 teachers, and 18,271 scholars. $2,098 29 was raised on the Conference collection; $4,625 89 was contributed for foreign and $2,467 11 for domestic missions, making a total of $7,093; $1,472 50 was collected for church extension. There are 378 churches—valued at $570,234; and 89 parsonages—valued at $103,485.

We call special attention to the cards of the former publisher and the present publisher, to be found in the "Publisher's Department," on the fifth page of this paper.

The Lord's Dues.

In less than *two* months all our patronizing Conferences will have held their annual sessions. The year has been a busy one with the workers in the Lord's vineyard; and we think the results of the work are larger and more satisfactory than ever before. The preachers throughout the bounds of our territory have reported many gracious revivals. Thousands of souls have yielded to the demands of Christ when, through the gospel, he has called them to repentance and faith in himself. Thousands of church members have become more firmly established in the faith, and are strengthened in God as never before. Hundreds have learned that new experience of joy that comes from earnest working in the Lord's cause. The Sunday-school teachers have had many great encouragements in their work as they have dropped the seeds of truth into the virgin soil of the young heart and watched its germination and growth. Hundreds of family circles throughout our borders have welcomed the incoming of the Son of Peace and given him the chief place at the fireside, and rejoiced with great joy in his presence. Thousands of souls, who were dead six months ago, have experienced the resurrection power of the living Christ, and are to-day thrilled with the presence of the abundant Life. The whole army of the Lord has made a year's march and conquest, and now stands upon high vantage ground and surveys the whole field with hopeful eye and heart full of confidence in future advances. The banner of the Lord waves to-day from a thousand hill-tops that six months ago were in the hands of the enemy. The cause was never so strong—never so hopeful—never so certain of final success. Looking back upon the past year, we may well exclaim: "What hath God wrought!" For to his presence and power and grace we owe all the success attained. Having done all this for us, God has brought us under new obligations to himself. He hath made us debtors to himself by the manifestations of his aid in our work. While we are grateful for these gracious manifestations of blessings, our overflowing gratitude does not "pay the debt we owe." The Lord lays a claim against our *substance* as well as against our souls. It is well to look at *this* matter calmly and closely as the year draws to its close. Our connection with the church has, so to speak, created a lien upon our property, for we promised before God and in the sight of the congregation to "support the institutions of the church." *Now* is the time to examine ourselves as to the fulfillment of this public promise for the year 1888. Do we know that our pastor has received the salary that our representatives—the Board of Stewards—promised him when he began the year's work? Have we contributed according to our ability to the various enterprises the church has been fostering and furthering this year? These two questions force themselves now before the tribunal of conscience, and demand an explicit answer. The promise made to help support the enterprises and institutions of the church has been registered in the books above, and simple honesty, personal integrity calls for a redemption of the promise for this year now about to end. In but a small number of cases have the assessments been heavy. In no case whatever would they be heavy if we *all* would endeavor to redeem our promise. Neither God nor the church ever asks us to contribute *above* our ability. That would be unjust. Many of us have prospered—much in temporal things this year; and that prosperity calls for free-will offerings *beyond* what we were assessed. Gratitude to him who "giveth power to get wealth" will determine the measure of those offerings.

From what we have heard, we believe that the finances in our three Conferences have improved much since our last convocations. There is still room for improvement. We want to see, and are praying to see, and expect to see the day when every preacher will go to Conference with all his own allowance paid and every cent of his collections in his pocket! What a Conference that will be!

Reader, see to it that your pastor goes up this year carrying with him your fulfillment of the promise, to "support the institutions of the church according to your ability," and you will have a clear conscience with which to spend Christmas.

Our New Publisher.

Mr. J. G. Grant, the new publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, is one of the leading members of the Carondelet Street Church, of this city. He is superintendent of the Sunday-school; is one of the Board of Stewards, and chairman of the Committee of Finance. At the last session of the New Orleans District Conference he was elected a delegate to the coming Annual Conference. No one who is acquainted with these facts and, above all, who knows Bro. Grant, will question his identity with and interest in Methodism.

As to his business standing, he owns one of the largest and most prosperous furniture houses in New Orleans, and is recognized as one of the best business men in the city.

The friends and patrons of this paper can rest assured that they have at the head of the publishing department of the ADVOCATE a wide-awake, energetic and thorough-going business man. May we rally to his help and double the subscription list of our paper in the next twelve months.

"Christian Womanhood."

BY R. G. ANDREWS, D. D.

A book with the above taking title has recently been issued by the Southern Methodist Publishing House, Nashville, Tenn., for its author, the Rev. W. C. Black, D. D., of the Mississippi Conference. The volume is accurately printed, and neatly bound, with a generous margin to each page; thus making convenient provision for the criticisms certain to be called forth by sentiments so at variance with hoary prejudices. The author has not sought to purchase favor for his book by coupling with it the name and fame of some honored patron, but has boldly launched it, without an introduction, upon the perilous sea of popular opinion, to sink or swim, by its own intrinsic merits. The dedication is a declaration of his sincerity. It is inscribed to his mother, to his wife and to his daughters three. The identification of such sacred names with the characteristics of his ideal woman shows that his conception is no mere sentiment, but one that he is willing to see illustrated in the lives of the women standing in the nearest relation to him. The aim of the book is to bring woman out from the disfranchisement placed upon her by ignorance, heathenism and infidelity, and restore her to the position intended by God her Creator, and Christ her Savior. It labors to dispel prejudice and error, and to secure for the women of this age, and of succeeding ages, the same privileges and duties which were so usefully and so honorably fulfilled by the Miriams, the Deborahs, the Abigails of the Old Testament, and by the Marys, the Annas, the Lydias of the New.

Victor Hugo called the nineteenth century "the woman's century." By very many indications is this title found appropriate. That woman has come grandly to the front in these latter days can not be gainsaid. In spite of inveterate prejudice and of determined opposition she has been accorded a conspicuous, a useful and an honored place in the world's achievement. In social matters, in reformations and in the diffusion of religion her impress is apparent, and is appreciated.

The advocates for the enlargement of woman's sphere have been placed under great obligations by Dr. Black's contribution to the solution of this most interesting problem in sociology. It is gratifying to have facts existent, justified by argument and precedent and divine authority, as they are arrayed by the well-posted and painstaking author. He enters the lists for the emancipation of woman with an ardor and an enthusiasm worthy of a true knight of the times of ancient chivalry.

The author shows up so witheringly the inconsistencies of those persons who would relegate woman to silence whenever white-robed charity or heaven-born piety plead for a word or an act from her, and yet would encourage her to assume conspicuous positions in the theater and the ball-room, that the following quotations from his book will be relished, viz:

There are those who object to woman's occupying the pulpit and the rostrum on the ground that it destroys that delicacy and refinement which should ever characterize the gentle sex. This plea comes with bad grace from those from whose lips it is most frequently heard. Who are they that make it? Generally, they are what the world calls "society people," and, consequently, are frequenters of the theater and the circus. They see no impropriety in a woman's appearing before a mixed multitude in the capacity of an acrobat or an equestrienne. * * * If a woman has the heavenly gift of oratory, there is no impropriety in her exercising it on the stage for the amusement of the rabble; but for her to exercise those same God-given talents in the advocacy of some cause that looks to the amelioration of society is unwomanly. Low, vulgar comedy is pre-eminently compatible with the refined interests of womanhood; but for a woman to appear before an audience to plead for temperance, virtue and religion, that is too horrible to contemplate. Frances E. Willard, Mary T. Lothrop, Sallie F. Chapin, Mary Read Goodale, and a host of other noble women, who use their Heaven-bestowed gifts of oratory for the moral uplifting of humanity, are coarse, unrefined, unwomanly creatures; but there is nothing unrefined about the average actress. * * * Human speech is inadequate to the task of expressing the contempt we feel for such cant.

Persons who desire to read an exhaustive treatise upon the duties of Christian womanhood would do well to procure Dr. Black's book.

Vicksburg District.

MR. EDITOR: Leaving the college a few days since to finish up the fourth round in the valley part of my district, I was glad to find the world still retained its rotundity, and that many of its inhabitants still pursued life's callings in the good old way, notwithstanding the yellow fever panic, the like of which was never seen before; and it is to be hoped may never be seen again. The contagion of fear was worse than the contagion of fever. Men went wild. But I must not write of this. Let a book be written, and let all mankind learn that to prevent contagion, moral as well as physical, there must be separation.

The funeral services and burial of our lamented father in Israel, Rev. John G. Jones, at Port Gibson, were beautifully appropriate. The large congregation listened with solemn joy to the hymns: "It is well," and, "Soldier of Christ, well done," and, "How blest the righteous when he dies," concluding with, "I would not live alway." After the remarks by ministerial brethren present, all followed the remains to the grave, where the services were concluded with the ritual of the church and the rites of the Masonic fraternity, the grave being covered as the daylight departed.

After spending a night at the hospitable home of Dr. Marshall, in Vicksburg, I hastened to visit the churches in the valley above. At Rolling Fork and Carey, W. D. Domimck maintains a firm foothold, and with constant and wise zeal fosters the growth of piety and of the church. A gratifying increase will be reported by him at our Annual Conference.

Dr. J. W. Harmon, at Anguilla, stands strongly against all the foes of Christ's cause, and at this time is holding a pitched battle against the devil there.

On Sunflower river a fine new circuit is just getting ready to apply for admission into the list of appointments, under the labors of young Henry.

At Mayersville, Rev. V. D. Skipper is holding his own and advancing. He has gotten one new church built, which I had the pleasure of dedicating last Sunday, and proposes to proceed at once to build another.

I broke over the ordinary bounds of my space and time this trip and went as far as Greenville. It was my first sight of the place. I was quite unprepared to find it so large and handsome a city—full of life and growth. Eight thousand people, large, new brick stores, beautiful residences, wide streets threaded with street-car lines for miles, attractive churches, with many godly members, are there. I enjoyed very much the cordial kindness of Bro. Bowen and his people, and spoke at the prayer-meeting hour a few words for Centenary. The evening was not favorable, and the audience was not large, but they were appreciative; and Greenville will, I trust, yet honor herself by patronizing and helping to endow Centenary.

At Glen-Allen I found and preached in the nicest union church I ever saw. Here I was cordially received, and was kindly cared for and conveyed on my way by a Baptist brother, who seemed to think he could not do too much for one who carried the gospel of Christ.

The crops in the valley are not all good. Some had to be abandoned on account of the excessive rains. However, a great deal of cotton will be made, as the area planted is larger every year. The man of whom I wrote you two years ago, as having discovered the secret of good luck, still prospers. He has already cribbed the largest crop of corn ever gathered on his place, and will gather considerably more cotton than ever before. He still gives one-tenth to the cause of God.

On my return I found everything packed by my wife, and we were to bid farewell to our pleasant home in Port Gibson Female College. We left the college doing well and with good prospects. Mothers and grandmothers were bringing daughters, and some were going to stay with their children. Mrs. Levi Pearce, from British Honduras, was there with three granddaughters, and Mrs. Aldridge, of LeFlore county, with two, one of them a granddaughter of Gen. George. The mothers watch over their daughters, and find a pleasant home in the prettiest town in Mississippi.

Centenary is growing in favor with the people at home and abroad. I was never fully convinced that it had exactly the right location till the late yellow fever panic scattered the teachers and students of some schools on the railways, while we lost not an hour from our work, but had peace, health and hard study all those panicky days. Four miles from the nearest station is near enough to a railway.

What about our endowment? Brothren, send in your notes at six per cent., or payable in installments, annually. We must have the $25,000 before Conference. They are endowing colleges everywhere. Shall Centenary come behind? I read in the "Nashville," every week, about the "gifts of the wise" for colleges and other benevolent objects. Where are the wise and benevolent among us? We did admirably before the storm in August. That put out the endowment blaze. Let us kindle it again!

W. L. C. H.

Notes.

A correspondent writes as follows: "I have prepared several articles for the press this year, and then consigned them to the flames." That may not have been a good act. But this criticism is heavy—"Maybe some of your correspondents would profit by going and doing likewise." That is a back-handed thrust at both editor and contributors. Well, we can never improve unless we see need for improvement, and we will hardly see it unless it is pointed out to us. Let editor and contributors take the suggestion kindly.

The Supreme Court of the United States has decided an interesting "liquor case" from Iowa. The distiller took the position that the prohibitory law of Iowa against the manufacture of liquor did not prohibit it its manufacture *for export*. The court sustains the decision of the Iowa court, that "the right to prohibit a manufacture of any kind within the borders of a State is a matter within the exclusive jurisdiction of the State." The decision was rendered by Justice Lamar.

Do you want to be an orator? Here is the recipe from Rev. Robert Collyer. He was asked how to be an orator, and he answered thus:

What I may have to say I try to say in the simplest words I can find; and in happy moments I seem to find these by instinct. Then I never make up my mind how I shall say them. I leave all this to some swift intuition of the instant, and the holy spirit of the truth, and know beforehand that, if the thing is well worth saying, and I can forget Collyer, it will be all right when I am through.

M. Renan was pleased to say not long since that "France will perish in a literary sense because of her young writers. It is impossible to write well before the age of forty." Upon this dictum of the French infidel, the editor of the Chautauquan wisely says: "The truth of the matter is, that writing well comes when one has something to say that his convictions tell him needs to be said. When a fancy, a plot, a grouping of ideas, a thought burns in the mind, it is time to write whether one be nineteen, as Bryant when he wrote Thanatopsis, or fifty-seven, as Milton when he wrote Paradise Lost." That seems to us to contain the essence of the whole subject.

We believe that many of our readers will read with pleasure the following note in regard to one of the grandest hymns ever sung by God's people. A writer says:

"I heard an odd story the other day about Bishop's Heber's beautiful hymn, 'From Greenland's icy Mountains,' said a well-known Cincinnatian. "What is it?" "It relates to the music of the hymn. You remember that Bishop Heber wrote it while in Ceylon in 1824. About a year later it reached America, and a lady in Charleston, S. C., was struck with its beauty. She could find, however, no tune that seemed to suit it. She remembered a young bank clerk, Lowell Mason, afterward so celebrated, who was just a few steps down the street, and who had a reputation as a musical genius. So she sent her son to ask him to write a tune that would go with the hymn. In just half an hour back came the boy with the music, and that melody dashed off in such haste is to this day sung with that song."

Dr. W. C. Wilkinson, an eminent Baptist minister of this country, writes in the Independent of the two most noted Baptists in the world, as follows:

It is a noteworthy thing that the two most remarkable preachers of the time in England, the two most widely heard all over the world, two with such a polar difference stretching between them, should both of them be Baptists. Baptists, however, in the American sense and usage of the term, Mr. Spurgeon and Dr. Maclaren hardly are. For both are "open communion" and Dr. Maclaren is even "open membership." Mr. Spurgeon's church invites Christian church members of every name, baptized and unbaptized alike, to share her celebration of the Lord's Supper, but admits to membership only such as have been baptized; that is, immersed. Dr. Maclaren's church, more liberally, receives into membership as well as invites to communion without reference to a precedent condition of baptism. American Baptists, of course, would not approve the practice of either one of these churches. Mr. Spurgeon's church, they would generally agree, is more nearly right, and Dr. Maclaren's church more nearly logical.

Personals.

The Episcopal Methodist, of last week, quotes from us as follows: "Bishop Duncan has done his Conferences in Texas." Things have become mixed somewhere. We said just the opposite, viz: that he was "on his way to hold his Conferences in Texas." Nothing like "following copy." We do not mind the Methodist quoting notes from us for which we get no credit, but when it credits us with what we do not say—"there we draw the line."

Bishop Vincent opens his Conferences every morning with a brief lecture to the young preachers and a short Bible-reading, and he has crowded houses.

Your preacher will soon be going to Conference. Will he go with his claims all met? Do you know if he has collected all his Conference money? It is your business to know that. Did you give him your subscription to the ADVOCATE, to be paid to the agent at Conference? It would be well to see to these things.

The St. Louis Advocate announces the death of Rev. W. W. Jones, of the Southwest Missouri Conference, and says he was "a man of ability, integrity and fidelity; true in his friendship, faithful in his work, a follower of Christ and a servant of the church."

One of our superannuates writes: "The end may be nearer than I expect. If so, thank God, the way is clear and bright. God bless you and the dear old ADVOCATE. How it comes freighted with good news and makes me want to live over again. I sympathize with you in your labor of self-devotion. You will never get pay this side of heaven." The sympathy of our brethren is balm to our soul.

Dr. J. L. M. Curry, ex-Minister to Spain, has resumed his labors as general agent of the Peabody Fund.

The latest issue of the Treasury Department is a twenty-dollar silver certificate bearing an excellent engraving of Daniel Manning.

A good brother left five dollars with us not long since to send the ADVOCATE to persons not able to pay for it. The publisher has opened a "Helping Hand" account, and desires to call attention to it. Contributions to this fund will be judiciously expended in sending the ADVOCATE to needy worthy persons.

In a case tried in this city the other day for violation of the Sunday Law, the jury brought in a verdict of "not guilty." The Times-Democrat remarked: "The verdict of 'not guilty,' which was rendered by the jury, no doubt brought joy to the hearts of saloon and storekeepers." We were mistaken in thinking that our neighbor was specially interested in the illicit of the fruit dealers, confectioners and billiard players. The T.-D. spreads its wing over the saloonists and storekeepers generally.

Preachers and members of the Mississippi Conference will take notice of Bishop Hargrove's notice, on the fourth page, announcing the change of the time and place of holding the Mississippi Conference. It is to be held at Vicksburg, December 5.

Dr. W. B. Murrah gave us a delightful call last Saturday. He represents Whitworth as overflowing and everything moving on in good style. One hundred and fifty boarders have registered up to date.

Miss Frances E. Willard has been re-elected president of the Woman's Christian Temperance Union, receiving 360 votes out of a total of 391.

The Fox Sisters, who forty years ago, started the "spirit rappings," are now giving lectures and explaining the deceptions which were practiced upon the credulous. Of course, the dupes of these deceptions will now refuse to believe that the sisters are giving the true version of the origin of this strange hallucination. The originators of error can hardly stop the error when it is once fairly started.

The Methodist Church, North, has come to "close quarters" in missionary matters. The collections do not reach up to the appropriations, and it is either "cut down appropriations," or a missionary debt. In every business there is danger when money is appropriated before it is in sight.

The Tennessee Conference admitted seventeen preachers on trial and twelve into full connection. The other Conference is still fruitful.

The City Mission is holding interesting services this week near Washington Market. The attendance is good. Large numbers are listening attentively to the gospel story.

There are people who are ever laying the blame of their evil lives upon the circumstances which surround them. The word "environment" is a very popular word now, and it really means much, but we should not let it run away with us. A man's evil life is not the result of "environment," but of an *evil heart*. All the evil in this world comes out of some human heart.

Death of Rev. George F. Thompson.

MR. EDITOR: Saturday morning, about ten o'clock, October 27, our beloved pastor, Rev. G. F. Thompson, died at his residence very suddenly. He had prepared himself to go to his appointment; but no, God took him home to rest from his labors. He was just sixty-seven years old the day he died. He was a joyous Christian, and said to me so often, "I am happy in my religion all the time." On Sunday last he preached with unusual ease, power and great liberty. The last prayer he called on an old man in the congregation to pray; then he sang that precious hymn, "Oh, how I love Jesus." The Lord was with him and all of us. He was shouting happy, Sunday night, October 20, he preached his last sermon and had a very happy meeting. On Thursday he went with the widow of Prof. Wills, of Aberdeen, Miss., to see that great and good man, Mr. Jefferson Davis. Had a delightful visit; home at night. Saturday morning he died. He will be buried at Moss Point, Miss., where he has a son buried.

I only write a hasty note that you may let the brethren know the fact, and, no doubt, some one will write an obituary who knew him long and well. We all loved him in this community—all classes and all denominations—for he was a good man—a man of prayer, a man of faith and of the Holy Ghost.

Your brother,

W. R. STUART.

OCEAN SPRINGS, Mississippi.

Notice.

MR. EDITOR: Please announce through the columns of the ADVOCATE that Rev. B. T. Pearson, formerly a member of the Mississippi, Memphis, Illinois and Northwest Texas Conferences, late a member of the New Iberia station, has surrendered his credentials; hence the Methodist ministry must not be held responsible for his acts.

S. S. KEENER, P. E.

Opelousas Dist., La. Conf.

Postal Card Reports.

—Rev. T. L. Mellen, from Wesson, October 23, writes: "At our fourth Quarterly Conference for Wesson and Beauregard, held October 18, every Conference assessment was reported paid in full and some overpaid, with more to follow; the presiding elder's quarterage paid in full; and only about ten per cent. of the preacher's salary unpaid, and that balance the brethren guaranteed should be paid before the preacher in charge started for Conference. Our women and children have raised over $200 for missions this year. This is the 'banner charge' in Brookhaven district."

—Rev. D. P. Bradford writes from Jackson, La., October 23, 1888: "Bayou Sara circuit has been doing finely this year. I found the work well organized, with a first-class Board of Stewards. We are having splendid congregations at most places. Have had some excellent meetings, assisted by Bros. J. V. Penn and N. B. Norwood. Thirty-five accessions to the church; a goodly number of conversions. Foreign missionary money paid. I believe every dollar of assessment will be paid—that is, if one single church does not fall so far behind that the others can not bring up this with their own assessments."

—Rev. W. A. Dollar writes from Ebenezer circuit, North Mississippi Conference: "Our protracted meetings on the Ebenezer circuit, North Mississippi Conference, are closed with fine success. We have had about forty conversions, and fifty-one accessions to our church this year. Twenty-five heads of families pledged themselves to erect the family altar. A grand and glorious improvement in our prayer meetings. The Sabbath-schools are improving, doing well. We will report a new church at Conference, worth about one thousand dollars. I think our Conference collections will be full. Self-denial fund, twenty-seven dollars. Raised on Children's Day, $15 40. I thank God the circuit is on the up-grade, and we are happy."

Chrysostom said: "The Christian is the world's Bible, and the only one it will read."

Literary Notes.

The Life of Mrs. Harriet Beecher Stowe is being prepared by her son, Rev. Charles E. Stowe, and Mr. Kirk Munroe. It is promised next winter.

Mr. Carl Schurz has been asked to write the Life of Lincoln for the American Statesmen Series.

Two volumes of collected essays from the pen of the late Mark Pattison will soon issue from the Clarendon Press.

Motley's "History of the Rise of the Dutch Republic" is being translated into French by M. Gaston Guillain, of Brussels, himself a Frenchman.

Charles L. Webster & Co. will publish next spring a comprehensive work on the folk lore of the Sandwich Islands, entitled "Myths and Mois: Fables and Folk Lore of a Strange People," written by ex-U. S. Minister R. M. Daggett, in collaboration with King Kalakaua.

Messrs. Macmillan & Co. announce for early publication Professor James Bryce's "American Commonwealth;" Sidney Colvin's "Letters of Keats;" "Letters of Carlyle," 1826-1836, edited by C. E. Norton; J. P. Mahaffy's "Tour in Holland and Germany;" Edmund Gosse's "English Literature in the Eighteenth Century;" Archdeacon Farrar's "The Bible: What It Is, and What It Is Not."

Many of our readers will be glad to hear that Macmillan & Co. will issue immediately a handsome edition of Mrs. Humphry Ward's "Robert Elsmere," in two volumes, Globe 8vo, uniform in size with their attractive edition of Mr. Matthew Arnold's writings. By kind permission of the author, it has been made expressly for the American market.

"Irish Fairy Tales and Folk Lore," selected and edited by W. B. Yeats, will shortly appear in the Camelot Series; "Chaucer," selected and edited by F. Noel Paton, in the Canterbury Poets, and "Life of Crabbe," by T. T. Kebbel, in the Great Writers. These three series are published in London by Walter Scott, and in New York by Thomas Whittaker.

Michael Davitt, the Irish leader, is engaged on a literary work: "A History of the Land League in Ireland and America."

The Harpers are to publish the "Life and Letters of John Lathrop Motley," edited by his daughter, Lady Vernon Harcourt.

Mr. Oscar Browning is to write a monograph on George Eliot for the "Famous Women Series."

Judge Tourgee says there is one chapter in "Fool's Errand" which he wrote *fifty-eight* times before it finally went into the book.

Eighty thousand copies of "Drummond's Natural Law in the Spiritual World" have been sold in England.

Mrs. Anna Randall-Diehl, the elocutionist, has published a dictionary of two thousand English words which Webster and his successors have overlooked.

The first volume of the new Oxford Dictionary of the English language has just been completed after *thirty* years' labor.

"Men and Measures of Half a Century," by Hon. Hugh McCulloch, is in preparation by the Scribners.

Mrs. Laura F. Hinsdale, of Biloxi, Miss., is to write the "Story of Mississippi," in Lothrop's "Stories of the States."

An Italian publisher is issuing the Bible in half-penny numbers, and fifty thousand copies were sold the first week.

Dodd, Mead and Co. announce for issue "The War Reminiscences of Col. John S. Mosby," with ten double-page illustrations.

J. R. Ingram's biography of Mrs. Browning will soon be published by Roberts Brothers in their Famous Women Series.

Books and Periodicals.

BOOKS.

CAN IT BE FALSE? By A Layman. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn. Price $1.

This little book, while it contains nothing new, puts the old arguments for Christianity in an attractive style and freshens them by the exhibition of a genuine spirit of earnest love for the cause which they uphold. The lives of Jesus and Peter and Paul are reviewed, and the argument made that such lives can be reasonably accounted for only by the truth of the Christian system.

QUEER PEOPLE WITH WINGS AND STINGS AND THEIR KWEER KAERS. By Palmer Cox, author of Brownies, Their Book. Hubbard Brothers, publishers, Philadelphia.

Palmer Cox is certainly a genius on a line that is specially adapted to tickle the eyes and ears of the little people. The comic pictures delight the eyes, and are a study for old as well as young, while the comic rhymes charm the ears, and both give an immense amount of intense amusement. If you want your children to have the best of sport out of books, get these books of Palmer Cox, published by Hubbard Brothers.

THE RELIGIOUS ASPECT OF EVOLUTION. By James McCosh, D. D., LL.D. G. P. Putnam's Sons, New York. Eyrich, 180 Canal street, New Orleans. Price $1 25.

We have here six lectures by Dr. McCosh read before the Theological Seminary of the Diocese of Ohio and Kenyon College in 1887. In these lectures the author avows himself in favor of evolution properly limited and explained. He says: "I have never been able to see that religion, and in particular that Scripture in which our religion is embodied, is concerned with the question of the absolute immutability of Species." Of man's descent he says: "If anyone ask me if I believe man's body to have come from a brute, I answer that I know not. I believe in revelation, I believe in science, but neither has revealed this to me; and I restrain the weak curiosity which would tempt me to inquire into what can not be known. Meanwhile I am sure and I assert that man's soul is of a higher origin and of a nobler type." Whatever may be the personal views or convictions on this absorbing question, no one will begin these lectures without reading through to the end. The style is easy, the language simple and the thought clear.

BABYLAND, Annual volume, 1888. Illustrated. Boston: D. Lothrop Company. Price seventy-five cents.

Babyland is as beautiful outside as it is inside, and the two covers, front and back, with their pictures in color of the babies blowing bubbles and the babies going to bed, furnish material for no end of pleasant stories to ingenious papas and mammas.

NATIONAL SALVATION THROUGH THE REDEMPTION OF CHRIST. By Rev. Thomas M. C. Birmingham, of the Arkansas Conference. Methodist Publishing House, Nashville. Price twenty-five cents.

HOLIDAY ENTERTAINMENTS. The National School of Elocution and Oratory, Philadelphia. 200 pages. Boards, fifty cents; paper, thirty cents.

This book contains not only the very best features for entertainments at the Christmas holidays, but is adapted to such occasions as New Year's, Washington's Birthday, Easter, Decoration Day, Fourth of July, and Thanksgiving.

SUNDAY-SCHOOL AND CHURCH ENTERTAINMENTS. The National School of Elocution and Oratory, Philadelphia. Boards, fifty cents; paper, thirty cents.

This volume is composed of Responsive Exercises, Dramatized Bible Stories, Dialogues, Recitations, etc., enlivened by the introduction of many new features, and all happily serving to illustrate biblical truths. Handsomely engraved cover.

PERIODICALS.

—Cassell's Family Magazine, for November, has some good reading, such as Japanese Homes and Their Surroundings; A Preacher's Best Book, by Rev. S. Baring-Gould; England's Treasure Island in the West; Some Things We Say and Do in America, by Deliverance Dingle. The Gatherer is a department of this magazine which is always interesting. Cassell and Company, New York. Price $1 50.

—The Chautauquan, for November, is full to overflowing with the very best of reading. J. P. Mahaffy continues his Gossip about Greece, and Prof. A. P. Coleman gives the second part of The Circle of the Sciences. Edward E. Hale writes of the Economic Uses of the Telegraph and the Telephone. James Baldwin gives the second paper on Greek Mythology. Prof. W. W. White contributes Talks on Memory. Dr. Josiah Strong gives an appreciative article on City Evangelization, and Dr. Titus M. Coan writes of Pestilences in the United States. There are also other articles of value, and all this for $1 50 a year. Dr. T. L. Flood, Meadville, Penn.

—The Floral Home is devoted to the cultivation of plants and flowers, and is published by the Floral Home Publishing Company, St. Louis, Mo., and edited by A. A. Sherman. Price $1 per year.

—The Rainbow Festival, for Church, Sunday-school, and Charity Festivals, by Mrs. A. G. Lewis and Leo R. Lewis. E. P. Carpenter Company, publishers, Brattleboro, Vermont.

—Littell's Living Age. A new volume began October 1. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

—The Magazine of Art, for November, finishes the eleventh volume of this superb monthly. It has been steadily increasing in circulation, and the promise of many better things in the coming year will, no doubt, contribute still further to enlarge its circle of readers. Cassell and Company, New York. Price $3 50.

—The African Repository, for October, has reached our table. It is a publication of the American Colonization Society, and is published quarterly at Washington City for $1 per annum.

The following are the statistics of the Brazil Conference: Preachers admitted on trial, 4; remaining on trial, 3; 14 preachers were stationed; number of members, 288; local preachers, 4; total, 292; infant baptisms, 31; adult baptisms, 36; number of Sunday-schools, 11; teachers, 33; pupils, 339; schools, 2; missionaries, 4; assistants, 13.

There are preachers who have qualms of conscience about repeating sermons, and really feel as if they had imposed upon the people when they do it. It may be some relief to such brethren to hear that there is one preacher who, it is said, has repeated a sermon *two* hundred times in ten years. That preacher is the celebrated John Jasper, of Richmond, Va., and the sermon is on "De Sun Do Move."

From the Publisher.

In accepting the position of Publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, tendered me by the Publishing Committee, I beg to assure its patrons and friends that it will be my object to broaden and enlarge its field of usefulness and place it, in point of circulation, where, in literary merit, it justly belongs—in the front rank among the best religious papers of the country; and to that end I earnestly solicit the hearty co-operation of all its friends and patrons.

Respectfully,

J. G. BRANT,
Publisher.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
N. W. Texas.	Nov. 7.	Weatherford, Tex.	Hendrix
Virginia	Nov. 7.	Portsmouth, Va.	Granbery
W. Texas	Nov. 7.	Victoria, Tex.	Duncan
Memphis	Nov. 7.	Paris, Ky.	Keener
German Mis.	Nov. 14.	Houston, Tex.	Duncan
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas	Nov. 14.	Dennison, Tex.	Key
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina.	Nov. 28.	Winnsboro, S. C.	Keener
Mississippi.	Dec. 5.	Vicksburg, Miss.	Hargrove
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia.	Dec. 5.	Milledgeville, Ga.	Keener
N. Miss.	Dec. 12.	Starkville, Miss.	Keener
Florida	Dec. 12.	Harlow, Fla.	McTyeire
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia.	Dec. 12.	Eastman, Ga.	Duncan
Louisiana.	Dec. 19.	New Orleans, La.	Hargrove
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

Wanted.

By a graduate of the Feliciana Female Collegiate Institute, a situation as governess or teacher. References given if desired. Address T., Box 73, Jackson, La.

Publisher's Department.

I have this day sold to Mr. J. G. Grant my entire interest and good-will as publisher of the NEW ORLEANS CHRISTIAN ADVOCATE. All debts due by Hugh Jamieson, Jr., as publisher up to this date will be settled by me. All accounts due to the NEW ORLEANS CHRISTIAN ADVOCATE or Hugh Jamieson, Jr., as publisher, will be paid to and collected by Mr. J. G. Grant.

HUGH JAMIESON, Jr.

OCTOBER 22, 1888.

I have this day purchased the entire interest and good-will of Mr. Hugh Jamieson, Jr., as publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, and will hereafter publish the paper for my own account, under the contract of the Publishing Committee. Any debts due by the paper up to this date will be paid by Mr. Hugh Jamieson, Jr. All accounts due to the paper or Mr. Hugh Jamieson, Jr., as publisher, will be collected by me.

J. G. GRANT.

NEW ORLEANS, Oct. 22, 1888.

Referring to the above, my connection with the NEW ORLEANS CHRISTIAN ADVOCATE, as publisher, ceases from this date, and Mr. J. G. Grant assumes control. With the generous co-operation of the agents and patrons of the paper, Mr. Grant will meet you with energy and enterprise, such as promises to advance the standing of the NEW ORLEANS CHRISTIAN ADVOCATE to the front rank in the *Advocate* family. I would respectfully request for Mr. Grant that the agents of the ADVOCATE would remit money in hand as promptly as convenient, as it will expedite business at the Conference sessions. I feel safe in making this request after six years of pleasant relations with the agents of the patronizing Conferences, who have my sincere thanks for all their kindness and attention.

HUGH JAMIESON, Jr.

OCTOBER 22, 1888.

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Business Notices.

ADVICE TO MOTHERS.

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G. W. HUDDLESTON, Sec.

MISCELLANEOUS.

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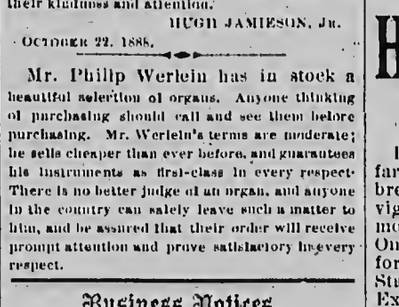
John T. Moore, Jr., J. H. Menge, M. Schwabacher, F. G. Ernst, T. A. Woodward.



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MISCELLANEOUS.

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—1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

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No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

J. G. GRANT, Pub'r.

Our Young People.

THE BABY'S CREED.

BY CHARLES H. LEGRIS.

I believe in my papa,
Who loves me—oh, so dearly;
I believe in Santa Claus,
Who comes to see me yearly.
I believe the birdies talk
On the boughs together:
I believe the fairies dance
O'er the fields of heather:
I believe my dolly knows
Every word that's spoken:
I believe it hurts her, too,
When her nose is broken.
Oh! I believe in lots of things—
I can't tell all the rest—
But I believe in you, mamma,
First and last, and best!

—St. Nicholas.

MR. EDITOR: It has been a great while since I wrote to the ADVOCATE. The last letter I wrote was not printed. Now please, Mr. Editor, print this one, as I want my grandpa to see it. The answer to Maggie E. Walker's question can be found in Deuteronomy xxxiv, 9, also several times in the Book of Joshua. Nun was the father of Joshua. I will ask a question: Who was the first to weep in the Scriptures?

Your little friend,
GRANVILLE BRABSTON.
BOVINA, Mississippi.

A More Excellent Way.

It all came about through Johnny's dropping the syrup-pitcher at breakfast. The table-cloth was spick and span clean, and his mother had risen with a miserable neuralgic headache, and Johnny wasn't as careful as *she* would have been, of course, when in his hurry he tipped the pitcher, which in its fall overturned a very full tumbler. And so, in another half-minute, there was an island of syrup set in a small pond of ice water! All the circumstances which I have enumerated were too much for ordinary maternal patience.

"Johnny, you are a naughty, careless boy! You can have no syrup on your cakes this morning!"

Johnny's eyes opened in astonishment.

"Why, mamma, I didn't *mean* to do it!"

"But you are always doing things with such a rush. You make other people a great deal of trouble and labor, and then you say, 'I didn't mean to!'"

A cloud of very gloomy character had suddenly fallen over the group at the pleasant breakfast table. Just here, in the confusion consequent upon the accident, Kate, the twelve-year-old sister, who sat opposite Johnny, struck her napkin ring sharply against the salt box standing by her plate, thereby overturning the dainty little china device. This incident being of so trivial a nature, nobody made comment, until the rebellious and tearful Johnny exclaimed: "Kate has been careless, too, mamma, and you haven't blamed her a bit. Shan't she go without syrup, too?"

"It isn't anything to tip over a salt box," remonstrated the little girl.

"What a silly thing to mention, Johnny!" added the mother.

But somehow, almost before the remark had left her lips, her conscience had disputed its truth.

"Johnny," she said suddenly, "will you excuse me for speaking as I did? It was because the clean table-cloth was soiled, and the spilling made such confusion and so much work that I was discouraged. But it was an accident, and not my little boy's fault. You did not *mean* to do damage any more than Kate when she hit the salt box. You can see that yours was a much more trying accident, and it was hard to be pleasant over it; but I see that I was in the wrong, because I was really blaming you because there was syrup in the pitcher, and not for being careless in tipping it, as I said. Kate's salt cellar didn't have any syrup in it, you see, only salt, which did no damage."

The picture before her was chaotic, but Mrs. Way succeeded in smiling brightly into Johnny's eyes, and added: "I am sick this morning. I didn't sleep well last night. You know how I dislike a soiled table-cloth—so, on the whole, won't you try to excuse me?"

Such a queer expression as Johnny's face wore, but smiles carried the day very speedily.

"Now, children," interposed their father, "since mamma has been so very polite, and has apologized so beautifully, don't you think a small boy and girl, not very far away, ought to be very careful as to their manners at table, and run no risks of tipping pitchers and tumblers and salt cellars, and making ugly spots on clean table-cloths?"

"Yes, *sir*," said Johnny with great emphasis.

"I'll try," added Kate.

That morning, as the children were on their way to school, Kate said in a thoughtful way, with a tender accent in her voice: "I think mamma is just the sweetest mother in all the world. She is always sorry when she does wrong, just as much as she wants *us* to be."

To which somewhat confused grammar of his sister, Johnny responded with earnest loyalty, "Yes, and she *owns up right out loud*, too, I tell you!"—Congregationalist.

BE COURTEOUS, BOYS.—"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke:

"A boy or a man who measures his treatment of others by their treatment of him, has no character of his own. He will never be kind, or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy: You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no hey can drag you down."

TO GIRLS.—Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company. Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavoring to improve by the intercourse permitted to you. Nothing is more unbecoming, when one part of a company is engaged in profitable conversation, than that another part should be trifling, giggling and talking comparative nonsense to each other.—Leigh Richmond.

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sidney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that **Scott's Emulsion** of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

We honor and admire our friend in proportion to the struggle we see him make in the victory over the evil passions of his nature. The remote world calls him a happy man, inasmuch as they see the light of his high achievements, but they can not see the dust and soil of the conflict until the great spiritual triumph is won.—Baltimorean.

MANLY PURITY AND BEAUTY

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Household.

ADVICE TO THE GIRL OF THE PERIOD.

BY G. H. W.

You will have to know Latin and Logic and Greek,
You will have to be able correctly to speak
Of Atoms and Molecules, Acids and Bases,
Of the Earth in Aphelion, of the Moon and its Phases,
Of the three laws of Newton, of gases expanding,
Of how to preserve equilibrium when standing,
Of what is the green coloring matter in plants,
Of the structure of elephants, beetles, and ants;
You should also be able to fluently chatter
On the prevalent opinions of Mind and of Matter.
Never mind learning "to play" or "to sing,"
To be able to please is no longer the thing;
Don't trouble your head about baking and cooking,
Red faces and fingers ar'n't student-like looking;
In all household duties, whate'er there's to do,
Let your brothers see to it, they've more time than you;
At table, gulp down your food, don't try to talk,
Don't waste precious time by taking a walk.
Don't heed the broad hints about spoiling your looks,
Let health, beauty, pleasure go, stick to your books,
Be sure a fixed hatred of mankind you show,
"Superior women don't marry," you know.

* * * * * * *

When years have gone by, if you find, when too late,
That your love for book lore, and for mankind your hate
Have brought no repose, but a heart-rending pain,
And you wish you could live your life over again,
Whatever occurs, don't show what you feel,
Let no one imagine the grief you conceal,
But rather bequeath what you have to a college,
And, in dying, proclaim, "There is nothing like knowledge."

—Temple Bar.

Mother and Son—Companion Pictures

BY REV. H. H. HENRY.

Black crape hangs from the door, the blinds are closed, the curtains drawn, voices are hushed, and those who must pass through the hall step with lightest tread. The hardest of all trials has come to a young husband. Death has snatched away the wife of his love, and put out the light of his home. In the parlor sits an aged mother and her stalwart son. In the anguish of his heart the strong man has sought the refuge of years ago—his mother. She is quiet and self-possessed, God's discipline of years having taught her how to meet sorrow. Once more, as in childhood days, he lays his head on her lap, and in broken words tries to tell all the anguish of his heart. Gently stroking back the hair from his brow, she speaks in soothing tones the holy words of comfort in which her heart found strength through weary, suffering years. Thus of her love is born courage to bear the blow, while he murmurs over and over the old heart-cry, "Mother, what could I do without you?"

A winter night. In a bright, cosy parlor, thoughtless of the wind and storm without, a tall, strong man sits upon the sofa beside his old mother. Her eyes are weak and dim, his as bright as the stars above the storm. Her hair is white as the snow which drifts against the windows, his is black and bushy. And what a contrast between his form, straight as a young pine, and hers so bent with years and many infirmities. Yet this stalwart son is making love to his aged mother. In his sturdy, sinewy hand he holds hers so withered, shrunken and drawn by disease. He talks of the days when with romping brothers he caused her trouble and anxiety, and how he longs to make some return for all those years of care. He pauses and looks down upon her with admiring love in every line of his manly face. And while she smiles back through gathering tears he folds her in his strong arms.—Evangelist.

The modern ideal home is just as much an intellectual and emotional work as an essay or a poem. A book is a collection of thoughts. Such also is a dwelling house, and the woman who has some degree fashioned it is as much an intellectual creator as is the masculine toiler whom we call an essayist or poet or dramatist. While, therefore, the new home of our age is the result of the great and free woman, it is also the cause and has made woman the possessor of an intellectual power which she could not claim in the cabin and tent period. The house has helped to create the new woman.

The prevalence of Malaria in large sections of country where, until recently, it has never been known, is not easy of explanation. If you are a sufferer, it will be more interesting to you to know how to get well. A few doses of Shallenberger's Antidote will do the work, and do it *immediately*. The medicine is prompt in destroying the poison, and always safe; even for young children. Sold by Druggists.

Responsibility of Wealth.

Besides the reckoning for sins committed and opportunities neglected, there is a solemn account to be rendered by many for the use of property. This is as much a gift of God for which we are accountable as our powers of mind or emotions of heart. It is a pertinent question for each one to ask himself, though it might be impertinent to ask another, "Have you not more than is needful for reasonable wants? Have you not more than you ought to use for God than you do use for him? Is there nothing which you are holding for self upon which God has a prior claim.

Some think that this is a branch of stewardship that pertains only to the rich. But those who think so have not learned the lesson of real benevolence, nor received the true teaching of Christian experience. It is doubtless true that very rich men do not exercise their stewardship as faithfully as men of more moderate incomes; they give, indeed, and some of them give frequently and nobly; but human hearts are all alike, and where one rich man gives in proportion to what has been given to him, multitudes gives only a pittance from their abundance, and few rise to the gospel idea of duty or privilege in this matter.

If, however, one has nothing to bestow, is it not because self has made too large demands for comfort or indulgence or prospective accumulation? or because carelessness and lavish expenditure have wasted the portion which ought to be given to the Lord? The answer to such questions will surely come from an awakened conscience.

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions" (Matt. xix, 21, 22).

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai ii, 8).

Wealth is God's. If it is selfishly hoarded or recklessly spent, leaving God out of the account, he may give riches wings, and leave their former possessor a prey to poverty and want.—Exchange.

The Oldest Books in the World.

Among the oldest writings which have come down to us are the arrowheaded, or wedge-shaped writings used in Assyria and Media. These writings are either stamped on bricks, or chiselled into stone and rock. They date about 3,000 B. C. The letters are all formed by combinations of a stroke with a head to it, like a barb, or a wedge. By the labors of recent scholars the meaning of tablets and inscriptions written in this way can be deciphered. Then there are the papyri, or paper books of Egypt. Papyrus is a flowering reed growing luxuriantly in the still waters and marshes of the Nile. There are specimens of it to be seen in the basins of our parks in New York. The pith of this reed is taken out, flattened and gummed together so as to make long pages and rolls. The Greek for this natural paper is *byblus*, hence our Bible. These rolls of papyrus are then filled with writing. The writing of Egypt was hieroglyphic, or produced by a series of pictures of different natural objects. The trustees of the British Museum have recently obtained a roll of papyrus written out by an Egyptian scribe called Ani. He lived more than 1,300 years B. C.—*i. e.*, about 3,200 years ago. Every chapter of the book is illustrated by vignettes of extraordinary beauty. In this respect it resembles one of the illuminated parchments of monkish times. The colors laid on so carefully by the skillful brush of Ani, although most delicate, are apparently as fresh today as ever they were. A group of weeping women, which forms part of the first vignette, is particularly well done. The book itself is a copy of the Book of the Dead, which contains prayers and devotions relating to the condition of the disembodied soul. For the Egyptians believed in the soul's immortality.

The trustees of the British Museum are going to have this book reproduced by the press, with all its colors. There will be a full description of the vignettes, or translation and introductions. Thus we shall be able to read old Ani's work 3,000 years after he wrote it. Homer is almost a modern author in comparison.

MISCELLANEOUS.

Constipation

Demands prompt treatment. The results of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. **The best remedy is Ayer's Pills.** Being purely vegetable, their action is prompt and their effect always beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

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"I can recommend Ayer's Pills above all others, having long proved their value as a cathartic for myself and family."—J. T. Hess, Leithsville, Pa.

"For several years Ayer's Pills have been used in my family. We find them an

Effective Remedy

for constipation and indigestion, and are never without them in the house."—Moses Grenier, Lowell, Mass.

"I have used Ayer's Pills, for liver troubles and indigestion, during many years, and have always found them prompt and efficient in their action."—L. N. Smith, Utica, N. Y.

"I suffered from constipation which assumed such an obstinate form that I feared it would cause a stoppage of the bowels. Two boxes of Ayer's Pills effected a complete cure."—D. Burke, Saco, Me.

"I have used Ayer's Pills for the past thirty years and consider them an invaluable family medicine. I know of no better remedy for liver troubles, and have always found them a prompt cure for dyspepsia."—James Quinn, 40 Middle st., Hartford, Conn.

"Having been troubled with costiveness, which seems inevitable with persons of sedentary habits, I have tried Ayer's Pills, hoping for relief. I am glad to say that they have served me better than any other medicine. I arrive at this conclusion only after a faithful trial of their merits."—Samuel T. Jones, Oak st., Boston, Mass.

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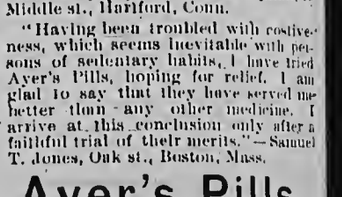

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Christian Advocate.

Marriages.

LESTER—HOOVER—At the residence of the bride's father, near Midway, Yazoo county, Miss., October 18, 1888, by Rev. I. W. Cooper, Mr. J. Wallace Lester, of Jackson, Miss., to Miss Willie Hoover.

TALBERT—HILL—At the residence of the bride's father, October 18, 1888, by Rev. J. M. Wyatt, Mr. H. B. Talbert, of Texas, to Miss Mattie Hill, of Winona, Miss.

FLETCHER—SCARBOROUGH.—At the residence of the bride's father, Judge J. W. Scarborough, October 28, 1888, by Rev. J. W. Malone, Mr. J. W. Fletcher, of Orlando, Fla., to Miss Fannie G. Scarborough, of Kosciusko, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KENDALL.—Mrs. ANTIOPE H. KENDALL was born in Kentucky, January 19, 1823. Her parents removed to Tennessee, and spent a few years, and from thence to Mississippi, when the subject of this notice was about nine years old. She professed religion in early life and joined the Methodist Church. On September 18, 1844, she was happily married to G. W. Kendall. My acquaintance with Sister Kendall began only about seven months before she was called from the sufferings of earth to the joys of heaven. We never met outside of her own Christian home. But I saw enough of her there, as I visited the family from time to time, to be convinced that her life was as one hid with Christ in God.

She possessed a rich experience, and was ever ready to converse on the subject of religion. In the devotional exercises of song and prayer her countenance would become luminous, and tears of rejoicing would flow from her eyes as she talked of her prospects of a bright, beautiful home in heaven. The grace of patience was well developed and was a clearly defined factor in her Christian character. She suffered long and much, but always with that love which endures as seeing him who is invisible. She was ready to depart and be with Christ. Her house was set in order. She reminded me of one who had been from home a long while, and, as the time for returning drew near, became anxious to start. As she knew she could not recover she would beg her family and friends to let her go. "Oh, don't keep me any longer," she would say. After a severe paroxysm from which no one thought she could rally, seeing her children weeping, she asked if their father was dead; and, being told they were grieving for her, she exhorted them not to grieve, but meet her in Heaven.

She was a noble, true woman; true to her Lord and her church—true and kind to her husband, truly loving to her children, accommodating to her neighbors and fast in her friendship. On the night of August 3, 1888, she quietly fell asleep in Jesus. May her family follow her as she followed Christ! is the earnest prayer of the pastor, H. C. MOREHEAD.

JONES—Bro. W. W. JONES was born September 14, 1825, and died September 25, 1888. Bro. Jones professed religion and joined the Methodist Episcopal Church, South, in the year 1860, in the communion of which he lived until his death. He had served the church in different official capacities, and whatever work the church assigned him he endeavored to do with earnest fidelity to the Master. He was a model Sunday-school superintendent, an industrious steward, a pious class leader; his soul was full of music and he would sing praise to God wherever he went. He was a long and patient sufferer, being confined to his bed for nearly two months. During this time he was delighted when some one would talk with him on the subject of religion, and would testify that the religion of Jesus Christ could comfort him in his afflictions and afford him a willingness to do and suffer the whole will of God. He lived by faith and died in the faith, and is blessed forever more. We commend his disconsolate wife and sorrowing children to the grace of that God who has promised to care for them.

W. W. WILLIAMS.

WADE—Mrs. MARY JANE WADE departed this life at her residence, in Bolivar, Miss., August 16, 1888, in her sixty third year. We have no data as to when or where she was born, married or joined the church. I learned that she united with the church soon after her marriage, and remained an acceptable member up to her death. I visited her during her illness and found her perfectly composed and her faith strong in God. She told me she was safe, and had nothing to fear. Her house was the home, or stopping-place, of almost everybody in the country; her catholic spirit never turned away anyone, good or bad.

How she is missed!—especially by little Mary Lou, a granddaughter who she had in charge; also by her three sons; missed at the parsonage, in the church, for when she was well her seat was seldom vacant; missed by the young people of Bolivar—her house was headquarters for them; missed by the entire community. Oh, how we miss her! but we sorrow not as those who have no hope. We expect to see her again in the likeness of the Son of God. J. B. HARRIS.

FULCHER—Little RUBIE FULCHER, youngest child of J. D. and Ella Fulcher, was born December 7, 1880, and died June 9, 1888. Ruble was only 18 months old; but she had made many sweet impressions on her fond parents. None but those who have looked upon the "empty crib" and the "vacant chair at the table" can appreciate the loneliness of that dear father's and mother's heart.

ANNIE BARNETT.

LAMPKIN—Sister LIZZIE HUMBLE LAMPKIN was born October 26, 1818, and died October 4, 1888, at her home in St. Helena parish, La. She declared her faith in Christ, in the year 1870, by joining the Methodist Episcopal Church, South, at Homesville, Pike county, Miss., from which time to the close of life she "fought the good fight, kept the faith and finished her course," quietly yielded to death, and went to her reward, leaving eleven children and a husband to mourn her absence. A good Christian mother and wife, a faithful friend and neighbor rests from the labor and trouble of this life. May all the loved ones meet her in the sweet by-and-by!

J. W. ELLISON, Pastor.

VANSLYKE—On the morning of August 6, 1888, as the sun was rising above the horizon, filling the world with its glorious light, the spirit of little NETA VANSLYKE took its flight to realms of endless days. Born July 4, 1886, she lived only long enough to entwine herself around the hearts of father, mother, sisters and brother, and then God saw best to call her back to him ere sin and sorrow had touched her heart. While it is natural to mourn, yet how comforting for those whom she loved to look forward to the time when she will welcome them to an eternity of bliss, where partings are no more. I. H.

HORTON—PARIS ALVIN, infant son of E. W. T. and T. V. Horton, died September 29, 1888, aged one year, nine months and twenty-three days. Many hearts are saddened by the loss of this little darling boy's sweet cunning smiles and baby prattle. In the last struggle through death he knew his papa and mamma, and looked earnestly in their faces as if to say, "Farewell, papa, mamma, brother and sisters; I must go," then closed his eyes in peace, and his spirit took its flight with the angels that God had sent, through realms of bliss into eternal joy.

JAS. G. CAMMACK, P. C.

GROUT—Sister JULIA A. GROUT (*nee* Choate) was born in Vermillion parish, La., in 1823; married Dr. J. S. Grout in 1843; joined the Methodist Episcopal Church, South, at Patterson in 1853, and died in peace, August 25, 1888, at the home of her daughter in Patterson. For the last five years Sister Grout was an invalid, during which time she was patient; had no fear of death, and in her last conversation concerning her departure said she loved and trusted her Savior.

C. B. CARTER.

Simple and Direct.

It was the man of rut and precedent who said: "You can't assist nature." But the principle that an individual can conduct his own business best does not apply here. For nature, as a rule, is prodigal and dissipates a great deal of energy to accomplish her purposes. If you are able to conduct any of nature's energies into a direct channel you not only insure effectiveness, but change caprice into uniformity of result. So in regard to the vital part of nature's breath, oxygen: if we reinforce this restorative principle with increased supplies and charge it with positive magnetization, how additionally effective it will be in the building up of vigor, the restoring of wasted tissues and the preservation of vitality. This is precisely what DRS. STARKEY & PALEN have accomplished in their treatment by inhalation. Such, at least, is the inference from the following:

Mr. N. G. Osteen adds to a former testimonial:

SUMTER, S. C., March 17, 1888.

"Your remedy is getting up quite a reputation in this vicinity, from the good it has done Mr. Charles Witherspoon."

SAVANNAH, Mo., February 18, 1888.

I am highly pleased with the Oxygen Treatment, and am satisfied that it has done more for me than any course of drugs I could have resorted to. MILTON L. VAN BESKIRK.

ATHENS, O., February 29, 1888.

I feel very confident that I owe my life to Compound Oxygen.

MRS. M. E. WARDEN.

RIVER FALLS, Wisconsin.

I recommend your specific to the thousands of sufferers from catarrh, with its attendant evils.

W. D. PARKER,
President of State Normal School.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 331 Montgomery street, San Francisco, Cal.

There must be something in art besides imitation or the mere following of a model, no matter how near the perfection of art that model may be, if one would attain the position of a master. In Christianity matters are entirely different. Imitation is there the test of a triumphant and glorious success, and originality is always at a ruinous discount. Imitation of the Master in his controlling love for man; imitation of his sympathy with every phase of human sorrow; imitation of his willingness to suffer that others might cease to suffer; imitation of his patience under revilings and scourgings; imitation of his zeal to do the will of the Father—these are the upward steps to a fadeless crown, an incorruptible inheritance, an unending triumph. But to ensure this triumph, we must be very sure that we have chosen the Model presented to us in the Scriptures, and not some modification of it that we have formed for ourselves or that others have found for us, in order to make our assimilation to it be easier because it is less self-denying.—Evangelist.

Scientific.

Why the Leaves Turn.

"Probably not one person in a thousand knows why leaves change their color in the fall," remarked an eminent botanist the other day. "The common and old-fashioned idea is, that all this red and golden glory we see now is caused by the frosts. A true and scientific explanation of the causes of coloring of leaves would necessitate a long and intricate discussion. Stated briefly and in proper language, those causes are these:

"The green matter in the tissue of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the autumn, and the natural growth of the tree ceases, oxidation of the tissue takes place. Under certain conditions the green of the leaf changes to red; under different conditions it takes on a yellow or brown tint. This difference in color is due to the difference in combination of the original constituents of the green tissue, and to the varying conditions of climate, exposure and soil. A dry, cold climate produces more brilliant foliage than one that is damp and warm. This is the reason that our American autumns are so much more gorgeous than those of England.

"There are several things about leaves that even science can not explain. For instance, why one or two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall and the other should turn yellow; or, why one branch of a tree should be highly colored and the rest of the tree have only a yellow tint, are questions that are as impossible to answer as why one member of a family should be perfectly healthy and another sickly. The coloring is not as good this fall as usual, but in the country there is some very gorgeous foliage. The maples and oaks generally have the brightest colors." —Pittsburgh Christian Advocate.

CURIOSITIES OF MAGNETISM.—Most well-informed people are doubtless aware that the globe on which they live is a great ball of magnetism, but comparatively few have an adequate idea of the influence this property is continually exerting on all sides, that many common but inexplicable phenomena can be traced directly to this source. Statistics go to show that in the matter of steel rails, as many as thirteen will become crystallized and break where they go to make up a railroad track running east and west, before one of those on a north and south track is similarly affected. This is entirely due to the magnetism generated by friction, and the fact that the polarity of the magnetic current is in the former instance resisted in the headlong rush of the train, whereas in the latter case it is undisturbed. Another strange effect of this peculiar and occult force is that exerted on the watches of trainmen. A timepiece carried by the conductor running a train twenty miles an hour, however accurate it may be, will, if the speed of the train is increased to, say fifty miles, become useless until regulated.—The magnetism generated by the flight of a train may be said to be in proportion to the speed with which it is propelled, and the delicate parts of a watch, numbering all the way from 400 to 1,000 pieces, and peculiarly susceptible to this influence by reason of the hammering and polishing they have received, are not slow to feel the effect.—Troy Times.

The record of cures accomplished by Hood's Sarsaparilla can never be completely written. The peculiar curative powers of Hood's Sarsaparilla are successful when everything else has failed. If your blood is impure, your digestion out of order, try Hood's Sarsaparilla.

All redemption must begin in subjection, and in the recovery of the sense of fatherhood and authority, as all ruin and devastation begin in the loss of that sense.—John Ruskin.

Are you waiting for something to turn up? If so, you are making quite a mistake. Better hustle around and turn up something for yourself. B. F. Johnson & Co., of Richmond, Va., can give you a pointer in that direction that will help you wonderfully.

Public opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which determines or, rather, indicates his fate.—Thoreau.

MISCELLANEOUS.

THREE WONDERFUL
SEWING MACHINES.

The New Singer Automatic (Single Thread). "It runs with a breath."

The New Singer Vibrator. More modern, lighter running and simpler than any other.

The New Singer Oscillator. Scientifically and mechanically perfect.

6,500,000 LADIES Are Doing Sewing on

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Family Sewing Machines.

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Every successful machine ever built contains one of these three principles. Each kind is sold on easy payments, equipped with the latest improvements and attachments for all kinds of family sewing.

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Needles for all Sewing Machines and parts for the Singer.

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CHINA MATTING,
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MISCELLANEOUS.

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A PURELY VEGETABLE COMPOUND
Our Safe Family Doctor. A Safe and Reliable Remedy in all Cases. A Complete Family Medicine. Perfect Substitute for Calomel. The Greatest Remedy of the Age for Bilious Diseases.

The most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with

PERFECT SAFETY

to children or adults of any age in all cases where there is a derangement of the system.

MALARIA ERADICATOR AND LIVER REGULATOR

It has been used with most wonderful effect in

Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhœa, General Debility, Rheumatism, Loss of Appetite, Headache, &c.

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GRANT'S
FURNITURE HOUSE.

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Buys a beautiful Crimson Plush Parlor Suit, in five pieces, as shown in illustration. Solid Walnut Frame, Hand-carved and Rubbed Oil Polish. Same suit in Hair Cloth, $35.

$45.00
Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

$55.00
Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

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Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

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Buys a French Bed-Room Set.

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Buys a beautiful Victoria Bed-Room Set, in Imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

$95.00
Buys a magnificent Black Walnut Bed-Room Set, Marble-Top, Satin Tester, brass rods—twelve pieces as above.

$19.00
Buys a Dining-Room Set, including Sideboard, Extension Table, and six Cane-seat Chairs.

$22.00
Buys a Kitchen Set, including a first-class Stove, with Utensils, Kitchen Safe, Kitchen Table, four Kitchen Chairs.

Office and Library Furniture in large variety.
CARPETS—Ingrain, Brussels and Velvets.
Rugs, Portiere and Lace Curtains in all styles and at all prices.

☞Figures talk; and if you doubt, call and inspect the goods. Everything else proportionately cheap. Stock complete with the latest designs and fresh from the best factories. Call and examine, and I guarantee polite attention reliable goods, fair dealing and bottom prices at the Cheapest FURNITURE HOUSE in NEW ORLEANS.

J. G. GRANT, 50 and 52 Baronne Street.
☞Send for Illustrated Catalogue.

Weekly Market Review.

(For Week Ending October 30, 1888.)

COTTON.

Low ordinary	6 15-16 @	— —
Ordinary	7 7-16	— —
Good ordinary	8 1-16	— —
Low middling	8 13-16	— —
Middling	9 9-16	— —
Good middling	9 13-16	— —
Middling fair	10 5-16	— —
Fair	11 3-16	— —
Galveston middling	9½	— —
Mobile middling	9¼	— —
St. Louis middling	9 7-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5	— —
Fully fair	4⅞	— —
Good fair	4½	4¾
Common	4⅛	4⅜
CENTRIFUGAL:		
Seconds	4½	5⅝
Pr. yellow	6	6 1-16
Gray White	6¼	6¾
Choice white	7	7⅛
Stan. Grau	7⅜	— —

MOLASSES.

OPEN KETTLE:		
Fancy	43	— —
Fair	25	28
Good Common	— —	— —
Syrup	24	33

RICE.

Head	5¼	5¾
Good	4½	4¾
Fair	4⅛	4⅜
Good	4¼	4¾
Polish, per ton	14 00	15 00
No. 2	2⅛	2¼
Rough	2 25	3 00

FLOUR.

Choice	4 50	4 60
Fancy	5 30	5 40
Extra Fancy	5 60	5 70
Minnesota bakers	6 50	6 75
Minnesota patents	7 50	— —
Extra fancy	5 80	6 00
Winter wheat patents	6 35	6 50

CORN PRODUCTS.

Corn meal	2 60	2 75
Cream meal	3 10	— —
Grits	3 10	3 20
Homiuy	3 50	— —

GRAIN, ETC.

CORN:		
White	53	— —
Yellow	— —	55
Mixed No. 2	— —	55
OATS:		
Western	33	— —
Choice	— —	34
BRAN:		
₩ cwt	87½	90
HAY:		
Prime	— —	15 00
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	16 25	16 37½
Prime Mess	— —	16 50
Rumps	— —	16 00
DRY SALT MEAT:		
Shoulders	— —	8¼
Sides, long clear	— —	8⅝
Sides, short rib	— —	8¼
BACON:		
Fancy breakfast	12	13
Shoulders	9	— —
Sides, long clear	9⅝	9¾
Sides, short rib	9¾	— —
HAMS:		
Sugar-cured	12	12¾

GROCERIES.

COFFEE:		
Prime	17½	17¾
Fair	16½	16¾
Common	14	14¼
TEAS:		
Choice	40	80
Fair	24	35
BUTTER:		
Western Creamery	29	30
Western Dairy	18	19
Common	14	16
LARD:		
Refined	— —	8⅝
OILS:		
Coal, bbls	11¾	— —
Coal, cases	16	17
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	3½	4½
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 40	1 90
KROUT:		
Western, ₩ bbl	— —	4 00
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 60

BALING STUFFS.

BAGGING:		
Jute, 2 lb	12¾	13
Jute, 1¾ lb, per yd	12½	— —
Lace Mills Cotton Bagging	— —	12½
BALING TWINE:		
₩ lb	10½	11
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 25	3 00
Chickens, South'n	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	— —	16
Southern	17	17½
WOOL:		
Lake, per lb	20	21
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	5
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —

NEWS OF THE WEEK.

DOMESTIC.

Judge Thurman spoke to an immense crowd in the Cincinnati Exposition Building, on Democratic Day, October 25.

All the employees at the saw-mills in Arkansas, who have recently come from Indiana, and who have not lost their citizenship, have announced their intention of returning next week to vote at the election. It is understood that their traveling expenses and their wages for the time that they are absent will be paid them by the State Central Committee of the respective parties to which they may belong.

Daniel Hand, of New Haven, Conn., who was a grocer in Charleston, S. C., before the war, has given $1,000,000 to the American Missionary Society, to be devoted to the education of negroes in the South.

Irishmen turned out in full force, October 25, to attend the mass meeting of the Irish Protectionists at Madison Square Garden in New York City. The immense building was crowded too overflowing half an hour before the meeting was called to order, and the adjacent streets were thronged with people eager to get a glimpse of James G. Blaine, the attraction of the night.

The turnout of the business men of New York City, on October 27, in honor of President Cleveland, who reviewed it, is said to have been the most remarkable demonstration ever seen in this country. Thirty thousand men were in line, and they marched through a severe rain-storm.

The Courier-Journal's Omaha correspondent telegraphs that Patrick Egan, ex-president of the Irish National League, is the author of the Murchison letter to Minister West, whose response has created a stir both in the United States and England. It is said to have been a scheme of the Republicans to elicit from the representative of Great Britain sentiments favorable to Cleveland, and thus alienate from the Democratic party the Irish vote.

A riot in which thirty-five railroad men were involved occurred, October 28, at the Air Line bridge in Chicago. A Burlington engine had the right of way on a switch, and it was disputed by the crew on the engine of another road.

Jacksonville, Fla., on October 29, reported thirty-six new cases and four deaths; Enterprise, Fla., seventeen new cases and two deaths, and Gainsville, Fla., ten new cases of fever.

FOREIGN.

The St. James Gazette, referring to the letter written by Lord Sackville, British Minister at Washington, to an Anglo-American resident of California, in which he discussed American politics, says that in the present position of American politics Lord Sackville should not have written such a letter, even under the seal of privacy; but the fact that he acted in perfect innocence is clear.

A punch was given at Cherbourg, October 25, in honor of the officers attached to the Russian squadron at that port. The mayor offered a toast to the union of the French and Russian peoples, and the maritime prefect proposed a toast to the Russian navy.

The decree forbidding the sale of Dr. Mackenzie's book in Germany has been rescinded. The Berlin correspondent of the Times says perhaps it is not too much to assume that the abrogation of the interdict against Dr. Mackenzie's book is due to the personal wish of the Kaiser himself.

At a Boulangerist meeting in the Salle Wagram, in Paris, October 26, at which about 600 persons were present, a party of anti-Boulangerists provoked a free fight. Many persons were carried out of the place with cut and bleeding faces.

The Germania (Catholic) asserts that the papal note to the nuncios at foreign courts will emphasize the fact that Emperor William's visit, having led to occurrences that could not fail to wound the Pontiff, has made the position of the Pope still more deplorable.

King Milan has settled 1,000,000 francs on ex-Queen Natalie. The Crown Prince will be permitted to write to his mother three times weekly.

The people and the government of China are greatly excited over the Chinese Exclusion Bill. The Chinese Times contains a letter signed by the Peking officials and written just after the news had reached China that the United States Senate had passed the Chinese Exclusion Bill. Following is an extract taken from the letter: "If the obnoxious American bill should be carried into effect, there will be no other course open for China, consistent with her dignity as a nation, than to adopt retaliatory measures by prohibiting the citizens of the United States from coming to China."

In Roumella a royal proclamation has been issued declaring that a new constitution is necessary, and appealing to all parties to unite in the work of procuring it.

Emperor William has instructed the Foreign Office to thank the governments which he has visited recently for the cordial receptions tendered to him, and to express his gratification that a peaceful interpretation has been placed on his tour.

The American steamer "Hayilan," while trying to force the blockade at St. Mary's, Hayti, on October 27, with rebel troops, arms and ammunition on board, has been captured. The captain and crew are prisoners of war at Port-au-Prince.

The Germania (Catholic) says that the Pope has sent to President Carnot a letter, in which His Holiness points out the necessity for a good understanding between France and the Vatican.

Two thousand persons attended a monarchist meeting at Tours, October 28. The meeting was followed by a banquet, at which 500 persons were present. M. Lambert de St. Croix and Gen Charlette delivered addresses.

Conference Beggars.

We have come to look for the Conference beggar at our annual sessions with almost as much certainty as for the presence of the Bishop; and we are seldom disappointed. His personality and his mission are not so certain. He may represent an important school, an imperiled church, or a worthy eleemosynary institution. It may be one of these, or something else, but, whatever it is, it is always an urgent case which will not admit of delay. Getting such a cause on his hands and heart, away the agent goes to make the round of the Conferences in its interest. If he is fortunate enough to have the favor of the Bishop, or can get the indorsement of a few of the older brethren, he will get on finely. He gets the floor, presents his case, makes a pathetic appeal, and the ministers come down handsomely to the extent of some hundreds of dollars. It is not an uncommon thing for them to respond to two or three appeals in behalf of causes of greater or less magnitude, so that it amounts almost to one collection for every day of the session, counting in those taken at the anniversaries for the janitor, etc. Sometimes the minister's giving at Conference is limited only by the amount of money he has with him, and sometimes not even by that, for he borrows money to pay his way home. The laymen, with few exceptions, know little or nothing of the tax levied on the ministers at the Conference sessions.

We have tried to look this matter over carefully for a number of years, and we can come to no other conclusion than that the custom of Conference begging is vicious in principle, injurious in practice, and should be discontinued. This we say not so much in the interest of the minister's finances, as in the interest of his influence and the general result on the benevolent causes of the church. Some may be influenced under the pressure of these special appeals to give more than they should in view of the needs of their families, but we make no argument on this. Our observation is that very few men of any class give too much to worthy causes. While we believe that Methodist ministers, as a class, give more than any other class in the church, we will not say they give too much. It is not to the amount they give we object, but to the manner in which they are made to do it under the present system of Conference begging.

The pastors are to be the leaders of the people in all things—"ensamples to the flock." This applies to the department of benevolence as well as to anything else. They should themselves give systematically and conscientiously, as they insist that the people shall do. That their example may have its full effect, the pastors should give with the people, that it may be known that they practice what they preach. The example is always contagious and inspiring. The people follow the lead of their pastor far more promptly and cheerfully than they will go where he tells them they should. To reach the highest influence possible in this direction, the pastor should give each year with his people, as one of them and their leader, all he can possibly afford to contribute. Nothing less than this will fill the measure of his duty. If he has failed at this point, the fault is irremediable. No special giving at Conference can atone for it.

But if he has met his obligation at this point, then he can not in justice meet these Conference demands. The evil is in this, that he has come to know that these Conference calls will be made, and he holds back in his giving with his people that he may have somewhat with which to respond, and thus fails in impressing and leading the people in their gifts. So it comes to pass that while our ministers, as a rule, give more than their people, the people do not give them proper credit, being ignorant of the facts. We, therefore, affirm that the practice which leads to these evil results is wrong, and should be discontinued. Let the generation of Conference beggars come to an end.

It is proper to say that these remarks are inspired by no new facts, and have no personal application. They are the expression of an old conviction, one which gathers strength with years.—Pittsburg Advocate.

We take pleasure in recommending the use of Hall's Vegetable Sicilian Hair Renewer as safe and reliable for restoring gray hair to it natural color.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Pleasant Grove	Nov.	3, 4
Arkabutla		10, 11
Como and Fredonia		12
Chulahoma		17, 18
Cochrum		24, 25
Louisburg		27
Horn Lake	Dec.	1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley circuit	Nov.	1
Hanner		3, 4
Atlanta		10, 11
Grenada circuit		17, 18
Carrollton		24, 25
Pittsboro	Dec.	1, 2
Water Valley		8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia and Victoria	Nov.	3, 4
Myrtle		10, 11
Marshall		17, 18
Hickory Flat		24, 25
Pine Mountain	Dec.	1, 2

JNO. BARCROFT, P. E.

CORINTH DIST.—FOURTH ROUND.

New Albany circuit	Nov.	3, 4
Pleasant Ridge circuit		10, 11
Ripley circuit		17, 18
Jonesboro circuit		24, 25
Ripley and New Albany		26
Blackland circuit	Dec.	1, 2
Gomtown circuit		8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Valden circuit	Nov.	3, 4
Newport circuit		10, 11
Zilpha		17, 18
Ebenezer		24, 25
Durant and Lexington	Dec.	1, 2
Ethel circuit		8, 9

B. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Prairie, at Lebanon	Nov.	3, 4
Athens	(Thu.)	7
Aberdeen station		10, 11

AMOS KENDALL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Salem, at Mashulaville	Nov.	3, 4
Walthall, at Lebanon		10, 11
Lagrange		17, 18
Chester, at Chester		24, 25
Crawford, at Artesia	Dec.	1, 2
Tampico, at Mt. Pleasant		8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Pleasant Grove	Nov.	3, 4
Hazlehurst		7
Crystal Springs		8
Adams, at Adams		10, 11
McComb City, at McComb City		11
Holmesville, at Water Holes		17, 18
Franklinton, at Franklinton		24, 25

J. M. WEEMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Vossburg, at Central	Nov.	3, 4
Paulding		5
Clark		10, 11
Lauderdale	(Wed.)	14
Marion	(Thu.)	15
DeKalb	(Sat)	17
Enosville		18
Leaksville	(Wed.)	21
Meridian circuit		25
Meridian station		26

D. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Conehatta, at White Plains	Nov.	2
Neshoba, at Mars Hill		3, 4
Fannin, at New Providence		7
Walnut Grove, at Scotland Chapel		10, 11
Shiloh		15
Marvin		16
Westville		17, 18
Raleigh		22
Brandon		24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

North Wilkinson	Nov.	3, 4
Centerville		5
Amite, at Woodland		10, 11
East Feliciana, at Olive Branch		17, 18
Bayou Sara, at Concord		24, 25
Jackson		25, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Oak Ridge	Nov.	3, 4
South Vicksburg		9, 10
Vicksburg		10, 11
Oak Grove		17, 18
Knoxville		24, 25

W. L. C. BENNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Hattiesburg, at Hopewell	Nov.	14
Poplarville, at Purvis		16
Ocean Springs, at Ocean Springs		18, 19
Scranton, at Biloxi		20
Bay St. Louis, at Bay St. Louis		24, 25

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek circuit, at Lodi	Nov.	3, 4
Edwards circuit, at Queen's Hill		10, 11
Camden circuit, at Camden		17, 18
Raymond circuit, at Clinton		24, 25
West Jackson, at Forest Hill (11 a.m.)		26
Jackson station, at Jackson (7 p. m.)		26

D. A. LITTLE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Chenier	Nov.	3, 4
Indian Bayou		10, 11
Washington		17, 18
Plaquemine Brulee		24, 25
Abbeville	Dec.	1, 2
Sulphur Mine		8, 9
Lake Charles		15, 16

S. S. KEENER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Natchitoches, at Robeline	Nov.	2
Hellwood, at Shiloh		3, 4
Mooringsport, at Mt. Zion		8
Caddo, at Friendship		10, 11
Coushatta, at Coushatta		15
East Point, at Hill's Chapel		16
Red River, at Lindsley		17, 18
Shreveport		24, 25
South Bossier		27
Valley circuit		29
North Bossier	Dec.	1, 2
Pleasant Hill, at Pleasant Hill		8, 9
Mansfield		15, 16

J. B. CASSITY, P. E.

DELHI DIST.—FOURTH ROUND.

Waterproof, at Waterproof	Nov.	3, 4
Lake Providence, at Pecan Grove		10, 11
Oak Ridge, at Good Hope		17, 18
Bastrop, at Bastrop		21
Lind Grove, at Bartholomew		24, 25
Richland, at Girard	Dec.	1, 2
Oak Grove, at Oak Grove		8, 9
Delhi and Floyd, at Floyd		15, 16

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Gross Tete	Nov.	4
Baton Rouge		11
Donaldsonville and Plaquemine		18
Carrollton and Lower Coast Mission, at Carrollton		25
Crapa Street	Dec.	2
Algiers		9
Louisiana Avenue		16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Columbia, at Columbia	Nov.	3, 4
Castor, at Ebenezer		10, 11
Montgomery, at Brell's		17, 18
Ada, at Hineah		20
Bayou Boeuff, at Kilo Bayou		24, 25
Sugar Town	Dec.	1, 2
Spring Creek, at Spring Creek		5
Alexandria, at Plueville		8, 9
Evergreen, at Melville		15, 16

B. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Minden, at Minden	Nov.	3, 4
Tullp, at Tulip		7
Ringgold, at Andrew Chapel		10, 11
Brushwood, at Gibsland		14
Vernon, at Wesley Chapel		17, 18
Indian Village		24, 25
Sparta and Saline	Dec.	1, 2
Ruston, at Ruston		8, 9
Arcadia, at Arcadia		15, 16

ROBERT RANDLE, P. E.

THE LESSON OF THE FOLDED NAPKIN.—There in that folded napkin lay evidences of the gratitude of Christ. Coarser minds are ready to discard a thing when they have done with it, when they have no more use for it. Not so Christ. He who bade them gather up the fragments that nothing be lost, himself not only unbound the napkin and removed it from his brows, but carefully folded it up and laid it by itself. It had served him, and now he would serve and honor it. Besides, that napkin had been the gift of loving hands and tender hearts—the best linen that Joseph of Arimathea could find, and laid gently and lovingly round the bruised and broken and bleeding brows of the dead Christ—and as such was to him the expression of love and tenderness and service to him when he apparently was past requiting it. And now in the hour of his resurrection and triumph, now when all the trouble of life and the dark passion and agony are over, now when God is about to exalt him and give him a name which is above every name, he forgets not this humble service of faithful friends, the love and devotion of those whom he is not ashamed to call brethen, and gently, thoughtfully, deliberately, significantly, folds up, as a thing most precious, the blood-stained linen that has itself served him and been the expression of that apparently useless, hopeless service, which was all that loving hearts and tender hands could do.—The Quiver.

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Christian Advocate.

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THE SERVICE OF GRIEF.

BY CHRISTINA G. ROSSETTI.

Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, his have bled:
He had no place wherein to lay his head:
If I am burdened, he was burdened more.
The cup I drink, he drank of long before;
He felt the sundered anguish which I dread:
He hungered, who the hungry thousands fed,
And thirsted, who the world's refreshment bore.
If grief be such a looking-glass as shows
Christ's face and man's in some sort made alike,
Then grief is pleasure with a subtle taste;
Wherefore should any fret, or faint, or haste?
Grief is not grievous to a soul that knows
Christ comes, and listens for that hour to strike.

The Children of the Church.

BY R. ABBEY, D. D.

I threatened to say something more on this subject. The unpopularity of it don't disturb me seriously. I suggested two or three little improvements in our book of discipline looking to the practical church membership of the children of the church. The very fact of his knowing that a child is personally associated with others in the fellowship of Christianity, can but operate as a powerful stimulant to good conduct and a restraint against the thousands of temptations to which children are subject almost every day. Can anyone imagine any benefit of this sort to grown people that will not apply equally to children?

The difficulty about infantile or juvenile membership in the church arises mainly, it may be presumed, from their supposed incapacity to be religious. So this question must be inquired into. The popular theory, as well as the uniform practice, is, that children are not eligible to Christianity until about the tenth or twentieth year.

The Methodists and Catholics, I presume, are the only churches that recognize child membership as such. While the other churches do not exclude children in terms for lack of years, they do exclude them for lack of literary and theological qualification. They must stand an approved examination before a theological committee. The Baptists examine candidates on ecclesiastical science as touching baptism, Lord's Supper, etc., and Presbyterians on Calvinistic decrees, etc. While Presbyterians and some others baptize their infant children, they do not make any practical use of it, so far as I know.

We, in these respects, are not consistent with ourselves. We regard baptism a certificate of membership in the church; but, in case of children, we make no uniform practical use of it. So, practically, we are like the rest; we make no drafts upon childhood and youth-life for church supply, except through our Sunday-schools. The practical question underlying all this, then, is: Are children capable of Christianity? That raises the question, What is Christianity? Right here, if not careful, we may misread the Bible. Much of the Bible descriptions of religion refers to cases of persons of long, open sinful life, who turn from their wickedness and seek and find the favor of God. Religion, in the broadest sense, does not refer to such cases. There are many persons, say, those under about five years or so, who, to say nothing of their natural state, are not conscious of having sinned, and could not be made to understand or feel their need of a Savior. Are they capable of religion? I understand that any person who fulfills the divine requirement is religious, give it whatever name you may. That which is required of an adult person is not necessarily required of a child. "Obey your parents," is all that is required of a small child. This is the only moral thing he is capable of. And of this he is fully capable at any age.

And, be it remembered, this rule is not enjoined upon the child, but upon the parent. The child does not even understand the command, or know that there is one; and yet this brief, simple precept embraces and includes every religious doctrine and precept. It is the full curriculum and environment of a child. The sphere of manhood is larger, but not different in moral character.

Does adult manhood need a religious minister in order to a religious life? So does the child in the cradle no less. This cradlehood ministry is amply provided in the mother chiefly. But does she discharge her duty? In answering this question I wish, in my heart, I could be permitted to speak out fully. Nevertheless, I will venture a few words.

And, first, what is the sum of this special motherly ministry? It is simply this, no more, nor no less: *Teach your children to obey their parents.* This duty is elsewhere stated and alluded to in other forms of expression, but this is its substance. And when the mother is charged with an almost total neglect of this highest and most important of all the duties of motherhood, she adds to her fault by attempting to throw the blame on her innocent child. This can not be allowed. You must bear the blame of your own wrong. Show me a bad child, and I will show you a bad mother, or, at least, a negligent, uninformed and grossly incompetent one. God gave you a good child, and, by your neglect of a plain duty, he became bad. You knew, or might have known, that while your children were born innocent, they had in them such a powerful tendency to badness that unless you taught and instilled into them a habit, duty and spirit of parental obedience, they would soon become bad, very bad; and this most important duty you wholly neglected. And now you make matters worse by casting the blame on the child. This is the true state of the case.

But, perhaps, you object to this, and declare that, whatever may be the case with others, you have done your best to make your children obedient. Then you are one woman in ten thousand, and are a happy mother. Bad or disobedient children furnish the best evidence the nature of the case admits of, of negligent training.

So, now, let us reason this case a little. You say the boy was born bad, and so you throw blame on the Almighty. Then let us see and illustrate. What is the worst, most vicious and intractable animal you know? I suppose you will say the panther, or tiger. Well, your boy was no more vicious than a panther? "O, not one-tenth as bad as a panther." Well, we all know very well that you could take a young panther, at the very first, and put him under rigid discipline so as to keep him perfectly tractable, bidable, and harmless. This has been done a thousand times, and never fails except where the government fails. And if a boy of sixteen can do this with a wildcat or a bear, you could have done it with your boy. Your boy was an animal, bad enough, it is true—that is, prospectively bad, if left to the bent of his vicious nature—but not one-tenth as bad as a Bengal tiger. And if these beasts can be tamed or, rather, *kept tame*, and made to remain docile and obedient, surely your boy could be. I do not believe your boy was born half as bad as an average dog. And everybody knows that you may take a new-born puppy and so train him that he will never disobey. You may pit his obedience against his appetite, and still he will not disobey in a single instance. A dog may easily be so trained that, though he be hungry, he will carry a loaf of bread home from the bakery and never attempt to eat it.

And you, madam, tell me you could not prevent your boy running into disobedience! It is incredible. You never tried! And, now, if you will hold still a moment and listen to plain truth, I will convince you that you never tried—never half tried, in any reasonable way, to inculcate obedience in your children. You followed the fashion of others around you, not thinking of the principle or the importance of obedience. The child was, at least, two or three years old—entirely ungoverned—and then you did not think of exacting obedience as a religious duty for both yourself and child. You required partial obedience only as a matter of convenience to yourself, only because by disobedience the child would occasionally break a pitcher, or leave the door open, or play with the fire. Prompt obedience as a religious duty did not enter into your nursery administration. And then you begun entirely too late. If you had begun at first, one-twentieth part of the amount of government would have answered a better purpose. One of the greatest difficulties in family government is, that we have ten or twenty times as much of it as is needful. Begun right at the first, and pursued firmly, lovingly and regularly, children need very little government.

But here is a mother of ten children, who says: "I'll be bound that that old man never had any children. He's a theorizer. Let him know as much about children as I do!" And I'll be bound you know nothing about children. You have neither the means nor the capacity for studying the subject. And here is another who really has some capacity, but very little opportunity to learn. She says: "I greatly appreciate the importance and the gravity of the subject. I have prayed over it, and tried and wondered at my lack of success, and deplore it." With such a woman there is hope.

Now, my dear woman, stop and think a moment. What is the difference between your baby and a young dog? They are both animals, and, as such, they are much alike. The baby is a rational, thinking, religious animal, with a soul to be saved or lost. You are his divinely appointed priest—not merely his pastor—charged with a specific duty, viz: to see to it that he obeys his parents. Is that all? That is all, substantially and comprehensively. Do that, and the rest will get done. And, now, the great question is, how to do that. Your husband or son or neighbor keeps a few dogs for the chase, and they are everyone under strict discipline. They were trained from early puppyhood to obey quick, prompt, with no hesitation. Disobedience is never thought of. The habit is settled. At daybreak they are all sound asleep. At the first toot of the horn everyone springs to his feet and reports for duty *instanter*. They may be in full chase, eager for the victim; but, at the sound of the horn, everyone stops *instanter* and returns. Now, ask these men how they taught their dogs to obey so promptly. You must teach your young animals exactly that way; there is no other. But did they not have to whip and beat them very much? No, no. The whip was not necessary except in case of neglect of discipline. And then, again, you have greatly the advantage of dog-discipline. Your animals have—developed after awhile—slight openings of reason, perception and diviner guidance, and very soon the help of language. You would scarcely admit—as many mothers do virtually—that your children have less capacity or aptitude to learn than dumb brutes. And then, too, you have the incalculable advantage of intercessory prayer in their behalf. O, you have many advantages over dumb animal discipline!

Another mother thinks all this may do for most children: but some are so very bad! Nothing but ignorance will relieve you from the charge of slander thus ten thousand times repeated! There are no such children. Of course there is as much diversity of character and temperament in children as is found elsewhere in nature: but you never bore a child more vicious or with more innate depravity than an average wildcat. And if a young wildcat can be easily and certainly educated to a habit of quiet, docile, cheerful obedience, then your worst children can be so tutored with even far less labor. But there is a way to do it, and a way to fail.

Now, the divinely accepted state of a child is *obedience to parents*—that, and that only. Theologians may make any verbal or technical criticisms they may, but they can not get away from this great sheet-anchor—that the young child that *obeys his parents* is accepted, and in a right relation to God. Secondly, that this relation is not only practicable, but easily established by any mother with reasonable co-operation of the father. Thirdly, that almost all women, following the custom of the times, are grossly ignorant of this duty, and the ease with which it may be performed. Fourthly, all the pastors—possibly there may be an exception here and there—are greatly derelict in duty just here. Fifthly, children thus brought up will generally—yea, uniformly—stay in the church and make far better members than those brought in late in life. Then it follows: That if, twenty-five years ago, *one-half* the women of our church had firmly followed the Bible rule of child government up to this time, our church would be four or five times as large as it now is! I respectfully and prayerfully ask my brethren to consider these things.

And yet we depend entirely, or nearly so, for church supply on our adult people!

Wanted: A Preacher.

BY J. B. K.

In an article in the September Harper, Mr. Charles Dudley Warner proposes a suggestive "text." Coming from him, a writer of fiction, a man of the world, and, hence, not affected, presumably, by any of that narrowness and bigotry as to the moral tendencies of things which is often charged upon the church, this "text" has peculiar significance. What he has to say, in general, concerning the moral quality of the recitation, or "rendition," as it is more popularly called, commends itself to the attention of those who control our institutions of learning, especially such as are devoted to the education of females. Indeed, the rise and progress of the "rendition" would be an interesting subject to the student of social development in the South during the past twenty years. Formerly those who were tuneful would "sing a song" upon occasion, or "play a tune," perhaps, if skilled in the use of musical instruments. Now it is considered better form in certain quarters to "render" a "selection," whether the exercise be vocal or instrumental. In the younger days of the writer, who is not yet an old man, boys "spoke a speech" also, and girls, on rare occasions, recited verses, which, if they failed somewhat in dramatic effect, had yet the negative merit of purity in sentiment and wholesome moral teaching. But the time came, quite a decade ago, when Walter Scott and the respectable Mrs. Sigourney no longer furnished passages for our social or school entertainments. It is safe to admit that the heroes of these once popular authors were a trifle too heroic; that there was a rather tiresome sameness in the romantic situations, and that their lovers wooed and their maidens accepted or refused in a style that lacked the "snap" of the more modern writers of poetry or fiction: but there was, at least, no suggestion anywhere of disrespect for the old-fashioned morality of our fathers, and these tame lovers, once married, had the comfortable habit of staying mostly at home and "living happily ever after." But, since the advent of the hysteric school of elocution, popular favor inclines more and more toward that style of recitation which is better adapted to stage effect. The consequence is, that almost before we are aware of it a taste will be cultivated in our young people for a literature already too common, whose wit expresses itself in slang or equivoque, whose charity is employed chiefly in leveling moral distinctions, and whose eloquence is not unfrequently directed against those sacred obligations which have been the safeguard of social and domestic life for ages.

While, therefore, our Methodist pulpit and press are faithfully warning the people against the evils of theatre-going, are we not in danger of the same evils from this disposition to dramatic display at our female college and other school entertainments? But, let Mr. Warner speak for himself:

"If one . . . might make a suggestion, it would be that what the frank, impulsive Southern girl, with her inborn talent for being agreeable, and her vivid apprehension of life, needs least of all is the cultivation of the emotional, the rhetorical, the sentimental side. However cleverly they are done, the recitation of poems of sentiment, passion, love-making and marriage, above all, of those doubtful dialect verses in which a touch of pseudo-feeling is supposed to excuse the slang of the street and the vulgarity of the farm, is not an exercise elevating to the taste. I happen to speak of it here, but I confess that it is only a text, from which a little sermon might be preached about 'recitations' and declamations generally, in these days of overdone dialect and innuendoes, about the hypocrisy of old-fashioned morality."

The "text" is a good one. Who will preach the "sermon"?

Books for Winter Reading.

This is the busy season of the year. Crops are to be gathered, and wood and coal laid in for the winter. While we are doing this, let us not forget to lay in a supply of good books for the long winter evenings. If you have not already mapped out a course of reading, allow me to call your attention to the Chautauqua Literary and Scientific Course. The following are the studies for 1888 89:

An Outline History of Greece—J. H. Vincent, D. D., LL.D., and J. R. Joy: Preparatory Greek Course in English—W. C. Wilkinson, D. D.; College Greek Course in English—W. C. Wilkinson, D. D.: Popular Zoology—J. Dorman Steele: Chemistry—J. H. Appleton, A. M., of Brown University: The Character of Jesus—Horace Bushnell: The Modern Church in Europe—J. F. Hurst, D. D., LL.D.

Readings in The Chautauquan. A series of papers on the following subjects:

1. The Position of Greece in the History of Civilization. 2. Greek Biography. 3. Modern Greece. 4. Greek Art. 5. Greek Archæology. 6. Physical Training Among the Greeks. 7. Position of Women Among the Greeks. 8. Zoology. 9. The Circle of the Sciences. 10. Social and Economic Effects of Inventions. 11. Questions of the Times. 12. Great Philanthropists. 13. Sunday Readings.

The Chautauquan is a monthly magazine published by Dr. T. L. Flood, Meadville, Pa. The cost of the books, magazine and membership fee for this year, is $7 50. Over one hundred thousand persons are reading this course. I commend it to every reader of this paper. Order the books and begin reading at once. Get some friends to join you and form a circle. Circles have been formed all over the country, and the people are delighted. There is inspiration in the fact that thousands are reading the same books and thinking upon the same subjects. Join this grand army of readers. For circulars and membership blanks address me at Murfreesboro, Tenn.

J. H. WARREN,
Sec. for Southern States.

Rev. Geo. F. Thompson.

Yesterday (Sunday, October 28) I was called upon to perform the last sad offices for our dear brother, G. F. Thompson, who died suddenly at Ocean Springs, Saturday, at ten o'clock A. M. About half-past eight that morning he was completing his preparations to start to his appointment at Zion Church, near this place, though he had been quite sick the night previous. His disease was probably *angina pectoris*, or some other form of heart trouble. That morning, while walking around, apparently well, he was seized with violent pain across his chest and arms, accompanied by a death-like paleness. Before he could reach his bed he was helpless, with intense suffering. When medical aid reached him it was too late to avail. His spirit passed away, calling upon his "precious Savior." His remains were brought here by the sorrow-stricken widow, his youngest daughter, and grandchildren. The service in our church, at three P. M., Sunday, was doubly solemn, because he had so often ministered to this people. The large concourse, hearing beautiful floral tributes, and listening with tearful eyes, witnessed how much he was beloved. We left what was mortal of our brother by the side of the sleeping dust of the little son he loved so well (Hugh), who died during his pastorate here. We shall meet again on the "shores of eternal deliverance."

J. P. DRAKE.

Moss Point, Mississippi.

Current Coins.

(Wesleyan Christian Advocate.)

The truth is, that while the American people, and especially the American churches, have done a vast deal in the matter of education, nobody that has a good basis of knowledge of facts for his thoughts, and that does really think upon the subject, is at all satisfied with the educational status of the country: nor is he content to let things remain as they are. Confusion reigns supreme as to whether the Bible or religion should be taught in school and university: indeed, confusion covers the whole question of what should be taught in school. The sex question has not been settled. The social and race questions are like so many dynamite bombs. Shall we have large foundations with thousands of pupils in each, or more and smaller ones with only hundreds of scholars? How shall endowments be obtained? How can we best educate the poor without impairing their manhood? These and many other questions like these agitate the minds of thoughtful men. This awakening is to us one of the most hopeful signs of the times, and, although it has not yet reached the masses of the people, it is spreading in that direction. Like religious revivals, however, it will reach no further than the workers push it. Human nature is like a gum log: it will hold neither religion nor intelligence, except the fire that kindles it be fed and fanned.

(Interior.)

The political workers have a style of campaign which they call a still hunt. That means no big meetings, no brass bands, no torch-light processions, no noise: but a quiet, eager, persistent, thorough, house to house and man to man canvass. They find out the exact voting strength of each precinct, by personal visitation of homes and lodging-houses, and then they learn exactly where each voter stands politically. If any voter is not hopelessly rooted to the spot he happens to occupy, the workers labor with him to induce him to change his ground, to come over, to their side, if possible. This sort of a campaign is always found to be effective. Why not give it a trial in the church's contest against the world, wherein we hope to bring souls open to conviction over to the Lord's side?

Christian Advocate.

THURSDAY, NOVEMBER 8, 1888.

A COMMUNION HYMN.

BY C. F. L.

At thy command, O Christ of Calvary
We bids, we people, be remember me"—
Behold us gathered at the festive board.
No royal dainties—did we such afford.

In memory of thy sacrificed Name,
We take the broken bread and flowing wine;
And as these mingle with our vital frame,
Henceforth becoming portions of the same—

So may our souls be faith receiving there,
Increased therefrom in heavenly grace be;
And thy good spirit so our hearts indwell,
That God-like Christ-like we become as well.

Thus, while our favored souls on thee are fed,
And sweetly nourished as with heavenly bread;
Drinking of thee, the ever-living Vine,
More radiant may our Christian virtues shine.

Oft would we come together at thy word,
To hold communion with our risen Lord,
And with each other as the brethren here,
Till in the "Father's House" we all appear.

—London Baptist.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson.—Nov. 18.

HELPING ONE ANOTHER.

Joshua xxi, 43-45; xxii. 1-9.

GOLDEN TEXT.—*Bear ye one another's burdens, and so fulfill the law of Christ.*—Gal. vi. 2.

TIME.—B. C. 1444.

PLACE.—Shiloh, south of Shechem, in the territory of Ephraim. Says Tristram: "It was a central point for all Israel, equidistant from north and south, easily accessible to the trans-Jordanic tribes, and in true keeping with that hill-country which Joshua's first subjugation, and which remained, to the end of Israel's history, the district least exposed to the attacks of Canaanitish or foreign invaders."

43. The Lord gave ... all the land which he sware ... unto their fathers—He gave them the right to all, and the actual possession of the greatest part of it, and power to possess the rest as soon as it was needful and convenient for them, which was by degrees, when their numbers were increased, etc., and the absolute dominion of all the people remaining in it. *Possessed it, and dwelt therein*—The foregoing history is here wound up by a suitable acknowledgment of the faithfulness of God in the performance of all his promises. The Canaanites, it is true, were yet in possession of some parts of the country, but they were so far subdued that they gave them no serious molestation, and they were enabled to sit down in their possessions in the enjoyment of comparative ease, rest and quiet. They had as much of the land in actual possession as they could occupy.

44. The Lord gave them rest round about—Compare Exodus xxxiii. 14: "And he said, My presence shall go with thee, and I will give thee *rest*." Deuteronomy iii. 20: "Until the Lord have given *rest* unto your brethren." Deuteronomy xxiv. 19: "When the Lord thy God hath given thee *rest* from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance." *There stood not a man ... before them*—This was true as far as the present history is concerned. We read the Ephraimites did not, or "could not," drive out their enemies; and that the other tribes also failed to obtain complete possession of the land. It was from no neglect on Joshua's part that this was not done at once, for it had been God's own command that it should not be done, lest the country should become a desert. *Lord delivered all their enemies into their hand*—Though Israel after the death of Joshua became slothful in the work, and never obtained complete possession of the land, never, for example, conquered Tyre and Sidon, still this was no breach of the divine promise, for its complete fulfillment depended upon Israel's fidelity.

45. Failed not aught of any good thing which the Lord had spoken—Or, aught of all the good word—the sum of the reiterated assurance which God had made to the nation. Of these, the possession of the land of Canaan was regarded as the essence and central point, because this possession was to be for Israel the foundation of all further blessings, the pledge of the continued fulfillment of the rest of the promises of God. In due season all the promises of God will be accomplished to his true people; and their believing hope, and patient waiting, and self-denying obedience will terminate in joyful songs of triumph, and thankful celebrations of his faithfulness, love and power.

1, 2. Then Joshua called—This took place not immediately after the close of the war, but after the completion of the division of the land and the appointment of the Levitical cities, in which the transjordanic tribes had as much interest as the other tribes. *Reubenites ... Gadites ... half tribe of Manasseh*—These two tribes and a half had always their quota of men, originally amounting to forty thousand, in readiness at their respective posts for any service to which they might be called, and after so long a delay we can easily imagine how ardently they must have longed for the period of their release, when they could return to their peaceful homes to be met with a joyful welcome by their wives and children. But, like faithful soldiers, they await the full close of the war, and an honorable discharge. So, though our home in heaven be ever so attractive, we are required to remain contentedly on earth till our warfare be accomplished; and, instead of anticipating our removal, to wait for a due discharge at the hands of our divine Leader. *Kept all ... commanded you*—They had kept their obligations to Moses, to Joshua and to Jehovah.

3. Have not left your brethren these many days—The detachment of the two tribes and a half had been absent from home seven years at least, except as any of them had visited their families, or been exchanged for others of their brethren. It is a remarkable and almost inexplicable fact that, while the sojourn in the wilderness is represented as one long catalogue of murmurings, not one single complaint (unless we may call the gentle expostulation of the tribe of Joseph, in chapter xvii, a complaint) disturbs the peace of the tribes while Joshua led them. It is the times of adversity that try men's faith and patience. As long as the Israelitish Church was subduing kingdoms, winning splendid victories, experiencing the encouragement derivable from God's sensible presence and intervention, there was no discontent, discouragment or wavering. But the trials of the long wandering, as well as those incident to the quiet, unostentatious discharge of duty, were fatal to their faith and patience. *Get you into your tents*—The word "tents" here, as often elsewhere, is used for houses, or homes. Its use probably arose from Israel's dwelling so long in tents. It is probable, however, that they still retained somewhat of the nomad habits of their ancestors, and that tents were by no means uncommon among them.

5. Take diligent heed, etc.—The expressions, as Keil well remarks, are "crowded together, so that obedience to God's commands may be the more deeply impressed on their hearts." *Love the Lord your God*—They were to give the most diligent heed to themselves to see that the love of God, as the great ruling principle of action, was deeply seated in their hearts. This must be evinced by the universality of their obedience, extending to every divine precept, and still further illustrated by the constancy, humility, resolution, and affection which were to characterize their walk. *Keep his commandments*—The redundancy of the language is remarkable, and shows how important, in the judgment of the venerable leader, a steadfast observance of the divine law was to personal happiness, as well as national prosperity. *Cleave unto him*—The Hebrew is stronger, *cleave unto him*, as though regarding not so much isolated actions as principles of life. Our life was to be "rooted and grounded," to use an apostolic phrase, in his. *Serve him with all your heart ... soul*—The words "heart" and "soul" indicate the affectional and emotional nature, and are used to intensify the exhortation to sincere and heartfelt obedience unto Jehovah.

6. So Joshua blessed them—That is, he expressed his affectionate goodwill to them by earnest prayers, and by pronouncing a blessing on them, which was done by princes and others on some occasions, and not by the priests alone, though by them most solemnly. *Went unto their tents*—It would seem that, during the whole of these "many days," the conquered cities had remained tenantless, waiting for the return of the warriors from their long expedition. "Those that were the first in the assignment of the land were last in the enjoyment of it, so 'the last shall be first and the first last,' that there may be something of equality." They undoubtedly returned with all convenient expedition. It had been a long absence, and the meeting was, no doubt, proportionally happy.

7. To the one-half of the tribe of Manasseh Moses had given ... Bashan—The writer, for the sake of clearness, refers again to the fact that only half of Manasseh had received its inheritance from Moses in Bashan, whereas the other had received its inheritance through Joshua on the west of Jordan. To us such repetitions appear superfluous; but they are closely connected with the copious breadth of the early historical style of the Hebrews, which abounded in repetitions. *When Joshua sent them away ... he blessed them*—This interpolation involved a further repetition of the fact that Joshua also dismissed them (the Manassites of the other side) with a blessing, in order that the words might be appended with which Joshua dismissed the two tribes and a half to their homes, namely, the admonition to share the rich booty which they had accumulated with their brethren at home, in accordance with the instructions which Moses had given them with reference to the war with the Midianites.

8, 9. Return with much riches—Since the Canaanites were quite advanced in arts, manufactures, and agriculture, it is natural that they should have a large amount of the precious metals and costly articles embodying wealth. *Divide the spoil of your enmies with your brethren*—Your brethren that have remained on the other side of Jordan, protecting your families, flocks, and goods. On a previous occasion Moses commanded that those who did service at home should share equally with those who had periled their lives in battle, for the obvious reason that guarding the household and raising supplies for the army are just as necessary and as patriotic as hurling javelins and storming hostile cities. *Departed ... out of Shiloh*—When the land had been divided. Few places in respect to situation are described so accurately as Shiloh. In Judges xxi. 19, it is said to have been situated "on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah." It was one of the earliest and most sacred of the Hebrew sanctuaries. *Gilead*—Here used in the widest sense for the whole transjordanic district.

PRACTICAL THOUGHTS.

There is no waste in God's promises. A glorious fulfillment awaits them all.

Happy those who, looking back over life's pathway and seeing how they have been led through difficulties and dangers and seemingly impassable barriers, can "set to their seal that God is true."

They who "war a good warfare" shall receive an honorable discharge and a welcome to heavenly rest from the Captain of our salvation.

Letter from California.

MR. EDITOR: We were once a reader and subscriber of the NEW ORLEANS CHRISTIAN ADVOCATE during our residence in Mississippi, but since our removal to the Pacific coast we have seen but few copies of that paper. We do not remember seeing many communications from California to your paper relative to our church work in this cosmopolitan section of the Union; consequently we thought you would allow space in your paper for a brief letter from the Far West.

"We are here to stay!" has become a maxim and watchword along the entire coast, and no sooner do our Bishops cross the Rockies, than they catch its sound and meaning and join in the expression. One of the first utterances of Bishop Galloway in the Columbia Conference was, "We are here to stay!"

Thirty-eight years of experience in the extreme West has proved the fact, that the hand which planted our church here was divine. No more sure was the hand of Providence manifested in directing the steps of Joseph into Egypt, and the raising up of Moses to lead the people of Israel out of the same, than it was in establishing Southern Methodism on the Pacific coast. God has a work here for us to do and, thanks be to his name, he is helping us to do it. We are stronger to-day than at any period in our past history. We are stronger in numbers, in material prosperity, in influence, etc. We are felt and respected. One very gratifying feature in our church work here is that young men, "native sons," are coming into the ministry from colleges and other sources. Our outlook for the future is very flattering and in every way encouraging.

To enter into a statistical report of our work on the coast would enlarge our letter too much, so we confine ourselves to a few general statements.

The prompting cause, however, which actuated us in writing at this time, is to give your readers a short account of our last Annual Conference session, which closed in Woodland, September 30, and of the visit of Bishop Galloway to our State. The old veterans who have answered to roll-call for over thirty years said during the session and at its close that it was by far the most pleasant and agreeable Annual Conference they ever attended. A quick dispatch of business, a clear and well-ordered programme of all details characterized the whole session from beginning to end. A deep spirituality pervaded both members and visitors of the Conference, and on one or two occasions the original Methodist fire caught hold of the people, and shouts of hallelujahs were heard all over the Conference-room.

The visit of Bishop Galloway to our coast has been attended with the most satisfactory results, inspiring enthusiasm and infusing new life into our ranks. Some curiosity had been awakened in our Conference after his appointment to this district to see and hear the young Bishop. Loyal, indeed, to the dictum of the General Conference, our Conference withheld its endorsement until a practical knowledge was had of him. The Pacific Conference says, "Amen!" to his election, and believes him to be sent of God. He fairly captured our people, not merely as a pulpit orator, but as an efficient officer in the church, and a Christian gentleman in all the departments of life in which God has called him to work. In social life he has no superior, combining dignity with affability, rendering his demeanor agreeable to all. In the Conference-room he presides with grace and ease, but firm and self-possessed. His magnetic power and control of men is such that he needs no gavel to command order. His talks on various subjects were wonderful, producing conviction in many ways. When the subject of education and college endowments was discussed, he did not speak on the question more than twenty minutes; but before he sat down he raised $15,000 endowment on the Pacific Methodist College, in Santa Rosa. He is a grand preacher. Wherever he preached, the people were edified and delighted. But the most prominent feature in his character is his deep piety and consecration to God. He was the guest of the writer nearly two days when first arriving in the State from the Columbia Conference. He preached for my people to their satisfaction and delight. I have known him for nearly twenty years—knew him when he commenced preaching; and during his visit to Anderson many incidents of past days were referred to. May God bless him and long preserve his life for good to the church!

J. S. HUTTON.

ANDERSON, California.

There is more power to sanctify, elevate, strengthen, and cheer in the word Jesus—Jehovah, Savior—than in all the utterances of man since the world began.—Charles Hodge.

From the Work.

THE FOURTH QUARTER—HARVEST-HOME.

MR. EDITOR: It is the time of ingathering in North Mississippi with both the farmer and the preacher. The time for plowing and planting is past, and the farmers hereabouts are busy gathering the fruits of their toil. An abundant corn crop will be housed, and the cotton fields are white with the promise of more than an average yield. The fleecy staple, jute or no jute, is coming in, packed and ready for the market.

A glance over the fields of our spiritual husbandry at such a season is interesting. Protracted meetings are mostly over, and the work of the Conference year is well-nigh done. The preachers are busy closing their labors, and getting ready for Conference. One brother gave as a reason for not helping me in a meeting, the following: "I am so pressed with my own work that I have to say my prayers in a trot." Postal card reports and longer accounts from these tillers of "Immanuel's ground" are full of good cheer and gladness.

As a sample of many, I read, in the last ADVOCATE, the report of Rev. H. D. Howell, formerly of North Mississippi, now of Scotland circuit, Mississippi Conference. Over one hundred conversions and additions; revivals of the old-time Methodist type, with rejoicings and shoutings; living in a new parsonage, costing over fourteen hundred dollars; collections well in hand, and this as he is nearing the close of a forty years' ministry. God bless Bro. Howell! And may his bow, as now, long "abide in strength." Take another; the report of Bro. B. F. Phillips, of Columbus circuit, read at his fourth Quarterly Conference: "An upward movement all along the line; traveled during the quarter, in actual pastoral work, 725 miles; visited 235 members, and prayed with nearly all of them in their homes; preached 51 times; received 51 members; baptized 26 adults and 10 infants." Bro. Phillips is still "weeding a wide row" and keeping up a good record. Our Conference organs abound with such notes of gladness during this season of ingathering. They have the ring of the former-day Methodism, and sing "harvest-home."

Sardis district is alive and working. Its preachers are earnest and hopeful, winding up the labors of the year. Bro. S. M. Thames has the district well in hand. He is a strong preacher, laborious and efficient as a presiding elder, looking closely after the interests of the church and the welfare of his preachers. Our financial report promises better, perhaps, than the excellent report of last year. Bro. E. H. Cacy reckons on doubling the amount of his assessments for collections ordered by the Conference. The assessments for Sardis were all provided for, before the spring flowers had shed their bloom, in one of the happiest collections ever "lifted" by this preacher. Brethren, take up your collections on some bright, pleasant Sunday, before the vernal suns have run their course.

At Sardis we had with us for one week the sweet singer, Rev. J. W. Beville. The preaching by our neighboring pastors, Bros. Moon, Cacy and Bell, was strong and good to the use of edifying. Believers were quickened and made glad in the Lord. We had a profitable meeting also at Davis Chapel, where valuable aid was rendered by Bros. Bachman, Massey and Terry. We observed the week of prayer and self-denial, and also Children's Day, with good results.

Along the line of woman's work there has been glad life and sensible progress. Our devoted band of missionary women began work early, observing their week of prayer and self-denial just before Christmas. Then followed a missionary entertainment in the spring, with song and recitation and a spice of "Gilderoy," all in the programme. Bro. Thames said more of the missionary spirit was infused into our people by this entertainment than he or myself could have done in six months' preaching. Then followed later "The Missionary Ship," an entertainment, inspiring and successful, impressing favorably unwonted elements in our community. The regular meetings of the society have been observed with increasing interest, while an occasional "missionary tea" has imparted an enjoyable zest to the work. Besides, a woman's union prayer meeting, kept up chiefly by Methodist ladies for more than two years, has been a source of spiritual influence to our community, and of strength to the preacher. They pray for the pastor. Let the brother who follows help these good sisters who have labored with us in the Lord."

Soon will close the Conference year, bringing me to the pastoral limit in this charge. At such a time a preacher looks back through four years along a checkered way. There are hallowed memories, some difficult places, and many shortcomings; but there are bright places and much to call forth gratitude. Kindnesses received, happy seasons seen, cordial help from earnest workers, strong ties of friendship and Christian fellowship formed, never to be broken. Leaving, now, he would look only upon the bright spots, and, thanking God, turn his face hopefully to the future.

T. C. WIER.

SARDIS, Mississippi.

EAST FELICIANA, LA.

MR. EDITOR: We are nearing the close of another Conference year. The winding up of the pastor's work, the getting ready reports for our annual convocation, engage our hands, head and heart. I have passed a very pleasant and a very profitable year on this work. The Lord has blessed us all around the circuit. The church has been revived, and has taken higher latitude in Christ-like living, sinners have been awakened, backsliders reclaimed, and about 150 souls converted, 78 have been added to the church, 28 children baptized, 35 new family altars erected. To God be all the praise! This is indeed a very pleasant charge. A better, kinder-hearted and more hospitable people never lived than these.

Allow me just here to return thanks to brethren for assistance rendered: Revs. G. D. Amlers, R. W. Tucker, J. W. Ellison, P. S. Petty; last, but not least, L. S. Jones, of Clinton. Bro. Jones has lived in Clinton for four years. The first year he served a part of this circuit in connection with the church at Clinton. He has gone in and out before this people for nearly four years: to visit the sick, bury the dead, and preach the gospel of Christ. All of my people, both young and old, know Bro. L. S. Jones. He is one of whom it may be truly said: "To know him more, is to love him more."

Many thanks to all of these brethren. May the Lord's richest blessings rest on this dear people. N. J. ROBERTS, P. C.

ROCKY SPRINGS CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Last December I was assigned to this charge (by Bishop Keener), one among the oldest circuits in the Mississippi Conference, the boundaries of which are in the Vicksburg district. In this field there are some appointments, reaching from the eastern boundary of the country to Grand Gulf, on the bank of the Mississippi river. My labors during the year have been almost commensurate with the entire county of Claiborne, and, thus far, has been one of the hardest years of my ministerial life, which spans a period of twenty-seven years, without a broken link in the chain for any cause. Unlike many others, I have had no weeks or months of vacation during these years of toil for the Master. Although the year has been one of toil and anxiety, it has not passed thus far without gracious results. At Hermanville, on the Natchez, Jackson and Columbus railroad, we held a protracted meeting, beginning on Saturday before the fourth Sabbath in August, and it was continued for twelve consecutive days. The results of this meeting, under the circumstances, surpassed our most sanguine expectations. Through rain, wind and mud the people came to the sanctuary, and our congregations increased nightly, until the last benediction was pronounced. During the progress of this meeting there were 29 accessions, a number of bright conversions, five children baptized, and the church quickened and made alive to all her duties and interests. I am deeply indebted to Bro. E. H. Mounger, of Port Gibson, who came in the spirit of the Master, and preached for us four days in succession with an unction and power characteristic of E. H. Mounger. Bro. C. T. French, one of the old veterans of the Mississippi Conference, now a local elder in our charge, assisted us from the beginning to the final amen of the meeting, and rendered valuable aid, both in the pulpit and at the altar. Bro. Fernando Guice preached us one sermon during the meeting, for which we tender thanks. Our Baptist brethren also came to the front and aided us much in singing and prayer. It was a feast of good things for all Christian souls.

At Rocky Springs I was assisted by Bro. W. P. Jones, of South Warren, who was admitted into the Conference last winter. Bro. Jones gave us faithful and acceptable service, and is earnest and energetic in his labors. At this meeting, embracing the third Sabbath in September, we had nine accessions to the church, and the membership revived and strengthened. During the year we have had, in all, about forty accessions to the church.

Our last quarterly meeting was held on September 29 and 30. In consequence of the yellow fever scare, Dr. Hunnicutt, our beloved elder, did not reach us, and we held the Quarterly Conference, feeling keenly the absence of his godly counsels, logical sermons and superior administrative ability as a presiding elder. The Mississippi Conference has lost one of its best administrative officers, and Centenary College has lost nothing by his appointment to the presidency of that institution of learning. Success to our good old Advocate!

W. W. HURST.

PALMER CREEK CAMP MEETING.

MR. EDITOR: The Palmer Creek Camp Meeting began, according to appointment, Saturday night, October 6, and continued until the following Friday morning. The services were opened by a sermon on the subject of prayer, delivered by W. W. Hopper, to a very large and attentive congregation. On Sunday the congregation was said to be as large as ever attended this place; and the weather being pleasant, singing sweet and preaching good, there were quite a number that stand until the meeting closed. There were thirteen ministers present during the meeting, as follows: Dr. J. B. Walker, of New Orleans; Dr. T. S. West, P. E. Seashore district; Rev. W. W. Hopper, of Texas; Revs. W. G. Evans, Alexander Scarborough, Michael Cox, A. P. Cox, J. L. Jordan, J. J. Lovett, Jeff. Havens, Albert Scarborough, Elbert T. Breland, and this writer.

The result of the meeting was glorious. There were fifteen that united with the church, forty that professed conversion, some claimed to be sanctified believers, greatly blessed and strengthened for the warfare, and almost every sinner impressed with the fact that religion is a reality and that God hath power on earth to forgive sins. Praise the Lord! salvation is rolling on! God bless the good people that support this camp meeting, and may it continue until every one in this community be brought to Christ and saved from sin!

R. A. BRELAND, P. C.

STONEWALL, Mississippi.

COLUMBIA, MISS.

MR. EDITOR: Our protracted meeting, held at this place, October 10-18, and conducted by Bros. Sibley and Tucker, with Bro. G. H. Galloway, was the most wonderful experience in the history of our church here. We rejoiced in a gracious and most powerful manifestation of the Holy Spirit. Our house of worship was crowded to the fullest capacity nearly all the time, and on one day numbers were compelled to turn away from the doors for lack of room. The conversions are reckoned at fifty, and the accessions to our church at twenty. The whole church was revived, and many family altars erected. The meeting, though prolonged beyond expectation, never dragged in interest to the last, and closed with a service of such joy and thanksgiving for the mercies of God, that will linger long in the memories of those who witnessed it. LAYMAN.

DIRECTIONS TO HUSBANDS.—Never find fault with your wife before others; *per contra*, remember the counsel of the good Book: "Her husband shall praise her in the gates." That is, before folks. Bear all her burdens for her; even then she will bear more than you do, in spite of you. If you want her to submit to your judgment, never ask her to submit to your selfishness. A woman's life is made up of little things. Make her life happy by little courtesies. Love is a wife's only wages. Do not scrimp in your pay.—Free Press.

Rev. J. G. Jones.

A TRIBUTE TO HIS MEMORY BY HIS LIFE-LONG FRIEND, REV. H. M. BOOTH.

The death of this man of God and faithful servant of the church, my friend and coinborer (as he was want to call me) for half a century, has created a desolation of heart in preceding me to the heavenly land, to greet our companions dear who preceded him in reaching the heavenly home. The friend and compatriot of Winans and Drake and Lane and Owens and Campbell and Byrd and a host of others, ministers and laymen, has been greeted with songs of triumph on the eternal shore. What a happy meeting of these blessed spirits in their loud acclaim of, "Hallelujah to the Lamb forever!"

Bro. Jones affords another striking illustration of what Methodism, in its itinerant ministry, can effect in developing Christian and ministerial character, by the power of the Holy Ghost. He was as evidently called of God to the ministry as was any of the grand worthies who have illustrated the history of the church since the reformation by that apostolic man of God, John Wesley, and his compeers of the past century. In the humble walks of life and its ordinary avocations he was arrested by the Holy Spirit, convinced of sin, converted to God, called to the ministry and inaugurated into the life-work of an itinerant minister of sixty-four years' duration, and during that period of continuous and uninterrupted service accomplished, with divine endowment for it, a mighty work in the salvation of souls. This endowment consisted in a lucid intellect, gifted with fine powers of analysis in the investigation of truth, with excellent judgment and common sense in the discrimination and adaptation of the best means to secure the best ends.

He was eminently practical and evangelical in his ministry, richly furnished with an experience, thorough and complete, from its reception in a sound conversion to its consummation in sanctification, after the Wesleyan model. With this evangelic experience, emphasized by the call of God to the ministry, he preached with the Holy Ghost sent down from heaven, and was, therefore, noted among his peers in winning souls to Christ. No true minister or pious layman doubted the genuine character of this useful and successful man of God and eminent servant of the church. He impersonated the elements of the Christian life in their highest development of attainment, and wielded a moral power commensurate with the forces thus achieved. He occupied a high place in the estimation of his most eminent associates in ministerial labor. I have frequently heard Dr. Drake speak in the highest terms of his judicious and efficient ministry.

He was a life-long student and living encyclopedia of historical facts, which qualified him eminently to be the historian of Methodism in the Southwest. This history supplies a *desideratum* in all that vast region invaluable to the church, as stated by Dr. Marshall in his admirable funeral address. The records in this history can be found nowhere else, and should be so estimated by the church as to give it a most extended circulation throughout the Southwestern Conferences—the fruits of the labors of the eminent men who traversed this vast region, and whose characters and labors are photographed therein by his historic pen, eminently qualified by intimate association and extended labors to make the record. Judging from the first volume of the history of thrilling interest and touching pathos, the others should go through the press speedily by the efficient co-operation of the ministers and descendants of those heroic men and women whose lives are so graphically delineated in these volumes. The church will surely not permit the labors and means exhausted by the ascended man of God to perish by failure to perpetuate the record of as consecrated lives as ever adorned the church of God. Rev. J. A. B. Jones, a noble son of a noble sire, has exhausted his resources in giving publication to these volumes—an invaluable legacy to the church. As a writer and preacher, Bro. Jones is too well known to require any additional encomium from this writer, as it has been bestowed by more able and eloquent tongues. Suffice it to say, he stands the peer, before the public mind and heart of the church, of those grand men whose characters and lives and labors he records as the products, with himself, of that grand system of theological training: the itinerancy of Methodism—the greatest theological school on earth—producing more profound and successful ministers of the gospel than all others in combination in the Methodist Church, and will ever do it as long as she is true to her mission in selecting, as the Master, ministers from the unlearned and learned, as it pleased him, and divinely endowing them with the gifts of the Holy Ghost, who alone can clothe them with "power from on high."

I deeply realize my personal loss and grief for my sainted friend, whose love and affectionate correspondence has abounded and continued, through life up to a few days before his death, expressed most lovingly to me and mine. Thank God for his friendship! and blessed be God for his triumphant death! He is now with his sainted wife, who at the midnight hour shouted her readiness to meet the Bridegroom, who, coming suddenly, found her ready. The last triumphant acclaim of our departed friend was, "Glory to God!" "Let me die the death of the righteous, and let my last end be like his." "He now rests from his labors, and his works do follow him." Blessed be God!

In Reply.

MR. EDITOR: I see in the Southern Baptist Record two articles (one, I suppose, from the editor, the other from "C. E. W. D."), both replying to my article published in the ADVOCATE, of August 30. The editor seems to think I made some misstatements with regard to the true reasons why the Baptists outstripped us in accessions last year, unintentionally doubtless, nevertheless grossly misleading. But, at the same time, he expresses no fears as to the result of said statements, and yet goes on in an article, nearly a full column, trying to set aside my statements, or explain them away; and then gives right smart space to another article from "C. E. W. D." for the same purpose.

I wish to say that I did not say or indicate that the Baptists run ahead, as a general thing. He would make it appear in his article that I said or indicated that they were ahead all the time, which I did not do; for, if I had, it would have been a misstatement, indeed, for we find, according to the statistics, that the Methodists have far outstripped all other churches.

The Baptists, you know, claim to have been in existence since the days of Christ or John the Baptist—say nearly eighteen hundred and fifty-eight years; the Methodists only a little under one hundred and fifty years. And, according to their own acknowledgement, we have now 727,844 members more than they have; and, according to J. H. Riggin's statement, taken from the Baptist Year-Book of 1888, we have 1,182,840 more than they have: so, taking their own statement, it is wonderful how we have left them.

Now, the above facts and figures gave rise to my article and my surprise (if it is true, as the Independent stated, that they left us last year); and I at once began to hunt for the reasons, and, I believe, found some of the main ones, which, if corrected, the like will not occur again. But, Mr. Editor, is it not strange (if, as he said, he was not afraid of my false statements) that he would load and fire off two cannon at a sparrow?

As to whether the Spirit has helped us in the past, I am willing for the Lord and thinking men to decide. Go, see how our people live. See if they are not as honest, upright, and religious as the Baptists, and also as intelligent; and then go to the bedside and catch the last whisper of our brethren and sisters as they pass over the river of death, and say, if you can, that there is not a divine reality in the religion which we preach. The man must be slow of comprehension, or destitute of religious integrity, that can stand and see the grand march of Methodism against the empire of darkness, and see her signal victories and grand conquests for the Master, and then hear her veteran soldiers shout the victory as they fall in the battle and cross over to the blest beyond, and then say there is no reality in it.

I believe that Methodism, under God, will march on from conquest to victory until all prejudice, bigotry and superstition will be crushed to atoms, and there will be no big I's and no little you's, but there will be one common brotherhood from sea to sea, and from the rivers to the ends of the earth—not all Methodist, but each acknowledging "others better than themselves." May God speed the day!

The man must look something who can stand up in the blazing light of the nineteenth century, and fold his hands across his breast, and say, We are the only true church, and our baptism is the only baptism that will fit a man for the Lord's Supper, and also for heaven. God pity the man that can thus do. "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." (Luke xiv, 11.)

But he further says: "We, doubtless, could get most of them in the church without conversion if we were to try very hard; but we don't want any but genuine converts." "On the other hand, as we understand the Methodist effort in such meetings, it is to get them into the church as a means of conversion, in which they have a great advantage over us, as inquiring penitents are often only too glad to get into some sort of a refuge."

I reply: I do not know how we would open our doors wider than they do down here, or work harder for members, for, as stated before, they tell them that if they believe Jesus Christ is the Son of God, they are converted and ought to join the church. And I heard from a reliable source that one of their pastors said if he had ever been converted, he did not know it: he hoped he had. How could we beat that? I believe every church on earth takes in penitent sinners. The only difference between us and the Baptists is, we take them as such, and they make them say they are converted, or regenerated, or that they hope they are. Hope is not applicable here. Hope looks to future attainments, and not to present reality. "For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Romans viii, 24, 25.) So you see hope looks to the future for its reward, and does not refer to present attainments. "For I *know* that my Redeemer liveth." (Job xix, 25.) "We *know* that we have passed from death unto life, because we love the brethren." (I John iii, 14.) We ought to use the word "know" in place of "hope" with regard to conversion. Now, which is worse—to make them say they are converted when they are not, or take them in without making them say it?

But as to our chief effort in our meetings being to get them into the church, that is just simply a misrepresentation, as there is no church on earth that stresses the doctrine of the necessity of regeneration by faith more than we do, begging and persuading sinners not to stop short of it; but at the same time, according to the Bible teaching, we open the door to penitents.

Then, as to my suggested contrast, he accuses me of misrepresenting the Baptists as to what they preach, and says they preach salvation "by grace through faith, and that" the faith "not of yourself, it," the faith ever, "is the gift of God;" while the Methodists seem to preach the validity and efficacy of mental and moral exercises as essential means of grace, which are supposed to bring the sinner into a savable condition. In reply, I will say that I did not misrepresent the Baptists. They preached what I said they did, as testified to by many witnesses. And as to faith being the gift of God, I suppose no one will deny that the faculty or power to believe is the gift of God; but if he intends to convey the idea, as it seems he does, that faith in its faculty or power and exercise is the gift of God, then I join issue with him. But I suppose I have mistaken his meaning, for surely no one believes that God exercises this faculty or power for man; for if so, then all will be saved, or God will be a respecter of persons. But the "Methodists seem to teach." Well, it may seem that way to a prejudiced hearer (as he said of me); and yet not be that way. But he said, "Bro. Miller must have been to a Campbellite meeting." Well, maybe so; but they call themselves Missionary Baptists down here. And now, in turn, maybe my brother may have been attending a Campbellite meeting when he heard that "seem-so" doctrine he was writing about.

But, in conclusion, he doubts me hearing Baptist preachers preach that if a person believe that Jesus Christ is the son of God, he was converted: and "C. E. W. D."—queries, in the next column, as to whether I have seen certain passages, which, I suppose, he thinks proves that doctrine. Now, it seems to me that the doctors differ. So I will let them settle that matter.

And now, in conclusion, I wish to say I did not intend to excite controversy when I wrote my article. I only wanted to "stir up the pure minds" of my brethren by way of remembrance; and if we will do our whole duty, we will see that God will bless us with former prosperity.

A. D. MILLER.

CATO, Mississippi.

Bible-Study.

Bible-*listening!* There is much of it. It is of value; it is better than nothing. It is easy; many enjoy it. We find it in our churches, in our Sunday-schools, in our schools and colleges. Some imagine it to be Bible-*study*; some even so call it. But the mistake is great. The sad fact is that, in the case of many who so deceive themselves, Bible *study* is becoming a thing unknown, well-nigh a thing impossible. Bible-*listening* has become a bane. Who will measure the evil it has done? Who, the evil it is doing?

Bible-*reading!* There is very considerable of this. It is of more value than Bible-*listening*. It may not be as easy; it may not be as enjoyable; but it is more profitable. And yet, how profitable is it? Are we not satisfying ourselves with the less? Are we not neglecting larger possibilities? Have we not, in many directions and in many cases, much Bible-*reading* that is called Bible-*study!* that is really thought to be such! The evil is not in the reading of the Bible; it is in the fact that we do not call things by their right names.

Bible-*study!* There is very little. Many who talk about it have never met with it, or have not recognized it. What is it? The way to find out is not to study a definition, but to become acquainted in experience with the fact. When one can clearly distinguish, in one's own practice, between Bible-*listening*, Bible-*reading*, and Bible-*study*, then probably one has begun to become acquainted with the last.

Bible-study stands in direct relation to Bible-listening and Bible-reading. It fits one to do either with profit, with intelligence and Christian judgment. It prepares the congregation to listen to expository preaching, the Sunday-school scholar to consider the lesson in company with the teacher with interest and independence of thought. Especially, it prepares the scholar and student in our institutions of learning for proper Bible-listening and Bible-reading throughout life. How often we sacrifice the lasting good to the apparent edification of the moment! Shall we do less Bible-*listening* and less Bible-*reading*, that we may do more Bible-*study?* Shall we do more Bible-study that we may listen and read the better and the longer?

Old Testament Student.

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I am fifty-five years of age. Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. REEVES EIGH.

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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

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I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

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471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

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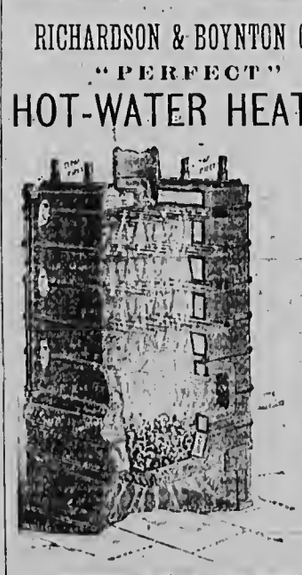

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No. 5 Coast	9:30 am	No. 2 Lim. Ex.	4:30 pm

ILLINOIS CENTRAL.

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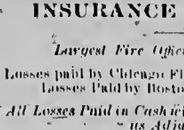

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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. J. D. CAMERON, REV. B. CARRADINE, D.D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, NOVEMBER 8, 1888.

Briefs.

Mark Guy Pearce says that one of the chief works of the devil is *to make us think about ourselves*; and one of the chief works of the Holy Spirit is, *to stay our thoughts upon God*.

Rev. F. D. Maurice says: "If I work without fear or anxiety, believing that there is One over me who knows what I am doing and takes an interest in it, and desires that my work shall be healthy and profitable, then I am serving my Father in heaven: then I am acting as if he were my Master."

This sentence from Rev. F. D. Maurice will bear meditation: "I find it a good rule when I am contemplating a person from whom I want to learn always to look out for his strength, being confident that the weakness will discover itself, so far as it is good for me to be aware of it, without seeking it."

A writer in one of our exchanges makes a very gratifying statement, and then asks a very significant question:

There were never so many Bibles printed and sold as at the present time. Was there ever a time, though, when there was less real, upright and downright, honest and unquestioning belief in the words of the Bible than now? "When the Son of Man cometh, shall he find faith?"

It is said of Gen. "Stonewall" Jackson that from the battle-field of Bull-Run he sent a note to his pastor at home, inclosing a check, and said: "I remember that next Sunday is the day upon which the collection for missions is taken." Brother, sister, have you been mindful of a like obligation on your part? Have you paid your *missionary dues* this year? If not, go at once and pay the amount to your preacher. Let not the spirit of the Christian soldier condemn you in this matter at the last day.

On Hebrews i, 1, one commentator gives, as an illustration of the meaning of "sundry times and divers portions," this: "All was not revealed to each prophet; one received one portion of revelation, another received another portion. To Noah the quarter of the world to which the Messiah should belong was revealed; to Abraham, the nation; to Jacob, the tribe; to David and Isaiah, the family; to Micah, the town; to Daniel, the exact time; to Malachi, the coming of his forerunner. Each only knew in part. The Messiah combined and realized all."

The statistics of the Young Men's Christian Association show progress. Since 1866 the number of associations have increased from 59 to 1,240; membership, from 15,000 to 175,000; value of property, from $90,000 to $7,260,000; amount contributed annually for local work, from less than $50,000 to $1,200,000; amount annually for general work, from $522 to $105,000. There are now 273 college, 77 railroad, 10 German, 29 colored, and 15 Indian associations. There are 488 libraries, containing 350,193 volumes; 583 reading-rooms; over 1,500 educational classes; 2,919 lectures and 3,000 sociables annually; 398 Bible classes; 367 Bible-training classes; and 1,242 weekly prayer and gospel meetings for young men only; 237 gymnasiums, and 135 literary societies; 12,700 situations for young men were secured last year.

Men of Israel, Help.

From every quarter of the church comes the cry for help for our young men whom the Holy Spirit has called to the work of the ministry. It saddens our hearts to hear these cries for help, when there seems to be no relief at hand. A correspondent of the Wesleyan writes his experience on a certain occasion as follows:

I attended, some days ago, the meeting of one of the district committees charged with selecting young men to whom loans from the Emory Loan Fund should be made. I will never forget that day. I was thrilled with hope and with sorrow. Seven pious and promising young men (with effort the number could easily have been doubled) were before the committee asking the privilege of borrowing money to obtain a Christian education. There was sadness in the treasurer's face, a tremor on his lips, as he said: "The funds in hand will only allow us to help one young man." Six pious young men must, for the time—and it may be for their life-time—go without such an education as Emory College furnishes. The State and the Church will need very soon just such men as these boys—educated—would make. I could not bear that presence longer. I could have wept, and copiously, if weeping could have relieved either the young men or myself. As I descended the stairs and came into the street, I thought of the aggregated wealth of the Methodists living within that presiding elder's district. What handsome houses some of them have! How much invested in stocks and bonds and lands, and how many of them have no children of their own to educate! I thought of the thousands of dollars the Georgia Methodists have put into railroads which some syndicate will "scoop," or from which dividends will come by running trains at excursion rates on the Lord's day, and then I thought of the several thousands of us who are furnishing only enough money to lend annually to one poor boy out of seven who wish to borrow money to secure an education! It is blindness, blundering, poor Christianity and poor patriotism, one or all, that makes possible such a condition of things. Will we always be so hard to wake up?

Upon this sad incident, enough to sadden a seraph's soul, the editor of the Wesleyan says:

Our correspondent is, as the hunters would say, on a hot trail. His communication calls vividly to our mind two pictures placed before us—pictures which no artist could draw—for they were from life, and attractive by the power of an inexpressible pathos. The one was a young man, the son of a widow, who rents her land. This boy had recently been converted; had been a wild, reckless lad, but the Spirit touched him, and he yielded. Hearing of a loan fund to help young men secure an education, he applied. The committee questioned him closely. He understood that the money was to be a loan. He had arranged with an older brother to run the farm for a year or two, and the older brother and the widowed mother had agreed to live hard and help this once wild and reckless, but now pious and gentle son and brother to an education in a Christian college. The boy was poorly clad, barely shod. How eager for knowledge—it sparkled in his eye, was manifest in a peculiar nervous movement of his every feature. He was willing to do anything—all things that he could, if only he could get an education. When the committee, godly men, and acting in the fear of God, denied him a loan, his brow shaded; there was not only disappointment, but sadness in his face and heart. We thought, too, of the aged, poverty-stricken mother, how disappointed she would be even in the uselessness of sacrifice for her son, now "a new creature in Christ Jesus." Ah! when will the church of Christ learn to do Christ's will among men?

Another picture in another presiding elder's district. Here were six young men who wished a loan—all promising, all pious. The presiding elder said to us: "One of them is one of the most eloquent men I ever heard." A gem of purest ray. A man loving God, wanting better equipment for God's work. A man loving his fellow-men, and anxious, longing for the furnishing that will prepare him to help his fellow-man. All this, and more. But underneath this group, brilliant as it was, were read the shaded letters spelling out the sentence: "The church cares more for money dividends than for dividends in men."

That last sentence has the ring and tone of the judgment thunders! Brother, get your Bible and go into your closet, and get down on your knees and read the fifth chapter of the Epistle of James! May God have mercy upon a church that "cares more for money dividends than for dividends in men"!

The Endowment for Centenary College.

We have been requested to publish again Dr. Hunnicutt's plan for the endowment of Centenary College, which was published in the ADVOCATE, of August 2. In putting forth the plan, President Hunnicutt used these words:

No outward appliance is so much needed by our church in all this region as a well-equipped college for boys which shall be liberally and largely patronized by the Methodists of Mississippi and Louisiana. Such a college I most ardently desire, and in this desire I feel assured I am joined by thousands throughout both these States. No college for boys, deserving the name, was ever well maintained without an endowment or its equivalent. I, therefore, propose that we immediately begin an energetic movement to endow Centenary College. It has ample grounds, large and elegant buildings, a healthy and accessible location, and is worth, at least, *seventy-five thousand dollars*. My proposition is that $250,000 be raised for its endowment in ten or less annual installments, and that $25,000 of that amount be raised the present year.

The following is the plan proposed by President Hunnicutt:

1. That any friend of education, able to do so, be and is hereby earnestly requested to endow a professorship, to be selected and named by the endower. Two persons might unite in endowing a chair with twenty-five or thirty thousand dollars, the professorship to bear their joint names.

2. That twenty-five persons be requested to give $1,000 each to raise the $25,000 called for this year. (Several have already given their notes under this proposition, and we hope the amount will be raised by the subscribers of $1,000 each. Notes may be given payable in installments or bearing interest, the principal not being collectable while the interest is duly paid.)

3. That all friends of this movement be requested to subscribe one or more hundred dollars to the general endowment fund, either in notes payable—say, in four annual installments—or in notes bearing interest as above specified.

4. That our women, some of whom have accomplished wonders in many other great enterprises of the church in recent years, be asked to aid in raising this endowment fund by forming multiplying guilds. Say, one gives five dollars and induces five of her friends to give five dollars each, and each of these five induces five others; or twenty-five persons to give five each, they all reporting to the first one, will make a sum of $155. Or, one gives one dollar and induces four others to do likewise, and each of these four induces four others to contribute a dollar each, which would amount to eighty-five dollars.

Now, friends, this means work for God in the cause of Christian education. Let us do it.

Will the friends of education in the bounds of our patronizing Conferences give this matter their earnest and prayerful attention. The education of the young men of the church is a question of paramount importance at this time. With the Roman Catholic Church on one side in open and publicly avowed hostility to all our educational enterprises, and the State on the other, fostering institutions that, in their influence, are making godless men out of the boys of religious parents, the duty of the church is plain to every unprejudiced mind. Centenary College is an institution of the Methodist Church, and she proposes to educate the boys of Methodist parents, if the means to do so are put within her reach. The investment of money in such an institution will yield dividends in the shape of godly, educated men to rule the Church and State through all the coming centuries. Let the brethren and sisters throughout our bounds meditate on these things.

Bishop McTyeire, Concerning a Few Old Friends.

MR. EDITOR: The necrology of the NEW ORLEANS CHRISTIAN ADVOCATE has had a sad interest for me these last days. The manner in which our dear and venerable brother, Rev. John G. Jones, was mourned and buried impressed me as highly becoming. The addresses made at his funeral were edifying and just, and they covered many phases of his long and useful career. Personally, I was always much attached to him. Sincerity, truth in the inward parts, was a striking trait in his character. What a contribution was the example, the influence and the labors of such a life to the church and the world! It can not be measured.

A reason is known to me, that was not known to its present editor, justifying the large space which the NEW ORLEANS CHRISTIAN ADVOCATE devoted to a memorial of Bro. Jones. From the beginning he was its friend. He used to send me long lists of subscribers when the paper was not rich in supporters.

Our dear Sister McKnight has been the subject of a proper obituary in your columns. She was such a godly woman. I verily believe, as St. Paul would have made mention of gratefully in the sixteenth chapter of Romans. Her helpful countenance and prayers were among my blessings when pastor of Felicity Street Church. And when, in the dark days, we "refugeed" in Alabama, there she met me again, only to help and bless. The "Colonel," her generous husband, was an energetic business man, and, like that other good and timely friend, Leonard Fash, he knew the *ins* and the *outs* of blockades. My homespun Confederate suit was well worn when, by her kindness, I was furnished with a real nice clerical outfit from foreign looms. The tailor had an order to make it up for me; and my last ordination took place in that McKnight outfit. She bestowed much labor on us.

Of the many godly and helpful women in the days of my pastorate in New Orleans there is a long list in the heart's memory. Time would fail me to call them by name, and speak as they deserve for their devotion to the Master's cause—the living and the dead. Only of one I may now say a few words. Last week's copy of the Picayune brought intelligence of the death of Mrs. Eugenia Armistead. She was one of the charter members of Felicity Street Church; and a more pious and exemplary one I could not name. Her husband, Mr. Robert Armistead, belonged to that old and respectable family that for two centuries has clustered about the Lower York and James rivers, in Virginia. With a half-dozen young men—most of whom were Methodists—he came to the "Crescent City" before the "forties," seeking his fortune. I believe they all prospered, in one way and another, but Armistead was the only one that held on to Methodism. It cost something in those days for a young man to stand firmly by those colors. He did.

He met Miss Eugenia Chappell in the house of her uncle, Mr. Hull; and they were married. She came over to his church with a warm heart and fine intelligence, and illustrated every virtue. How punctual at the class meeting, where she led beautifully in prayer when the pastor requested! How kind to the poor! If the parsonage was to be fixed up, she was there with her well-trained servant, and all needful appliances. Once, in the absence of my family, I had a spell of dengue fever, and she nursed me at her house with unspeakable tenderness and patience. The house stood on the corner next the church, and sat back in the yard, with a grove of orange trees in front. What a home of peace and of happy little children was there in my day! Quite unconsciously to herself, she first moved me to study hymns by a remark concerning a preacher, one of my predecessors, about whom others had little to say in the way of praise. She remarked that one thing in Mr. Chase always repaid her for going to hear him—"He always made such an apt and beautiful selection of hymns." Mrs. Armistead had long been a widow, and the paper informs me that she died at the home of one of her daughters in the city. I can not doubt, the end of that Christian life was *peace*.

May the Head of the church grant to us not only a succession of faithful preachers like John G. Jones, but of such godly women as Mrs. McKnight and Mrs. Armistead! *Amen!*

H. N. M'TYEIRE.

VANDERBILT UNIVERSITY, Oct. 25, 1888.

Annual Report of the Publishing Committee of the New Orleans Christian Advocate to the Patronizing Conferences.

At our yearly meeting, held in the ADVOCATE office, 112 Camp street, New Orleans, La., Wednesday, Oct. 31, 1888, there were present all the committee, excepting the Rev. Dr. Hunnicutt and our venerable brother, the Rev. James A. Godfrey. On account of transferring to the Holston Conference, Bro. Christian Keener resigned his office as a member of the Publishing Committee, and on motion of Dr. Carter, seconded by Dr. Carradine, the Rev. S. S. Keener was elected to fill the vacancy until the Louisiana Conference should elect and fill the vacancy in due form. In this connection it may be well to call the attention of the patronizing Conferences to the fact that *our charter requires* the election of members of the Publishing Committee to be made annually. The exact language of our charter on this point is as follows: "*Said members shall be elected annually by the several patronizing Conferences at their annual sessions.*" (Art. III.)

The action of the Sub-Committee in bringing about a change of publishers was ratified. Owing to the very recent date of the change, we were not furnished the usual detailed statement of the business; but Bro. Grant, our new publisher, promised it should be ready for submission to the Annual Conferences interested. Enough, however, appeared to show that there had been a gratifying increase in the number of subscribers.

We have been perplexed not a little by a debt which was contracted some years ago, but think we have at last provided for its payment if the members of the patronizing Conferences will bestir themselves and heartily co-operate with Bro. Grant in extending the circulation of the ADVOCATE. Our paper should have a subscription list of not less than 10,000, and it will soon reach that number if the preachers (including the members of the Publishing Committee) will do their duty in securing subscribers.

Bro. Grant contemplates making sundry improvements in the make-up of the paper and intends, so far as he is concerned, to leave preachers and people without excuse for not taking and paying for the ADVOCATE. He will exclude all objectionable advertisements and secure such as will pay the paper and result in good to the advertisers.

With restored health, Dr. Carter will manifest renewed energy and zeal in the management of the editorial department. To assist him he will have as corresponding editors Dr. CAMERON, of the North Mississippi Conference; Dr. Hunnicutt, of the Mississippi Conference, and Dr. Carradine, of the Louisiana Conference.

Every practicable effort will be made to make *our* ADVOCATE indispensable to every Methodist family in the bounds of the patronizing Conferences.

T. L. MELLEN,
For Pub. Com.

Notes.

That the church in this country has a work to do which is continually growing in breadth and importance is indicated by a fact stated in an exchange, that it requires the Bible in *twenty-nine different languages* to supply the inhabitants of Pennsylvania with the Word of God.

Self-depreciation is quite a common practice; but it is questionable if it is an exhibition of honest humility. Sometimes it looks as if the practice was followed for the purpose of making capital out of it. If we will look closely within, we will find that sometimes our hearts are secretly crediting us with being better and doing better than we acknowledge to others. The lips and the heart do not agree and the integrity—the wholeness—of the character is broken. Self depreciation can not, then, be a part of humility.

An exchange has the following, which we fear is too true:

It is surprising how few members are active to maintaining the services of the ordinary church. In a church of 100 members 75 could be picked out whose death would not put a check to any one department of the work. On the other hand, the death of a selected ten would break up the prayer meeting, the Sunday-school, and the finances. How the fellers can be content with themselves we do not understand.

Reader, do you belong to the seventy-five or to the ten?

Mr. Carnegie, the iron millionaire, of Pennsylvania, has been making some speeches in the old world which have attracted much attention. Among other things he said, he "had determined not to die rich," and that "the greatest boon which could be conferred on the people is the total prohibition of the sale of intoxicating liquors." His testimony to Englishmen is, that "wherever total prohibition has been tried it has been a success." The London Methodist Times naively says: "Mr. Carnegie smiles at the extreme moderation of our temperance program and laughs to scorn the idea of any compensation being paid to the publican. According to American ideas, that is mere moonshine madness—a species of legislative lunacy not worth a moment's serious discussion."

Senator Blair recently introduced into the Senate a joint resolution providing an amendment to the Federal Constitution, "concerning establishments of religion and free public schools." The first section reads:

No State shall make or maintain any law respecting an establishment of religion or prohibiting the free exercise thereof.

The second section provides:

Each State shall establish and maintain a system of free public schools adequate for the education of all the children living therein between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

To guard against denominationalism in the public school is this clause:

No money raised by taxation shall ever be appropriated to any school in which instructions shall be given in the doctrines or observances peculiar to any sect, nor shall such doctrines or observances be taught or inculcated in the free public schools.

It is said, "Truth is sometimes stranger than fiction," and in confirmation of the saying this story is told: Daniel Hand, of Charleston, S. C., at the beginning of the war, went North, leaving his property and business in the hands of a friend, G. W. Williams, to do the best he could with it. Mr. Williams managed matters so well that, when, twenty years after the war, his friend Hand turned up, he turned over to him several *millions* of dollars' worth of property. And now Mr. Hand has donated to the American Missionary Association *one million* dollars' worth of property for the purpose of educating the negroes in the South! The income to be used will be between fifty and sixty thousand dollars yearly. That is good. And now we think it is about time for some rich man to give something to educate the "poor whites" of the South! Don't you?

Personals.

Rev. J. F. Scurlock, who is in charge of our Lower Coast Mission, reports progress in his work, notwithstanding the peculiar difficulties in the way. He has organized societies at Grand Prairie and St. Bernard. The congregations are pretty good at Port Eads, Pilot Town and other points on the mission.

The twenty-third annual season of prayer for young men and Young Men's Christian Associations will begin, as usual, on the second Lord's Day in November, and continue one week.

Dr. Joseph Parker has lately said: "It is very extraordinary how often Christianity has been destroyed, and how little damage it has suffered."

Rev. J. J. Ransom, former missionary to Brazil, has been appointed missionary to Cuba.

The St. Louis Christian Advocate has done Dr. Carradine and us the honor of publishing almost entire the Doctor's article on "Preachers' Experiences," which we published September 27. The failure to give credit to the NEW ORLEANS CHRISTIAN ADVOCATE was, we suppose, an oversight.

Have you read the publisher's announcement about giving the ADVOCATE from date to January, 1890, for *two dollars*? Now is your time. Use it promptly.

The last number of the Pacific Methodist contains the farewell address of Editor G. B. Winton, who has been transferred from the Pacific Conference to the Central Mexican Mission.

The Publishing Committee, in session here last week, had a long sitting, full of hard work. Matters were so overhauled and re-adjusted as to put them in a better shape than they have been for several years. The new publisher has taken hold with a vim, and, with the earnest co-operation of the preachers, the ADVOCATE will go on to completer success in the future.

John Guy Vassar, the last of the Vassar brothers, died in Poughkeepsie, N. Y., October 27.

Judge Daniels, of New York State, has decided that habitual drunkenness is a good ground upon which to refuse naturalization papers to an applicant.

Our new publisher proposes to send the ADVOCATE to all new subscribers from this time until January 1, 1890, for $2. That is *two months* for nothing. Now is the time to push the claims of the paper.

We learn that Rev. Sam Jones is to begin a meeting in Greenville, Miss., November 10.

Illwassee College has sent out ninety-one preachers. That college might appropriately be called, "The Mother of Preachers."

Rev. A. J. Coleman, of the Alabama Conference, died at Whistler, Ala., October 19. "He was an honored and faithful minister."

Bishop McTyeire has changed the time of holding the Florida Conference from December 12 to January 9, 1889.

Last Sunday evening the city missionary, Rev. J. J. Billingsley, closed his 90th open-air meeting. He has held services in seven different parts of the city, and estimates the average attendance at 600. He has also established three mission Sunday-schools.

We invite all our laymen and women to earnestly co-operate with their pastors to enlarge the circulation of the ADVOCATE. Go out among your neighbors and canvass for this arm of church power. The more subscribers you give us, the better paper we will give you! The price is two dollars from now till January 1, 1890.

The Southern Watchman, of last week, published at Clinton, La., contains the announcement of the death of Mrs. Louisa Green, of East Feliciana parish. The editor has known this estimable Christian lady ever since the days of his boyhood, and tenders his sympathy to the bereaved friends. She died at the home of her son, I. T. Felps, aged eighty years.

Bishop Galloway gave us a call last Monday. He was *en route* to Mexico, where he holds the Central Mexican Mission Conference, at San Luis Potosi, November 21.

Thanksgiving service among the Methodists of the city will be held in Felicity Street Church, Thursday, November 29, at 11 A. M. Dr. Carradine is to preach the sermon.

Rev. J. A. Lyons, of our Sunday-school department at Nashville, gave us a "pop-call" last Tuesday. He is *en route* to Victoria and other places in Texas to push his work before the Texas Conferences.

Courage to blunder, with the determination not to blunder, is the secret of the extemporaneous art of public speech—is the way a writer in Zion's Herald puts it.

Vicksburg's Cordial Invitation.

MR. EDITOR: At the first suggestion of a change in the place of meeting of the Mississippi Conference, our pastor, Rev. R. J. Jones, after consulting the official members of the church, submitted the proposition to the full congregation on Sunday, and by a unanimous and rising vote they cordially invited the Conference to its hospitable homes. Our latch-string never hangs out; we have none: we have no latch; no door; only an open space as wide as the horizon: come in. Yours,

C. K. MARSHALL.

Vicksburg, Mississippi.

Notice.

To the Preachers of the North Mississippi Conference—

DEAR BRETHREN: Please make out a written report for your pastoral charges as follows: Amount of books sold during the year; number of church papers taken; Children's Day services, whether held or not, with amount collected. Have this ready and hand to me on the first day of the Conference session, without fail.—*Don't forget nor neglect it.* Let me know in due time what special books you want at Conference, that I may have them on hand for you.

H. W. HACHMAN.

Kosciusko, Miss., Oct. 30, 1888.

Notice.

To the Presiding Elders of the Louisiana Conference—

Please furnish me with the names of the lay delegates and the candidates for admission on trial who expect to attend the approaching session of our Conference. Due notice will be given of arrangements with railroads. CHAS. F. EVANS.

Hurst St., cor. Aratella, New Orleans.

The Advocate Free until 1889.

Send $2 now and receive the ADVOCATE free until 1889. Your subscription will not expire until January 1, 1890.

Postal Card Reports.

—Rev. J. D. Hays writes from Poplarville, Miss., October 29, 1888: "This is a work of three appointments—namely, Poplarville, Lumberton and Purvis—all of them being on the N. O. and N. E. railroad. We have taken in an appointment at McClure's Mill, but have no church organization there. We have had a fine protracted meeting at Purvis, and the church there has been abundantly blessed. Fourteen were added to the roll, and the membership wonderfully revived. Bro. Chambers assisted at this meeting, and his powerful preaching, together with his great earnestness and zeal, was very beneficial. Our meetings at Poplarville and Lumberton were not so successful; but we trust that good was done. The collections on this work, considering the strength of the churches, have been very good. To the Lord be all the praise."

—Rev. J. W. Huggin writes, October 30, of Chulahoma circuit, North Mississippi Conference: "This, my second, year with this charge is just now drawing to a close. I have had a pleasant time with this kind people. We have had this year thirty-two accessions to the church; twenty-four of this number joined our church at Wall Hill, at which place we had a powerful revival in August. Bro. W. M. Adams, of the Holly Springs circuit, was with us on that occasion, doing most of the preaching, and otherwise laboring with much zeal and earnestness. We are thankful for the great services rendered us by Bro. Adams; also for valuable services rendered us by Rev. A. P. Sage at Hebron. We are also deeply grateful to Rev. J. H. Brooks for labors bestowed in three of our protracted meetings, and in my charge generally. His fatherly interest in the pastor and his family has gained him a very warm place in our hearts. He resides in the bounds of this circuit. We are doing our best to bring up the collections ordered by the Conference."

—Rev. G. W. Gordon writes, October 30, of Fulton and Smithville circuit, North Mississippi Conference: "The Lord has been favorable to us this year. Success has attended our labors in the different lines of church work. We are winding up and getting ready for Conference, December 12. Our Conference collections will be full and, perhaps, a small excess."

Special Offer.

Anyone sending two dollars will receive the ADVOCATE free of all charges until January, 1890.

Literary Notes.

D. Lothrop Company, in their fall announcement, offer some exquisite gift-books for the coming holidays. Among them, some especially appropriate to Christmas. This firm takes the lead in juvenile books.

Estes and Lauriat announce many new publications for the autumn. Among them new books for young people, juvenile annuals, new editions of important books, and miscellaneous publications.

The Scribners have issued a new edition of their famous Thackeray letters, in smaller form, and have made of it one of the handsomest specimens of book-making of the year.

Among the frontispieces preparing for Wide Awake for 1889 are portraits of John Burroughs at twenty, Mrs. Helen Hunt Jackson in her young womanhood, Pet Majorie, Sir Walter Scott's famous little friend, and Lady Raleigh, the wife of Sir Walter Raleigh.

The entire first edition of Thomas Nelson Page's stirring story for boys, "Two Little Confederates"—his first juvenile book—was exhausted upon publication, and a second edition has just been issued.

The Famous Darley Edition of Ik Marvel's "Reveries of a Bachelor," which when first published created such a literary furore, has been given a reissue by the Scribners. All the original illustrations by F. O. C. Darley have been preserved and are printed in tint in the new edition.

A fascinating work will shortly come from the Scribner presses, in the "Diary and Letters of Gouverneur Morris." Society, politics, travel, literature, and the theatre furnished this famous wit and popular man of the world with material for his letters, and one can easily imagine the delightful result. The most brilliant men and women of America and France were his intimate friends, and many of them made him their trusted confidant.

The following autograph has been sent Miss Mary Lee, the daughter of the celebrated Confederate general, for her album: "I have personally known only two men who were real heroes. The one was Gen. Lee, of Virginia, the other was Gen. Charles Gordon. Both these patriots despised party politicians.—Wolseley." Mr. Gladstone has copied for Miss Lee's album these lines from George Herbert:

"He that aims the moon
Shoots higher far than he who means a tree."

Books and Periodicals.

BOOKS.

JOHN BOIDWIN'S TESTIMONY. By Mary Halleck Foote. Ticknor and Company, Boston. George F. Wharton, New Orleans. Price fifty cents.

This is a remarkable story of life in the Rocky Mountains, full of vitality, and at the same time, as the Church Review says, "most excellent and agreeable." The author has for some years lived at Boise, in Idaho, and hence the local coloring of her stories is at once accurate and vivid, and the reader feels the deep interest which rises from thorough sympathy and comprehension.

DOCTOR BEN. By Orlando Witherspoon. Ticknor and Company, Boston. George F. Wharton, New Orleans. Price fifty cents.

This is a story of Canadian life and the vagaries of alienated minds, and sensational to the last degree.

AUTREFOIS. TALES OF OLD NEW ORLEANS. By James A. Harrison. Cassell and Company, New York. George F. Wharton, New Orleans. Price fifty cents.

People hereabouts will read these stories with interest and pleasure.

BOOKLETS. Anson D. F. Randolph & Co., New York. Twelve kinds, ribbon-tied, sold separately, each twenty-five cents.

These are poems largely of a consolatory or helpful character. The titles and subjects are as follows: (1) Sometime. Full of Christian hope and confidence in God. (2) Beyond the Shadows. Designed for the comfort and consolation of the bereaved. (3) The Master Is So Fair. The poem shows that those who depart from us go not because they have lacked anything at our hands, but that God has called them to himself. (4) God Knoweth. The past is in his keeping, and he will take care of our future. (5) How? When? Where? Why? I gave my heart to Christ. A poem that will answer to the experience of thousands. (6) He Leads Us On.—For those who are in sorrow or doubt or perplexity. (7) Your Birthday. A birthday poem (not for young people) full of tenderness and beauty. (8) Thou and I. A contrast between the condition of one who has reached the heavenly home with that of one still on earth. (9) His Name. A lesson of confidence and trust. (10) Tired Mothers. Every mother will prize it. (11) The Secret of Content. Gerhardt's well-known hymn. (12) All's Well; Homeward. A lesson and a song for the troubled or weary.

THE PANSY, FOR 1888. Ill. Boston: D. Lothrop Co. Price $1 25.

The bound volume of Pansy will be heartily welcomed by hundreds of little readers who have learned to expect it every year, and to whom it is a veritable treasure. It is full of good things from the pens of favorite authors. Margaret Sidney, "Pansy" herself, of course, Mrs. Livingston and others, and is profusely illustrated. The covers are new designs, and one of them, a full-length picture in color of a charming, fair-haired little girl bearing a bunch of pansies, is sweet enough to hang upon the walls of the choicest room in the house.

PERIODICALS.

—The Medical Classics is a monthly devoted to hygiene, the prevention and the cure of disease, proper foods, and all kindred matters. It is edited by Dr. Ferdinand Sieger and John Macmullen, A. M., and published by the Medical Classics Publishing Company, 38 Murray St., New York. Price ten cents a number, or fifty cents a year.

—The Popular Science Monthly, for November, has its usual good table of contents. The first article, by Charles S. Ashley, on the Effects of Protection, will command a wide reading, as that subject is uppermost in the American mind. Altruism Economically Considered, by Charles W. Smiley, will also be read with interest, discussing, as it does, a subject coming more and more to the front. In the article, The Problem of the Flying Machine, Prof. Le Conte thinks he demonstrates the impossibility of such a machine being made. The Prolongation of Human Life, by Clement M. Hammond, is an instructive paper on a subject interesting to everybody. There are other articles of value. D. Appleton & Co., New York. Price $5.

—The Woman's World, for November, has for frontispiece, A Lady of Pompeii. Miss Lucy Garnett writes of, The Fallacy of the Equality of Woman. Miss Edith Simcox contributes a paper on, Elementary School-Teaching as a Profession. Miss Robinson continues A Walk through Marais. George Fleming's serial, The Truth about Clement Ker, is concluded in this number. Other Women in Germany, is by Miss Hulda Friedrichs. A Woman's Friendship, is by Mrs. Fenwick-Miller. Published by Cassell & Company, New York. Price $3 50 a year; 35 cents a number.

—Minutes of the Seventh Annual Conference of the Young People's Society of Christian Endeavor, held in Chicago, July 5-8. This pamphlet contains not only the proceedings of the Conference, but also the addresses on various phases of the work which were delivered before the Conference. It is an interesting document, and shows how the young people are laying hold of the work of the Lord and pushing it with all their energy. Published by the United Society of Christian Endeavor, Boston.

—The Statesman, for November, has an interesting symposium by various persons on, Why I Left My Party. Besides these papers there are, Future Southern Influences, by Prof. A. A. Hopkins; The Pulpit and Politics, by A. J. Jutkins, D. D.; An Ancient Republic, by George P. Hays, D. D.; What Is a Board of Trade, by J. W. Strong; and other articles. The Statesman Publishing Company, Chicago. Price $2.

Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
German Mis.	Nov. 11.	Houston, Tex.	Duncan
N. Ala.	Nov. 14.	Anniston, Ala.	Hargrove
N. Texas.	Nov. 17.	Dennison, Tex.	Key
N. Carolina.	Nov. 21.	New Berne, N. C.	Granbery
Gen. Mex.	Nov. 21.	San Luis Potosi.	Galloway
Little Rock.	Nov. 21.	Camden, Ark.	Key
Texas.	Nov. 21.	Huntsville, Tex.	Duncan
Arkansas.	Nov. 28.	Fort Smith, Ark.	Key
E. Texas.	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina.	Nov. 28.	Winnsboro, S. C.	Keener
Mississippi.	Dec. 5.	Vicksburg, Miss.	Hargrove
White Riv.	Dec. 6.	Paragould, Ark.	Key
N. Georgia.	Dec. 5.	Milledgeville, Ga.	Keener
La. Miss.	Dec. 12.	Starkville, Miss.	Keener
Alabama.	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia.	Dec. 12.	Eastman, Ga.	Duncan
Louisiana.	Dec. 19.	New Orleans, La.	Hargrove
Florida.	Jan. 9.	Bartow, Fla.	McTyeire
Baltimore.	Mar. 13.	Alexandria, Va.	Wilson

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CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The flexibility of the English language is shown in the reply of an Irishman to a man who sought refuge in his shanty in a heavy shower, and, finding it about as wet inside as out, said, "You have quite a pond on the floor." "Yis-shure, we have a great lake in the roof."

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The Church has called for this second edition of Volume I. within a little more than two months after the issue of the first. Appended are a few of the numerous

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Our Young People.

A NAME FOR THE BABY.

Oh, where is a name for baby?
Come, tell me every one,
Give me a name as sweet as a rose,
And bright as the morning sun—
A name that shall tell wherever 'tis heard
The graces and charms of this baby lord.

Yes, tell me some names for baby,
All joire and beautiful things,
Fair as a lud, tender as love,
And glad as a bird's light wings.
Yes, baby's name when whispered o'er,
A thousand charms must hold in store.

Then, give me a name for baby,
For a queen a crown must wear,
And one befitting her royal brow,
Must dainty be and rare.
Surely all of earth's wondrous lore
Some fitting name must hold in store.

Yes, give me a name for baby,
From earth, or sea, or air,
We can't always call her "Pearl" and "Pet,"
"Jewel" and "Sunny-hair."
Oh, for a name that in all its parts
Will adorn our queen, our "queen of hearts."

—Good Housekeeping.

Under a Rock.

"I'm going to try 'em," said Grandpa Gray, and his eyes twinkled. Grandpa Gray's eyes were always twinkling. He meant three small grandsons, Hal, Herbie and Had. So, at dinner grandpa said to grandma: "I wish I had time to take that rock out of the yard there. It's a real eyesore to me."

"Can't we, grandpa?" asked the boys.

"Well—yes, if you want to," said he, "and I'll be much obliged to you."

So directly after dinner they set to work. It didn't look like a very large rock; but it was a good deal larger than it looked, really.

"Pooh!" said Herbie, "I'll take it out in no time!" and he got a stout stick and tried to pry up the rock. But the stick broke, and Herbie got a fall, from which he jumped up red and angry.

"Mean old thing!" said he, and he put his hands in his pockets and watched Hal and Had tug at it until their faces were red, too.

Then the three of them lifted together; but it wasn't a mite of use.

"Let's get the hoe," said Had.

"And the little crowbar," said Hal.

"And the shovel," said Herbie.

So Had hoed around it, and Herbie shoveled. Ha! pushed the crowbar under the rock, and bore down on it with all his might. The afternoon was very warm, and the three little scarlet faces needed a great deal of mopping. But the boys wouldn't give it up.

"Poor little fellows!" said grandma, looking out through the vines.

But just then a great shout announced that the work was done; and there—there where the rock had lain were four new silver dimes—one apiece and one for luck.

"Hurrah for grandpa!" cheered the boys, and at that very minute grandpa walked out of the house.

"Pretty well done!" said he, giving each little head a pat as he came to it. "Pretty well done!"

And now the boys are anxious to dig out another rock; but grandpa thinks maybe silver dimes won't grow under the next one.—Exchange.

A BOY'S RELIGION.—If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting or be a church officer or a preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be party to mischief, to persecution, to deceit, And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—Selected.

Killing the Dragon.

A little boy four years old was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father: "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children: John's was a book, and his sister Catharine's a beautiful doll. Now John, was too young to care for a book, but he dearly loved dolls; and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said, quietly:

"Now, John, the dragon is out."

The child stopped crying, and looked quickly around the room, and then up at his father's face, but said nothing.

That evening, however, when he bade his father "good-night," he whispered: "Papa, I am very glad Catharine has the doll. I did kill the dragon!"—Temperance Banner.

"Mamma, mamma," sobbed a little three-year-old girl, running into the house, much offended, "I wish you'd whip the old hen. She won't let me see the chickies. She dest lifted up her dress an' they all run right under!"

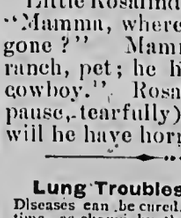
"I had my picture taken today," said little Christine. "I crossed my arms and leaned on a chair, and the picture man put my head in some tongs." "Why, you must have looked like a lump of sugar in sugar-tongs," laughed papa. "Why, so I must have," said Christine, delightedly, "cause the man kept saying, 'What a sweet little girl!'"

Little Rosalind (five years old): "Mamma, where has Uncle Jack gone?" Mamma: "On a ranch, pet; he has gone to be a cowboy." Rosalind (after a pause, tearfully): "O mamma, will he have horns?"

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sidney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that **Scott's Emulsion** of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

When Christ showed us God, then man had only to stand at his highest and look up to the infinite above him to see how small he was. And, always, the true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is. The first is the unreal humility that always goes about deprecating human nature; the second is the genuine humility that always stands in love and adoration, glorifying God.—Phillips Brooks.



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Household.

HEALTH ACROSTIC.

(The Trinity Church Association of New York City distributes gratuitously among the tenement houses in the lower wards of the city the following hints on the preservation of health, in verse printed on a card.)

As soon as you are up, shake blankets and sheet.
Better be without shoes than sit with wet feet;
Children, if healthy, are active, not still;
Damp beds and damp clothes will both make you ill;
Eat slowly, and always chew your food well;
Freshen the air in the house where you dwell;
Garments must never be made to be tight;
Homes will be healthy, if airy and light;
If you wish to be well, as you do, I've no doubt,
Just open the windows before you go out;
Keep your rooms always tidy and clean,
Let dust on its furniture never be seen;
Much illness is caused by the want of pure air,
Now to open your windows be ever your care;
Old rags and old rubbish should never be kept;
People should see that their floors are well swept;
Quick movements in children are healthy and right;
Remember the young can not thrive without light.
See that the cistern is clean to the brim;
Take care that your dress is all tidy and trim;
Use your nose to find out if there be a bad drain.
Very sad are the fevers that come in its train.
Walk as much as you can without feeling fatigue;
Nerves could walk till many a league:
Your health is your wealth, which your wisdom must keep;
Zeal will help a good cause, and the good you will reap.

INFLUENCE OF HAPPY HOMES.—If every word we speak and act we perform carry with them influences which can be seen and felt during all time: if the universe, as many now believe, is one gigantic sensitive plate on which is stamped even the secret thoughts of every mind, how powerful and far-reaching must be the influence of a happy home! Not so much by words as by feelings, thoughts and deeds do its members unconsciously make their own records.

It has been truly said that each soul is a battery connected with all other souls and that nowhere is the circuit broken. Continuing the similitude, it is evident that, in consequence, when one suffers all others suffer though the cause of it they may not know, and that the joy of one is the joy of all. Life, universal and eternal, palpitates through all the human family from center to farthest circumference, and individuals are only stations where power is received, stored and distributed—Good Housekeeping.

"HARDENING" CHILDREN.—There is a tolerably general impression in many quarters that in order to promote the health of children, it is advisable to subject them to a "hardening" process. The aim is to encourage native energy by opposition, to engender strength of mind and body by early participation in the struggle for existence. The principle is in itself a wholesome one, and is not without its parallel in the history of nature's processes. Care is most necessary, however, in its application. Without such care it may, and frequently has been, overdone. In particular must it be remembered that all success in the adoption of this plan in education depends on the possession by a child thus trained at a basis of sturdy physical vigor. A delicate child, if similarly treated, would languish and succumb.

HOW TO SAVE BOYS.—Open your blinds by day and light bright fires at night. Illuminate your rooms. Hang pictures upon your walls. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass boyhood and enter upon manhood with refined tastes and noble ambitions depends on you. With exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—Appleton's Journal.

A Book Which Has Helped Me.

Under title of "Books Which Have Helped Me," a galaxy of famous authors has given expression to some suggestive opinions. Of course cases varied, and there were unavoidable omissions. So for the purpose of filling the hiatus occasioned by one of them we subjoin the following brief notice from the editorial columns of the *New South*:

"We have seen the efficiency of the Compound Oxygen Treatment, as prepared by Drs. STARKEY & PALEN, No. 1529 Arch street, Philadelphia, Pa., or 331 Montgomery street, San Francisco, Cal., tested so fully and successfully in a number of cases, embracing a variety of diseases, that we do not hesitate to recommend it to all afflicted with chronic diseases of any kind. Send for a copy of their treatment on Compound Oxygen, an interesting book of 200 pages, sent free by mail."

MISCELLANEOUS.

Long-Standing

Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.

This medicine is an Alterative, and causes a **radical change** in the system. The process, in some cases, may not be quite so rapid as in others; but, with persistence, **the result is certain.** Read these testimonials:—

"For two years I suffered from a severe pain in my right side, and had other troubles caused by a torpid liver and dyspepsia. After giving several medicines a fair trial without a cure, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, 70 Lawrence st., Lowell, Mass.

Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a dry scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. Tyron, (of Fernandina, Fla.,) recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 146 Chambers st., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and, after faithfully continuing the use of this medicine for some months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Furbush, Haverhill, Mass.

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PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

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—FOR 1888.—

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CANCER and Tumors CURED: no knife: book free. Drs. GRATIGNY & BONO, No. 155 Plum St., Cincinnati, O.

Christian Advocate.

Marriages.

HOLLINGSWORTH—SLADE.—At the residence of the bride's father, Lumberton, Marion county, Miss., October 5, 1888, by Rev. J. D. Hays, Mr. Robert Hollingsworth to Miss Frances Almeda Slade.

ADAMS—TALLY.—At the residence of Mr. W. R. P. Tally, near Walnut Grove, Miss., by Rev. Irvine Miller, Mr. J. A. Adams to Miss Annie Tally.

MILESAPS—MIDDLETON.—At the residence of the bride's father, Bowerton, Miss., August 29, 1888, by Rev. D. F. Gulce, Mr. W. F. Milesaps to Miss Matilda Middleton.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BRYANT—God's people are gathering home. BENJAMIN BRYANT was born December 28, 1817, in Georgia; went to Alabama in childhood; then to Tennessee, and when a young man removed to Mississippi. On October 8, 1888, he was thrown or fell from a wagon in Anding, Yazoo county, Miss., and was so severely injured that he died on the tenth from concussion of the brain. Bro. Bryant was married to Mary J. Denson, daughter of Rev. William Denson, in Rankin county, February 22, 1848. She, with a son and daughter, survives him. Bro. Bryant was converted and attached himself to the Methodist Episcopal Church in his youth—about 1830. He had, therefore, been a member of the church for about fifty-eight years, and was always a true and faithful Christian. He loved the church and its ordinances and was, in his younger days, before age and infirmities prevented him, regular in his attendance and faithful in the discharge of every duty that devolved upon him. He spent many years in Madison county, Miss.; several years in Louisiana; returning to Mississippi, always carrying his letter and attaching himself to the church where he lived. He was once independent, if not affluent, circumstances; but met with reverses and lost his property, but was ever cheerful and resigned, preserving unsullied his Christian character under all circumstances and changes of fortune. He was a kind husband and tender father. He was as sweet-spirited and kindly as a woman. No one ever heard words of doubtful propriety or outbursts of temper from him. He loved the preachers and, in his days of prosperity, his home was the preacher's home. Indeed, he seemed to regret his loss of fortune more because of his inability to have them with him and his inability to support the church, than for the sake of self. He went home full of years and of honors. J. R. B.

LANGSTON—Mrs. MARY C. LANGSTON, daughter of Osborn Robinson and Mary C. Dunlap, was born in South Carolina in 1812. Her parents moved to Jasper county, Ga., where she was converted when quite young, and joined the Presbyterian Church. In 1834, having moved to Harrison county, Ga., and there being no Presbyterian Church convenient, she united with the Methodist Episcopal Church, of which she remained a consistent and faithful member until death removed her to the church triumphant. She died near Arcadia, Bienville parish, La., September 4, 1888, at the advanced age of seventy-six years, full of faith and hope. She was married to Rev. James R. Langston, near Whitesville, Ga., April 6, 1836. In 1844 they moved to Arkansas, and in 1851 to Claiborne parish, La. She was the mother of eight children—five of whom preceded her to the spirit land. She leaves an aged husband, two daughters and one son to mourn their loss. For fifty-two years she was a true and faithful helpmeet to her husband. When he was absent from home she kept up family worship with the children. The result was that all of the children were converted and became active members of the church. She leaves a large number of grandchildren, and nearly all of them are members of the church. "She commanded her house after her." She suffered much and long, but with Christian patience she bore it, and testified that these afflictions were "working for her a far more exceeding and eternal weight of glory." She is "waiting and watching" for the loved ones on the other shore. JNO. A. MILLER.

SMITH—DR. THOMAS H. L. SMITH was born in Calvert county, Md., March 21, 1824, and died in Jefferson county, Miss., June 30, 1888, and was buried at Auburn, the family residence of the Harrisons, on Cole Creek. He was the son of Col. William Smith and Margaret Lyles. He came to Mississippi with his parents and settled in Hinds county. He studied medicine with Dr. Cheer, of Baltimore, and graduated at the University of Pennsylvania. He married Mabella Harrison, and practiced in Jefferson county until the late Civil War, when he settled in Natchez and continued in his profession until a short time before his death, when he returned to his old plantation to die; and his devoted wife and three sons mourn their loss. He was a long and patient sufferer, dying from heart disease. He had joined Jefferson Street Methodist Church, and expressed himself as prepared to die. Farewell, old friend; may your many good deeds come as a memorial in your behalf, when the Master comes to reward his faithful followers! THOS. REED.

SMITH—Died in Starkville, Miss., September 11, 1888, little MARION, youngest child of Mr. George W. and Mrs. Bettie Smith, aged three years and five months. "Suffer the little children to come unto me."

L. H. P.

JAMES—To me has been accorded the honor of writing a few words, by way of memoir, concerning the late SAMUEL L. JAMES, of Holmes county, Miss., and I confess that I could do so worthily, could I but in any wise portray his grand character according as it is estimated by my own warm feelings of love and admiration. I would write of his life no brilliant and rounded rhetorical sketch—all worthy as he is of all that rhetoric and oratory and poetry could do to depict his nobility. I have neither the time nor the talent for this, and I know that he would not have it so. I would only mention a few of his most shining virtues that all will attest at once as belonging to him, and that each individual should bestir himself to imitate. In business judgment, profound; in coolness and soundness of mind, in sobriety, in liberality, in lowly humility, in evenness of temper—in all these respects he was a man among men—he was a man of a thousand! He was born in Copiah county, Miss., in the year 1816, and attained unto the age of seventy-two years and sixteen days, departing this life, September 27, 1888, at the home of his intimate friend, Mr. E. W. Burton, and in the town of Pickens—the place in which he had spent many years of his life and which had witnessed many of his greatest business successes. The family name of James has become famous, linked, as it is, with the financial and religious history of our State; but if there is one member above another who has contributed to dignify and emblazon the escutcheon of this house, such an one is this same elder brother of large powers and fine industry. He was one of the few men who make history, and yet refuse to permit their own names to sparkle upon its pages. He, in dispensing his many charities, was one of the few who obey the Bible injunction. "Let not thy left hand know what thy right hand doeth."

As a friend, he was of that rare and precious type, that if he heard an absent friend ill spoken of, he considered it as personal and took the matter up; whereas, the rule is, that the most that can be expected of a good friend, even under such circumstances, is to keep silent. As a business man, what is most remarkable about him, and in which I might almost say, he was alone, is the fact that he had no enemies, notwithstanding his various and multitudinous transactions with all sorts of people; but, on the contrary, the result shows that he enchained all hearts in friendship to himself. In a word, with regard to all matters of public importance and interest, he was referred to and consulted as a very oracle of wisdom—a very patriarch of authority.

This hurried sketch would be incomplete without a mention of the colored people as among his most devoted friends and ministers, not only those of his former slaves, but every one of his acquaintance. They regarded him universally in a spirit of veneration that invested him with somewhat of the supernatural. In view of such a life, the hard fact stares us in the face that his death was a severe public, as well as sore personal loss, and we fall in deep humility and supplication before our God and beg of him—who only can—to raise up another to take his place. MAC.

HILLIARD—Died at her home, near Dublin, Coahoma county, Miss., Mrs. LOUETTA W. HILLIARD, wife of Capt. M. W. Hilliard. Sister Hilliard was born May 11, 1845, and died September 29, 1888, aged forty-three years, four months and eighteen days. She was converted about 1857, and has ever since been a consistent member of the church of Christ. She leaves a kind husband, an affectionate daughter, relatives and many friends to mourn her departure, of whom her pastor is one. Her once pleasant face is to be seen no more on earth by those who loved her; but her daughter will remind us of our sainted sister, whom God hath called to enjoy her reward of eternal life. A Christian wife and mother gone to wait and watch at the beautiful gate for those she has left on earth, leaving them the evidence that she died as she lived—"in the Lord." May God sanctify her death to the eternal good of those who are to-day mourning her absence, and help us to realize that, "God hath the right to call his children home!" May a double portion of her spirit be given her daughter, that she may carry on the work her tired hands hath laid down, until our heavenly Father shall say, "Come up higher and enjoy the presence of mother and friends in the haven of rest!"

J. W. TREADWELL.

TEDDLIE—EVALINA MATTIE, infant daughter of A. C. Teddlie and Nina McCain, was born February 15, 1888, and departed this life, September 13, aged six months, twenty-nine days. Little Eva was not only idolized by parents and grandparents, but was a general favorite. She was afflicted all her life, but was nursed day and night by one of the most affectionate mothers I have ever known. Her little dead face was one of the sweetest I have ever seen, and her funeral one of the most impressive I have ever attended. Many touched the little cold hand and promised to meet the sainted babe in the better world. That these promises may be fulfilled is the prayer of her pastor.

J. F. WYNN.

ALLEN—CLARENCE ANCEL, infant son of Reuben and Maggie Allen, was born April 15, 1888, and faded from their mortal sight June 5, 1888, and went home to Jesus, who said "of such is the kingdom of God." This should console the hearts of sorrowing parents. J. W. ELLISON, Pastor.

Temperance is reason's guide and passion's bridle, the strength of the soul, and the foundation of virtue.—Jeremy Taylor.

Shallenberger's Antidote for Malaria destroys the *cause* of disease, which Quinine and other remedies do not pretend to do. It effectually neutralizes the poison in the system, and thus prevents the chill. It contains no arsenic or poisonous ingredient of any kind, and may safely be given to an infant. Sold by Druggists.

Scientific.

Niagara's Retrocession.

Dr. Pohlman, in an address before the Society of Natural Science of Buffalo, on "Recent Changes in the Falls of Niagara," said:

"The first scientific survey of the Falls was made in 1842 by Prof. James Hall, the State Geologist of New York, and all our exact knowledge dates from his maps. Professor Hall gives the height of the American fall as 167 feet, and of the Horseshoe fall as 158 feet, counting the elevations from the water's edge on October 4, 1842, and he admits that this starting point can vary from 4 to 20 feet with the rise and fall of the water in the river below the falls; width of American falls, 600, and Horseshoe, 1,800 feet. The Lake survey went over the ground again in 1875, and in those thirty-three years the southernmost part of the Horseshoe fall had receded 160 feet, while in the brink of the American fall differences of 40 feet were apparent. When the American Association for the Advancement of Science met here in 1886, the Section of Geology decided to make Niagara the problem of the session, and for that purpose Professor Woodward, of Washington, and some of his assistants surveyed the brink of the falls again. He found an average retrocession for the whole face of the falls of about 2 1-2 feet per annum, but as the central parts of the curve, where the water is deepest, retreated faster than the edges, for the southernmost part of the Horseshoe fall it was found that it had traveled south 275 feet since 1875, or 435 feet since 1842, or about 9 feet every year. In view of such rapid changes it seems highly probable that the older pictures of the falls, which always place the Horseshoe fall considerably nearer than we find it to-day, are practically correct. If the rate of retrocession remains during the next five hundred years as it has been for the past forty-five years, the inner edge of the Horseshoe fall will have passed to the west of Goat Island, and as the line of deepest water is near the Canadian shore, all the waters of the river will pass over the Horseshoe fall, obliterating the American fall entirely and transforming Goat Island into a peninsula.

"The fall will then perhaps be higher than to-day, because the present descent of fifty feet over the rapids will then be added to the height of the cataract minus the number of feet necessary to give the necessary current to the river below, which at present is fifteen feet to the mile. At that rate it will need about five miles before the Niagara shale, which occupies the lower half of the face of the fall, is under water, and the retrocession by means of undermining is stopped. Then the changes will be accomplished simply by the eroding power of the water, and the falls will remain near the foot of Grand Island for a practically unlimited time. The hope of finally having the Falls of Niagara at Buffalo must be abandoned, for from the foot of Grand Island to the city only rapids can exist, never a fall, on account of the nature of the underlying rock, which is soft.

"As the retrocession of the Falls of Niagara commenced in what we may call geologically the most recent period, the time necessary for it to arrive at its present site has had a very important bearing upon the question of the age of man on the American continent. As long as it was considered necessary to claim several hundred thousand years for the age of Niagara alone, the age of the human race had to be computed at perhaps 500,000 years. No matter how little such high figures agreed with other discoveries, the rocky gorge of the Niagara always presented an insurmountable obstacle against any reduction of time. But now since we have discovered that after all the work of excavation could have been done in perhaps 3,000 or 4,000 years, our computation of the age of the human race has settled down to reasonable figures, which gives to the beds in which the oldest human implements have been found an age of perhaps of 40,000 to 50,000 years, and anthropologists claim that all the facts collected so far agree well with the latter figure.

"Future surveys of the Falls at perhaps every ten years will help to settle definitely this important question, for we are all more or less interested in the history of the human race, and as far as we know to-day the Falls of Niagara represent the most reliable measure of time on the face of the globe."—Buffalo Courier.

It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a soft loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolling about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace, it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—Guthrie.

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The human voice and eye give a reality to the thought, provided the voice and eye be real and earnest also.—C. Kingsley.

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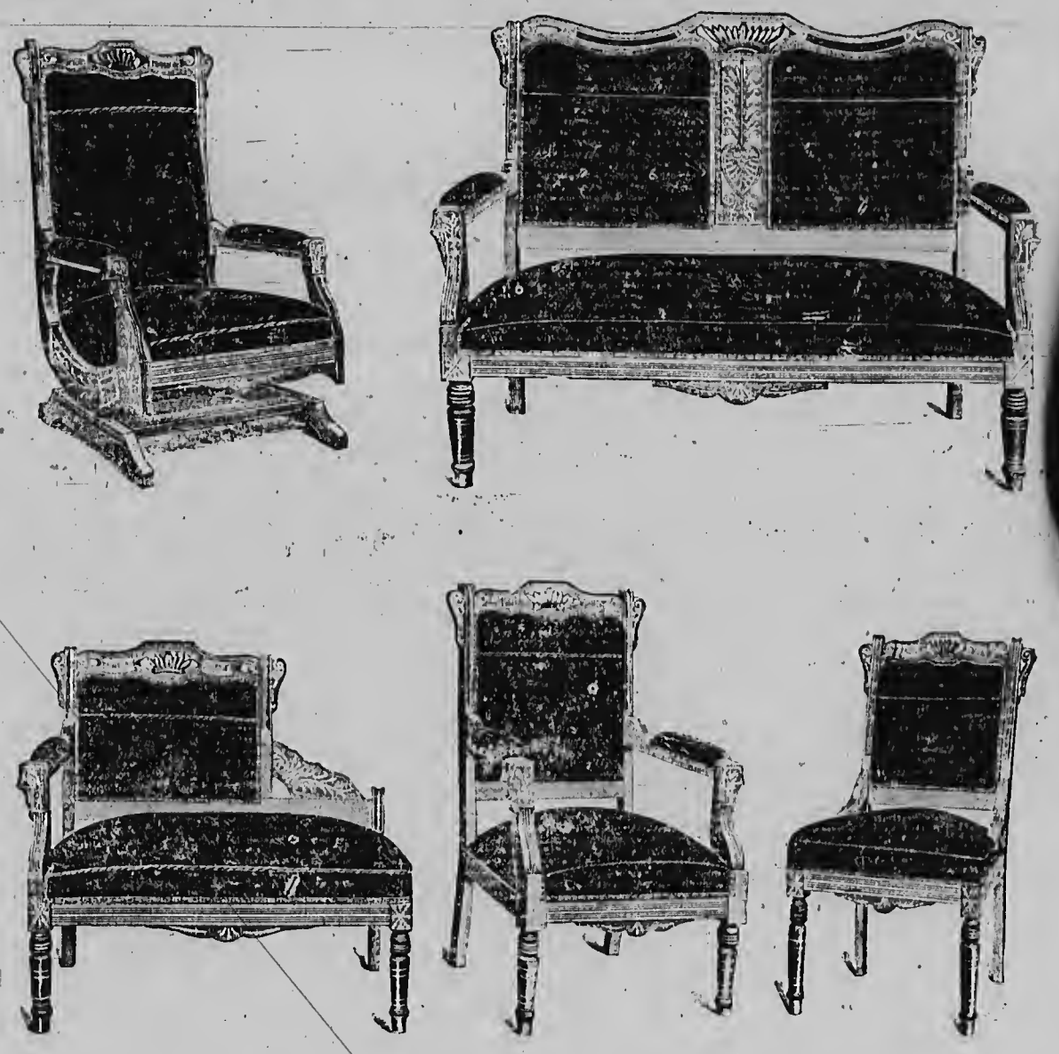

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Weekly Market Review.

For Week Ending November 6, 1888.

COTTON.

Low ordinary	7	@ — —
Ordinary	7 1/2	— —
Good ordinary	8 1/8	— —
Low middling	8 7/8	— —
Middling	9 3/8	— —
Good middling	9 7/8	— —
Middling fair	10 3/8	— —
Fair	11 1/4	— —
Galveston middling	9 5-16	— —
Mobile middling	9 1/4	— —
St. Louis middling	9 3/8	— —

SUGAR.

OPEN KETTLE:		
Prime	5	5 1-16
Fully fair	4 3/4	4 7/8
Good fair	4 5/16	— —
Common	4	4 3/8
CENTRIFUGAL:		
Seconds	4 1/4	5 3/4
Pr. yellow	5 15-16	6 1-16
Gray White	6 5-16	6 3/8
Choice white	6 5/8	6 11-16
Stan. Grail	7 1/4	— —

MOLASSES.

OPEN KETTLE:		
Fancy	44	— —
Fair	27	28
Good Common	— —	25
Syrup	25	33

RICE.

Head	5 1/4	6 1/4
Good	5	5 1/8
Fair	4 1/8	4 3/4
Good	4 1/4	4 3/4
Polish, per ton	14 00	15 00
No. 2	2 1/8	2 1/4
Rough	2 25	4 00

FLOUR.

Extra Fancy	5 60	5 70
Fancy	5 30	5 40
Choice	4 50	4 60
Minnesota patents	7 50	— —
Extra fancy	5 80	6 00
Winter wheat patents	6 35	6 50
Minnesota bakers	6 50	6 75

CORN PRODUCTS.

Corn meal	2 60	2 75
Cream meal	3 10	— —
Grits	3 00	3 20
Hominy	3 25	— —

GRAIN, ETC.

CORN:		
White	54	55
Yellow	— —	55
Mixed No. 2	54	55
OATS:		
Western	33	— —
Choice	— —	34
BRAN:		
₩ cwt	87 1/2	90
HAY:		
Prime	15 00	15 50
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	16 00	16 25
Prime Mess	— —	15 50
Rumps	— —	15 00
DRY SALT MEAT:		
Shoulders	8	8
Sides, long clear	8 1/2	8 3/8
Sides, short rib	8 1/4	8 3/8
BACON:		
Fancy breakfast	12	12 1/2
Shoulders	8 1/2	8 3/4
Sides, long clear	9 1/4	— —
Sides, short rib	9 1/4	9 3/4
HAMS:		
Sugar-cured	11 1/2	12 1/2

GROCERIES.

COFFEE:		
Prime	17 1/2	17 3/4
Fair	16 1/2	16 3/4
Common	14	14 1/4
TEAS:		
Choice	40	80
Fair	24	35
BUTTER:		
Western Creamery	29	30
Western Dairy	18	19
Common	15	— —
LARD:		
Refined	— —	8 1/4
OILS:		
Coal, bbls	11 3/4	— —
Coal, cases	16	17
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	3	4
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	— —	1 90
KROUT:		
Western, ₩ bbl	— —	4 00
ONIONS:		
New Louisiana	— —	— —
Western	1 25	1 35

BALING STUFFS.

BAGGING:		
Jute, 2 lb	12 3/4	13
Jute, 1 3/4 lb, per yd	12 1/2	— —
Lane Mills Cotton Bagging	— —	12 1/2
BALING TWINE:		
₩ lb	10 1/2	11
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 75	3 50
Chickens, South'n	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	16	17
Southern	17 1/2	18
WOOL:		
Lake, per lb	20	21
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	5
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 00	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —

NEWS OF THE WEEK.

DOMESTIC.

Lord Sackville, the late British Minister at Washington, whose letter to a correspondent, dabbling in American politics, created such a sensation, was requested by President Cleveland to withdraw.

President Cleveland issued a proclamation, on the first instant, designating Thursday, November 29, as a day of thanksgiving and prayer.

Judge Allen G. Thurman, the Democratic candidate for Vice-President, closed his campaign at Nelsonville, O., on November 3. It is eleven weeks since he started out, and during that time he has traveled 4,785 miles by railroad and 125 miles by water, and made eight-nine speeches of all kinds.

The severest shock of earthquake felt in West Tennessee since 1811 was experienced at Union City, on November 3, between three and four o'clock A. M. It was preceded by a terrific roarling, and the motion was from west to east. Nearly the entire population was awakened.

The express car on the Northeastern railroad was robbed on November 3, about forty-four miles distant from New Orleans. A highwayman took charge of the car while the train was in motion; and, after surprising and overcoming its inmates, quietly left the train with money and valuables aggregating $30,000.

A disastrous explosion occurred in the Kettle Creek Coal Mines, in Pennsylvania, on the third instant. Seventeen lives were lost.

The Monticello Female Seminary, in Illinois, was destroyed by fire on the fourth instant. A vast amount of property, accumulated in the half-century the school was in operation, was burned. The seminary's loss on building and contents is over $150,000; insurance, $75,000.

The Louisiana State Fair and Shreveport Exposition opened its third annual display in Shreveport, November 5. Its opening gives promise of a brilliant success.

Jacksonville, Fla., on November 5, reported 39 new cases and 5 deaths from yellow fever; Fernandina, Fla.—new cases, 8; deaths, 1; Gainesville, Fla.—new cases, 3; Decatur, Ala.—new cases, 5.

FOREIGN.

The festivities in Athens, on October 31, in honor of the twenty-fifth anniversary of King George's accession to the throne were carried out on a grand scale. The buildings of the city were profusely decorated and the streets were thronged with visitors.

The Czar has received telegrams from the Emperor of Germany and Austria and President Carnot of France congratulating him upon his escape from the accident which his train met with last week.

The condition of the King of the Netherlands has grown worse, and is declared to be critical.

Hon. Michael Henry Herbert has been appointed British charge d'affairs at Washington. Lord Sackville will come to England immediately on leave of absence. It is understood that the government will allow his case to rest until after the presidential election.

M. Goblet, the French Minister of Foreign Affairs, has received from the Vatican a note respecting Emperor William's recent visit to Rome. In it the Vatican again asserts the papal claims to temporal power.

The court has ordered that the affairs of the American Exchange in Paris be wound up under the supervision of the court.

The Official Messenger states that the Czar's foot and the Czarina's hand were injured in the accident to the Imperial train on Monday last. Despite their injuries, the Czar and Czarina devoted themselves to attending to the other persons on the train who were severely injured.

The Catholics of Australia and India have presented the Pope with $1,000,000.

Emperor William has signed decrees reorganizing the admiralty. Vice-Admiral Count Von Moltz will retain the administrative head of the department, but in the future the commander-in-chief will be severed from the Admiralty Office, and in due time will be bestowed upon Prince Henry. The navy battalions or marine will be increased from April to regiments of two battalions, with four companies each.

The National Zeitung confirms the report that the King of Greece will visit Berlin next autumn. It also says that Emperor William has promised to attend the marriage at Athens of the Duke of Sparta to the Princess Sophia of Prussia.

Cardinal Newman, of Landon, who had been seriously ill, is now reported out of danger. A thanksgiving service for his recovery was held on November 4.

The Freissinger Zeitung and other journals deny the existence of a concerted plan to misrepresent Emperor William, and declare that the municipal authorities have no influence over the press.

The Norwegian bark "Norr," Captain Bjonness, from New York, October 5, for Stettin, collided with and sank the steamer "Saxmundham off Cowes. Twenty-two persons are missing and are supposed to have been drowned. Eight survivers have landed at Weymouth. The "Norr" was abandoned. Her crew have landed at Portland.

The Pope refused to comply with Count Herbert Bismarck's request to use his influence in behalf of the government candidates in the elections for the Landtag; hence there is coldness between Germany and the Vatican.

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Thanksgiving Day.

A PROCLAMATION BY THE PRESIDENT OF THE UNITED STATES.

Thanksgiving and gratitude from the American people to Almighty God for his goodness and mercy, which have followed them since the day he made them a nation and vouchsafed to them a free government. With loving kindness he has constantly led us in the way of prosperity and greatness; he has not visited with swift punishment our shortcomings, but with gracious care he has warned us of our dependence upon his forbearance and has taught us that obedience to his holy law is the price of a continuance of his precious gifts. In acknowledgement of all that God has done for us as a nation, and to the end that on an appointed day the united prayers and praises of a grateful country may reach the throne of grace, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-ninth day of November, as a day of thanksgiving and prayer to be kept and observed throughout the land. On that day let all our people suspend their ordinary work and occupations, and in their accustomed places of worship with prayer and songs of praise render thanks to God for all his mercies, for the abundant harvests which have rewarded the toil of the husbandman during the year that has passed, and for the rich rewards that have followed the labors of our people in their shops, and in their marts of trade and traffic. Let us give thanks for peace and for social order and contentment within our borders, and for our advancement in all that adds to national greatness, and mindful of the afflictive dispensation with which a portion of our land has been visited; let us, while we humble ourselves before the power of God, acknowledge his mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow-countrymen who have suffered and who mourn; and as we return thanks for all the blessings which we have received from the hands of our heavenly Father, let us not forget that he has enjoined upon us charity; and on this day of thanksgiving let us generally remember the poor and needy so that our tribute of praise and gratitude may be acceptable in the sight of the Lord.

Done at the City of Washington on the first day of November, eighteen hundred and eighty-eight, and of the independence of the United States, the one hundred and thirteenth.

In witness whereof I have hereunto signed my name and caused the seal of the United States to be affixed.

GROVER CLEVELAND,
President.

By T. F. BAYARD,
Secretary of State.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common-sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. That this peculiar medicine does cure catarrh is shown by the many testimonials from people who have found relief upon using it when all others had failed. A book containing statements of cures sent on receipt of two-cent stamp, by C. I. HOOD & CO., Lowell, Mass.

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NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Arkabutla	Nov. 10, 11
Como and Fredonia	12
Chulahoma	17, 18
Cockrum	24, 25
Louisburg	27
Horn Lake	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Atlanta	Nov. 10, 11
Grenada circuit	17, 18
Carrollton	24, 25
Pittsboro	Dec. 1, 2
Water Valley	8, 9

J. P. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Myrtle	Nov. 10, 11
Marshall	17, 18
Hickory Flat	24, 25
Pine Mountain	Dec. 1, 2

JNO. HARCHOFT, P. E.

CORINTH DIST.—FOURTH ROUND.

Pleasant Ridge circuit	Nov. 10, 11
Ripley circuit	17, 18
Jonesboro circuit	24, 25
Ripley and New Albany	26
Blackland circuit	Dec. 1, 2
Gunntown circuit	8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Newport circuit	Nov. 10, 11
Zilphia	17, 18
Ebenezer	24, 25
Durant and Lexington	Dec. 1, 2
Ethel circuit	8, 9

R. P. MITCHELL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Walthall, at Lebanon	Nov. 10, 11
Lagrange	17, 18
Chester, at Chester	24, 25
Crawford, at Artesia	Dec. 1, 2
Tampico, at Mt. Pleasant	8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Crystal Springs	Nov. 8
Adams, at Adams	10, 11
McComb City, at McComb City	11
Hohneeville, at Water Holes	17, 18
Franklinton, at Franklinton	24, 25

J. M. WEEMS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Clark	Nov. 10, 11
Lauderdale	(Wed.) 14
Marion	(Thu.) 15
DeKalb	(Sat.) 17
Blumsville	18
Leaksville	(Wed.) 21
Meridian circuit	25
Meridian station	26

H. H. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at Scotland Chapel	Nov. 10, 11
Shiloh	15
Marvin	16
Westville	17, 18
Raleigh	22
Brandon	24, 25

F. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite, at Woodland	Nov. 10, 11
East Fellciana, at Olive Branch	17, 18
Bayou Sara, at Concord	24, 25
Jackson	25, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

South Vicksburg	Nov. 9, 10
Vicksburg	10, 11
Oak Grove	17, 18
Knoxville	24, 25

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Hattiesburg, at Hopewell	Nov. 14
Pogdarville, at Purvis	16
Ocean Springs, at Ocean Springs	18, 19
Seashore, at Biloxi	20
Bay St. Louis, at Bay St. Louis	24, 25

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Edwards circuit, at Queen's Hill	Nov. 10, 11
Camden circuit, at Camden	17, 18
Raymond circuit, at Clinton	24, 25
West Jackson, at Forest Hill (11 a. m.)	26
Jackson station, at Jackson (7 p. m.)	26

D. A. LITTLE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Indian Bayou	Nov. 10, 11
Washington	17, 18
Plaquemine Brulee	21, 25
Abbeville	Dec. 1, 2
Sulphur Mine	8, 9
Lake Charles	15, 16

S. S. KEEKER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Mt. Zion	Nov. 8
Caddo, at Friendship	10, 11
Coushatta, at Coushatta	15
East Point, at Hill's Chapel	16
Red River, at Lindsley	17, 18
Shreveport	24, 25
South Bossier	27
Valley circuit	29
North Bossier	Dec. 1, 2
Pleasant Hill, at Pleasant Hill	8, 9
Mansfield	15, 16

J. B. CASSITY, P. E.

DELHI DIST.—FOURTH ROUND.

Lake Providence, at Pecan Grove	Nov. 10, 11
Oak Ridge, at Good Hope	17, 18
Bastrop, at Bastrop	21
Lloyd Grove, at Bartholomew	24, 25
Richland, at Girard	Dec. 1, 2
Oak Grove, at Oak Grove	8, 9
Delhi and Floyd, at Floyd	15, 16

J. B. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Baton Rouge	Nov. 11
Donaldsonville and Plaquemine	18
Carrollton and Lower Coast Mission, at Carrollton	25
Crops Street	Dec. 2
Algiers	9
Louisiana Avenue	16

CHAS. T. HYMEL, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Castor, at Ebenezer	Nov. 10, 11
Montgomery, at Brett's	17, 18
Ada, at Beulah	20
Bayou Rapids, at Elm Bayou	24, 25
Sugar Town	Dec. 1, 2
Spring Creek, at Spring Creek	5
Alexandria, at Pineville	8, 9
Evergreen, at Melville	15, 16

B. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Ringgold, at Andrew Chapel	Nov. 10, 11
Ironshwood, at Gibsland	14
Vernon, at Wesley Chapel	17, 18
Indian Village	24, 25
Sparta and Saline	Dec. 1, 2
Ruston, at Ruston	8, 9
Arcadia, at Arcadia	15, 16

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Christian Advocate.

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For the Advocate.

"THERE THE WEARY BE AT REST."

BY W. H. ANDERSON, D. D.

These words from sufferer's lips design,
On the dark grave sweetly to shine.
They whisper hope to wearied breast,
Of certain, quiet, dreamless rest.
In the tomb's hushed and voiceless shade
No tears are shed, no sighs are made,
God's angels tireless vigils keep
O'er mortal dust in quiet sleep.

But in our Father's home on high,
Beyond the lovely sunlit sky,
The weary rest 'neath God-built domes;
Jesus prepares the Christians' homes.
Sin, pain or death no more are known
Among saints—the dwellers near the throne.
The wicked there from troubling cease,
Earth's blood-washed ones find heavenly peace.

Then, Christian, patient, onward go;
Though here are trials, griefs and woe,
Follow the way by Jesus trod,
Its mile-stones mark the road to God.
Let every anxious care be cast
On Christ, who o'er this way has past.
Felt every thorn, tasted each grief,
That he might furnish sweet relief.

When troubles rise, your faith to dim,
Lift tearful, trustful eyes to him;
Who stilled Capernaum's storm-tossed lake,
Will hush each fear for his own sake.
Sin, and its brood of fears and woes,
On earth alone "Christ's own" oppose.
To grave we give our sinful dust.
Our souls to God in holiest trust.

SHANNON, Kentucky.

(Editorial.)

His "Lordship."

The Episcopal Church papers have published a very interesting correspondence between certain church dignitaries in Ireland and the Rt.-Rev. Hugh Miller Thompson, S. T. D., LL.D., Bishop of Mississippi. In this correspondence the Bishop had a fine opportunity opened to him to enlighten the ignorance of his Irish brethren, and, as a patriotic American citizen, to rebuke their ecclesiastical toadyism. They spoke of him "as a Bishop of the *great branch* of the catholic church in the United States." There was an opening to pour in "floods of light," and we believe it is a Bishop's duty, as well as privilege, to enlighten the ignorant, and we are sorry to know that the "Bishop of Mississippi" failed in his duty. He ought to have told his unenlightened brethren across the water that his "great branch of the catholic church" was one of the smallest in the United States, and that his own diocese of Mississippi contained just about as many communicants as would make up half-dozen congregations the size of Dr. Palmer's, in this city, and that the Methodists in his own territory outnumber his host twenty to one. Bishops ought not to leave people in an ignorance so dense.

The Bishop also let slip a good opportunity to administer a merited rebuke to prelatical toadyism. In the letter addressed to him, his Irish friends take several occasions to apply a title which no true American would think of receiving. They addressed him as, "Your Lordship." Here was a chance for the Bishop to assert his manhood, and rebuke the officiousness that would soil it with an unmeaning and ridiculous title; but he missed it. Indeed, he seems to have accepted it as the proper thing; for he said "that from no part of the universal church could words of commendation be so prized and cherished." Alas! "how are the mighty fallen"! To think of the Bishop of Mississippi receiving willingly, and without rebuking its bestowers, a title that brings the blush of shame to the gallant sons and fair daughters of our sister State, is too much! The Apostle Peter warned the Bishops about "being lords over God's heritage," and we trust the Bishop of Mississippi left his title where he got it, and that hereafter he will be content with simply, the Rt.-Rev. Hugh Miller Thompson, S. T. D., LL.D., Bishop of Mississippi.

Preachers' Experiences.

BY B. CARRADINE, D. D.

NUMBERING ISRAEL.

Nothing seems easier than counting. It is one of the first achievements and accomplishments of childhood. The veriest savage knows something of numerals, while his Caucasian brother is as much at home with the multiplication table and with formidable columns of figures, four abreast, as the musician with the instrument he has long since mastered. As to the importance of being able to number correctly, all are agreed—from the fruit-vender in the French Market up to the United States Treasurer poring over figures in Washington City. The importance has, doubtless, led to the facility we behold now in the art. And yet, easy as it seems to be, and apparently universal as it is, it is the duty of this writer to call attention to the mournful fact that there is a large body of our fellow-creatures who can not count correctly. This large class consists of preachers. As much as we are pained to record the fact; as much as we deplore the inconvenience—not to say, loss—arising from the erratic pointings of the mathematical faculty within them, it has to be admitted (can not be denied!)—preachers can not count. What is easy to children is impossible to them. Panoplied everywhere else, here we behold the vulnerable heel of Achilles. It was a long time before we could believe in this mortifying state of things. That orators, ecclesiastical legislators, church builders and financiers should lack in this earliest grace—this accomplishment that even learned pigs of a second-rate show had mastered—it was hard to realize. But pressed upon the consciousness daily, confirmed with every new ministerial acquaintance, we have finally surrendered. We accept it as we do a hunchback and a limping leg—preachers can not number correctly!

Now, before the Board of Missions, moved to pity as well as alarm, should have the Publishing House send broadcast to our pastors treatises and books on mathematics—arithmetics and algebras, and sheet-prints, containing the multiplication table—let me call attention to some peculiar features of this lost or lacking art that will shed light upon the matter, and cause the Board to send not volumes of arithmetics, but a certain little book, upon the fly-leaf of which I read the following title: "The New Testament of Our Lord and Savior Jesus Christ."

One peculiarity is, that this difficulty of numbering appears only when confronted with human beings. If the question is raised, "How many dollars have you received?" the brother can favor you with a lightning-like and correct reply. If he is counting pastoral visits, he is also accurate. It is only when standing before an audience, and asked to declare the number present, that he becomes raving distracted in figures—a regular numerical lunatic!

Another peculiarity about the numbering of a preacher is, that he never undercounts. There is no such thing as a minifying estimate of a congregation. If, for instance, there should be fifty people present, no one ever heard the minister say he thought there were forty. The idea of his saying "thirty" is too preposterous to entertain for a moment!

Still another peculiarity, and one even more remarkable, is that the congregation always suddenly diminishes when another preacher is present. It is the identical audience which he addressed the Sabbath before, and which he publicly represented as being a splendid audience or a packed house; and yet here it instantaneously collapses before his vision when another ministerial brother happens to be with him in the pulpit. And to such an extent is the collapse and shrinkage, and so mentally burdened is he with the heaviness and dreariness of the fact, that he feels compelled to lean over and whisper to the clerical brother that the congregation is nothing like so large as he is accustomed to have. Sometimes the brother thus confided in is a visitor; sometimes it is the presiding elder filling one of the appointments of his weary round. It is all the same, the curious fact is, that the presence of another minister has dwarfed and minified that congregation; and the additional curious feature is, that this is the only time in which the brother we are writing of ever sees small, so to speak. We leave our readers to imagine how such a sentence as this—"The audience is unusually small to-day"—shot into the ear of the brother just rising to preach, would operate. How like oil to the bones and a cordial to the heart! The inference conveyed and drawn is, that the people, somehow, had obtained intelligence that their pastor was not to preach, and—here is the result. The information once imparted, the pastor sinks back upon the pulpit-sofa greatly relieved in mind, while the visiting brother rises with chastened spirit to address the decimated few who, from a strict sense of duty alone, have braved the inclemencies of the sunset, the overflow of the dew, and the heat and glare of the stars in order to hear the gospel from his lips.

The final peculiarity is, that when called upon to declare the size of a congregation that he alone ministered to, the brother we are writing of to-day invariably goes into the manifying business. He becomes demented on the subject of numbers. He sees double, he sees treble; yea, verily, some see thirty; others, sixty; and still others, an hundredfold. He sees as did a little nephew of the writer, who came home and declared that the whole square was filled with dogs; but, upon being pressed and cross-questioned, finally admitted he saw a dog's tail vanishing around the corner. As a counter, the brother scorns to descend to the antiquated and plebeian practice of numbering noses, but, with a royal sweep of the eye, he sizes the audience at a glance, and reaches stupendous results in a way that would thrill the numerative faculty of a Chicago census taker.

I have had my breath literally taken in listening to a brother declare the size and number of his audience. In fact, to be candid, I have taken my own breath in making the same kind of statements. For the truth is, that we have all sinned here, although we have never "come short" in numbers.

Listen to him—no; let me put it truthfully—listen to us. "We had a splendid audience in the morning." That means fifty people in a church that would seat a thousand. Listen again: "We had between two and three hundred people out last night." The truth is, that there were just seventy-five, sexton and preacher included. Hearken again: "We had a packed house on Sunday"—means two people in each pew that would contain eight to ten individuals.

As announced from the pulpit, we hear of full stewards' meetings, which means four out of twelve members present. The class meeting room was full. So it was—of chairs. And so on to the end. Scripture is strangely fulfilled. One man is equal to a thousand, and two to ten thousand.

We remember, when a boy, being much confused in reading a little poem in one of the school readers about "a little girl with many a shining curl," who kept saying to an inquisitive stranger, "Pray, master, we are seven." As far as I could see, and it appeared to be the same with the stranger, there were only five of the family. But she insisted to the last, "Pray, master, we are seven." It is the private opinion of this writer that this girl grew up and became the mother of all those political geniuses who can outcount votes on the day following an election, no matter what the ballot may have been on the other side; and also the progenitress of all preachers who grow numerically insane over an audience, no matter how slim and attenuated that gathering may be. Her posterity, true to their own failing, can not be numbered. Geography, topography, climate—all fail to affect them. Wherever found, they are clinging to their mother's original statement. They are insisting, with a devotion to her memory that is really touching, that they are seven, when we all know they are only five.

No denomination can claim the exclusive copyright of these brethren; they are in all the churches. Mr. Moody is as much given to it as the most obscure preacher in our itinerancy. All of us can claim to be among the "thirty," although we grant that among us there are some who, for proficiency in this regard, are enrolled among the "first three." We can not attain unto them. The flourish of a bandana handkerchief is transformed in their eyes into an army with banners, while the flutter of a calico dress becomes a host that no man can number. But here we are admonished, by the number on our manuscript page, that we can dwell upon this interesting psychical phenomenon no longer. We conclude our remarks with a brief explanation that shall serve as a mantle of charity or a royal robe, according as the reader prefers.

How shall we explain the discrepancy between the preacher's figures and facts? Perhaps he has a vocabulary of his own. For all we know, "splendid audience" means fifty with him, "fine" means forty, while the word "packed" may mean crowded, in the Daniel Boone sense. We read of that celebrated hunter that after occupying the entire State of Kentucky for years, having heard that another white man had crossed the Ohio river, he immediately moved farther west, remarking that it was becoming too crowded for him. So, in the Daniel Boone sense the preacher may use the word "packed."

Or, perhaps, the discrepancy may be accounted for by a peculiar accent. When the preacher reported that he had a fair audience on one occasion, and really had only four people present, this, doubtless, was what he intended to say—he meant four. Fair may be the Celtic way of pronouncing four. And words, you know, sometimes travel. For instance—four—fur—for—far—fair. How beautiful and simple and natural the gradation! How certainly four becomes fair. Then when we said we had a full stewards' meeting, and yet had only one-third present, don't judge us too hastily; we may have meant a fool stewards' meeting. Full being the Anglo-Saxon style of pronouncing fool. Or the preachers may really see double. Or they may have inherited the propensity to magnify. Descending, doubtless, from the little girl who insisted she was seven, and being necessarily related still farther back to Ananias and Sapphira, this gives us our moral bearings at once. Or maybe the preacher is bewildered and confused by his audience, or by portions of his audience. We recall a certain congregation in Mississippi where one of its members was equal to twenty men. He never sat longer than five minutes in one place. He was here, he was there, and he was yonder. Now near the door, now in the center of the church, and when you next saw him, he was in the choir gallery. Distributing himself thus judiciously, not to say omnipresently, he created the pleasing delusion that there were a great number of men in the audience. Ten such fidgety men could have easily filled any auditorium. So, in some cases where large reports are given, we fail to see exaggeration, but simply delusion. Or the case may be accounted for from the fact that preachers are afraid to number Israel. They remember that David got into great trouble simply from counting people. They receive it as a solemn warning, and thereafter lump all their audiences. The farther off they are from accurate numbering, the safer they feel and the more they are determined to size up the congregation. The sin of numbering Israel can certainly not be laid to their charge.

The last explanation we offer is that the ministerial conscience may not be awakened and developed at this particular point. We have known excellent people who were conscientious about everything except the payment of their debts. No one doubted they were good people, but all doubted that they would settle their bills. They were without proper moral sensibility in the financial department of their nature.

And so in this matter; the preacher may have no conscience in respect to numbers. The gospel has not yet leavened his numerative faculty. His mathematics is not sanctified. Is it so? Who can tell?

An Honored Christian Career.

BY C. G. ANDREWS, D. D.

John T. Cameron was born near Nashville, Tenn., August 29, 1805. His parents were Presbyterians, and he was brought up strictly in the faith of that church. While clerking in the store of a Presbyterian elder, he was converted and was received into the Methodist Church during the session of the Tennessee Conference, which was held in Murfreesboro, December, 1828. He was awakened by a sermon preached at the opening of the Conference by the Rev. James McFerrin, father of the late Dr. John B. McFerrin, upon the choice of Moses. (Hebrews xi, 23-25.)

He attended college in Tennessee, and received a liberal education. In 1835 he came to Mississippi, and settled in Canton, the county site of Madison county, and lived there and in that vicinity until the day of his death, August 14, 1888.

In 1836 the Methodist Church was organized in Canton, consisting of eight members, of whom he and his wife were two. He remained a member of that church until his removal to the triumphant church. For many years he was the sole survivor of the original class.

In all the qualifications which go to make up a good and true and useful man, Bro. Cameron abounded. He was a most excellent business man. Painstaking, accurate and conscientious, everyone felt sure that whatever was entrusted to him would be well done. He was clerk of the probate court of Madison county for about twenty-one consecutive years. He was supported without regard to politics, because it was realized that all the interests of the people were as safe in his hands as capacity and faithfulness and honesty could make them. When, because of closely drawn party lines, and because he had held the office so long, he was finally defeated, many, even of those who voted against him, regarded his removal from office as almost a public calamity.

He was the friend of everybody; the poor as well as the rich, the influential as well as the least esteemed. The milk of human kindness abounded in his bosom. Gentle, quiet, unobtrusive, he moved along noiselessly in his sphere of life; yet there were no obligations unmet, no duties unperformed, no responsibilities slighted.

As a Christian and as a member of the Methodist Church, his record is most interesting and most honorable. To his church he was attached by the strongest and most sacred ties. His service to her was as a labor of love, rather than an exaction of duty. He delighted in all her means of grace, and in the ordinances of her house. Before age impaired his voice he was a delightful singer. For many years he acted as precentor in his church, and performed this important, yet difficult, role to general acceptability. His stock of select melodies was very full, and when those pathetic sentiments would be rendered in his rich, musical voice, the effect would be most inspiring.

For several consecutive years he was the recording secretary of the Mississippi Annual Conference. He delighted in this service, and being a ready and neat penman, and being a skillful and willing worker, his service was most efficient and acceptable. When age came upon him he reluctantly gave up his position. It, doubtless, caused him many a regret to retire from the front in his beloved Zion. It was an unalloyed joy to be permitted to meet in her councils, to greet her faithful laborers, and to contribute his part in her glorious achievements; yet there was no murmuring nor fault-finding. He grew old gracefully, cheerfully according the parts of activity and honor, which he had once filled so enthusiastically and so acceptably, to the younger men of the flock.

Bro. Cameron was a man of deep piety. Love of the church and enjoyment of religion were no simulation with him. They were the law of his life, the natural feeling of his heart. He was twice married, and reared a large family of children, several of whom, together with his faithful, congenial companion, still survive. He has left them the priceless legacy of a long, honored, useful life; of a reputation unsullied, and of a character unimpeached. It would be difficult, indeed, to find among fallen mortals a career of eighty-three years in which there was so much to love and to cherish, so little to condemn or to blot.

KEEP STILL.—Keep still. When trouble is brewing, keep still. When slander is getting on to its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—Dr. Burton's Lectures to Yale Divinity Students.

Christian Advocate.

THURSDAY, NOVEMBER 15, 1888.

EUTHANASIA.

BY H. M. GOODWIN, D. D.

The year is dying tranquilly and slow.
Like a fair saint slow sinking into rest
Whose spirit's wills the sun the west
With sunset's gorgeous splendors is aglow—
Crimson and gold and amber, that flow
As from the golden cup of the blest.
The trees have caught the radiance and stand
Dressed
In robes celestial like to those which grow
Beside the river of life—each glories shine
From the rapt face of a wide-arching sand.
When, with unlifted look and kindling eye
He sees by faith upon the Lamb divine
Long lost appear while earthly hopes grow
faint.
And mortal puts on immortality.

How calm, how bright and beautiful the days
As in some vast cathedral, grand and high,
The great rose-window, like an eastern sky,
Floods aisle and vault and chancel with a blaze
Of glory streaming from the pictured saints,
Who stand transfigured in their height of place—
Moses, Elias and the Savior's face,
Still shining as the sun, as Raphael paints—
Entranced, we say, "This is the gate of heaven!"
So sacred, grand and beautiful this world,
Wrought with such artist skill and breathing
thought,
To whose dear breast such robe dying is given,
O'er which such is already glory unfurled.

Advance.

(Vincent and Hotwa's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—Nov. 25.

THE COVENANT RENEWED.

Joshua xxiv, 19-28.

GOLDEN TEXT: *The Lord our God will we serve, and his voice will we obey.*—Josh. xxiv, 24.

TIME.—B. C. 11-?

PLACE.—Shechem, between Mount Ebal and Mount Gerizim.

CONNECTING LINKS.—The altar of the Reubenites; eighteen years of peace; Joshua's first parting address of warning to the leaders of the people; his second address at Shechem.

19. Joshua said unto the people—In reply to their expression of horror at the idea of their becoming idolaters, and of their hearty resolution to serve the Lord, who was their God, and had shown them such great mercies. *Ye cannot serve the Lord*—He speaks not of an absolute impossibility, but of a moral impossibility. Joshua was stating nothing but a plain fact, which his own higher conception of the law had taught him, that the law was too "holy, just and good" for it to be possible that Israel should keep it. He had forebodings of coming failure, when he looked, on one side, at the law with its stern morality and vigorous provisions, and the undisciplined, untamed people that he saw around him. He would have them count the cost of the engagements into which they proposed to enter, and be fully aware of the temptations, tribulations, conflicts and self-denials which they would involve. *He is a holy God*—Hebrew, *he is holy Gods*; the adjective being plural as well as the substantive. The expression is remarkable, and contrary to usual analogy, but whether carrying with it any special implication in regard to the divine nature, it is, perhaps, impossible to say. We imagine, on the whole, that to the Hebrew ear the phrase would merely convey the idea of more emphasis, solemnity and awfulness in respect to the attribute here affirmed of Jehovah. Holiness is the principle that guards the eternal distinction between Creator and creature, between God and man; it preserves the divine dignity and majesty from being infringed by the divine love; it eternally excludes everything evil and impure from the divine nature. *He is a jealous God*—The Israelites did not intend to forsake God; but they imagined that they might serve strange gods, the gods of Canaan, with God, the God of Israel. Joshua warns them that God is a jealous God, and will have no rivals or partners with himself. Numerous passages in the prophets bring out the idea of God as one who requires of his people, to whom he was married, the unbroken fidelity of marriage, and punishes most inflexibly any attachment to another god, any departure from him. *Will not forgive your transgressions*—Hebrew, *will not bear, will not tolerate.* The meaning is, not that God was implacable, or that he would not show mercy to the penitent, however great their sins, but that they could not offend against him with impunity, that he would certainly punish their transgressions.

20. If ye forsake the Lord—The longer and the more open profession the people should make of worshiping Jehovah, the deeper would be their guilt and condemnation, if they should at last apostatize to idolatry. *Serve strange gods*—Hebrew, *gods of the stranger or foreigner. Then he will turn*—Not in himself or in his dispositions toward his creatures, for we are elsewhere told that with him there is "no variableness, nor the least shadow of turning." But the character of his dispensations, the course of his providence toward them, should be entirely changed, in view of the change in their conduct toward him. *Consume you, after that he hath done you good*—Nothing so embitters the judgments of God as the reflection that they have been incurred after the experience of his tender mercies. The fact that we have made him to repent of his past kindnesses to us, and forget all the good he had wrought in our behalf, barbs and envenoms the arrow of remorse beyond the power of language to describe.

21, 22. Nay; but we will serve the Lord—The people repeat their protestations of fidelity to Jehovah, and vow to serve him with sincerity. *Ye are witnesses against yourselves*—He reminds them that their own words so deliberately uttered will be forever witnesses against them, should they afterward refuse to keep an engagement into which they entered with their eyes open. They do not in any way shrink from the responsibility, and by accepting the situation as it is placed before them render it impossible henceforth to plead ignorance or surprise as an excuse for their disobedience. *We are witnesses*—In so saying they did virtually confirm and ratify by their own express consent the covenant which Joshua would now impose upon them, and by voluntarily engaging, as he intimated would be the case, to be witnesses against themselves, provided they turned aside from God, they did in effect affix their name and seal to that solemn covenant, and bind themselves under fearful sanctions to its faithful observance.

23, 24. Put away ... the strange gods which are among you—The words import that there really were among the people, even in Joshua's days, those who were idolaters in secret, as there were in the days of Jacob before him and of Samuel after him. Keil and others, indeed, understand the passage to mean simply that the hearts of some among them were inclined to idolatry. But this is hardly consistent with the plain and obvious sense of the words; and the silence of the narrative as to the actual discovery and surrender of any images does not prove that nothing of the sort in fact occurred. *Incline—your—heart unto the Lord*—This expression shows how earnest this venerable servant of God was, to lead the people into the inward exercises of true piety, and to excite them to be spiritual and hearty, as well as entire, in their religion. *The people said*—For the third time the representatives of the nation avow that they will serve Jehovah and hearken only to his voice.

25. So Joshua made a covenant—Hebrew, *cut a covenant*; alluding to the sacrifice usually offered on such occasions. But whether the ordinary rites were performed at this time is uncertain. A covenant had been concluded by God on Sinai with Israel (Exodus xix, 20), and solemnly ratified with burnt-offerings and peace-offerings at the foot of the mount; the reading of every word of the law in the ears of the people; the sprinkling of one-half of the blood of the victims on the altars and the roll containing the covenant conditions, and the other half on the people. (Exodus xxiv, 3-8; Hebrews ix, 19, 20.) This covenant Moses had renewed in "the field of Moab" (Deuteronomy xxix, 1), with a transcription of the blessings and curses of the law; a solemn delivery of it to the priests, to be placed beside the ark in the holy of holies, and to be read in the hearing of all the people once every seven years, at the feast of tabernacles. (Deuteronomy xxxi, 9-11; xxv, 26.) Joshua, who had been present at the ratification of both the previous covenants, renews it now, and, doubtless, with august ceremonial. *Set them a statute and an ordinance*—The word translated "statute" is derived from the same root as our word *hack*, signifying *to cut*, and hence to engrave in indelible characters. The practice of engraving inscriptions, proclamations, and the like, on tablets was extremely common in the East. We have instances of it in the two tables of the law, and in the copy of the law engraven in stones on Mount Ebal. The Moabite stone is another instance. And the Egyptian, Assyrian, and Babylonian monarchs seem to have written much of their history in this way. The word rendered "ordinance" is far more frequently rendered "judgment" in our version, and seems to have the original signification of a thing set upright, as a pillar on a secure foundation. *In Shechem*—Shechem, and not Shiloh, was chosen for this event, because it stood between the mountains Ebal and Gerizim, where the covenant was first renewed, soon after they had entered Canaan. The same spot was to be the witness of the last renewal of the covenant before Joshua's death, which had witnessed the first renewal of it after he had become the successor of Moses.

26. Joshua wrote these words—A description of all that occurred at Shechem in this solemn renewal of the covenant. This chapter contains, probably, the substance of that ancient document. *In the book of the law of God*—This protocol he placed inside the roll of the law of Moses. Inserted it on some blank space of the great roll on which the sacred canon was originally inscribed. *Took a great stone ... set it up there under an oak that was by the sanctuary*—The sanctuary of Jehovah under the oak at Shechem was nothing else than the holy place under the oak where Abraham had formerly built an altar and worshiped the Lord, and where Jacob had purified his house from the strange gods, which he buried under this oak, or, rather, terebinth tree.

27. This stone shall be a witness—So in Genesis xxxi, 48, 52, Laban says to Jacob, "This heap is a witness between me and thee this day;" and in Deuteronomy xxxi, 19, 21, 26, Moses says: "Write ye this song for you, ... that this song may be a witness for me against the children of Israel." *It hath heard all the words of the Lord*—Williams very appositely cites from Livy the following instance of a similar phraseology: "The general of the Equi informed the Roman embassadors (sent to complain of a plundering excursion) that they might deliver their message to an oak which shaded his tent. On this, one of the embassadors, turning away, said: 'This venerable oak and all the gods shall know that you have violated the peace; they shall now hear our complaints; and may they soon be witnesses, when we revenge with our arms the violation of divine and human rights.'" By a like usage of speech the sacred writers frequently call upon the heavens and the earth to hear their addresses to the people of Israel. *Lest ye deny your God*—To deny is to say he is not. The Hebrew implies, "to deny concerning him," to contest the truth of what has been revealed of his essence, and to disparage or deny the great things he had done for his people.

28. So Joshua let the people depart—With the renewal of the covenant Joshua had ended his vocation. He did not formally lay down his office, because there was no immediate successor who had been appointed by God. The ordinary rulers of the congregation were enough, when once they were settled in Canaan; namely, the elders as heads and judges of the nation, together with the high-priest, who represented the nation in its relation to God, and could obtain for it the revelation of the will of God through the right of the Urim and Thummim. At last, twenty-five years after crossing the Jordan, he died in his own inheritance, full of years and glory, at the age of a hundred and ten, and the light of Israel for the time faded away.

PRACTICAL THOUGHTS.

We should remember the character of the Being whom we propose to serve. "The Lord our God is jealous, just, and holy; he will not be trifled with, he can not be imposed upon; he hates lukewarmness, and will as certainly punish the apostate as forgive the humble believer."—Scott.

If with a clear foresight of what God's service demands we decide to accept it, we must renounce all other masters, and have no compromise with any form of evil. God will not accept a divided allegiance.

A sincere purpose is consistent with many imperfections. So long as we truly mean to serve God he will pardon those shortcomings which result from our personal infirmities.

Doctrinal Preaching Again.

MR. EDITOR: With your permission, I would like to talk to my brethren through the columns of the ADVOCATE again on the subject of doctrinal preaching. And by the term "doctrinal" I mean the distinctive doctrines of our church (and, of course, we claim that every part and particle of our doctrine is taught in God's holy Word); and, if so, why not preach and teach it? We do not believe that every part of our doctrine is of the same importance, nor that we should stress every part alike; but we do believe every part is important, and should be preached occasionally; and when I say "occasionally," I do not mean only once in five or ten years, but every year, for the blessed Savior said to his disciples—"teaching them to observe all things whatsoever I have commanded you." (Matthew xxviii, 20.) And the Apostle Paul said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Timothy iii, 16.) And again: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (II Timothy iv, 16.) So we think that every part of the doctrine is important—some more and some less; and none of so little importance that it ought to be left out. I suppose all agree that the doctrines of repentance, faith and regeneration are essential doctrines, and ought to be preached a great deal; but because they are leading and essential doctrines, should we neglect the doctrines of minor importance altogether? I say, No! We ought to give each the part of time that its importance demands; and can we be faithful ministers of the New Testament and neglect to do it? I say, No, again. Take, for instance, the doctrine of apostasy; and do we not believe in the possibility and, I may say, the probability of falling from grace? I say, Yes; and not only the Methodists, but the apostles and Christ believed in it, and taught it. Christ said: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." (Matthew xxiv, 12, 13.) And again: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire and they are burned." (John xiv, 5, 6.) And again: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Revelation iii, 15, 16.) How could he spew them out if they were not in? Paul says: "Let him that thinketh he standeth take heed lest he fall." (I Corinthians x, 12.) How could a man fall if he was not up somewhere? So I conclude that the doctrine of apostasy is one of the most important doctrines of the Bible, and the doctrine of the final unconditional perseverance of the saints—one of the most dangerous; hence the necessity of preaching this distinctive doctrine of Methodism and the Bible, for Paul charged the elders at Ephesus: "Take heed, therefore, unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts xx, 28, 29.) Also read the three following verses.

Mr. Editor, you will please excuse me for occupying so much space under this head, as I wanted to be brief; and I will now call the attention of my brethren to the subject of baptism; and I suppose that all agree that persons ought to be baptized when they have the opportunity, for Christ said to his disciples: "Go ye, therefore, and teach" (or disciple) "all nations, baptizing them," etc. (Matthew xxviii, 19.) So we think it is right for all persons, when they have an opportunity, to be baptized; but the question naturally arises in every conscientious mind, How ought I to be baptized, or by what mode? (as there are different modes practiced by different churches); and persons have a right to ask the question and expect an answer at the hands of God's ministers; and we have no right to refuse to answer to the best of our ability, for Christ says: "Teaching them to observe all things whatsoever I have commanded you." (Matthew xxviii, 20.) Baptism—with the rest, even to its mode or manner of being administered—ought to be taught, for you know, my brethren, that our Baptist brethren say that immersion is the only scriptural mode; and in the country they preach it almost every Sunday, keeping it constantly before the minds of the people. Well, is that the scriptural mode of baptism? I say, No! and our church world say, No! for we believe that affusion is a scriptural mode; that the Bible teaches that persons ought to be baptized by sprinkling or pouring; and, if so, why not preach it? I believe if we would preach oftener and plainer on the subject, that we would soon see what a telling effect it would have; not abuse other denominations, but in a Christian spirit prove it from the Bible, as we can do. I do not claim to be strong on doctrine at all, and yet I preach occasionally at all my churches on doctrine, and the result is, that I have received six or eight good Baptists—not castaways, but acceptable, good members—into my churches this year; and I have not proselyted either—not one of them have I asked to join my church. And yet they join. You may be surprised when I tell you that I heard a local preacher in the Methodist Church say he had never heard a sermon on baptism by one of our preachers. And an itinerant preacher said he had never preached a sermon on baptism; and I am fearful they are not exceptional cases. I was holding a meeting, some time back, and a brother joined our church that had been raised to believe in immersion, and I had to immerse him; and just one month after that I preached a sermon on the mode of baptism, and, after hearing it, it was all we could do to keep from having to sprinkle him, for he said he did not believe immersion was baptism at all. And another good brother, that had been a member of our church for several years, and had been sprinkled, wanted me to immerse him; and I preached for him on the subject, and since he has been perfectly satisfied; and a young lady, after hearing me on the subject (a member of one of my churches), came to me to express her gratitude, and said she had already consulted a Baptist minister with a view of joining his church and being immersed, for she said that was the first Methodist sermon on the subject she had ever heard, and that she was now perfectly satisfied. And they were not weak-minded ones either.

And now, in conclusion, let me say that a great many of our people do not have their children baptized for the simple reason that they are not posted on the subject; and if they are not, whose fault is it? Theirs and ours.

May God bless us all, and help us to do our whole duty in the future; and if we do, we will see that Methodism, as in the past, will far outstrip all other churches. A. D. MILLER.

CATO, Miss.-Sippi.

The Colporteur and Sunday-School Agent in the Field.

As soon as the quarantine was raised I resumed travel and work. My first objective point was Minter City, where I arrived October 11. I found Bro. Futrell, P. C., at home with his family in their good parsonage, and Bro. Evans, P. E., on hand for quarterly-meeting at Strathmore, Saturday and Sunday following. These brethren kindly aided me with conveyance and words of introduction and commendation. I spent ten days with Bro. Futrell and his people, and succeeded in disposing of $68 10 worth of good books.

I then went to Sunnyside and McNutt, and gave one week's service, including two Sundays, to that pastoral charge; Bro. Sisloff, a noble layman in the church, very generously placed at our disposal a good horse and buggy. With this outfit Bro. Shipman, P. C., and myself traversed his pastorate pretty well, and sold $101 worth of books and secured several subscriptions for church papers. The congregation at McNutt contributed also $9 35 for the Sunday-school cause.

These two pastoral charges have developed within a few years. Four years ago there was not a Methodist Church nor preacher's home where there are now two parsonages and four church-houses, worth, at least, $6,000. The people then paid $200 or $300 a year to the support of the gospel; they now pay more than $2,000 annually. All this improvement is right along on the Tallahatchie river and in the Yazoo Delta, a region of as rich lands as the world affords. Thus we see that while this country is developing materially, it is also improving morally and religiously. The greatest apparent drawback to the material, as well as moral, interests of this country is strong drink; but I am glad to note the rapid growth of the prohibition sentiment all along the line, and the probabilities are that ere long the sale of liquor will be a traffic of the past in these regions. With such religious and moral teachers as Futrell, Shipman and Lewis, there is great hope for the church and society in this Yazoo Valley.

C. W. BACHMAN.

From the Work.

ROUNDING UP ON COLUMBUS CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I am rounding up my third year on Columbus circuit, and I can truly say "the lines have fallen to me in pleasant places." I have made many true friends on this work. God has blessed my labors, and I shall soon be on my way, with a light heart, to join the brethren in another Annual Conference. One more round, and then away to render account of my stewardship to the Bishop and Conference, and then to receive my appointment for another year. What mingled emotions, both of joy and grief, mark the life of an itinerant Methodist preacher! How our hearts bound with inexplicable joy as victory flashes along the lines of God's marshalled host! How we joy and rejoice as we see sinners leaving the camps of Satan, and offering themselves with all their aspirations to our God! How our hearts run out after God in thankfulness as we listen to the glad shouts of rejoicing begotten within them by the witnessing Spirit of adoption! How pleasant to go in and out before an appreciative people as pastor from year to year, and to have the abiding evidence of increased friendships! On the other hand, how sad to think that if we had been more faithful, the victory would have been more complete!—to think that if we had been more zealous, it, perhaps, would have begotten a greater zeal in others! And, then, to feel that these opportunities are gone, and gone forever! Yes; gone, for should we be returned to the same field we can never recall the lost opportunities of the past years. How sad to part with those that we have learned to love, with this reflection, that we may not see each other's faces again in this world of tears; but, oh! how joyous to think of that glorious meeting in our Father's house "by and by"!

I think I can say of a truth that the general state of the church on this work is good. Of course, there are individual cases that could be much improved; but take the circuit as a whole, I think it will compare favorably with any work with which I am acquainted. And should the Bishop see proper to change my field of labor, the preacher who succeeds me will find that he has not been afflicted by being assigned to Columbus circuit. A comfortable parsonage out of debt, located in the beautiful town of Columbus; only six appointments; all the churches in good repair; an appreciative people who will pay every dollar of assessment, and who do many little kindnesses for the preacher's family over and above the regular assessment; three local elders that have stood shoulder to shoulder with me, and who will aid my successor in every way, provided he does not feel that he has no need of their assistance. God forbid that the time should ever come when brethren of the local ministry shall be rated under their true value. I have never had a local preacher under my pastoral care that was not of intrinsic worth to me. One of my local preachers (J. W. Peavy), for many years an itinerant, reported at the fourth quarterly meeting this year that he had kept up a regular appointment at a thrown-out appointment on an adjoining circuit; that there had been a most glorious revival at that point, and that he had organized a church with forty-odd members at that point. What do you think of that? Only ten members on the roll when the appointment was dropped! By the way, who shall Dr. Peavy report to? and who shall report that work as the Annual Conference—the preacher in charge of that circuit or I? (See Discipline, ¶ 81, Ans. 1.) H. F. PHILLIPS.

OLIVE BRANCH CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: At the last convention of the North Mississippi Conference I was read out to Olive Branch charge. This charge has for its northern boarder the Memphis Conference line, which line is twelve miles south of Memphis. The old Olive Branch Church was the mother church of our Methodism in this section, and was once a flourishing church, but, for some reasons, had gone down until I found one male and six females holding on at my arrival. I found no foot of property belonging to the Methodist Church in fee simple. Vigorous treatment or natural death were the two things before us. I soon decided on treatment. While the treatment was taking its first effect, it seemed that death was inevitable. A little nourishment of wholesome character, well prepared and judiciously given, gave opportunity by sustaining life for a thorough work of treatment, which arrested the slough that had struck into the very marrow, and purged, cleansed and invigorated soul and body. The results: About the first of February a healthful, strong man walked out (as if well prepared to run a race), in the person of our membership, and devised plans on which to go forward. The first move we decided was a parsonage; so we laid together our heads, hearts and purses, and went to work like clever fellows in the name of our Master. The outcome is a neat, comfortable and commodious parsonage of six rooms, well ventilated and heated, with galleries, closets, etc.; situated on two acres of elevated land forming the right of way of the K. C., M. and B. R. R., eighteen miles from Memphis. This property I can cast now at $1,500. We also have a valuable church lot in fee simple. This is a small town, but in the midst of a flourishing people and the best farming section between Memphis and Tupelo.

Allow me to mention this fact in connection. When the zeal of the church was manifest, men of the world caught the contagion and actually planked down considerable sums to further the Lord's enterprise. I must not forget to say that the good Baptist brethren gave us material aid, for which we are thankful, and we stand ready to reciprocate their favor. I have preached some to the colored people, and made some repute as a "negro preacher."

This, in some respects, has been a hard year for me and mine, and it seemed to succeed was impossible. I resolved afresh to know nothing in the work of the Lord but success, and that no earthly opposition should prevent. We now rejoice in the success God has given us, and the people feel that they are manifestly on the upward march, and that the possibility of becoming one of the best works of this Conference is theirs.

Now, in conclusion, I will say much work is still necessary in church building and improving; but I hope you will not gather from what has gone before that I am hungry for the remainder. I do not know that we should conclude that, because a man does one kind of work, he can do no other. I rejoice in that the Lord will take care of all we do, and bring us to our rewards according to that we have done. I would be ashamed to think of less than success when the Lord of hosts is my strength. To succeed or die ought to be the motto of every herald of the gospel. G. H. HODGE.

If I can put one touch of rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—Macdonald.

Mode of Examining Undergraduates at Conference.

MR. EDITOR: I have been requested by some of the more interested party to express my views to you on this subject, which I do readily.

There are two modes of examining the classes. One is to catechise the young men on their knowledge of the *books*, the other on their knowledge of the *subjects* treated. The latter, and not the former, is the proper mode in my judgment. And for the following reasons:

A man's knowledge of a book is of little or no consequence to the church. He may tell you very much about chapter one, and two or three, etc. He may give you the headings of those chapters, and remember some of the words of the author, and yet know but little on the subject treated in the book. Surely nobody cares anything about a book itself. It is the subject that is necessary for us to inquire. We do not care where he got his learning; the question is, Does he possess it? If he does, that is sufficient.

It has been said, and, I suppose, will be said, the quickest, readiest memory is the poorest, It is come quick, go quick. The slow memory is the one that deepens and lasts.

For myself, I am very sure I never could learn anything of consequence about a book. If you were to put me before a committee and examine me on one of my own books, and if the committee did not know, I would be reported deficient.

These books are recommended as the most suitable sources for the student to get information on the subjects indicated, and for this purpose he is expected to read the books; but still I very respectfully suggest that it is the subject that we are all interested in. The other course frequently embarrasses the student to no good purpose. R. ABBEY.

Annual Conference Minutes.

MR. EDITOR: For years I have been unable to secure a sufficient number of copies of Annual Conference Minutes. Nearly every Methodist family would take a copy at any reasonable price. I have adopted the following plan: Everyone that wants a copy gives me his name and ten cents. I shall at Conference turn over the money to the Publishing Committee, and the subscription list to my successor, who will receive and distribute Minutes according to list. Should every pastor adopt this plan, it will secure to every family a copy that wants it; and will put the cash into the hands of publishers, as well as furnish them with information as to number of copies wanted.

Very truly yours,

R. M. BLOCKER.

HAGGERTON, LA., Nov. 3, 1888.

Dispersing Religious Force.

Historians tell us that the main cause of the success of Napoleon in his great battles was his practice to mass his forces at one particular point, and thus throw the whole force of his army upon *one part* of the line of his antagonist, and, having defeated him there, to repeat the maneuver until, in detail, he crushed him completely. This is said to have been the secret of his success.

It seems to us that such tactics by the church in her spiritual warfare would be more certain of success than the plan which seems to be coming so rapidly into use. Instead of concentrating our forces, we seem to be dividing them; and we fear that if we keep on at this, the enemy will defeat us in detail. We present our pastors and people this week with an article on this subject taken from the November number of the Chautauquan, and ask all interested in church progress to give it a careful reading. We commend it specially to our pastors and people in the cities and towns.

The multiplication of religious and semi-religious services has gone quite as far as is safe—perhaps, too far for safety. The active members of a church now have from three to six meetings to attend on Sunday: the Sunday-school, the teachers' meeting, morning and evening public service, a young people's prayer meeting, and often an experience meeting under some name. To these are often added a gospel temperance meeting, Y. M. C. A. meeting, a Christian Endeavor meeting, and, perhaps, one or two other services. A friend has counted thirteen Sunday services which, on different occasions, of course, he has been told by the pulpit that he ought to attend. We can not count quite so many, but we are on the way to the thirteen. Two or three different effects must follow from these tendencies. The most obvious fact is that no one can "do" all these services. It follows that a part of the church has one set of services; another part, another set, and a third part, a third set. The force of the church is not united along any one line. Even the preaching services suffer from the claims of other services upon the strength of active Christians. The Sunday-school is impaired by the temperance or the Y. M. C. A. meetings. The church practically divides into groups, some going into one set of religious activities, and others into another. The whole energy of the church can not be concentrated for any part of the service of God.

It would be strange if this dispersion of force did not create confusion in some young minds respecting the relative importance of the different services. The essential things in the worship of God and the work of the church are easily forgotten in a crowd of special services. But, not to dwell on obvious evils, may we not do well to remember that in its regular services the church is promoting all the causes which the special meetings are organized to promote? A good temperance meeting is held every Sunday in a living church. The interests of young men are constantly remembered in sermons and prayer meetings, and the Sunday-school has a special regard for them. It is impossible to name any cause which a church ought to foster and yet can not foster in its regular services.

The special services, no doubt, have their value, but we may carelessly give up to them too much else which is more valuable. It would seem to be time to weigh advantages and disadvantages, gains and losses, through the new meetings. A possible result of counting up the losses and gains may be the discovery that this or that extra service takes away from regular services more people than it brings to them; that a supposed auxiliary is in fact a rival; that the less distinctly religious meeting is not religious at all; that we are not saving souls, but losing them by some of these semi-religious annexes of Christianity. We have heard all and each of these suggestions from the lips of godly pastors; and yet we hope they exaggerate the evil.

The church can not multiply power by dividing itself and marching different ways. More services do not mean more good done, and they do *tend to mean* various modes of worship in the same church. A more excellent way would be to gather every proper interest of religion into the one regular group of Sunday and week-day services, and to confine the religious activity of the outside organizations to the work of bringing people to the house of the Lord. Let them be judged by the results on this line, and we do not doubt that they will then work effectively to enlarge the usefulness of the church.

The Law of Benevolence.

The influences are many and varied that retard benevolence; that prevent a full and sufficient inflow of gifts into the treasury of the Lord for the work of the Lord. To be classed with the chief of them, perhaps, is a misconception of, or half belief in the divine law of benevolence, especially as to its perpetually binding obligations. This appears from the impatience often manifested at the frequent appeals made from the pulpit and elsewhere in behalf of Church Boards and Funds and charitable institutions.

The question is often acted, if not always uttered, "When will there be an end to this constant begging? We hear the cry 'give, give,' all the time until we are tired of it." Then, to their shame, be it said, they have become tired of that God-like grace, of which the heavenly Father, to whom they owe everything, never grows weary. The moment he suspends or abolishes the law of benevolence by which he himself is governed in maintaining this universe and all it contains, then will be the time, and not one moment sooner, when his servants may stop begging and his stewards stop giving, for that moment they will stop living. Why are any alive to-day on earth? Why do you live? Did you give your life to yourself? Do you maintain it of yourself? You know that you did not or do not. You are bound to refer to the original source of life, and to ascribe all to him. You live, and all men, because God lives and gives, and gives all the time—gives the vital air you breathe; gives the soil that grows the wheat; gives the sunshine and showers to ripen the harvest, that you might have bread to eat.

For a single thing in nature that does not give, a thousand things can be named that give, constantly give—the flowers, their grateful fragrance; the birds, the music of their liquid voices; the trees, their luscious fruit and luxuriant foliage; the valleys, their broad acres of pasture lands; the mountains, their wealth of timber and mineral ore; the streams and rivers, their mighty water power to run mills, to bear commerce, to slake the thirst of grazing herds and populous cities; the sun and moon, their floods of light. Every dish of fish or fowl or flesh put upon your table is a fresh reminder of the beneficence of Nature and Nature's God. We have our being by that which is given. The world is full of our servants, whose service is gratuitous.

All things were put under man that he might be served by the product of their growth, strength and labor; and in many instances, after service comes sacrifice, that their flesh might be our food. Think of it, with the creation of man, and for him began the operation of the great law of vicarious sacrifice—the highest expression of the law of benevolence—life for life, life by death, life saved by life lost. It seems that the creation of man created this necessity—a necessity which eventually could not be fully met short of a victim direct from the bosom of God. In the kingdom of nature it is usually the life of the inferior for the superior. In the kingdom of grace it is reversed. There it is the life of the superior for the inferior—the life of the Son of God for the son of man—a sinner.

Despite all this, despite this law of benevolence that we see perpetually operating in nature and in grace, man alone, who is most blessed by it, protests against coming under it and being governed by it. He who receives most royally, gives most niggardly. Let men put themselves in full accord with this law as they ought to do, in justice to their manhood; let them give as the sun gives, as the clouds give, as God gives, freely, copiously, habitually, and there will be enough and to spare both of men and of means for the Lord's work in the world.—Christian Intelligencer.

Do you suffer with catarrh? You can be cured if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

Daniel Webster before a Jury.

Mr. Webster was the only man I ever knew or heard of who united in himself the highest qualities of an advocate, orator and debater. He has never been excelled, if equaled, in making difficult and intricate questions intelligible to jurors. Seeing clearly the real points at issue, and using language that anybody could understand, his statements of the points at issue were arguments. He never permitted the minds of jurors to be diverted from the question upon which a case turned. Brushing aside everything that was not essential, the strong points only were presented by him, and those with exceeding clearness. I was struck with this the first time I heard him before a jury. He was defending a man indicted for forgery. To obtain a verdict, it was necessary that the State should not only prove that the forgery had been committed, but that the forged instrument had been uttered in Suffolk county, where the case was being tried. To my surprise, at the very commencement of the trial, before a witness had been called, Mr. Webster rose to his feet, and said in a quiet manner: "May it please the Court, we admit the forgery, so that the evidence on this point will be unnecessary. We deny that the note was uttered in this county." I was amazed at this admission. To me it seemed to be giving away the case. But the wisdom of it soon became apparent. Mr. Webster was quite sure that the forgery could be proved, but he doubted that the State would be able to prove that the paper had been issued in Suffolk county. His doubts were confirmed. The defendant was acquitted for want of proof on this point. If both the question of forgery and the issue of the paper in the county had been presented, the jury might have regarded the forgery as the real question, and the defendant might not have escaped the punishment which he merited.

Mr. Webster's eyes, though deep set, were so penetrating that few guilty men could endure their piercing gaze. One of his clients in a case of considerable importance informed him that he thought a witness on the other side intended to commit perjury. "Point him out to me when he comes into the court-room," said Mr. Webster. The witness soon after appeared and took a seat in a swaggering manner, when looking toward the bar, his eyes met those of Mr. Webster fixed steadily upon him. He immediately looked in another direction; but as if fascinated, he soon turned his face again toward Mr. Webster, to meet those deep, penetrating eyes, which doubtless seemed to read his very soul. He moved nervously in his seat for a few moments, then rose and left the court-room, to which he could not be induced to return. — Men and Measures of Half a Century.

The Present God.

The same temper of mind that would leave God behind us in the past, would persuade us, also, to banish him to distant space. He is not *here*, but *there*. We look for him above, beneath, around us. In majesty he broods over the abyss; benignly he gazes from the stars. He is under the ocean, in the desert, on the mountain-top. But how seldom we recognize that he is *here*. Our surroundings are vulgar; and to associate God with the poor, common things of life seem little less than profane. But this was not Paul's view of the divine. In the tentmaker's house at Corinth, where the canvas and the tools were lying as he entered upon his morning task, lo, God was there! His bodily eyes saw only the plain, common-looking men who worked with him, but a keener sight beheld the spiritual presence of the divine Workman, who was great enough to fashion the world, and humble enough to toil once, at Joseph's bench. The lane in which the apostle lived may well have seemed too dingy for anything heavenly to enter. But in his humble lodgings Christ was an hourly guest. He loved his disciple, and would not leave him comfortless. When Paul passed down into the hold of the Mamertine prison, Christ passed down there, too. In persecuting the follower the world has always persecuted the Master; for he can not desert his own. To all believers in all time he has fulfilled his promise to the letter: "I will never leave thee, I will never forsake thee." We have, hence, to pass, if we are his children, over no great distances to find him. We say he is at the centre of the universe. And so he is; and so is every one of his creatures. The centre of the universe to you is just where you stand, and at that centre is God.—S. Gifford Nelson, in American Magazine.

MISCELLANEOUS.

W. C. SHEPARD,
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MISCELLANEOUS.

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I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*: was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. REV. S. FIGH.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEX., July 22, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

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NEW ORLEANS, LA., June 17, 1888.

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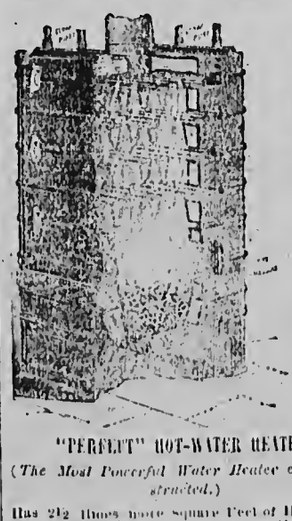

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. J. D. CAMERON REV. B. CARRADINE, D. D. REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, NOVEMBER 15, 1888.

A dispatch from Bro. Bowen, of Greenville, Miss., says: "Glorious meeting here. Rev. Sam Jones will remain till Monday."

Briefs.

It is very curious to see so many people in the world trying to find out what they ought not to believe!

Many of us persuade ourselves, all of us have probably yielded to the opinion, that *reputation* is necessary for the sake of *usefulness*. Every hour, I think, will shows us more and more that the concern about reputation is the great hinderance to usefulness; that if we desire to be useful, we must struggle against it night and day.—Maurice.

The London Methodist Times, speaking of church work in the cities, says:

But nothing can, now or henceforth, give any church a hold of the great cities except downright, unmistakable, soul-converting work among the masses of the people. The great political parties, the socialists, the universities, and the men of science are all going to the people: and we also must go to the people, or perish in dull respectability and amiable impotence.

Tennessee Conference statistics are as follows: Received on trial, 17: into full connection, 14; number of members, 56,166; infants baptized, 1,132—adults, 2,902; Sunday-schools, 510; teachers, 3,394; scholars, 29,690; collected for Conference claimants, $4,936; foreign missions, $22,322—domestic, $4,203; church extension, $3,816; number of churches, 534—value, $731,555; parsonages, 80—value, $71,860. The total increase on the missionary collections was $4,867.

Rev. Arthur T. Pierson, giving an account, in the Christian Intelligencer, of a Scottish mission tour, lately made by Dr. Gordon and himself, has a paragraph on mission training, which we reproduce for our readers:

We need *early training* in missions. Dr. Wadsworth has told us that if he wished to train a child from the beginning to a consecrated life as a lover of liberty and a patriot, he would have said and sung at his cradle the story of Washington. And what is the imperative need of the church to-day? At the cradle to say and sing the story of Jesus, inspire love for the perishing souls that he left heaven to save. The peril is that education for Christian work shall be left too long—too late—until there is a preoccupation of mind and heart with other pursuits. There is no danger of the home fields being depleted or left destitute. The appetite for self-denial has never yet been so strong as to imperil the supply of the more lucrative and attractive places of honor and labor. The reaction—the reflex influence of missions—has been always the chief factor in the development of the home work. The church that works most vigorously at the earth's ends, like the heart that beats strongest in the extremities of the body, will have the throb of most vigorous life at the heart and center.

Fitness, the best fitness, for any work must be acquired early in life. If we train our young people to mission work and giving for mission in one generation, all the opposers of missions will be gone. And where can we do this better than in the Sunday-school?

Christianity is more than a mere prohibition of iniquity; it is the performance of Christ's commandments.

Thy Loving Kindness.

Every man can perceive the *kindness* of the Lord—that his disposition "delights in contributing to human happiness." This attribute of the divine nature is exhibited specially in the temporal blessings which are bestowed with such a munificent generosity upon men. It is manifested to all in giving life, in supplying wants, in causing "his sun to rise on the evil and on the good," and sending "his rain upon the just and upon the unjust." Men generally are willing to acknowledge that God is Lord of the sunshine and shower, and that he "leads forth the sowing-time and the harvest." It is by these temporal blessings which are bestowed upon men that the *kindness* of the Lord is manifested to them.

The term "*loving kindness*" expresses something more than this. It is a term which leads the mind to meditate upon the endearing relation and the spontaneous affection which subsist between father and child. The kindness of the parent is the kindness of love. It is love flowing out to the child in acts which show good-will. It is in the hand that supplies wants and wards off danger; in the tongue that speaks in affection's soft tones; in the heart that swells with tenderness and sympathy. When this term is used to describe the disposition of the divine mind toward men, it is simply an expression of God's concern for their highest welfare. It is a verbal demonstration that there is in the divine nature the same sympathy and affection for men that there is in the nature of the parent for the child, only in a much larger and higher degree. It exhibits to humanity a stream of love, arising in the inaccessible depths of Godhead, and pouring itself out through thousands of channels to refresh the dreary wastes of human life.

The richness of this "loving kindness" is shown in the covenant of grace, ratified by the blood of the Son of God and sealed by the Holy Spirit. In this covenant God's love gleams in tenderness and beauty. In this covenant we see divine compassion yearning over weak and helpless men. The most attractive manifestation of love in the universe is seen in this covenant. The love that suffers and bleeds and dies for its object—who can measure that? "God *so* loved the world," is a sentence whose depth of meaning the profoundest study of nineteen centuries has not yet fully explored. "Thy loving kindness," is an expression whose tenderness has calmed the uproar in many a troubled heart. "His great love wherewith he loved us," has lifted many a weary soul up into the peace of God's presence. "God is love," is a truth which has gone down into the nature of man, and satisfied all its cravings, and fulfilled all its hopes, and intensified all its joys. It all means God's nature is love; his disposition is described by the phrase, "loving kindness." It is nothing more nor less than a confirmation of the teaching of Jesus—"One is your Father, even God." As the King eternal, he is controlling the destinies of his whole creation; as "our Father," he is governing us in such a way as to bring us under the dominion of that law by which his own actions are governed—even the law of love. No wonder the Psalmist exclaimed: "Because thy loving kindness is better than life, my lips shall praise thee!"

In regard to newspapers, Rev. F. D. Maurice has this pregnant sentence: "If the newspapers supply us with the material for thinking, they will do us good; if we use them as substitutes for thinking, they will destroy both our intellects and our characters."

The Election.

Ever since last July the political pot has been boiling furiously, and last week a new set of governmental officials was turned out. The Democrats have been badly beaten, and are consequently much chagrined at the result. The Republicans have won an unexpected victory, and are, therefore, huzzaing mightily over the prospect of coming again into power. The Prohibitionists did not expect to win, but are rather surprised at the turn of the wheel, and are ready to go in for another four years' tussle for the triumph of their principles. The Christian, to whatever party he belongs, believes that God rules through men, and he has already began to send up his prayers, that those who are called by the vote of the people to rule shall be so influenced by the Divine Spirit that they shall rule in the fear of God and for the good of all the people.

The House of Representatives seems to be Republican by a small majority. Speculations are rife as to the character of the Federal legislation of the future, and especially in regard to the South; but as no man can tell "what a day may bring forth," we put all such speculations aside, and go on with our daily work for the advancement of the cause of the Lord, trusting in God and relying upon the good sense of the American people.

The College Question.

BY J. D. CAMERON, D. D.

The article on the college question by J. W. Honnoll, in your issue of October 25, deserves notice. Bro. Honnoll says, "The following seem to be the conclusions which we have reached on the college question;" and then follows a statement of those "conclusions." If he had said "suggestions" instead of "conclusions," we might have accepted his *conclusion*, though that is doubtful, as we do not think any conclusion has been reached. The question is far from a conclusion, as it seems to me. He says we must have harmony. That depends upon the point of harmony. If he means harmony of sentiment, we will never have that; if he means harmony of feeling and effort, then we ought to have that in spite of a division in sentiment. He says: "If we undertake to build a Mississippi college, we provoke opposition and cause a division at once in our own Conference; and that division and opposition will last as long as we have an interest in the collegiate department of Vanderbilt University." Surely Bro. Honnoll does not mean that we are to have a faction in our Conference simply because we can not see alike. Have we a man who will lead off in a faction simply because other brethren, perhaps as capable and honest as himself, can not see just as he sees? I think not. No; we must award to each other honesty of purpose and agree to disagree. I confess I do not know what Bro. Honnoll means by the "collegiate department of Vanderbilt University," and by our having an interest in such department that we have not in the University as a whole. We propose no conflict with Vanderbilt University. Colleges are feeders of universities, and not their enemies. Is North Alabama less loyal to and less interested in Vanderbilt because of her connection with the Southern University, or Arkansas because she proposes a college of her own? If, as we are assured, the buildings and endowment of a college can be secured, I confess I can not see the ground of opposition or division. South Carolina has her Wofford; North Carolina, her Trinity; Georgia, her Emory; Alabama, her Southern University; Virginia, her Randolph Macon; Holston, her Emory and Henry, and her Hiwassee; Tennessee, the great Vanderbilt; Missouri, her Central; Texas, her Southwestern University; Arkansas, her prospective new college; Louisiana, her Centenary; and Mississippi—her nothing!

I was talking to a leading Baptist minister of this State, a short time ago, who said to me: "Let the pastor of the Baptist Church, of blank, settle that question for you." And on being asked how he would settle it, he said: "Establish your college; if you do not, we are going to distance you." We hope there will be developments at Conference which will both open the eyes and change the views of brethren. I believe these developments will say we are going to have a college, and I believe all the brethren will say, Amen! If this should not be the case, let there be no division among us. "We be brethren."

That Missouri Conference Resolution.

BY REV. M. B. CHAPMAN.

In the ADVOCATE, of October 25, you have an editorial on "The Missouri Resolution," which asked the Board of Missions to raise the assessment for foreign missions fifty per cent. upon the assessment of last year, dissenting from that action and expressing the fear that if other Conferences took similar action and the Board complied, it would bring on us another big missionary debt. Your argument is, however, principally based on the idea that the increase asked for is *one hundred per cent.* instead of fifty per cent. Possibly you may modify your views somewhat when you look at it in this new light. Last year the church paid nearly thirty cents per member. Surely it is not too much to ask it to pay forty-five cents per member. Even then we would be behind most of the other leading denominations of the land. The Congregationalists give an average of $1 17 per member; the Northern Presbyterians, $1 01; Episcopalians, 53 cents; Northern Methodists, 50 cents; Southern Presbyterians, 48 cents. So that if Southern Methodists could be brought to pay 45 cents per member, they would be doing less than some other churches have been doing for the past ten years.

With reference to the debt question, a burnt child should dread the fire, and the Board should make its actual appropriations on the basis of the receipts of the present year, and then make contingent appropriations which are to become actual only when the money is in hand.

I do not consider the fact that the church fails to meet its assessments any argument for keeping those assessments below what the ability of the church and the demands of the gospel require. If this policy had always been followed, there would never have been an advance, as we have never met our assessments. But each legitimate increase of the assessments is an incentive to increase the collections. Within the last fourteen years there has been a remarkable increase in our missionary contributions. In 1874, with a membership of 712,000, we only paid for foreign missions $36,884. In 1882 we paid $188,272, an increase of 500 per cent. in eight years, while our membership had only increased 23½ per cent. in the same time. This phenomenal increase in missionary contributions was largely due to increased assessments and the awakening of a missionary spirit in the church by definite methods and the dissemination of information. Since 1882 the collections have run up to nearly $235,000, an increase of nearly fifty per cent. in six years—almost double the per cent. of increase in membership.

Ten of the Annual Conferences of our church already pay over forty-five cents per member—and the Louisiana Conference has the honor of belonging to this list. Why can not all the Conferences do what these ten have found possible?

Last year, in my own Conference—the Missouri—twenty-one charges averaged forty-five cents or over for missions, some of them going as high as one dollar per member. What these did all can do, and, having some knowledge of these various charges, I know that it is not those which are most able which averaged the highest.

The truth is, that we are merely playing at missions, and have not yet begun to realize our responsibilities. For fifty years the church has been praying to God to open the doors of heathenism, and now that they are not only open, but lying flat in the dust, we are not ready to enter them. God has done everything in this vineyard that he can do. Every land is open. Every important language is mastered. The Bible is translated into almost all tongues. The flags of the great civilized nations make it safe on almost every square yard of earth or sea. The Mission Boards are crowded with applicants. The conversion of the world waits to-day on the money of the church. Shall we hesitate to follow the moving pillar of Divine Providence? Shall covetousness on the part of the church retard the progress of the kingdom of God? The watchword of the church is always, "Forward." Her work—the evangelization of the world—rises before her, grand, urgent, sublime. When God calls, she must not hesitate, even though it be through the deep waters. He is able to make a pathway, and to cast down the walls of heathendom before the shout of a victorious, advancing church.

The suggestion of the ADVOCATE, that we should have a weekly missionary paper—bright, earnest and wide-awake, scattering missionary intelligence far and wide, and educating our people on this great subject—published at one dollar per year, is an excellent one; and it is hoped that the next General Conference will adopt the idea and take measures to establish such a paper, and elect an editor for it.

Great good has resulted in England and in many portions of this country from the anniversaries and "simultaneous meetings," which have been worked up by those specially interested in the missionary cause. Previous to these meetings, a large amount of missionary literature is circulated throughout the entire community, in the way of leaflets, tracts, pamphlets, etc.; the meetings are largely advertised; good speakers are provided, and everything possible is done to create interest and enthusiasm. Such meetings, properly arranged for and held as nearly as possible at the same time all over the church, would awaken an interest on the subject of missions such as has never been seen in our Southern Methodism. The Presbyterian Synod of New Jersey, the Newark Methodist Episcopal Conference, the Presbyterians of Ohio, the Presbytery of Philadelphia, the New England Methodist Episcopal Conference, and various other bodies in this country, have tried this plan with most gratifying success.

The world moves, and we must move with it. We are living in the grandest era of the world's history, and the grandest fact of this age is that the whole world is open to missionary enterprise. It is the church's opportunity—the opportunity for which she has been watching and praying through the centuries. A church of over a million of members should be thoroughly aroused to a sense of her obligations and do her full part in the world's evangelization. I am sure that the NEW ORLEANS ADVOCATE is now as always in the past, ready to sound the bugle-call and help marshal the hosts for victory.

HANNIBAL, Missouri.

Notes.

There is nothing equal to preaching the positive side of the gospel. People generally do not need to be told the objections to religion, even if you go ahead and refute such objections. The advice of the old professor to the divinity class is still good: "Young gentlemen, never raise the devil unless you can lay him." But many a preacher raises him and then the devil is more than a match for the preacher, and he finds *himself* slain, and some poor soul filled with doubt. We prefer to preach and to hear a positive gospel.

The Southwestern Methodist has caught one of a numerous tribe. See how he did it:

"Stop my paper! I won't patronize a paper that advertises quack medicines." This card was from Mr. A. We stopped the paper. Next week we made a visit to Mr. A. We found in his house three secular papers, either one of which had more patent medicine advertisements than he could have found in the church paper in the issues of a month. Strange, we thought. But then we reflected. Mr. A. is not a member of the church; the church paper was his wife's. She valued it very highly.

One of our zealous presiding elders, in a private letter, notes these points as evidences of the success and progress of gospel work in a district: "Conversions, reclamations, growth in grace and knowledge, increase in zeal, fraternity and liberality, more family religion, more reading of the Bible, more attention to private prayer, and a larger use of all the means of grace and service." He then says, "I wish we were up in all these points." That certainly is a comprehensive catalogue, but it is by no means a condition of things that can not be attained. "All things are possible to him that believeth." The attainment of such a condition in any district is largely in the hands of the presiding elder.

The St. Louis Christian Advocate has this call to seriousness on the part of preachers:

We heard Rev. W. G. Caples preach a most powerful sermon in Brunswick, Mo. At its close he said, "I see Mr. ——— in the congregation; I will see him and have him take dinner with us at Mr. Rhodes'." Pausing a moment, he said, "No; he seemed impressed by the sermon and I may say something foolish or light and spoil the effect. We will lose his company, and let him take the seriousness and the sermon." How often is this done; the lightness of the preacher or some of his members dissipates the force of the most powerful sermon. Be sober, is a most important injunction. The shortness of time, the smallness of opportunity, the tremendous interests—all call loudly to be serious. Watch unto prayer.

We have always held that the safest way to grow in grace is to be earnestly engaged in some kind of work for the Lord. The number of "do-nothings" in the church is alarming. But when we say "work" we mean something positive. We don't mean simply "talk." On this point the Watchman has a good paragraph, which we commend for meditation:

"Experience has shown that it is easier to talk about Christian work than to do it. In this age of organization, when to get up a society is always easy, the agreeable enjoyment of platform oratory and of publishing appeals, of forming wide-reaching plans and drafting and passing resolutions, may absorb energies that are needed in actually doing the good that is talked about. It is so much easier to send somebody else than to go one's self, to recommend action than to put it forth, to praise than to exercise self-denial. The Divine Book of Remembrance will grant small space to the good that men have imagined and lauded, in comparison with cups of water, actually given in the name of a disciple, or any humblest service rendered to the Master's cause.

While we are on this subject, of everybody doing something positive in a positive manner to help on the cause of Christ, we invite the reader to ponder this note taken from the Interior:

A pastor has a right to something more than the praises of his people. He has a distinct claim on them for help in the doing of his parish work. A parishioner whose heart has been stirred within him by the preaching of the Word, should go to the preacher with an appreciative and practical question—"Can I do anything this week to further your plans for Christian service, in the direction indicated in this sermon? Or, can you, out of your richer experience, suggest a way in which I may utilize the fresh impulse to devotion and self-denial, which your utterance of God's message has implanted in my breast?" A heart full of willingness to do something would bring more joy to the preacher than a mouth full of personal praise.

Every true messenger of the Lord will give a hearty, Amen! to that last sentence.

Personals.

The Presbyterians (North) gave less for foreign missions during the six months ending October 1, than they gave during the corresponding months last year. The Methodists (North) make the same complaint. What is the matter with the missionary spirit?

Joseph Moses Levy, editor of the London Daily Telegraph, the most largely circulated paper in England, died recently. Though a capable editor, it is said he never wrote a line for his paper!

A reader of the ADVOCATE sent last week to the editor $50 to help Bro. Methvin build his parsonage in the Indian Territory. The editor sent it the same day to Mrs. Lucinda B. Helm, who has charge of the Woman's Department of Church Extension.

We have looked in vain for some notice in the election returns of the Prohibition vote cast in this city. As far as we have observed, not a vote has been published in the papers. Did the Democratic and Republican commissioners agree together *not* to count the vote?

The Southwestern Methodist has been removed from St. Louis to Kansas City, and a joint-stock company incorporated to publish it. We wish our brethren of that paper abundant success in their new field.

The St. Louis Advocate announces the death of Rev. Wesley Browning, at Eden, St. Louis county, Mo., aged ninety-three years. "His life was an illustration of the Wesleyan doctrine of perfection, which he preached and lived."

Brother preacher, have you "raised all your collections?" If any deficiency yet remains, don't rest, but try again and again. The money is all needed and somebody will feel it if there is a dollar lacking. Try again in the name of the Lord.

Postal Card Reports.

—Dr. Featherstun writes from Brandon, Miss: "Brandon has been blessed with another revival of religion; sixteen being added to the church, most of them happily converted. Bro T. L. Mellen, of Wesson, was with us and preached sermons that were food for head and heart. Bro. Mellen is a man of great power in the pulpit, and is one of the growing men in our Conference. One month more and my four years will be out at Brandon. They have been happy years to me. This people will make their new pastor happy and comfortable. On profession of faith and by letter eighty-nine names have been added to this little charge during the last four years. To God be all the praise."

—Rev. William Hoover writes, November 6, of New Hope circuit, Mississippi Conference: "Fifty-nine accessions; eighteen infants baptized; organized a church at Adams' Mills; another near Wesson. At Summit a church will be built ready for the next preacher. All the Conference claims will be paid. The pastoral claims will be paid. New Hope circuit is looming up."

—Rev. J. G. Sibley, writing November 5, says of Topisaw circuit, Mississippi Conference: "Our fourth Quarterly Conference is in the past, and we are all happy over the showing made on the occasion. The following may serve as a sample of the year's work: All the assessments ordered by the Conference are paid, and some of them are overpaid. There have been more than 185 accessions to the church, more than 200 conversions, 50 infant baptisms, and 107 adults baptized. The assessment for the presiding elder and pastor in charge have not been paid as yet, but it is very probable that they will be. A great deal more could be very truthfully said, but I must close, and haste to my appointment. God bless you and your labors!"

—Rev. H. W. May writes from Ringgold, La., November 6: "We are in the midst of a good meeting in Ringgold, the hardest place that I ever saw. But the Lord is giving us the victory; lots of penitents at the altar; some have been blest. The church is wonderfully revived."

—Rev. J. A. Whitehurst writes from Marietta circuit, North Mississippi Conference: "Our people have been wonderfully blessed this year. The 'holy fire' has been felt all over my charge. Grand revivals at every appointment; 140 conversions and ninety accessions this year. Many family altars erected. Much improvement in every way. One new church built. Prayer meetings all over my charge. Little boys and girls praying in public."

A SPECIAL OFFER.

To any New Subscriber who will send $1.75 for a year's subscription to THE YOUTH'S COMPANION, the paper will be sent free to Jan. 1, 1889, and for a full year from that date. This offer includes the Four Holiday Numbers, the Illustrated Weekly Supplements, and the Annual Premium List, with 500 Illustrations.

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet the Examining Committee in Starkville, at three P. M., on Monday, December 10, next. Inquire at the store of Mr. John Critz or at the Methodist Church for the session-room of the committee.

The topics embraced in the English branches in this examination are spelling, composition, English grammar, geography and arithmetic. The committee will expect a reasonable knowledge of these subjects, as well as of the sermons and Discipline. The examination in spelling and grammar will be based on a composition to be written on a subject given by the committee at our first meeting. No other composition will be accepted.

W. T. J. SULLIVAN, Chair'n,
For the Committee.

Notice.

To the Presiding Elders of the Louisiana Conference—

Please furnish me with the names of the lay delegates and the candidates for admission on trial who expect to attend the approaching session of our Conference. Due notice will be given of arrangements with railroads. CHAS. F. EVANS,

Hurst St., cor. Arabella, New Orleans.

Special Offer.

Anyone sending two dollars will receive the ADVOCATE free of all charges until January, 1890.

Books and Periodicals.

BOOKS.

LIFE'S POSSIBILITIES. A SERIES OF SABBATH EVENING ADDRESSES TO YOUNG PEOPLE. By Rev. William Smith, A. M., Ph. D. With introduction by Bishop Thomas Bowman, D. D., LL.D. Cranston & Stowe, Cincinnati, Chicago and St. Louis. Price $1.

This volume is the fruit of the author's intense interest in young people. Many fail of success in life through lack of instruction in the essentials of true living. To know in advance what to do and how to do, is of great advantage. Very many lack inclination and determination to do what they know should be done, hence are in need of inspiration. In hope of adding to this needed knowledge and inspiration, these addresses were prepared and delivered.

PANSIES FOR THOUGHTS. From the Writings of "Pansy" (Mrs. G. R. Alden). Compiled and arranged with an appropriate text for each day by Grace Livingston, author of A Chautauqua Idyl. D. Lothrop, Boston. Price seventy-five cents.

Perhaps no one woman in this country has done more by her writings to help cheer, ennoble and purify the world than Mrs. Alden. Her earnestness and fervor are magnetic, and people who do not quite endorse her religious sentiments are charmed with her bright, strong, helpful stories. They are so practical, so real, so full of the every-day life, in its struggles and temptations, its joys and sorrows.

DAY-DAWN OF CHRISTIANITY; OR, THE GOSPEL IN THE APOSTOLIC AGE. By the Rev. Thomas M. McConnell, A. M. Methodist Publishing House, Nashville, Tenn. Price $1.

The author follows the "Acts of the Apostles," and by going into detail, and thus enlarging the original history, he has made a book of over 400 pages. While we think there are many things in the "Acts" that need explanation, we do not believe anybody can re-write that little pamphlet and make an improvement on it. It is the purest gem of history in the world.

THE GOSPEL AWAKENING. A new singing book, by Prof. F. A. Blackmar. Published by J. S. Ogilvie, New York. Price thirty-five cents.

SABBATH COMMENTARY. By Rev. James Bailey. American Sabbath Tract Society, Alfred Centre, New York. Price sixty cents.

This is an attempt to prove that it was contrary to the Scriptures to change the Sabbath from the *last* to the *first* day of the week. The author has not established his point, and we are sure all such people are simply "beating the air."

THE ILLUSTRATED HOLINESS YEAR-BOOK, for 1889, has just been issued. Palmer and Hughes, publishers, 62 and 64 Bible House, New York. Price, ten cents per copy.

It is a very neat and attractive publication. It has valuable astronomical notes. It has Scripture selections for daily reading—the Morning and Evening Portion—Sabbath Topics and a variety of interesting home reading. It also makes a full presentation of the Work of Holiness throughout the world—Associations, Publications, Benevolences, Evangelists, etc., on this line, constituting it a needed Holiness Directory, valuable for reference.

PERIODICALS.

—The Musical Herald, for November, is a good number and will interest all lovers of music. Musical Herald Company, Boston. Price ten cents a number.

—Report on the Forest Conditions of the Rocky Mountains. Department of Agriculture, Washington, D. C. An immense amount of interesting information may be obtained from this pamphlet.

—St. Nicholas, for November, begins a new volume of this popular young people's monthly. The portrait of a Young Girl is the frontispiece; then follow articles of various kinds from various celebrated writers and pictures of exquisite beauty, all of which will interest, and, many of them, afford solid instruction to our young folks. We commend this number to all. The Century Company, Union Square, New York. Price $3; 25 cents a number.

—Book News is a monthly publication giving prompt and accurate information concerning new books and miscellaneous items and articles of special interest to readers, authors and publishers. Published by John Wanamaker, Philadelphia. Price fifty cents a number. The November number is on our table.

—The Book-Buyer, for November, contains portraits and sketches of two famous women, Mrs. Ward, author of Robert Elsmere, and Mrs. Deland, author of John Ward, Preacher. It has also notices of books and authors, all of which will interest the lovers of literature. Charles Scribner's Sons, New York. Price $1 a year.

—The Forum, for November, contains a broad review of Old-World politics, European and Asiatic, by Prof. Arminius Vambery, the famous Hungarian author, who writes on "Is the Power of England Declining?" Another foreign political study in this number is, "Canada and the United States," by Prof. Goldwin Smith, who believes in ultimate annexation. Charles Dudley Warner points out the criminal methods that are prevalent of dealing with criminals, and contends that the proper way is to sentence them to prison till they are reformed whether it be one year or a life-time. "After Us—What?" by the Rev. Dr. Kendrick, insists on the value of religion as a practical force in men's lives, and shows that there is really no religious retrogression. There are other valuable articles. Forum Publishing Company, New York. Price fifty cents a number or $5 a year.

—The November Century begins the thirty-seventh volume and nineteenth year of the magazine; and the number is made notable by the beginning of several new series, or magazine "features." The most important of these is the first instalment of The Century Gallery of Old Masters; engraved by T. Cole, and described by W. J. Stillman and by Mr. Cole himself. Another series begun in November is Mr. Cable's "Strange True Stories of Louisiana"—after a preface by Mr. Cable himself comes the extraordinary story of "The Young Amit with White Hair," from an old French manuscript. The Guilds of the City of London are described by Norman Moore and profusely illustrated by Joseph Pennell; several Unpublished Letters of Lord Nelson are accompanied by two striking portraits of the hero of Trafalgar; Dr. Robinson answers, with the aid of illustration, the interrogative title of his article, "Where Was the Place Called Calvary?" Dr. Lyman Abbott has a timely and thoughtful essay on the present tendency of religious thought throughout the world, under the suggestive title of "The New Reformation." Century Company, N. Y. Price $4.

Literary Notes.

A Life of Christ, entitled, "From Beginning to End," jointly written by Dr. Talmage, Bishop Newman, Mr. Moody, Drs. Lorimer, Newton, Swing, Pierson, Thomas, John Hall and Rev. Joseph Cook, and illustrated with the finest copper-plate engravings by the greatest artists of the age, including among others, Dore, DaVinci, Scheffer, Jalobert, Hunt, etc., has been brought out by the Classic Publishing Company, 26 University Place, New York. This will be a superb book for a Christmas or New Year's gift.

Messrs. Macmillan & Co. announce the complete Poetical Works of William Wordsworth, copyright edition, with an introductory essay by John Morley, with a portrait. This edition will contain, in addition to the author's notes which are still copyright, a hitherto unpublished poem of about seven hundred lines. This same house announce Matthew Arnold's Essays in Criticism, second series, with an introductory note by Lord Coleridge.

The "Longfellow Remembrance Book" is one of the attractive holiday publications of D. Lothrop Co. ($1.25)

Charles Scribner's Sons have brought out, in a handsome volume, Thomas Nelson Page's spirited story, "Two Little Confederates." ($1.50.)

Garibaldi's Autobiography is announced to be translated and published this autumn. The volume will contain several fac-similes of letters.

Amelie Rives Chanler is under contract to write a story for the New York Weekly, for which she is to receive $7,000.

A vivid description of the yellow fever scourge, with deeds of heroism taken from life, is to be found in "Gladys: A Romance," published by D. Lothrop Company.

Mrs. Fremont has written a very remarkable "ghost story" for the Christmas Wide Awake. It is from her own experience, of a joyous nature and influence, and entitled, "How the Good News Came Out of the West."

William Elliot Griffis' work on "Corea, the Hermit Nation," generally accepted as the most authoritative work on that strange country, has gone into a new edition, with revisions to date, with the Scribners.

Mrs. Clara H. Stranahan, the author of the "History of French Painting," which the Scribners are about to publish, is the wife of the Hon. J. S. T. Stranahan, one of Brooklyn's most eminent men of affairs.

Thomas Nelson Page's "In Ole Virginia" is to be brought out in London with a generous first edition.

Frank R. Stockton's latest book of stories, "Amos Killbright," has passed into its second edition with the Scribners.

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The Illustrated Supplements

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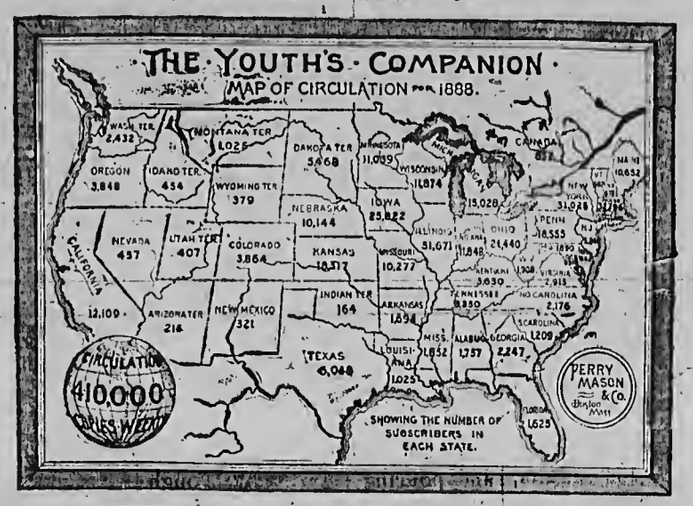
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Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
N. Carolina.	Nov. 21.	New Berne, N. C.	Granbery
Cen. Mex.	Nov. 21.	San Luis Potosi.	Galloway
Little Rock.	Nov. 21.	Camden, Ark.	Key
Texas.	Nov. 21.	Huntsville, Tex.	Duncan
Arkansas.	Nov. 28.	Fort Smith, Ark.	Key
E. Texas.	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina.	Nov. 28.	Winnsboro, S. C.	Keener
Mississippi.	Dec. 5.	Vicksburg, Miss.	Hargrove
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia.	Dec. 5.	Milledgeville, Ga.	Keener
N. Miss.	Dec. 12.	Starkville, Miss.	Keener
Alabama.	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia.	Dec. 12.	Eastman, Ga.	Duncan
Louisiana.	Dec. 19.	New Orleans, La.	Hargrove
Florida.	Jan. 9.	Bartow, Fla.	McTyeire
Baltimore.	Mar. 13.	Alexandria, Va.	Wilson

There is no conception of a limit to the discoveries of science. The last discovery is a thought-weigher. One of our papers says:

One of the most remarkable discoveries of modern times is that of Prof. Mosso, an Italian physiologist. Thought is intangible, and has commonly been considered imponderable. The professor decides otherwise. By means of a large balance on which the human body may be poised horizontally, Prof. Mosso found "that one's thoughts may be literally weighed, and that even dreams or the effects of a slight sound during slumber turn the blood to the brain sufficiently to sink the balance of the head. The changing pulse even told him when a professional friend was reading Italian and when Greek, the greater effort of the latter only affecting the blood flow."

A man's religion is very easily weighed; but the weighing of his thought is something new. What next?

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J. G. GRANT, Publisher.

The publisher acknowledges the receipt of a souvenir from Messrs. Colgate & Co., through Mr. J. Walter Thompson, in the shape of a dainty box of their perfume, soap, etc., accompanied with their good wishes. It did not require this handsome souvenir to make us say that Colgate & Co.'s soaps are pure and good, for we have used them for years, and the ladies say the perfumes are delicious.

The editorial "we" had better be careful. The editor of the Springfield (Mass.) Union says, "We ate 3,100,000 bags of peanuts last year."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

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Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

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Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
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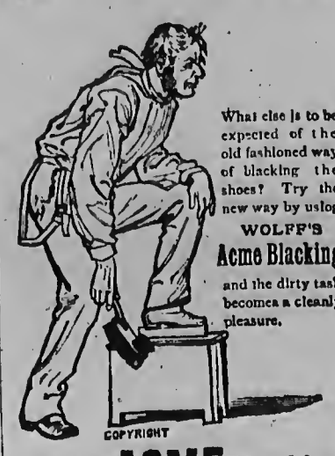

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J. G. GRANT, Pub'r,

Our Young People.

NOVEMBER IN THE GARDEN.

BY GRACE WINTHROP.

The sunflowers in the garden
Are bending limp and low.
The cornstalks, brown and withered,
Stand rustling in a row.
"We were so fine," they murmur,
"A little while ago!"

The sky is gray and gloomy
Without the sunshine's glow.
There is no smiling anywhere
Unless—Oh, gladsome show!
Twelve plump and golden pumpkins
All beaming in a row!

They say, "Why so despairing?
We're always here, you know.
At this unpleasant season
Expressly sent to show
The need of glad Thanksgiving,
In spite of frost and snow."

—St. Nicholas.

MR. EDITOR: As we have never written to your dear old ADVOCATE, we will make our first attempt this morning. We have a large Sunday-school of about one hundred pupils. We attend regularly every Sunday. We have a faithful and honest superintendent, Bro. J. L. Scales. Rev. C. Keener, our pastor, was transferred to the Holston Conference on account of his ill health, and Rev. A. D. McVoy, Jr., fills his place. We all like him very much and hope he will be sent back here next year. We have had a revival here for the last month, until last Sunday it closed. Bro. R. M. Blocker, of Haughton, La., was here assisting. They did a good work. For fear our letter will be too long, we will close with much love to your ADVOCATE. We remain,

Your friends,

MAGGIE CASSITY,
FLAVILLA WHITE.

MANSFIELD, Louisiana.

That Baby.

There was a baby in the railway car the other day. It was not an unusual child; but it had a decidedly bright face and pretty ways. For the first few miles she was very quiet, and her blue eyes looked about in wonderment, for evidently it was the little one's first ride on the cars. Then, as she became used to the roar and rumble, the baby proclivities asserted themselves and she began to play with her father's mustache. At first, the father and mother were the only parties interested; but soon a young lady in an adjacent seat nudged her escort and directed his attention to the laughing child. He looked up, remarked that it was a pretty baby, and tried to look unconcerned, but it was noticed that his eyes wandered back to the spot occupied by the happy family, and he began to smile.

The baby pulled the hair of an old lady in front, who turned around savagely and glared at the father with a look that plainly said: "Nuisances should be left at home." But she caught sight of the laughing eyes of the baby, and when she turned back, she seemed pleased about something. Several others had become interested in the child by this time, business men and young clerks, old ladies and girls, and when the baby hands grasped the large silk hat of her father and placed it on her own head, it made such a comical picture that an old gentleman across the way, unable to restrain himself, burst out into a loud guffaw, and then looked sheepishly out the window, as if ashamed to be caught doing such an unmanly thing. Before another five minutes, he was playing peek-a-boo across the aisle with the baby, and every one was envying him.

The ubiquitous young man, ever on the move, passed through, and was at a loss to account for the frowns of everybody. *He had failed to notice the baby.* The brakeman looked in from his post on the platform and smiled. The paper boy found no custom *till he had spoken to the baby* and jingled his pocket of change for her edification. The conductor caught the fever and chucked the little one under the chin, while the old gentleman across the aisle forgot to pass up his ticket so interested was he in playing peek-a-boo. The old lady in front relaxed and diving into her reticule unearthed a brilliant red pippin and presented it bashfully to the little one, who, in response, put her chubby arms around the donor's neck and pressed her rosy little mouth to the old lady's cheek. It brought back a flood of remembrances to that withered heart, and a handkerchief was seen to brush first this way and then that, as if to catch a falling tear.

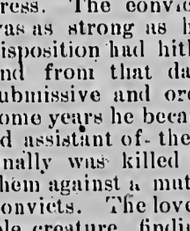
The train sped on and pulled into the station where the baby with her parents was to leave the car. A look of regret came over every face. The old gentleman asked if he couldn't kiss it just once; the old lady returned the caress she had received, and the baby moved toward the door, shaking a by-by over the shoulder of her papa, to which everyone responded, including the newsboy, who emphasized his farewell with a wave of his hat. The passengers rushed to the side where baby got off, and watched till she turned out of sight at the other end of the station, shaking by-bys all the time. Then they lapsed into silence. They missed that baby, and not one of them would be unwilling to acknowledge it. *The little one's presence had let a rift of sunshine into every heart, warm or cold, in that car.* Business men had forgotten for awhile their schemes for the day, the girls had omitted to follow up their train of thoughts about that new dress or the skating rink, and the young fellows had left off thoughts of base-ball. Everybody was better for the presence of that baby, and its happy face was pictured in many thoughts that day as men pored over columns of figures or talked abstractedly of stocks and securities.—Newport News.

A RAT STORY.—Even rats are not without their good qualities. Miss Frances Power Cobbe tells us a story of a French convict who was reformed by a rat—a man who was long the terror of prison authorities. Time after time he had broken out and made savage assaults on his jailers. Stripes and chains had been multiplied year after year, and he was habitually confined in an underground cell, whence he was only taken to work with his fellow-convicts in the prison-yard; but his ferocity long remained untamed. At last it was observed that he grew rather more calm and docile, without apparent cause for the change, till one day, when he was working with his comrades, a large rat suddenly leaped from the breast of his coat and ran across the yard. Naturally the cry was raised to kill the rat, and the men were prepared to throw stones at it, when the convict, hitherto ferocious, with a sudden outburst of feeling, implored them to desist and allow him to recover his favorite. The prison officials for once were guided by happy compassion, and suffered him to call back his rat, which came to his voice and nestled back in his dress. The convict's gratitude was as strong as his rebellious disposition had hitherto proved, and from that day he proved submissive and orderly. After some years he became the trusted assistant of the jailers, and finally was killed in defending them against a mutiny of other convicts. The love of that humble creature, finding a place in his rough heart, had changed his whole character. Who shall limit the miracles to be wrought by affection, when the love of a rat could transform a man?

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sidney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that SCOTT'S Emulsion of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

The heroes of mankind are the mountains, the highlands of the moral world. They diversify its monotony, they furnish the watershed of its history, as the Grampians, or the Alps, or the Andes, which tower over the lowlands and fertilize the plains and divide the basins of the world of nature. They are the "full-welling fountain-heads of change," as well as the serene heights of repose.—Dean Stanley.



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FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, clear every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

A HOUSEKEEPING SONG.

BY M. D. STERLING.

O have you heard the housekeeping song?
For, if you've not, we won't be long:
It tells the right way from the wrong
Of keeping a house in good order.
Brooms and brushes, dust-cloths, too,
All these we have, and so must you;
Dust, dirt, and cobwebs, you know, will not do
When keeping a house in good order.

Don't make your bed as soon as you rise,
'Tis neither nice nor very wise;
Fresh air and sunshine you won't despise
When keeping a house in good order.
Sheets and blankets neatly spread,
Coverlet, too, for every bed,
Bolster and pillows, of course, for the head
When keeping a house in good order.

Tho' very plain your food, perhaps, be,
The table set most carefully;
For better taste the toast and tea
In a house that is kept in good order.
Tablecloth and napkins white,
Plates, saucers, cups, glasses, all bright,
Knives, forks, and spoons—you will say them just right
In a house that is kept in good order.

And when the table you wish to clear,
Obey the rules; nor ever fear
But you will yet do well, my dear,
With keeping a house in good order;
Dish-pans, towels, soapsuds hot,
Wafer for rinsing never forgot;
"Wash cleanest things first," and then you will not
Miss keeping your house in good order.

Or don't you think it is pleasant to know
About the daily work, just so
And what's the way we all must go
When keeping a house in good order?
Heads and hearts are houses, too,
(May they be wise, may they be true!)
Let each one try the best we can do
Toward keeping these houses in order.

A Plea for Father.

Let every wife and mother fully understand that the road along which the man of business travels is not a macadamized one, nor does it ordinarily lead through pleasant scenes and by well-springs of delight. On the contrary, it is a rough and rugged path, beset with "wait-a-bit" thorns, and full of pitfalls, which can only be avoided by the watchful care of circumspection. After every day's journey over this worse than rough turnpike road, the wayfarer needs something more than rest; he requires solace, and deserves it. He is weary of the dull prose of life, and athirst for the poetry. Happy is the husband who can find that solace and that poetry at home! Warm greetings from loving hearts, fond glances from bright eyes, the welcome shouts of children, the many thousand little arrangements for our comfort and enjoyment, that silently tell of thoughtful and expectant love, the gentle ministrations that disencumber us into an old easy seat before we are aware of it; these and like tokens of affection and sympathy constitute the poetry which reconciles us to the prose of life. Think of this, ye wives and daughters of business men! Think of the toils, the anxieties, the mortifications and wear that fathers undergo to secure for you comfortable homes, and then compensate them for their trials by making them happy by their own firesides.—Reformed Church Messenger.

MAMMONIZING CHILDREN.—There is great danger, in this age of materialism, of parents who are immersed in the world—its gains, pleasures, and pursuits—impressing upon the plastic minds of their children their own likeness in these things, and of failing to train them for better things both in this life and that which is to come. When everything smacks of the world in the parental spirit and conduct, the offspring naturally partakes of the same, readily follows a similar course, and soon becomes thoroughly mammonized. Good reading, Sunday-school instruction, sanctuary privileges, are all ignored, and God and eternity prohibited. It may be a polite secularity is affected, and a seductive deliciousness of personal comfort enjoyed in the gilded scenes of worldliness, but there is no solid happiness attained, and nothing but what the world can give sought. How unspeakable the folly of such training? How fearful the responsibility incurred, and how ruinous the results!—Pulpit Treasury.

REV. DR. BELL, Editor of the *Mid-Continent*, Kansas City, Mo., says in its issue of October 1st, 1887:

It is to be believed that DR. SHALLENBERGER, of Rochester, Pa., has a sure remedy for Fever and Ague. A gentleman in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when seeing this ANTIDOTE advertised, tried it, was immediately relieved, and finally cured. This was two years since, and he has had no return of his trouble.

MISCELLANEOUS.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures **Croup, Whooping Cough, Bronchitis,** and **Asthma;** soothes irritation of the **Larynx** and **Fauces;** strengthens the **Vocal Organs;** allays soreness of the **Lungs;** prevents **Consumption,** and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Ballard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me." Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington street, Boston, Mass.

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

MUSIC FOR CHRISTMAS

Christmas Selections —FOR 1888.— Containing new Carols by well-known composers, with words and music complete in each book. Bright, attractive and responsive Exercises that may be used with or without the Carols. Price, 5 cts. each; $4 a hundred by the dozen by mail postpaid; $4 a hundred by express not prepaid.

Services. "Good Will to Men," by E. L. Hall; "Noel," by F. L. Campbell; and "Peace on Earth," by J. H. Hall. Each of these consist of choice Responsive Readings, through which are interspersed Beautiful Carols, Solos, Duets, etc., especially for use in connection with the Readings. Price of each of the three Services is same as for the "Christmas Selections."

Cantatas. "The New Santa Claus," by Butterworth and Hall; "Queer Santa Claus," by Butterworth and Hall; "Santa Claus' Christmas Call," by Burnham and Read; "Santa Claus' Mistake," by Burnham and Read; "Santa Claus' Kriss Kringle," by Butterworth and Read. Price of the Cantatas, 30cts. each by mail postpaid.

Catalogue of all kinds of Christmas Music to be sent free on application.

The JOHN CHURCH CO., Cincinnati,
And 19 East 16th St., New York City.

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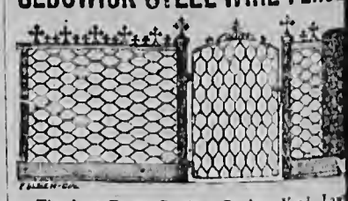

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DON'T RUN THE RISK

of losing your child by permitting Worms to work out its destruction. When a child fails to sleep well, is restless, unnatural in its appetite, grinds its teeth, you have strong indications of Worms; the positive cure for this is H. Fahnestock's Vermifuge. Ask your druggist for it. Its timely use may save your child from its grave.

ON 30 DAYS' TRIAL

THIS NEW ELASTIC TRUSS

has a Pad different from others, is soft to the touch, with adjusting Ball that yields to all positions of the body, holds itself to all positions of the body, holds the ball in the exact place the intestines need, and a child can do it. Can be worn on the bare skin. Can be worn on the bare skin. Can be worn on the bare skin

Christian Advocate.

Marriages.

HENDERSON—SAMPLE.—In the Methodist Episcopal Church, South, at Keachie, La., November 1, 1888, by the Rev. George M. Liverman, Rev. William F. Henderson, of Louisiana Conference, to Miss Lucy M. Sample, of Keachie, La.

FORSYTH—HOWELL.—At the Methodist Church, in Caseyville, Miss., November 1, 1888, by Rev. J. M. Weems, Rev. W. Y. Forsyth to Miss Mary Z. Howell, daughter of Rev. H. D. Howell, of the Mississippi Conference.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

RANDOLPH—JOHN F. RANDOLPH was born in Minden, La., in 1838, and died in Tuscaloosa, Ala., October 8, 1888.

His early life was spent in New Orleans. At the breaking out of the late war he volunteered his services and left us a member of the Washington Artillery. He then made a lasting record for faithfulness and valor as a soldier. He went in as a Christian and came out a Christian—which is more than many could say. The soldier, true to his country, was also a Christian soldier, true to his heavenly Captain. The two made a delightful blending, and left on observing minds an impression for good, and a record to stay. At the close of the war he returned to New Orleans and engaged in the cotton business and in merchandise. In the year 1867 he married Miss Emma Parham, the daughter of Hon. J. G. Parham, of this city.

For four years the writer of this sketch was his pastor, and they are years filled with most gracious and delightful reminiscences. Bro. Randolph was a man whom to know was to esteem and love. He won hearts not by studied effort, but naturally and unconsciously. It was not the endeavor to win that captured you, but the man himself. I have rarely known a man who succeeded more remarkably than himself. In binding young people to him than he. His Sunday-school class loved him with a pure and lasting affection; while out in the world all men esteemed him because of the kindness, the worth and the manliness of the man.

As a church member, he was all that a pastor could desire. His seat was never vacant. He listened with all his soul. His enjoyment of the truth was evident in his face. He was the preacher's friend, and he was the church's friend. As to his liberality, he was one of the few men that needed restraining rather than spurring. He was a spiritual man. Religion was something more than a name and form to him; it was a life and power—he enjoyed it! He walked with God. His home was always a delightful place to visit—not only because of the attractiveness given by the wifely hand, but because of the genuine hospitality there, and because love and religion constituted its atmosphere.

In the very prime of life, and in the midst of his greatest usefulness to the church, and arduous labors in the business world, he was suddenly prostrated by the hand of lingering disease. Many were the hopes entertained by devoted friends that he would finally recover; but they were all doomed to disappointment. After two years of suffering on his part, and of unwearied devotion on his wife's part, he fell asleep in the city of Tuscaloosa, Ala., on October 8, 1888, and awoke to everlasting health in the city of God. R. CARRAIONE.

The following resolutions were unanimously passed by the Board of Stewards and Sunday-school of Rayne Memorial Church, this city.

Whereas, We have heard with sorrow of the death of Bro. JOHN F. RANDOLPH, who has been for years associated with Rayne Memorial Church in the various capacities of steward, Sunday-school worker, etc.; therefore, be it

Resolved, That in the death of Bro. Randolph the church has been deprived of a faithful servant and generous friend; the community, of a useful citizen, and the immediate family circle of an affectionate member who adorned it in every relation.

Resolved, That while we bow submissively to this dispensation of our Maker's will, we will cherish the example of Bro. Randolph in his unselfish devotion to the cause of our common Master, and that we will endeavor to imitate his Christian walk and graces.

Resolved, That we tender to the bereaved family and relatives of our deceased brother our Christian sympathies in view of this great affliction, and pray that they may be divinely sustained in this sorrow.

Resolved, That a copy of these resolutions be furnished to the NEW ORLEANS CHRISTIAN ADVOCATE for publication. L. T. BELT, for Com.

DAKIN—MISS BELLE DAKIN breathed her last at the residence of Mrs. Eliza Dakin, in Martin, Claiborne county, Miss. When I remembered the extreme pain which for years she had borne with such patience and sweet resignation to the will of our Father, I could not help but think how sweet it must be to her after falling asleep here in such agony to awaken in that blissful home "where there is no more pain, neither sorrow nor crying."

Miss Belle was indeed a child of affliction, having been confined to her bed for about two years, during which time she suffered almost continuously the most excruciating pain, but seemed to believe and realize that "whom the Lord loveth, he chasteneth," and never murmured at her lot; but by her amiability, her cheerfulness and, above all, her trust in God and cheerful resignation to his will, she was a living sermon to all who came near her. Her pleasant, cheerful disposition amid such extreme suffering was often commented on by her numerous visitors. I had heard it remarked: "A visit to Miss Belle does me more good than a sermon; she makes me ashamed to complain of my little sufferings and troubles." And her minister said: "A visit to her makes me feel more like preaching." Such was the moral influence of this unobtrusive, afflicted young lady. Such the atmosphere of resignation and sweet trust in our heavenly Father which surrounded her. The last time I saw her she said to me: "No tongue can tell, and no one has an idea how I suffer. But I am young, the world seems very beautiful to me and I have such dear, good friends, I suppose it is natural I should wish to get well, and I think if it is only God's will to spare me, how happy I will be and how much good I will try to do; but I know that whatever he does will be right, and I am not troubled about it." To her bereaved relatives and friends, who will sadly miss her, I would say: Grieve not, but think of the glorious change; think of her as free from all pain and radiant with happiness, singing and rejoicing in that blissful home where those who loved each other here, may meet to love again, and so live that "in the sweet by and by" you may meet her in that "better land" where "all tears are wiped away and farewells are never spoken."

M. M. L.

MOORE—LUCIAN L. MOORE is not dead, but simply gone before; and while his mortal remains have been deposited in the silent tomb to await the resurrection, no doubt his sanctified spirit forms one of the innumerable host of heaven, washed and made white in the blood of the Lamb. Bro. Moore was born in Alamance county, N. C., September 16, 1810; moved to Mississippi in 1837, was married to Miss M. Stratton, who proved indeed a helpmeet. No doubt it was largely owing to her consistent, godly life that he was finally brought to Christ. Moreover, he was blessed with the exemplary life of a Christian mother, who still survives him. Although his moral character stood unimpeached in the community where he lived, he felt that something else was needful; therefore, in a class of forty-three he was received by the writer into the Methodist Episcopal Church, South, April 29, 1883. He was always quiet and unostentatious, but ever after this he gave evidence of a changed man. When circumstances permitted, he was regular in attendance upon all the services and ordinances of the church.

For several years past his friends could plainly read in his face and step that nature was gradually succumbing to the disease that had fastened upon him. His pastor, Bro. Ballard, writes me he was fully reconciled to the divine will, and sometimes rather anxious to depart and be with Christ. Bro. Moore was a true man in every sense. On August 22, surrounded by his loved ones—mother, wife and children—with others very dear, near Bolton, Hinds county, Miss., he fell asleep, in full assurance of everlasting life. We shall meet again, my brother.

D. P. BRADFORD.

CLARK—WARDINE WEEMS CLARK, daughter of Charles B. and L. B. Clark, was born April 17, 1883; died August 18, 1888. How we all miss the affectionate, gentle little creature and her sweet winning ways. Rarely ever do we see in one so young such strong affection for a parent as she evidenced for her father; knew little of her mother's love, who watched over her with such tender care during her short motherhood, preceding her to the home of eternal rest.

A. P. W.

He who has given himself in loving trust to God can feel assured that his interests are God's interests, and that whatever happens is for his welfare as surely as it is for God's glory. To be at oneness with God is to be in accord with all that God does, and to be restful under all that God permits. And to be at oneness with God is the privilege of every believer in Jesus.—Sunday-School Times.

A Talisman.

Treatment by inhalation observes that prime rule of success—it begins right. That is to say, it does not attempt to usurp the prerogatives of nature,—but simply urges and gives durability to her more kindly moods. Here are some witnesses to testify to the truth of this statement:

MCCONNELSVILLE, OHIO, Sept. 14, 1886.

"Not myself alone, but all of our family have been greatly benefited by the use of Compound Oxygen.

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INDEPENDENCE, OREGON, Feb. 26, 1888.

"Compound Oxygen has done wonders for me."

PROF. J. S. HENRY.

KANOPOLIS, KAN., May 21, 1888.

"I wish that every tired-out, miserable woman could have the home treatment of Compound Oxygen."

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We publish a brochure of 200 pages, regarding the effect of Compound Oxygen in invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 331 Montgomery street, San Francisco, Cal.

Scientific.

How Storms Are Made.

Our earth only receives a small fractional part of the sun's heat; but whatever that may be in one year, more or less than the average, the entire surface of our earth must feel and be subject to the effects. And one thing is certain—namely, that a year, or series of years, of excessive sun-heat will inevitably be years and seasons of excessive atmospheric disturbances, because increase of heat will produce excess of evaporation, excess of electric action, and, necessarily, excessive precipitation, and during a prevalence of this excess of sun-heat, there must be over limited areas violent storms both summer and winter. When very large areas of the atmosphere have been, by excess of heat, brought into an unequal state, as large areas of lower stratum of highly heated air and vapor, which is also intensely electric, the conditions to produce sand-spouts, water-spouts and tornadoes are fully ripe. The upper and colder layer of the atmosphere can not cool the lower highly heated and vapor-laden stratum so evenly and quickly as to prevent vents in the forms of funnels forming from the lower stratum to the higher stratum and causing a rupture which takes place upward in pipe form, just as water in a tank or basin, having a bottom means for discharge by a pipe, flows out by a whirling motion—in our northern hemisphere always in the direction of the hands of a clock—and so heated, highly electric, and excessively vapor-laden atmosphere breaks into the cold atmosphere above; when at the level of the "dew point" invisible vapor becomes visible, parting with its latent heat, which so rarefies the air as to force some of the condensed atmosphere in visible clouds, mounting thousands of feet above the condensed dew point into a region above the highest peaks of the highest mountain. To feed this pipe, or, as in some cases, pipes, the lower stratum flows in from all sides to rotate and ascend with an intense velocity of steam power, sufficient to produce all the disastrous effects of the wildest tornado, there being almost a vacuum at the ground or water line, as the phenomenon may be on the land or over the sea. On the land trees are twisted and uprooted, houses are unroofed, solids of various kinds are lifted from the earth, and human beings have been blown away like dead leaves. There are, also, records of railway wagons having been blown off the rails. In deserts entire caravans have been buried beneath a mountain of blown sand—camels, horses and men; while in Egypt there are ruins of cities, massive temples and monuments deep buried in the adjoining desert sand. At sea many a good ship caught by a tornado has been overwhelmed and sent to the bottom whole.

THE NEW COLORADO OBSERVATORY.—The Lick Observatory is soon to have a rival nearly 1,000 feet higher than Mount Hamilton, and situated in Colorado, at an elevation of 5,000 feet above sea level. Mr. H. B. Chamberlin, of Denver, provides the funds for its erection; and the main instrument will be a twenty-inch telescope, a size quite sufficient for nineteen-twentieths of all astronomical work, and much less unwieldy than the great Lick telescope, with a thirty-six inch lens, and a tube nearly sixty feet long. The new observatory will be attached to the University of Denver, and its director will be Prof. H. A. Howe, formerly of Cincinnati, who is now in the Eastern States on a tour of inspection of the principal observatories before building his own.—New York Post.

QUICKSAND.—Quicksand is composed chiefly of small particles of quicksand mica mixed largely with water. The mica is so smooth that the fragments slip upon each other with the greatest facility, so that any heavy body which displaces them will sink until a solid bottom is reached. When particles of sand are jagged and angular, any weight pressing on them will crowd them together until they are compacted into a solid mass. A sand composed of mica or soapstone when sufficiently mixed with water seems incapable of such consolidation.

If you want to cure a cough, use Dr. Bull's Cough Syrup, the reliable remedy. 25 cts.

Salvation Oil is the cheapest and best pain cure on earth. Price only 25 cents a bottle.

Dr. Parker on Preaching.

Dr. Parker has been writing to the Scotch papers on the subject of pulpit prospects. His contention is that in Nonconformity preaching is everything, and that it is impossible to do all that is demanded. "What mortal man," says the Doctor, "can satisfy an insatiable and irrational appetite for originality, genius, power, and every element and force that invests pulpit ministration with attractiveness? The sweating system is not confined to manual labor. Far too much is expected of the preacher." Undoubtedly there is truth in this. One of the greatest living Baptist preachers told the writer a dozen years ago that the strain was too great for him, and he sighed for a quiet country pastorate. But is not the ideal of preaching all wrong? Do people demand a display of originality and genius three times a week? Would not a quiet and genial talk often do more good and be more acceptable? Preaching, and great preaching, we want, and must have. But the wise preacher will never work beyond his normal power, especially when he has a probable pastorate of many years before him. Even Titans grow weary, and genius works less rapidly and brilliantly as years increase.—Methodist Times, London.

In this, as in every community, there are those who are out of work, or who are employed at very unsatisfactory wages. To any and all such we would say, write to B. F. Johnson & Co., 1009 Main St., Richmond, Va. They can show you "a better way." Capital not necessary.

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Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

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Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

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Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

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$22.00

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Weekly Market Review.

(For Week Ending November 13, 1888.)

COTTON.			
Low ordinary	7 3-16	@ —	—
Ordinary	7 11-16	—	—
Good ordinary	8 5-16	—	—
Low middling	9 1-16	—	—
Middling	9 9-16	—	—
Good middling	10 1-16	—	—
Middling fair	10 11-16	—	—
Fair	11 9-16	—	—
Galveston middling	9 9-16	—	—
Mobile middling	9⅜	—	—
St. Louis middling	9⅜	—	—
SUGAR.			
OPEN KETTLE:			
Prime	4⅜	—	—
Fully fair	4¾	—	—
Good fair	4 9-16		4⅝
Common	4¼		4⅜
CENTRIFUGAL:			
Seconds	4¼		5½
Pr. yellow	5⅞	—	—
Gray White	5⅞		6
Choice white	6¼		6⅜
Stan. Gran.	7¼	—	—
MOLASSES.			
OPEN KETTLE:			
Fancy	—	—	—
Fair	24		25
Good Common	—	—	—
Syrup	25		31
RICE.			
Head	5¼		6¼
Good	5		5⅛
Fair	4⅛		4⅜
Good	4½		4¾
Polish, per ton	14 00		15 00
No. 2	2⅛		2¼
Rough	2 00		4 00
FLOUR.			
Extra Fancy	5 45		5 50
Fancy	5 10		5 20
Choice	4 40		4 50
Minnesota patents	7 50		— —
Extra fancy	5 80		6 00
Winter wheat patents	6 35		6 50
Minnesota bakers	6 50		6 75
CORN PRODUCTS.			
Corn meal	2 60		2 75
Cream meal	3 00		— —
Grits	2 90		3 00
Hominy	3 25		— —
GRAIN, ETC.			
CORN:			
White	52		— —
Yellow	52		53½
Mixed No. 2	51		52
OATS:			
Western	32		32½
Choice	32½		34
BRAN:			
₩ cwt	82½		87½
HAY:			
Prime	16 00		17 00
Choice	18 00		19 00
PROVISIONS.			
PORK:			
Mess (Standard)	16 00		16 25
Prime Mess	—	—	15 50
Rumps	—	—	15 00
DRY SALT MEAT:			
Shoulders	8		— —
Sides, long clear	8¼		8⅜
Sides, short rib	8¼		8⅜
BACON:			
Fancy breakfast	12		12½
Shoulders	8½		8¾
Sides, long clear	9¼	—	—
Sides, short rib	9¼		9⅜
HAMS:			
Sugar-cured	11½		12½
GROCERIES.			
COFFEE:			
Prime	16½		16¾
Fair	15½		15¾
Common	13		13¼
TEAS:			
Choice	40		80
Fair	24		35
BUTTER:			
Western Creamery	29		30
Western Dairy	18		19
Common	14		15
LARD:			
Refined	—	—	8¼
OILS:			
Coal, bbls	11¾	—	—
Coal, cases	16		17
Cotton seed, crude	—	—	40
Lard, Extra No. 1	70		75
VEGETABLES.			
CABBAGES:			
Western, per head	5		6
Chicago, per 100	—	—	— —
Louisiana, ₩ crate	—	—	— —
POTATOES:			
New Louisiana	—	—	— —
Western	—	—	1 90
KROUT:			
Western, ₩ bbl	—	—	4 00
ONIONS:			
New Louisiana	—	—	— —
Western	1 15		— —
BALING STUFFS.			
BAGGING:			
Jute, 2 lb	12¾		13
Jute, 1¾ lb, per yd	12½		— —
Lane Mills Cotton Bagging	—	—	12½
BALING TWINE:			
₩ lb	10½		11
TIES:			
₩ bundle	1 00		1 02
SUNDRIES.			
POULTRY:			
Old Hens, Western	4 00		4 50
Young Chickens	2 00		3 50
Chickens, South'n	3 00		3 50
Young	1 75		2 50
Turkeys, Southern	9 00		12 00
EGGS:			
Western	17		18
Southern	—	—	19
WOOL:			
Lake, per lb	20		21
Louisiana	18		19
Burry	10		12
COUNTRY HIDES:			
Green salted, ₩ lb	—	—	5
Dry salted	6		— —
FERTILIZERS:			
Cotton seed, ₩ ton	11 00		— —
Meal	20 00		— —
Pure ground bone	30 00		— —
Muriatic acid, ₩ lb	3½		— —
Sulphuric acid	2		— —

NEWS OF THE WEEK.

DOMESTIC.

Harrison and Morton, the Republican candidates for President and Vice-President, were elected by the people of these United States. Excepting Connecticut and New Jersey and the Southern States, which were carried by the Democrats, the Republicans nominees had majorities in every State. Both the House of Representatives and Senate of the next Congress will have Republican majorities.

A terrible explosion took place in a mine near Pittsburg, Kan., on November 9. The bodies of ninety victims had been recovered on the tenth instant, while forty-six were believed to be still lying in the pit.

The first anniversary of the hanging of the Chicago anarchists was celebrated on November 10, by sympathizers in Chicago, St. Louis, New York and Pittsburg.

In a fire which occurred at Rochester, N. Y., on the ninth instant, twelve lives were lost and twenty persons injured. The pecuniary loss will amount to $250,000.

A Washington special to the New York Herald says: "It now appears probable that Gen. Harrison will immediately upon his induction in office call the members of Fifty-first Congress together. His motive for this will be to arrange some plan for the reduction of taxation."

The fair at Shreveport closed on the tenth instant, having on that day an attendance of 5,000 people. The exposition has been well attended and highly appreciated.

The figuring on the standing of the two parties in the next House has now been reduced to a fine point. General Clark, clerk of the House, said he counted upon 160 Democrats and 162 Republicans, with three districts still in doubt, namely: one in Connecticut, one in California, and one in Michigan. The chances are that these are all Republican, and would give that party a majority of five in the House.

The works of the Tullahoma Woolen Company, at Tullahoma, Tenn., were destroyed by fire, November 12. Loss, $100,000; insurance, $47,000.

The Augusta (Ga.) Exposition is a great success. Over 25,000 people were in attendance on the twelfth instant.

On November 12, Jacksonville, Fla., reported 30 new cases of yellow fever, and 3 deaths. Total cases up to that date, 4,511; deaths, 388.

The Supreme Court of the United States, on November 12, rendered an opinion in favor of the government in the case of United States against the American Bell Telephone Company, brought there on appeal from the decision of the circuit court of Massachusetts, sustaining the demurrer entered by the Bell Company to the government's suit. The decision of the court reversed the judgment of the circuit court and remands the case to that court for a trial on its merits.

The forthcoming marriage of Hon. Joseph Chamberlain, of England, and Miss Mary Endicott will be celebrated, according to announcement, on Thursday, and is exciting much interest in Washington.

FOREIGN.

The International Exhibition at Brussels closed on November 11. The American representatives, Messrs Bigelow and McFarlane, received the decoration of the order of Leopold, the former being made a commander, and the latter a chevalier of the order.

A London cable dispatch says that the Earl of Winchelsea will preside at a conference on November 22, to consider the Pacific cable project. All the leading commercial and shipping houses interested in Canada and Australia are invited.

The Czar has issued a rescript declaring his gratification that his desire to have a fleet in the Black Sea which will be able to protect property and insure the development of commerce is being fulfilled.

In Cartbegena, there has been great loss from drouth and forest fires. All crops have been lost, and in some places the fire has destroyed over-valuable properties, including an immense sugar plantation, in which the buildings and 75,000 coffee plants were consumed by the fire.

The Swedish explorer, Westmark, has received a letter from a friend on the Congo, expressing his confident belief that Stanley is dead.

The Economist contests Mr. Gladstone's statement that Home Rule is so rooted in the minds of the people that it will survive his leadership with undiminished vigor. "After the death of Mr. Gladstone," it says, "Home Rule will have to stand on its own merits. Mr. Gladstone's present colleagues being all inferior, nobody is able to predict who his successor will be. His equals have all abandoned him."

A French Royalist Congress, comprising a large number of titled persons, assembled, November 11, at Romans on the occasion of the centenary of the formation of the Provence assembly.

A Prussian general has gone to Rome to establish more intimate relations between the German and Italian general staffs, the object being to make possible a harmonious mobilization of the forces of the two countries should necessity arise for joint action.

Owing to recent disturbances in Madrid, the authorities have issued an order prohibiting street assemblies, and instructing the police to disperse all gatherings that may be attempted.

East Tennessee, Virginia & Georgia R. R.,

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Examples Worthy of Imitation.

We present our readers with examples of benefactions worthy of imitation. What man or woman in Mississippi or Louisiana will join this noble company?

Stephen Girard gave $8,000,000 to Girard College.

Asa Packer gave $3,000,000 to Lehigh University.

J. B. Colgate gave $300,000 to Madison University.

George I. Seney gave $450,000 to Wesleyan University.

The Crozer family gave $300,000 to Crozer Theological Seminary.

Benjamin Bussy gave real estate worth $500,000 to Harvard University.

W. W. Corcoran gave $170,000 to Columbian University in money and land.

Amasa Stone gave $600,000 to Adelbert College by direct gift and by request.

Whitmer Phœnix gave the bulk of his property, amounting to about $640,000, to Columbia College.

A Mr. Clark recently gave $1,000,000 for the founding of a university in Massachusetts to bear his name.

Samuel Williston, William J. Walker and Samuel A. Hitchcock gave between $100,000 and $200,000 each to Amherst College.

Cornelius Vanderbilt gave $1,000,000 to the Vanderbilt University, to which William H. Vanderbilt afterward added $500,000.

Johns Hopkins gave $3,148,000 to the university which bears his name. His gifts for benevolent purposes amounted to $8,000,000.

John C. Green and his residuary legatees gave $1,500,000 to Princeton College. Ezra Cornell gave $1,000,000 to Cornell University.

Senator Leland Stanford has given a vast estate, amounting to $20,000,000, to found a university in California in memory of his deceased son.

Matthew Vassar gave $800,000 to Vassar College. Gardner Colby $170,000 to Colby University and $100,000 to Newton Theological Seminary.

Isaac Rich bequeathed the greater part of his estate, which was appraised at $1,700,000, to Boston University. On account of the great fire and shrinkage in value, and other unfortunate circumstances, the university will realize less than $700,000 from this magnificent bequest.

The Advocate Free until 1889.

Send $2 now and receive the ADVOCATE free until 1889. Your subscription will not expire until January 1, 1890.

Earnestness in the Work.

Thomas Carlyle uttered a divine truth when he said: "The essential element of heroism is earnestness;" for it truly characterized those who have accomplished anything great in life. In fact, without earnestness there can be no evidence of a conviction of one's purpose or mission. If one has convinced himself of the importance of whatever he undertakes, he will be in earnest over the matter. In proportion to the magnitude of his work will be his interest. Enthusiasm, intense interest is conviction on fire, burning and bursting forth to impress the world with its thoughts. Men charged with some great principle or truth and conscious of a mission to impress these upon the minds of men, must do so by great earnestness. The way to interest others is first to be interested yourself. Paul impressed the world with the gospel by his intense interest, and so must those who follow him in the great work of preaching the gospel. There is more need of earnestness in the pulpit and all Christian work than anything else in the wide world. The spirit of Christ in us should intensify our efforts; the message itself, with its glories and beauties, its mercies and warnings to a lost world, should inspire our zeal; and the great responsibilities that rest upon a servant of God—together with the divine commission and awful consequences, should fill him with mighty enthusiasm. How can an ambassador for Christ, sent out with terms of reconciliation to a dying world, be otherwise? These stupendous truths and glad tidings should arouse his servants with untiring energy and enthusiasm in advancing his kingdom and leading a lost world to Christ.—Issue.

Special Offer.

Anyone sending two dollars will receive the ADVOCATE free of all charges until January, 1890.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Thalahoma	Nov. 17, 18
Chehrun	24, 25
Louisburg	27
Horn Lake	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada circuit	Nov. 17, 18
Carrollton	24, 25
Pittsboro	Dec. 1, 2
Water Valley	8, 9

J. F. EVANS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Marshall	Nov. 17, 18
Hickory Flat	24, 25
Pine Mountain	Dec. 1, 2

JNO. BARCROFT, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit	Nov. 17, 18
Jonesboro circuit	24, 25
Ripley and New Albany	26
Blackland circuit	Dec. 1, 2
Guntown circuit	8, 9

J. B. STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Zilpha	Nov. 17, 18
Ebenezer	24, 25
Durant and Lexington	Dec. 1, 2
Ethel circuit	8, 9

H. P. MITCHELL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Lagrange	Nov. 17, 18
Chester, at Chester	24, 25
Crawford, at Artesia	Dec. 1, 2
Tampico, at Mt. Pleasant	8, 9

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Marion	(Thu.) Nov. 15
DeKalb	(Sat.) 17
Binnsville	18
Leaksville	(Wed.) 21
Meridian circuit	25
Meridian station	26

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Shiloh	Nov. 15
Marvin	16
Westville	17, 18
Raleigh	23
Brandon	24, 25

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

East Feliciana, at Olive Branch	Nov. 17, 18
Bayou Sara, at Concord	24, 25
Jackson	25, 26

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Oak Grove	Nov. 17, 18
Knoxville	24, 25

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Poplarville, at Purvis	Nov. 16
Ocean Springs, at Ocean Springs	18, 19
Seashore, at Biloxi	20
Bay St. Louis, at Bay St. Louis	24, 25

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Camden circuit, at Camden	Nov. 17, 18
Raymond circuit, at Ullinton	24, 25
West Jackson, at Forest Hill (11 a. m.)	26
Jackson station, at Jackson (7 p. m.)	26

D. A. LITTLE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Washington	Nov. 17, 18
Plaquemine Brulee	24, 25
Abbeville	Dec. 1, 2
Sulphur Mine	8, 9
Lake Charles	15, 16

S. S. KEEMER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Coushatta, at Coushatta	Nov. 15
East Point, at Hill's Chapel	16
Red River, at Lindsley	17, 18
Shreveport	24, 25
South Bossier	27
Valley circuit	29
North Bossier	Dec. 1, 2
Pleasant Hill, at Pleasant Hill	8, 9
Mansfield	15, 16

J. B. CASSITY, P. E.

DELHI DIST.—FOURTH ROUND.

Oak Ridge, at Good Hope	Nov. 17, 18
Bastrop, at Bastrop	21
Lind Grove, at Bartholomew	24, 25
Richland, at Girard	Dec. 1, 2
Oak Grove, at Oak Grove	8, 9
Delhi and Floyd, at Floyd	15, 16

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Donaldsonville and Plaquemine	Nov. 18
Carrollton and Lower Coast Mission, at Carrollton	25
Crups Street	Dec. 2
Algiers	9
Louisiana Avenue	16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Montgomery, at Brett's	Nov. 17, 18
Ada, at Beulah	20
Bayou Rapids, at Elm Bayou	24, 25
Sugar Town	Dec. 1, 2
Spring Creek, at Spring Creek	6
Alexandria, at Pineville	8, 9
Evergreen, at Melville	15, 16

R. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	Nov. 17, 18
Indian Village	24, 25
Sparta and Saline	Dec. 1, 2
Ruston, at Ruston	8, 9
Arcadia, at Arcadia	15, 16

ROBERT RANDLE, P. E.

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NOVEMBER.

BY EMILY GILMORE ALDEN.

A Quakeress in symphony of grays,
November comes; demure as any nun;
She is no lover of the fecund sun,
But patroness of wan and pallid days,
Belated traveler by dismantled ways,
The banquet over, and the revel done.
The colored laces of the autumn sun
Chrysanthemums their silver crowns upraise—
To cast them at her feet in glistening rows;
Altho' her sober suit no gem requires,
Yet here and there fell-over topaz glows
As flames leap suddenly from funeral pyres;
Naught can surpass her majesty of pose
Altho' she flaunts no colors, sweeps no lyres.
—Advance.

Thirty Years Ago and Now.

BY REV. JOHN PIPES.

MR. EDITOR: During the pleasant days in October, in company with the Rev. J. B. Cassity, presiding elder of the Shreveport district, we traveled through the southwestern portion of his work, including a portion of DeSoto, and all of Sabine parish, La. Thirty years ago we came through this same region of country, four times a year, as presiding elder, and as many times asked the trite questions: Are there any appeals? Are there any complaints? Quarterly Conferences, however, have been greatly lengthened out since that time by the addition of other questions. There is an apparent improvement in the country, in many respects, since that day. The people live in better houses, have larger farms, and worship in better churches. Having owned but little slave property, they lost comparatively little by the late war. Having always been poor, they did not have that feature of life to learn, as many of their rich neighbors did. Hence they have graded up, while others, who had more, have graded downwards. No doubt, however, the one thing which has added most to their moral elevation and temporal improvement is, for three years past they have had the benefit of a local-option prohibition in the parish, which, perhaps, has not saved them less than fifty thousand dollars a year. Therefore, the parish is out of debt, and the people are solvent and thrifty.

In nothing is the improvement of this country more visible than it is in the manifest and increased desire of the people for the education of their children; and they have shown their faith by their works. At Fort Jessup they have erected magnificent college buildings at a cost of not less than five thousand dollars. The main building is modeled after the Louisiana State University, which was burned at Alexandria, La. It has fourteen rooms, 18x22 feet. Besides, there is a large two-story building on the campus, designed for a preparatory department and a masonic lodge. The buildings are complete and ready for occupancy. Already they have a first-class school of sixty or seventy pupils, and others are coming every week. The boarding department is kept by a competent gentleman and his wife at the low rates of $8 per month. In about the year 1818 the government selected Fort Jessup as a frontier military post, and military statistics show that it was the healthiest military station in the United States. The water is good and bountiful. The veritable well which furnished Gen. Z. Taylor with water is now used by the college.

As to presiding eldering and Quarterly Conference usages, now and thirty years ago, some things may have improved; others have not. The presiding elder is still abundant in labors—traveling, preaching, and ruling the churches throughout seven or eight parishes in Northwest Louisiana. He magnifies his office in the Quarterly Conference. Sometimes I thought a little unmerciful to financial delinquents. Furthermore, the love-feast *used* to be considered an essential accompaniment to a good quarterly meeting; but to-day it takes a second grade in the ranks on the program. In the first place, it was induced to give way on Sabbath morning, which time it had occupied for many long years, to the Sunday-school, thought by many to be of greater importance. Next it was appointed for Sunday evening; but here even it was frequently interfered with by a juvenile missionary society or some other important meeting. Being handed about in this way, has created, upon the part of many, an indifference for it. So, it too often happens, that the quarterly meeting comes and goes without the love-feast being attached. Even when it is held it is usually with open doors, a miscellaneous crowd, with a sort of running talk. The design of the love-feast was to exclude the world, for the time being, that the saints might enjoy a season of secret communion with each other, free from the embarassment of those from without, to hear of each other's trials and triumphs, and to be benefited by each other's experiences, which we need to-day as much as we ever did. The quarterly fast set apart by the Discipline of the church, to be observed on Friday preceding each Quarterly Conference, *used* to be a benediction to the whole church, as it was then observed; but to-day, so far as our observation goes, it is almost a thing of the past. True, the injunction to fast is still in the Bible and still in the Discipline, for we looked to see lest we might be mistaken. However, we rarely hear a pastor announce it from the pulpit, as they *used* to do, or insist upon its observance in his exhortations, as they *used* to do. Is there any reason why fasting to-day is not as essential to the spirituality of the church as it *used* to be? If devils never die, and if they have the same power and influence over men which they had in the days of the Son of man, then why may we not be as much under the influence of that sort of devil to-day as the disciples would have been who failed to fast and pray? "These go out only by fasting and prayer."

Suffer me here to call the attention of the Publishing House to the great destitution of our Standard Hymn Book in all the churches in all this region, while its place has been supplied mainly by a frivolous character of evangelistic songs and choruses. These songs are animating, and calculated to arouse the emotions, and the masses like them. The worst feature of it is; there is an inclination to keep them, and the fear is that they will want to retain them after the standard book comes. It is amusing sometimes to see what a confusion such a medley of songs and books create in the congregation. The pastor holds two or three books in his hands, and attempts to give out the number of the hymns in each. It is one thing in the standard book, another in the abridged edition, and still another in the "Gospel Hymns," and by the time he gets through many have forgotten all. We never fail to get left on it. We have a longing desire to get back to the old substantial:

"Before Jehovah's awful throne,
Ye nations bow with sacred joy."

From observation the conclusion has been forced upon my mind that there is no other class of men of the same ability who perform as much labor and accomplish as much good in the way of elevating society to a higher plane of civilization, morality and religion, for as little remuneration, as the itinerant Methodist preachers in this region of country.

Think of it—a man with a family, a man of culture and talent, giving all his time and energies to promote the happiness of the people, for the scant sum of $200 per year! This was the amount reported by, at least, one preacher at his last quarterly meeting. It is a burning shame, not only for the church, but for a community who receive all that is enjoyable in life from the influence of the gospel. We must believe it is because the subject has not been properly placed before them. Some of them, we know.

Letter from Japan.

MR. EDITOR: On October 14 we dedicated our beautiful little church in Kobe to the service of our God, in the midst of great rejoicing. We had about three hundred persons present, and the weather was as perfect as could be. Bishop Wilson could not be with us, as he was due in China on October 10. The good work in Kobe is still going on among our people, and many are working earnestly among their friends and neighbors. Encouraging letters come to me from several parts of my work, telling me of increased interest among our native Christians seeking the salvation of those around them. Many of our people in Kobe are happy in the Lord, and are earnestly praying for a greater blessing from the Lord. I wish you could see our little church, and I wish you could visit us and see something of the work of the Lord in our midst. Tell the dear friends who gave their money to send out a missionary to Japan, it has been used to good advantage in sending us such a consecrated, godly man as Bro. Newton is. He is doing good work in Tokio. Can not the three Conferences send us another missionary within the next year? I trust they can. We want more men, and we want more money. I am glad to see that the Mississippi Conference raised more missionaries the past year than any other Conference. Can they not do the same next year? Pray for us, and ask all those who love the Lord Jesus to pray for us and help us all they can.

Your brother in Christ,
J. W. LAMBUTH.

KOBE, Oct. 24, 1888.

How to Succeed in Public Speaking.

Mr. Bright has just, for the second time, informed the public how he has been accustomed to prepare for his great oratorical achievements. Here is his method in his own words: "When I intend to speak on anything that seems to me important, I consider what it is that I wish to impress upon my audience. I do not write my facts, or my arguments, but make notes on two or three or four slips of note paper, giving the line of argument and the facts as they occur to my mind, and I leave the words to come at call while I am speaking. There are occasionally short passages which, for accuracy, I may write down, as sometimes also—almost invariably—the concluding words or sentences may be written." Young ministers of religion would do well to ponder these ingenuous confessions. It would probably be found that all supremely successful speakers of our own time have substantially adopted the same method as Mr. Bright. Very few, if any, great speakers in Parliament or the bar have fallen into what Mr. Bright truly describes as "the double slavery" of writing out their speeches at length, and then committing them to memory. Reading speeches and reciting speeches are vices peculiar to the Christian ministry. All the most powerful and successful pulpit orators of our time have emancipated themselves from the "double slavery." Even those who began with that plan have discovered that it is unendurable and fatal to the highest success.

If we want to discover the conditions of successful preaching, we must turn to the Dissenting Churches. The Church of England has to-day better preachers than she ever had before. But there is such an idolatrous prejudice in favor of Anglican clergymen in society, in the universities, and in literature, that we can never be quite sure how far an Anglican clergyman's popularity may not be due to the halo of glory which surrounds the least capable minister of the favored and petted sect. An Anglican clergyman is like a prince of the blood. If he is only not worse than other men, multitudes go into raptures over him. All his good qualities are surveyed through a magnifying glass of enormous power. Many an Anglican divine is in all the photographers' windows, is quoted by the Press, and is worshiped in drawing-rooms, who would never have been heard of if he had been a Baptist or a Methodist minister. On the other hand, many an obscure and half-starved Dissenting pastor would have been a wealthy canon or dean if his lot had been cast, as Dr. Binney once said, "on the sunny side of the hedge." It is a fact well known to those who are familiar with the inner history of the churches, that nearly every Dissenting minister who takes Anglican orders obtains swift preferment. Some who have been positive failures in Nonconformist pulpits have become shining lights in the less exigent sky of Anglicanism. But when an English Dissenter becomes known and obtains a national popularity, we may be quite sure that he owes very little to fortune. He, in this land of intense ecclesiastical caste, must "break his birth's invidious bar," and "breast the blows of circumstance," and "grapple with his evil star." He "makes by force his merit known."

The greatest illustration of this is Mr. Spurgeon. He was a minister of one of the smallest and least influential of the evangelical sects. It has grown mightily since his advent. Moreover, he achieved the highest popularity in London. This is very rare. Most great English preachers make a reputation in the provinces and bring it to London. If a man can succeed in London, he can succeed anywhere. But many a great provincial preacher comes to London and fails. Mr. Spurgeon's success is, therefore, on every ground phenomenal. Now, his method of preparation is substantially the same as Mr. Bright's. He prepares both of his sermons on Saturday evening by jotting down on half a sheet of note paper the main outline, with suggestive words. Like Mr. Bright, he leaves very much to the inspiration of the moment, when under the glorious influence of the great crowd that fills the Metropolitan Tabernacle. Every true orator owes some of his best and most impressive passages to the subtle, magnetic influence of his audience. The speaker and those who listen act and react upon one another. Some of the loftiest achievements of human speech are improvised in the presence of a sympathetic auditory. The true speaker instinctively modifies and readjusts in actual delivery even what he had minutely prepared. The man who reads or recites a sermon is not an orator. He may be a brilliant essayist, or a refined scholar, or a consummate rhetorician; but the very essence of oratory is dexterous adaptation of speech to the exact circumstances of the living audience. A man who reads his sermon is like a brilliant pianist who may do wonderful execution with notes already mechanically prepared. He may even by a subtle "touch" bring much expression out of them. But the true orator, of the Bright or Spurgeon type, is a violinist who makes his own notes, and produces subtle and exquisite effects beyond the reach of art, and even to himself instinctive rather than deliberate.

Young ministers would do well to imitate Mr. Bright's method as far as possible. They must, of course, beware of verbosity and inelegance. But mere technical symmetry and artificial flourish should always be sacrificed to force and effect. A sermon is not an end in itself. It is a means to an end. The real end is to move the will of the hearer to the imitation of Christ. If the preacher only succeeds in awakening admiration in the mind of his hearer, or in his own, his sermon is a dead failure. All sermons should be judged by their fruits. Do they bring men to repentance and to Christ? Then they are a genuine success. Do they fail in producing that result? Then, however much they may be applauded by mere literary critics, they are really a failure. Sir Charles Russell is the leading orator at the bar because he convinces juries and wins their verdict more frequently than other men. Preaching is as real and practical a thing as forensic oratory, and must, in like manner, be judged by its results. As men are increasingly interested in religious questions, the public taste in pulpit oratory is being revolutionized. Mere rhetoric, mere clever word-painting, is becoming positively repellent. There is profound truth in Dr. Parker's famous exclamation: "Prepare your sermon? No; prepare yourself!" Let men be simple and earnest; let them use intelligible illustrations and arguments; let them subordinate everything to the great practical result; and they will not lack an audience wherever they are.—London Methodist Times.

Programme for Week of Prayer and Self-Denial.

WOMAN'S MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH, SOUTH.

The results of the week of prayer and self-denial observed in December, 1887, were so gratifying that the Woman's Board of Missions, in annual session last May, determined to set apart another season for similar services, and appointed as an appropriate time the week in November which includes "Thanksgiving Day." By order of the Board this programme has been prepared with a hope that it may prove helpful and suggestive.

Auxiliaries are expected to have daily meetings for prayer. Those who find it impossible to attend these meetings are earnestly urged to observe the hour by special devotions in the quiet of their home. *Every member* of *every auxiliary*, adult and juvenile, is affectionately requested to keep this season with *special* prayer, *special* thanksgiving, and *special* free-will offerings. May the Father who crowns the year with mercy and blessing see his children making return in gifts proportionate to these mercies and blessings! Pastors are requested to call the attention of the women of the church to these services and to aid in having them properly conducted.

"If two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

MONDAY.

Let prayer be made that the whole church have a fresh baptism of the Holy Ghost, as a preparation for the proper observance of this season; for all officers and members of the missionary society; for the more than half a million in the church who "are not interested" in this work, who hear not the "voices of the women" who plead for light and salvation; for the "grace of liberality," that God may be honored by *giving* as well as by *praying*; for the youth of the church, that they may be trained for God's service wherever his providence may place them.

TUESDAY.

For *all* missionaries, specially for those of the Woman's Board of Missions, in their different fields, that their physical, mental, and spiritual health be preserved,—so that the body yields not to trying climate; that the mind be kept clear and strong under the strain of peculiar and difficult work, and that, spiritually, they may keep "close to Jesus" while under the benumbing, depressing influence of a heathen atmosphere. Also for native members, that they by consistent lives may recommend the gospel they profess: for Bible women, for children in schools, for those who translate God's Word, and for a blessing on that Word as preached and read.

WEDNESDAY.—CHINA.

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

Shanghai—Missionaries: Misses Haygood, Muse, Hamilton, Atkinson, Hughes, Lipscomb, McClellan, and Mrs. Campbell. Pray that each be helped and blessed in her individual work; that the "Home and School" may be completed and prove the spiritual birthplace of many, many souls.

Soochow—For Dr. Philips and Miss Kerr, that as in their hospital work they minister to physical needs, they may gain access to hearts, and successfully teach of Jesus and salvation to the sufferers and their friends; that the labors of Misses Lois Phillips and Gordon as teachers be not "in vain in the Lord;" for medical candidates preparing for work.

Nantziang—That in the management of Pleasant College and the day schools, Misses Kate Roberts and Reagan may daily realize the presence and aid of God's Spirit.

Reding—That Miss Rankin may have special guidance in conducting her extraordinary work, and, in view of her great need of an assistant, that God may move upon the heart of some suitable woman, and cause her to offer. "Here am I; send me."

THURSDAY. MEXICAN BORDER MISSION.

"Is not my Word like as a fire, saith the Lord, and like as a hammer that breaketh the rock?"

Laredo—Misses Nannie and Della Holding, Miss Toland, and all assistant teachers in the seminary, that through their faithful labors and prayers "many that sit in darkness may see great light;" that the "Laredo Building Fund" may increase until ample provision can be made for all desiring to enter the school.

Saltillo—That the efforts of Misses Lelia Roberts and Gilbert to enter "open doors" and establish schools be successful; and that these schools be nurseries for the church.

FRIDAY.—BRAZIL.

"There shall be one fold and one shepherd."

Piracicaba—Misses Watts, Bennette, Marvin, and their assistants, that the marked prosperity of the college, so largely due to their efforts, may continue and increase.

Rio de Janeiro—Misses Bruce, Jones, and Granbery, that God will remove all obstacles and bless the effort to found and build up the Girls' College; also that he call and indicate one fitted to assist in this important work, making her willing and glad to go.

SATURDAY.—INDIAN MISSION.

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord."

Muscogee—Miss Wilson and all teachers in Harrell Institute, that their work in behalf of our brother in red may be blessed of God, and prove to him that religion *is* love, despite the conduct of so-called Christians.

Pawhuska—Miss Carrie Arrington, that she may "hold the fort" and build up a good school that will be as "a city set on a hill," and a blessing to the "poor Indian."

SUNDAY.

Request that prayer be made for the Woman's Missionary Society in all the churches. Let a public meeting be held, with appropriate services; and, summing up the subjects prayed for during the week, let renewed supplication be made to him who alone is our hope and help. At this time offerings may be gathered up. May it be "a sacrifice to God of sweet-smelling savor!"

NOTE 1.—Additions may be made to these orders at any time. Be sure to mention, in reporting, all that is collected as a result of this season of self-denial. All money collected this week must go through the regular channels into the general treasury.

NOTE 2.—In the meetings let different persons offer prayer for the different subjects; let these be short, earnest, and to the point.

Christian Advocate.

THURSDAY, NOVEMBER 22, 1888.

THE AUTUMN WOODS

What beauty in the autumn woods!
Where, in the calm, deep solitudes,
The amber sunshine finds its way,
And checkered light and shadows play
Such beauty everywhere on earth!
The moss-grown rock and drooping herb,
The woodland flowers and rustling vines,
The singing brooks and sighing pines,
The murmur of the gentle breeze
That stirs the yellow fruit leaves,
Fall softly in the grasses brown.
The round and prickle burs drop down,
The maple's sere in bright array
Of mottled red and crimson gay;
The oaks in deepest scarlet dressed,
In cloth of gold are all the rest.
Except that now and then between
There stands a tall, dark evergreen
That sheds its spicy fragrance round
And drops its cones upon the ground.
While asters white and purple tinged,
And gentian-rod, in wreaths are fringed,
With scarlet berries peeping through
Where wild grapes hang, of purple hue,
And fiery-fingered ivy clings,
While milk-weed floats on downy wings.
The crickets chirp and insects hum,
For glorious autumn now has come.

—Good Housekeeping.

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson.—Dec. 2.

ISRAEL UNDER JUDGES.

Judges ii, 11-23.

GOLDEN TEXT.—*Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.*—Heb. iii, 12.

TIME.—After Joshua's death, which occurred about B. C. 1426.

PLACE.—No particular place is mentioned. The lesson describes the general behavior of the Israelites under the Judges.

11. Children of Israel did evil—This is the regular phrase for falling into idolatry, through this Book of Judges, and through all the historical books. *In the sight of the Lord*—Which notes the heinousness and the impudence of their sins above other people's sins; because God's presence was with them and his eye upon them in a peculiar manner, and he did narrowly observe all their actions, which also they were not ignorant of, and, therefore, were guilty of more contempt of God than other people. *Served Baalim*—The plural *Baalim* is a general term employed to denote all false deities, and is synonymous with the expression "other gods" in the clause "other gods of the gods of the nations round about them" (the Israelites). This use of the term Baalim arose from the fact that Baal was the chief male deity of the Canaanites and all the nations of hither Asia, and was simply worshiped by the different nations with peculiar modifications, and, therefore, designated by various distinctive epithets.

12, 13. They forsook the Lord, etc.—This was one of the highest aggravations of their offense; they forsook the God who brought them out of Egypt, a place in which they endured the most grievous oppression, and were subjected to the most degrading servitude, from which they never could have rescued themselves; and they were delivered by such a signal display of the power, justice and mercy of God as should never have been forgotten, because the most stupendous that had ever been exhibited. *Bowed ... themselves*—"Publicly worshiped." Probably one reason why they forsook the Lord was, that to observe the unusual rites prescribed for them made them singular, and exposed them to be hated on that account. *Provoked the Lord to anger*—We must never lose sight of the fact that this was no mere contention for forms of worship, but that the most frightful moral contamination clung to the worship of Phenicia and Syria. *Served ... Ashtaroth*—This is the plural form of Ashtoreth, the Venus of Syria, whose rites were more filthy and abominable than even those of the Grecian Venus, whose temple, with its thousand female votaries, polluted Corinth, and on a smaller scale defiled every Grecian city. Ashtoreth was the female, as Baal was the male, divinity of the Zidonians. Her worship was celebrated with the most revolting rites of licentiousness. It did not obtain such a hold upon the Israelites, however, as that of Baal—perhaps, because it was far more impure.

14. The anger of the Lord was hot—God's essential antagonism against sin and sinners is one of the perfections of his holy nature. And such righteous indignation the Scriptures properly call *anger*. *Delivered them into the hands of spoilers*—Robbers, marauders, plundering parties of the Canaanites, who committed depredations upon their cattle, flocks, crops, etc. *Sold them into the hands of their enemies*—God is said to "sell" his disobedient people when he delivers them up into the hands of their enemies to be dealt with as they may see fit; when he puts them out of his own hand, as it were, withholds his protection, and has nothing more to do with them as the objects of his peculiar protection. *Could not ... stand before their enemies*—This was the fulfillment of the threat (Lev. xxvi, 17), and the exact contrary of what was promised to them on condition of their obedience.

15. Whithersoever they went out—That is, whatsoever expedition or business they undertook. *Hand of the Lord was against them for evil*—Providence worked against them, so that all manner of misfortunes befell them. Now they were scourged by famine, now by war and oppression. *As the Lord had sworn*—There is no express oath mentioned either in Leviticus xxvi, or Deuteronomy xxviii; it is implied, therefore, in the nature of the case, inasmuch as the threats themselves were words of the true and holy God. *They were greatly distressed*—Literally, *were in great straits*. The word in the original signifies *to be narrow*; hence to be pent up, or pressed down.

16. Nevertheless ... the Lord raised up judges—They denote those occasional leaders and chief magistrates of the Israelites who led out the people to war against their enemies, and after having delivered them from the oppression of the neighboring nations, exercised each during peace the office of chief ruler and judge of Israel. The judges were usually raised up by divine appointment. They were probably also elected to their high positions by the free choice of those whom they ruled, their eminent qualifications for the office causing them to be sought by the people. Their duty was not confined, like that of modern judges, to the holding of courts for adjudication of civil and criminal causes; they combined the judicial and executive functions; they both judged and enforced the law. The nation had no fixed capital, and the judge selected his own place of residence. *Which delivered them*—To excite them to love in return by this manifestation of his love and mercy, and to induce them to repent.

17. And yet they would not hearken—Would not obey. *Went a-whoring after other gods*—By the covenant entered into at Mount Sinai (Exodus xix, 6), the people of Israel were virtually *married* unto God, so that every instance of idolatry was a breach of that solemn compact. The worship of idols was accounted and spoken of as spiritual adultery, and from the nature of the rites accompanying these idolatrous practices, the term was often more than metaphorically proper. *Out of the way which their fathers walked in*—The allusion is to the generation of Joshua and the elders "who served the Lord" (verse 7). The leaven of idolatry, with its moral abominations, was brought into contact with the people at so many points that the whole commonwealth was quickly pervaded with the dreadful abomination. Worship is a powerful assimilator. Men become like their gods.

18, 19. Then the Lord was with the judge—Nothing great was done, according to the writers of the Old Testament, but by God's help. This is as true now as it ever was, in spite of man's frequent misuse of God's gifts. *It repented the Lord*—This is one of the many instances of condescension to the imperfection of human speech which are to be found in the Scriptures. Strictly speaking, God never repents. His nature is unchangeable. But his attitude to man is relatively changed when man turns to him, as is the case here. He altered the course of his providence, acted as if he repented. *When the judge was dead*—A God-fearing ruler can, by his example and authority, arrest the moral degeneracy of a nation. The removal of such a ruler, whether by death or otherwise, is often the disastrous turning-point in a nation's history. *More than their fathers*—A disobedient and corrupt nation, when the fear of God has been completely thrown off, gravitates toward ruin with an ever-accelerating velocity. *Ceased not from their own doings*—Hebrew, *they let nothing fall from their doings*. They abated, they relaxed, nothing of their evil practices. *Nor from their stubborn way*—Hebrew, *their hard way*. *Hard*, as proceeding from a hard and perverse heart. It is the term applied to the obstinate and intractable conduct of Pharaoh.

20, 21. The anger of the Lord was hot—From this verse to the end of the chapter the narrative is probably to be considered merely as a repetition in substance of what is affirmed by the angel (verses 1-3). It is a more full and detailed statement of the reasons for the foregoing appearance of the divine messenger, threatening them with the judgments of heaven for their disobedience. Nothing is more common than such transpositions in the order of the inspired record. The effect is first mentioned, and the cause afterward. *And he said*—On account of this idolatry, which was not only constantly repented, but continued to grow worse and worse, the anger of the Lord burned so fiercely against Israel that he determined to destroy no more of the nations which Joshua had left when he died, before the people that had broken his covenant. *Will not thenceforth drive out*—I will not while you continue in your stubborn way. The promises of God to expel the Canaanites were upon condition of their obedience.

22, 23. That through them I may prove Israel—Not for his own satisfaction, but that they themselves might be made better acquainted with the plague of their own hearts, and that the righteous judgments of God might thus approve themselves to the consciences of all who should either experience, or witness, or hear of them. *Therefore the Lord left these nations*—In Deuteronomy vii, 22, another reason is assigned for leaving the Canaanites in the land, namely: "lest the beasts of the fields increase upon thee." But that passage contemplates the destruction of the idolaters, "little by little," through an uncompromising aggression upon them, while in this the Israelites are rebuked and punished for giving up the contest as hopeless, and for making covenants with those whom God had doomed to a gradual extermination. *Without driving them out hastily*—What is threatened in verse 21 is not the suspension of rapid extermination, but of any further extermination. This threat, therefore, is so far limited by the word "hastily," as to signify that the Lord would not exterminate any more of these nations so long as Israel persisted in its idolatry. But as soon as and whenever Israel returned to the Lord its God in true repentance, to keep his covenant, the Lord would recall his threat, and let the promised extermination of the Canaanites go forward again.

Something Ought to Be Done.

BY REV. A. B. NICHOLSON.

There is one piece of work neglected by all the Christian Churches in this country that I think is paramount to all others at this time. I shall not except foreign, domestic missions, or prohibition, with all their importance. I allude to the colored people in our country. I believe, as far as the Methodist Church is concerned, their condition is not understood. Being a superannuated preacher, I can go to any church I please. As such, I go to their religious services, and I am astonished, for in the days of slavery I preached to them, more or less, every year, and after they were set free as long as they would condescend to hear me; and I was regarded a good negro preacher, but for several years I did not have the opportunity to go to these meetings until lately. I believe they have gone back to heathenism several degrees, and still going as fast as the wheels of Time can carry them. The fact is, their preaching, praying and singing I believe is sacrilegious, and something ought to be done for them right now by all the Christian Churches, even at the expense of other interests. I am glad the Baptist Church has gone to work among them. Their General Associations are sending some of their best preachers to labor among them, and they are much encouraged. One minister came to our town, not long since, and lectured several days and nights. I heard him but one time. I was pleased, because I saw the importance of the work. True, he built for them a complete Baptist Church with immersion as the exclusive mode of baptism, though he did not call it "the Baptist Church," but the "New Testament Church;" at the same time every negro in the house understood it and was delighted; but he made them wiser and better people and stronger Baptists. He instructed their preachers how to preach and what to preach about, and how to conduct religious services and behave themselves in their modes of worship generally.

It is hardly necessary to educate men of their own color to preach to them until the masses are taught, for they have a prejudice against educated ministers of their color; call them "aristocrats," and say they try to do like "white folks." The more ignorant the preacher is, the better he can preach to them, so he will help them go into all manner of extravagance and pretentions. Now, it may not be so in all their churches, but it is so where I have attended. I heard a big, black fellow preach the other night, and he was all negro all over. When he got about half through, he quit trying to use any words—not a word did he use. How he did it I can not tell, but it was grunts, groans, yells, with the most powerful physical extortions; lung power was immense, but not a word did he utter. It was then the Christians got happy and made the welkin ring. I think it was a good thing he quit using words, for many of them were bad words as well as poor ones; yet I believe they are now willing to be taught by white preachers, and by them an educated ministry can be introduced; so I believe the white ministry is their salvation.

Woman's Work.

BY MRS. HELENA BOOTH.

That we should take a deep interest in woman's work for woman is not surprising; indeed, constituted as we are—beings with human love and sympathy—how can we do otherwise? We have read of the misery and degradation of woman in those countries where the light of God's Word had not penetrated; that her position in life was scarcely of more consequence than that of the lowest animal; that to her hapless lot fell the most menial employments and drudgery, and that in every circumstance of her life her condition was one to be commiserated. But the power of the gospel broke the fetters that had bound her; and the social standing of woman has been wonderfully ameliorated by the preaching of "the Word of Life." It is an "old, old story," that we hope will never lose its interest while there are Christian women to respond and heathen women to be made inheritors of God's kingdom.

Only a few weeks ago we had seen in the tabernacle an illustration of how small a portion of the earth is inhabited by the subjects of this kingdom. We can not be ignorant of the fact that millions upon millions of women have never heard of the King whom Christians own as their Sovereign. They are still in the sad condition of slaves, debarred from the blessed privilege and instruction of the gospel that has made us free. How shall we use this freedom? Not by wasting God's time and money on ourselves, and thinking that because we are free we can be idle. Shall we not rather press onward, showing by our eagerness that we are willing to do and give what we can? Even though the offering be small, still the one talent and the two mites will not be despised, if that is all we are able to do. We have read in the Bible that small means are accepted when the will to do more is in the heart. God can work by a few devoted Christians as well as by a great army, if such be his pleasure. Let us hope and pray that he may use our humble efforts, in behalf of our oppressed sisters, to save many precious souls. We should be encouraged, knowing that it is his way of working. Though all means are at his disposal; though "the cattle upon a thousand hills are his," he still chooses "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and things that are despised hath God chosen, yea, and things which are not, to bring to nought things that are."

When our Savior was on earth, he directed his disciples to pray to the Lord of the harvest to send forth laborers to gather in the ripe sheaves that stood waiting; and what a mighty resolution these few earnest men produced? Blessed by the Spirit, many thousands of souls were gathered in on the day of Pentecost; and since that time God has owned the work of his servants in every country; and though there is much to be accomplished, we will, by the aid of the Holy Spirit, be enabled to succeed, if we faint not. Let it be ever in our minds that the object is to help those heathen women who have never heard of Jesus Christ. "The harvest is ripe, but the laborers are few." Let the prayer be in our hearts and on our lips to the Lord of the harvest to prepare the laborers, and be it our part to provide the means for sending them. The "day of small things" is not to be despised. For as we have sung,

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land,"

so the little dimes accumulate into the larger dollars. There is, perhaps, not one woman in our church who is too poor to give one dime each month, and there are many who are able to give a dollar, or more, in the same length of time. Let it be hoped that love for our distressed sisters will influence us to practice some self-denial in order to "rescue the perishing;" and, then, what glorious results may be achieved by the women of this church in the saving of precious souls!

While we regret the absence of those dear departed sisters whose aid has been so helpful, still we rejoice that no sorrows can disturb the calm of the serene atmosphere surrounding their Father's throne. Perhaps, through its clearness the dear ones on earth are seen. That is a subject beyond the limits of our present knowledge, but we do know that time for them exists no longer; and what if even now they are preparing a welcome for the loved ones who, temporarily remaining behind, are finally found worthy to enter the "eternal city"! May we be of that number!

From the Work.

GROSSE TETE AND FALSE RIVER CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: This circuit was set off from the old Plaquemine and Grosse Tete circuit at the Annual Conference, held at Minden, four years ago, and presided over by Bishop Hargrove, who assigned the writer to it, and his wisdom has been approved of by each succeeding Bishop until the maximum has been reached, and his removal is inevitable, making the coincidence that when, in the providence of the Lord, the time fixed by the Discipline arrives for a change to be made, the same Bishop is again to preside.

In setting this circuit off from the mother circuit, there was no stint or want of liberality in the assignment of territory, for a superabundance was allotted, reaching over parts of three parishes, with water courses and water privileges illimitable, having a soil as rich and as productive as the State affords. Thirty years ago it was dotted with large sugar estates, working thousands of slaves, and included in the temperance organization of the South—one of the grandest temperance societies in the world, prohibiting the making, selling or drinking of intoxicating liquors. Statutory law prohibited the selling of liquor to negroes in the towns or upon the plantations, which was rigidly enforced; but things have changed, and liberty is a license for drunkenness, profanity, gambling and murder. The old slaves are now freemen, constituting a large majority of the population, while many of the proprietors have either died or moved away, and a new *regime* of things exists. In this revolution the Protestant Churches have sustained great depletion and loss. Besides the territory allotted, though the good old mother did not assign to the young child the homestead—the parsonage, yet she gave it two churches; and a membership was collected up and registered of about thirty-four persons.

Methodism adapts itself to circumstances; so that when there was no churches, school-houses, court-houses, railroad depots, gin-houses and private houses were brought into requisition for preaching the gospel to those thirsting for it.

In surrendering the circuit and furnishing an inventory, we would remark that its boundary has not been changed, having the same extent of country; one neat new church, estimated to be worth fifteen hundred dollars, has been added, eligibly situated at Arbroth, on the Mississippi river, conspicuous to the eye of the traveler and easy of access to both sides of the river for all who may desire to come to it to worship. There is one local preacher, sixty-four members—being an increase of thirty; five adults have been baptized, and forty-nine children.

LEWIS A. REED, P. C.

FRANKLIN, LA.

MR. EDITOR: I am now making my last round on this charge. I began work on January 1, 1888—the day I arrived at the parsonage. There is a nice parsonage on this work, which I found well furnished on my arrival. I have been kindly received and well cared for during my sojourn in Washington parish. My wife received the very best attention during her illness. We have made many warm friends on this charge. We have on the work eight appointments per month, three weekly prayer meetings, and five Sunday-schools—three of which are weekly. We have held four protracted meetings—two of which showed signs of revival spirit. Only six have claimed conversion. We have received twenty-four members to date, baptized nine adults and twenty-two infants. I filled my last appointment at Tylertown, Sunday, November 11, after which we had a missionary speech from Miss Addie Marshall, of Brookhaven; and you may judge the merit of the speech when I tell you the result was an offering of $13 30.

Our self-denial offering is not so good as it was last year; but, with the offering for the poor and other ministerial aid, we exceed the offering of last year several dollars. This circuit generally pays all assessments, and, though somewhat behind now, we fully expect to make a clean report.

We can safely say the Lord has been with us, and that to own and bless both temporally and spiritually. We can safely say, the preacher whose lot it may be to serve this work will meet a hearty reception. Most of the people say they are pleased to have whom the Conference may send them; and, though there may be a few croakers, yet this preacher has failed to find anything but a hearty welcome in visiting one hundred and five families. I care not where my lot may be next year. I shall not expect to meet a kinder people than those of Washington parish.

Now, trusting that the year 1889 may be more prosperous than this, we ask an interest in your prayers, Mr. Editor, and assure you that we will read and work for the ADVOCATE.

A. C. FLOWERS, P. C.

BELZONA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: At the last session of the North Mississippi Conference I was assigned to the Belzoni circuit. On my way home, after Conference, I was informed by the former pastor that the work was totally situated in the swamp. Having spent one year in the valley of the Mississippi, I knew that living in this section of country would be detrimental to my health; nevertheless, I resolved, by the grace of God, to go and do the best I knew. So, after spending a week with mother and loved ones at home, with a heavy heart I bade them good-by, and started to my first appointment. After several days of hard travel I reached my work. The brethren, though they gave me a welcome reception, were eager to inform me that the work was hard, and expressed little hopes of my making it a success. Young and inexperienced as I was, to me this was a mountain of difficulty; but I was determined not to be impeded by it. Well, I couldn't preach much, but went to work to do the best I could in this way; at the same time doing what pastoral visiting I thought necessary. I soon got my appointments regularly arranged, and went to work aright. To me it has been a year of great rejoicing. Though my health has been greatly impaired by chills and fever, the Lord has so graciously arranged it that I have not missed a single appointment from sickness. My protracted meetings were "times of refreshing from the presence of the Lord," resulting in the conversion of twelve souls and eleven accessions to the church. The membership has been greatly revived, and we are all on a higher plane than ever before. To God we give the glory. Two of our members have gone to their final rewards. The Lord has truly been with us and blessed us, whereof we are glad. We feel like saying with the grand old patriarch, David: "Bless the Lord, O my soul, and forget not all his benefits!" May the Lord continue to bless his Israel, and all the people to give him praise!

W. W. MOSS, P. C.

DELHI AND FLOYD.

MR. EDITOR: Delhi, not unlike most other railroad towns in North Louisiana, has manifested but little religious interest for some time; only preaching once a month until this year, and usually no prayer meeting. During last month the writer, assisted by the faithful presiding elder of this district; Bro. Moseley, of the Presbyterian Church, and Bros. Hart and Randle, and Sister Randle, held a meeting lasting about ten days, resulting in several professions and six accessions to our church, and three to the Presbyterian, and more, perhaps, to follow. One of the most encouraging features now in the religious outlook at Delhi is a young ladies' prayer meeting. One of the most prominent and accomplished young ladies of the town enterprised it, and now it meets regularly with a good attendance.

Now, I write the most remarkable fact of all: My home, West Carroll parish, called the Nazareth of North Louisiana, if not of the State, has gone as dry as powder. For or against license was submitted to our people on Tuesday last, and we gained the victory by twenty-three majority. "Praise God, from whom all blessings flow."

H. ARMSTRONG.

FLOYD, Louisiana.

THE BANK OF ENGLAND.—The Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, can close the outer doors instantly, and they can not be opened again except by special process. This is done to prevent the daring and ingenious unemployed of the metropolis from robbing the bank. The bullion department of this and other banks are nightly submerged several feet in water by the action of the machinery. In some banks the bullion department is connected with the manager's sleeping-room, and an entrance can not be effected without shooting a bolt in the dormitory, which in turn sets in motion an alarm. If a visitor during the day should happen to knock off one from a pile of half sovereigns the whole pile would disappear, a pool of water taking its place.—New York Sun.

The defects of a true man's character are seen only by those who know him intimately and watch him critically in his fierce struggle for the victory over the wrong. He whose temper is naturally fiery and violent is far more worthy of credit when he preserves a calmness and serenity of manner under strong incentives to resentment than the man who is by nature obtuse in his emotions, and is seldom aroused to any show of anger or petulance under the most exasperating provocation.—Baltimorean.

Tithes.

THE TWO GREAT COMMANDMENTS—AN EXHORTATION TO PREACHERS.

The sum of all the law and the prophets is, love God and love man. The first table of the Decalogue has reference to our duties to God; the second, our duties to man. The first part of the Lord's Prayer, the petitions have reference to God—Holy *thy* name, *thy* kingdom come, *thy* will be done; the latter part has reference to man—Give *us*, and forgive *us*. That we may accomplish what is required of us, more readily and certainly, in the first great command, one-seventh of our time is set apart to be devoted specially to this object; so we rest from all other duties on this seventh day, and think of, read of and talk about our Maker, and our special duties to him. He is not to be forgotten on other days; but this day must be devoted to him. Now, that we may accomplish more readily, easily and systematically what is required of us in the second great command, a tenth of our earning is required. This is to be set apart for benevolent purposes. If ye love me, keep my commandments; and my command is that ye love one another; and one-tenth of your earnings is required to be set apart as an expression of this love, to be devoted to the good and comfort of God's children. Therefore, "The tithe *is* the Lord's;" not *shall be*, or *ought* to be, but "*is* the Lord's." This does not bar a free-will offering; more may be given, but a tenth part must be set apart to glorify God, by blessing his children. The importance of observing this law is shown again by the intimation that the final judgment is to deal largely with the manner of its observance. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Why so? Because you feed the hungry, clothed the naked, etc., and I accept it as service unto me. And the very reverse to those on the left hand.

I suppose this is so, because it requires great faith in God and love for man to obey thoroughly the second great command: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." But selfish, money-loving man says: "That must have been for some one else, and for other times. It can't mean us now; we simply can't afford it. Lord, we can't trust you that far." Satan, I fear, is the author of the can't-afford argument. Now, my brother, Abraham was able to afford it. The early Christian Church, for a thousand years or more, was able to afford it. So sayeth the fathers. Thousands of men in our land to-day feel amply able to afford it. Again, the Arabians, Phenicians, old Britons, Romans, Greeks and Carthagenians were able to afford it, for they paid tithes to their deities. I know of no religious practice in the annals of all time more common than the paying of tithes. Our Father commanded the tithes to be brought in, and promised a blessing with it. Our Savior, in referring to the matter, said, "This ought ye to have done." The apostles and early church practiced it. What say you? "I can't afford it and do justice by my family." "If I was certain the Lord would fulfill his promise! but I can't trust him that far; my family is dependent on *me*." My dear brethren, if the promises of God are not sure, alas for me! I am undone; everything is insecure.

But let us examine the can't-afford-it argument. I take the tithe to be one-tenth of the net earnings. And it is very easy for a little selfish meanness to slip in here. A doctor might take the cost of his medicines, horse-feed, wear and tear of team and tools from his gross receipts before he tithes them, but not his family expenses, nor is he to consider what he can not collect as tithes given. A preacher may take his horse-feed, traveling expenses, etc., from his receipts before he tithes, but is not to consider what the stewards luck of paying him as tithes given.

Now, on the can't-afford argument hear my experience: I have afforded it, do afford and expect to continue to afford it. Last year I gave or paid more than a tithe; up to date this year I have gone beyond a tithe. My wife believes in the tithe law stronger, if possible, than I do, and encourages me in it. Now, brother, just lay aside in your tithe bank one-tenth of your quarterage as you receive it, and let that be the fund you draw from for missionary and other benevolent purposes. You say you are on a poor work that pays but little. Well, I have never been sent to any but what were called "broken-down works" but twice since I have been in the Conference—works that had failed to pay the preacher before me. One of these paid me $480; the other I am on now. It has been considered a hard work, but not broken down, for it has never been up to break down. There are six of us in family—three adults and three children. My children are going to school, and I pay full tuition. I live on my salary, and pay a tenth to the Lord. I live in comfort and have no fears of perishing. Many farmers in my charge do the same. Many others do not pay a hundredth.

Now, let me give you somebody else's experience; One of our preachers received $250, and gave of that something to benevolent purposes. Afterwards he received $100, and gave very little. This applies to more than one. I know a preacher to receive $1,500, and he gave less than $15. Brethren, I am not guessing. I know what several men receive and what they give. I know a preacher who is now receiving about $600 as quarterage, and he gives less than $10. How would he do to send out to teach that farmer liberality, who makes $500 and gives $5. Brethren, just at this point of giving or paying into the Lord's treasury a little more self-denial and more faith in God would make us strong to enforce a duty where the church is far in the background. Just here the Lord's cause languisheth much. I have seen it stated somewhere that water rises not above the fountain-head, and again, "As is the priest, so are the people."

TOM STRING.

Woman's Foreign Missionary Society, Louisiana Conference.

DEAR SISTERS: On page 69, "Tenth Annual Report Woman's Board of Missions," we find that the week in November embracing Thanksgiving Day (29) is set apart as a week of prayer and self-denial. Sisters, in the love of Christ, will you heed this call? Will you not consecrate your thanksgiving festivities with a thank-offering? If rich, give as God has prospered you. If poor, send your mites forth laden with so much cheerful love that they will overbalance the rich men's offerings. Are you *too poor* to give? Maybe your poverty is the result of not giving. Our God can not make a mistake. His promise is, "Bring your tithes and prove me, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Our own souls are perishing for the fullness which our own hands put away from us. The followers of Christ are oft put to shame by the heroic self-denial of the world. When Sir William Wallace, of Scottish fame, was leading his army to rout the invader of his country, he marched through a devastated, pillaged region, where fire and sword had done their worst. The homeless, famished women crowded about him, holding up to his gaze the living skeletons of their children, crying: "Give us bread, Regent of Scotland, or we perish!" He turned to his war-worn, weary troops, saying: "Fast for a day, brave soldiers, for sake of these hapless ones; to-morrow you shall feast on southron tables!" He was instantly obeyed: the loaded wallets were thrown amongst the starving groups, and the foot-sore, fasting soldiers marched on—to victory!

Soldiers of the Cross, do we love our fellow-sufferers less? Do we hug our wallets close while our Captain bids us divide with the hungry millions who are crying to him for the Bread of Life? "Freely ye have received, freely give." At the end of the march heavenly tables shall be spread for you. Help, my sisters; there is so much to be done, and so few lend a helping hand.

"No gold—no gold!
Our hands are heavy, our feet unshod.
For we have no gold
To go forth for God."

"Where is the gold—
The fair, bright gold—
Which is given the church
For her Lord to hold?
I see it—the flash of the diamond's ray
Tells of its place in a saint's array!
I see it—gleaming on mirrored walls,
Where the reasoned sit in their ceiled halls:
I see it shine on yon robes that change
Their costly beauties to sad and strange,
'Adorning' the layers of God's meek word,
Who say that they strive to be like their Lord:
I see it glowing in costly wine,
In dainty banquets I see it shine:
And its shreds lavished on trifled store
To please self's idol a moment more.
Weep for the gold—God's gifted gold—
Which he gives to his saints for their Lord to hold.
Pray over the gold—God's gifted gold—
For it is but given for us to hold.
Scatter the gold in seed-time brief.
For the glory cometh with harvest sheaf."

E. J. FULLILOVE,
Pres. W. F. M. S., La. Conf.

"Enthusiasm Does; Fanaticism Overdoes."

Public speakers often imagine that it is impossible to produce enthusiasm except by extravagance. But herein they err. Extravagance always rebets unfavorably as respects both the speaker and the cause which he advocates. Perception of the situation, and a vivid delineation of it, with all the interest and sympathy which the case admits of without the loss of rational coherence and accurate statement, will kindle enthusiasm while the speaker is on the floor, and will send the people away with grim determination to work for the cause and a clear perception of how to do it. It is not the highest function of oratory to make a concourse already greatly excited, and of the speaker's way of thinking, wild, but its highest achievement is, without destroying the fervor of the hearers, to guide them into right ideas of what is to be done, to convince those of a different opinion, and to send them away prepared to convince others. Speakers who utter what will not bear inspection lose the confidence of those whom they deceive, and those who use language which the case does not demand, especially personal language, excite sympathy for the cause or men traduced, never convince others, and delight only the less influential, the more ignorant and boisterous of their own adherents. There is not a party in the United States lately contending for the suffrages of the people which has not been injured by the violence and rant of some of its advocates.

Just prior to the late war a conversation occurred between two ministers. One said to the other; "You and I agree in our sentiments, and if I am correctly informed you utter your sentiments unequivocally, and you keep the peace with your congregation. Even if they don't agree with you, they come to hear you. You preach abolition, don't you?"

"Oh, yes, everybody who hears me knows that I am in favor of the abolition of slavery."

"Well, I can't keep peace with my people. They are nearly all down on me now, and they say that as soon as the time comes around to vote they will vote me out of my place, and I can not understand it."

"Well," said the minister first addressed, "I will come around some time and hear you, and if I can see anything which accounts for the general dislike which all parties have of your preaching, I will frankly tell you."

When a suitable occasion came the visit was paid; the visiting brother arrived during first prayer. After the usual appropriate supplications for a public congregation, the pastor said: "And, now, we commend unto thee the condition of four millions of our fellow creatures ground down under the iron heel of slavery. We know, O Lord, that there are some people, even in this congregation, so low, base and mean, that they don't like to hear thy servant pray for the slaves; but, O Lord, all the powers of hell, much less such mean, tyrannical spirits as those which we have to contend with here, can't close thy servant's lips. He will pray for the slave if he dies on his knees," and much more of the same kind. He was taking advantage of a prayer addressed to the Deity, and using Billingsgate against the people who were there, and who were unable to reply or defend themselves. Afterward his friend told him that though he was an abolitionist, during that prayer he almost sympathized with the other side. The peculiarity in this brother was constitutional. Everywhere he went he broke up congregations, though he had great natural abilities. He denounced all offenses, whether against God's law or simple propriety, in the unvarying tone of harsh malediction. It was said of him by a worthy brother that all that preceded the last utterance of the service was *mal*diction, but the discourses were invariably closed with the *bene*diction. He has long since retired from the ministry, but every generation has representatives of that class. Yet this man could have uttered the same ideas with moderation and candor, and carried his congregation with him. Force is not the equivalent of violence, nor are earnestness and maniacal excitement convertible terms; fidelity is not bitterness, nor hurling epithets from a pulpit a manifestation of courage. "Enthusiasm *does* it; fanaticism *overdoes* it."—New York Christian Advocate.

We are often disappointed at the apparent ingratitude of mankind. We bestow favors upon those who seem to be worthy; we give aid to the needy; we comfort as we can the sorrowing and the afflicted—and then rest for awhile and *await the returns*. Generally they fail to come, and when they do, they are not such as we anticipated from the nature of the investments. Those whom we have aided and comforted seem to think that we have only done our duty, and that the consciousness of duty, well performed, ought to be a sufficient reward. Indeed, they seem pleased to think they have been a "means of grace" to us, and to be quite willing to repeat the process. The trouble with us probably arises from the fact that our benefactions were bestowed in the hope of receiving them back with compound interest; they were made in our own names, and not in the name of the Master. Unless made in his name, they yield no returns of blessing to us. The reward is only to those who "do good, hoping for nothing again."—Evangelist.

Have you a few hours or a few days' spare time occasionally that you would like to turn into money? If so, then write quickly to B. F. Johnson & Co., of Richmond, Va., and they will give you information that will prove to be money in your pocket.

It is in vain to preach to people unless you love them:—Christianly love them. It is not the smallest use to try to make people good, unless you try at the same time, and they feel that you are trying, to make them happy. And you rarely can make another happy unless you are happy yourself.—Mrs. Crnik.

Consumption, Scrofula, General Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness, &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

Never speak well or ill of yourself. If well, men will not believe you; if ill, they will believe a great deal more than you say.—Eastern Proverb.

MISCELLANEOUS.

Catarrh

May affect any portion of the body where the mucous membrane is found. But catarrh of the head is by far the most common, and the most liable to be neglected. It cannot be cured by local applications. Being a constitutional disease it requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the catarrh, and soon effects a permanent cure. At the same time Hood's Sarsaparilla builds up the whole system, and makes one feel renewed in strength and health. If you suffer from catarrh, be sure to try Hood's Sarsaparilla.

Ringing Noises

Impure Blood

"I used Hood's Sarsaparilla for catarrh, and received great relief and benefit from it. The catarrh was very disagreeable, especially in the winter, causing constant discharge from my nose, ringing noises in my ears, and pains in the back of my head. The effort to clear my head in the morning by hawking and spitting was painful. Hood's Sarsaparilla gave me relief immediately, while in time I was entirely cured. I am never without the medicine in my house as I think it is worth its weight in gold." Mrs. G. H. Gunn, 1029 Eighth St., N. W., Washington, D. C.

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"I was troubled with that annoying disease, nasal catarrh, and never found relief till I took Hood's Sarsaparilla." J. L. ROUTT, Marksburg, Ky. N. B. Be sure to get

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MISCELLANEOUS.

Tutt's Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

Malarial Districts

their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails in effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

and all disorders arising from a Torpid Liver and Bad Digestion.

A Proclamation!

Dr. I. Guy Lewis, Fulton, Ark., says: "A year ago I had bilious fever; Tutt's Pills were so highly recommended that I used them. Never did medicine have a happier effect. After a practice of a quarter of a century, I proclaim them the best

ANTI-BILIOUS

medicine ever used. I always prescribe them in my practice."

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From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FIGH,

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mule by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure. W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

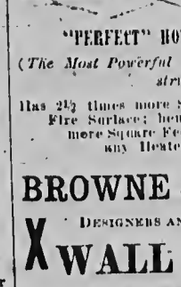
To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIELLY,
With Rice, Born & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.



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LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....3:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:50 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex....7:00 am
No. 1 F'st Ex....7:20 pm	No. 6 Cin'ti....3:40 pm
No. 5 Cin'ti....9:05 am	No. 2 Lim. Ex...6:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 3:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 4:35 am
B. Rouge, local, 11:00 am	B. Rouge, local, 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 18 Californ. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Californ. 11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..11:00 am	No. 2, Lim'd....3:35 pm
No. 5, Fast Line, 6:30 am	No. 6, Fast Line..9:00 pm

MOBILE AND OHIO.
(Via Meridian.)
No. 5, Fast Line, 8:30 am | No. 6, Fast Line..9:00 pm

P. AND E. EAST LA.
(Alda Springs.)
Daily Except Sundays.
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Sunday Schedule.
Arrive.....7:25 pm | Leave.....7:30 am

MISCELLANEOUS.

W. C. SHEPARD,

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. B. GALLOWAY, D. D., Editor.

CORRESPONDING EDITORS
[illegible] REV. I. G. JOHNSON, D. D.
REV. W. L. G. SMITH, D. D.

THURSDAY, NOVEMBER 22, 1888.

A dispatch from Bro. Bowen, of Greenville, Miss., November 19, says: "Great victory. Two hundred joined the churches. Bro. Jones left to-day. Meeting continues."

Briefs.

The editor of a Japanese paper has received directly from all Protestant Churches of Japan their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvelous growth appears in that time of 151 churches from 38, of 11,604 members from 3,530, and of the contributions over £4,725 from £2,496.

At the beginning of our century the whole number of male missionaries employed by seven societies was 170. Of these, about 100 belonged to the Moravians. In 1880 there were in the employ of the 70 societies about 2,400 ordained Europeans and Americans, hundreds of ordained native preachers, over 25,000 native helpers, catechists, evangelists, teachers, etc.

The progress of missions in India, as shown by the Independent, is gratifying to all the Lord's people. For the past six years the increase has been: Foreign preachers, 67; native preachers, 76; native Christians, 33,348; native communicants, 23,748. There are *twelve* denominations reported. The largest membership as well as the largest increase is among the Baptists.

The Episcopal Church in this country, according to report made at the recent session of its missionary council in Washington City, has 41 principal stations and 145 out stations, and 133 missionaries and 229 native helpers in foreign fields. It has 90 day and boarding-schools, with 3,364 pupils. The treasurer's report shows a balance of $53,000 to the credit of foreign missions. The annual report shows 3,450 parishes and missions in this country.

The Roman Catholics and the Episcopalians have many points of similarity. One is this: The farther the "temporal power" recedes from the Pope, the more vigorously does that old gentleman assert that the peace and prosperity of Europe depend upon reinstating him to his temporal throne. The farther away the "sects" drift from the Episcopal Church, the more earnest are the invitations of that church to others to come over. The Powers of Europe are expected to accept the Pope's terms, and the "sects" are notified that they must come to Episcopal terms to effect church union; neither of which will ever be accepted.

The statistics of our Japan mission, furnished by C. B. Moseley, statistical secretary, are as follows: Number of stations, 5; missionaries, 9; missionaries' wives, 5; members, 163—increase, 99; probationers, 79; theological students, 7; exhorters, 5; adult baptisms, 88; infant baptisms, 6; number of chapels, 14; Sunday-schools, 15; Sunday-school scholars, 359; Bible classes, 10, scholars in Bible classes, 113; night-schools, 2; scholars, 77; day-schools, 3; scholars, 82; number of churches, 1—value, $2,500; amount raised on salaries and expenses of self-supporting missionaries, 2,523 *yen*. Whole amount raised on the field, 3,897 *yen*. The value of the *yen* is 76 per cent. of the American gold dollar.

Better Than Life.

What a beautiful thing life is! When we see it as it is—in its responsibilities, privileges, hopes and possibilities—we are ready to say, "Nothing can be better." The life that is peaceful and prosperous—in which the sunshine is bright and broader than the shade, in which contentment stands sentinel over the passing hours—has so much of blessing that we imagine nothing can be added to its bliss nor can anything be more desirable. Even a life full of disappointments and checkered with darkest shadows is not often wished away. It is human to love life dearly. Men and women cling to it with a surprising tenacity. They do not often willingly let it go.

What, then, can be "better than life"? David answers: "Thy loving kindness is better than life." David did not hold defective views of life, nor was he deficient in its experiences. He saw as many phases of life as most men. He saw it under quite a variety of circumstances. He saw it as a simple shepherd-boy—as the acknowledged champion of a great army—as the king of a great nation—as a man with a happy household—as a monarch dethroned by his own son—as an old man calmly awaiting its mysterious end. His opinion, then, on the subject is entitled to some consideration, and his judgment must have some value. He says emphatically that there is something "better than life." As beautiful, as grand, as noble, as desirable as it may be, there is yet something better; and that is, God's love. Human life is a great sea, but it has a rugged shore against which human hopes are dashed to pieces. God's love is a boundless ocean upon whose gently rolling billows our hopes may float forever in safety! Human life is a vast plain, "sprinkled with perfume," adorned with flowers and waving in beauty, but in the distance the plain juts up against the sky and stops the vision and shuts out the thought. God's love is an ever-opening and ever-enlarging field of wonderful and glorious surprises, where the eye of the soul may range in delightful contemplation forever. Whatever is beautiful in life, whatever is useful, whatever is good is so because of God's love, revealed and manifested. Is life honorable? God's love has touched it with the honor from above. Is it full of light? God's love is the lamp that kindled it. Is it full of love? God's love is the fountain whence that rill flowed. Is it full of sorrow? God's love spans every cloud of sorrow with a bow of hope. Life's flowers wither at the touch of death and drop into nothingness. The blossoms of God's love shed eternal fragrance through the balmy air of immortality. Life's blessings will cease to be blessings. The blessings of God's love will be expanded into infinite measures in the great hereafter. Life's pleasures will cease to please. The pleasures originated by God's love will thrill the soul with deeper joy when the saved saint shall stand upon the banks of the eternal river. Life's employments weary the energies and distress the nature. The employments which God's love gives will be the source of new strength and fresh vigor through the unending cycles. Life's companions die and are lost. The companions that are bound together by God's love will hold sweet and unbroken communion through the endless ages. Human life—however beautiful, however noble, however grand—does not fill the awful spaces in the human heart, nor satisfy the infinite wants of the human spirit, nor meet the God-like aspirations of the human soul! But God's love leaves not a single desire unfulfilled, nor a single wish ungratified, nor a single aspiration unrealized. It fulfills and gratifies and realizes them all—not for a day, but for an eternity. Then David was right when he said: "Thy loving kindness is better than life."

The Sunday Law Going.

The mayor of this city and the district attorney have taken upon themselves the responsibility to suspend the Sunday Law in its applications to fruit-vendors. This was done upon the certificate of certain physicians that fruit is "an absolute necessity for the residents of this city." That our readers may understand this whole business, we give them the mayor's instructions to the chief of police:

Chief of Police H. C. Hennessey:

SIR: Upon a certificate signed by Drs. Wilkinson, Watkins, Solomon, Levy and Murphy that the consumption of fruit is almost an absolute necessity for the residents of this city, and their recommendation that the same should be placed within the reach of every citizen at all times, Sunday included, the Hon. C. H. Luzenberg, district attorney, has endorsed the following:

Respectfully referred to his honor, Mayor Shakespeare. In the face of the within certificate, I consider that the prosecution of persons for vending fruit on Sundays would be idle. Please notify the police that I desire no further reports as to them.

The mayor directs that in accordance with the above you instruct your force not to interfere with the sellers of fruit on Sundays. Respectfully,

WRIGHT SCHAUMBERG,
Secretary.

Upon the receipt of this order the chief of police issued instructions to his men not to interfere in the future with the sellers of fruit on Sunday.

This is certainly a most remarkable proceeding. That a law of the land, passed by the chosen representatives of the people in General Assembly convened, and duly promulgated, and then passed upon by the Supreme Court as constitutional in its provisions, should be set aside as to some of its inhibitions by the mayor of the city and the district attorney upon the certificate of a half-dozen physicians is surely a most extraordinary thing!

But that is not all. The Times-Democrat, in commenting on this action of the police authorities, gives its cordial approval to it, and says: "A good beginning has been made in this case in reforming the Sunday Law and getting rid of its more objectionable features; but there yet remains much to change and correct in it if is to remain the law of the land." If it is true, as generally understood, that the Times-Democrat is working for the reinstatement of the saloon on Sunday, then the above sentence can be interpreted to mean about this: "We will get a few physicians to sign a certificate that liquor is 'almost an absolute necessity for the residents of the city,' and then the mayor, acting under advice from the district attorney, will order the police not to interfere with the saloons who hold open on Sunday." That will be the end of the Sunday Law. But that is not all. If one law may be suspended upon the certificate of a few persons that some of its provisions work hard upon a certain class, then all laws may be suspended, for there is no law that does not bear hard upon somebody. The wedge has entered. Alas! for the Sunday Law! Alas! for *all* law!

The increase in the circulation of the ADVOCATE depends upon the energy and tact of the pastors, who are its agents. There is a mutual work between them and the paper. The paper helps them in all the work by its weekly visits, and they help the paper by increasing the *number* of those visits, and both are in partnership with the Lord, who gives his blessing to all.

Our Religious Exchanges on the Result of the Election.

The Southwestern Christian Advocate, of this city, organ of the Methodist Episcopal Church, says:

The great national victory means the downfall of the solid South, the admission of Dakota and other Western Territories into the Union as States, an honest and vigorous foreign policy, protection to American industries, and increased purity in elections as a national necessity. It does not mean aggression beyond the enforcement of the Constitution and the laws, but an encouragement to the material and progressive interests of all sections of the country.

The Western Christian Advocate (Methodist Episcopal Church) has this:

The editor of the "Western" resided for years in the immediate neighborhood of General Harrison's home, and has the honor of a familiar personal acquaintance with him, as we stated in the "Western" some months ago. The President-elect is a cultured, dignified, Christian gentleman who commands the respect of all who know him. He is a devout man, and an earnest and faithful officer in the Presbyterian Church. We are certain there will be a family altar in the White House, the benediction of which will reach the remotest corner of our national domain.

The Central Christian Advocate (Methodist Episcopal Church), St. Louis, says:

The Republican party, having been recalled to the administration of the government, is called upon to act with the highest wisdom and commit itself entirely to the public welfare. What the people desire is a clean, patriotic administration. The greatest need of the government is a sweeping reform of the Civil Service. The adoption of the spoils' system for the last two years of Mr. Cleveland's administration does not seem to have been of much service to him—it brought discredit upon all that he did, and lost him the confidence of men who were active in his support when he was elected. So long as the offices are party spoils they will attract to every party a class of men who harm it to the extent of their activity.

The Standard (Baptist), Chicago, says:

It is for us simply to congratulate all readers that this national ordeal has been safely passed once more, and that the men chosen are eminently deserving of the trust in their ability and integrity expressed in the national choice. Alike, the elect and non-elect have, by all accounts, borne themselves, under victory on the one part and defeat on the other, with a manly equanimity such as becomes them, and such as is in consonance with the dignity of their position.

The Interior (Presbyterian), Chicago, says:

Now that the contest is past, it will offend none to say that youthful companionship with both the President-elect and his wife left a friendly regard which has deepened with the passing years

"As streams their channels deeper wear."

The knowledge of their eminent worth—of the purity and beauty of their characters, of the great intellectual ability of the now President-elect, which has become familiar to the whole country, and which will be further verified by the test of power and the highest honor possible to man—the knowledge of this has been familiar to the mind of the writer from boyhood, and with it a conviction that the Harrisons, like the Adams, would become an example, seen by all the world, of the heredity of brains, manliness, patriotism, religion and success.

The Northwestern Christian Advocate (Methodist Episcopal Church), Chicago, says:

We are sure that the present victory is not a triumph. The issue was close enough to suggest to the victor some of the reasons of his defeat in 1884. The Republican party can not avoid being on its good behavior. Four years last past suggest that it is not indispensable to the existence of the republic, and that a national Democratic victory does not kill as promptly as does a dose of prussic acid. The lesson of 1884 has not been lost by any means. Four years have brought an accession of caution and, it is to be hoped, a large increase of conscience. Some party papers are already prophesying Republican rule for the coming twenty-four years. The prophecy is not in order so soon. We have faith that the best elements in the party will counsel the devouter course, and will signalize its reentrance to authority by contracts to obey God and serve mankind.

The Advance (Congregational), Chicago, has this:

After next March: President Benjamin Harrison. Every good citizen, of whichever party, will accept it as reason for thankfulness that so good a man is to be at the head of the government.

Mr. Harrison's Cabinet is the next question of universal conjecture. Unless all the signs fail he will be his own man, and the master of the situation. The administration of government in a country of such magnitude and such variety of interests as ours is a work of enormous responsibility. The very ablest and most experienced statesmen will be needed for the President's advisers and helpers. In our judgment, the best and ablest man of them all should be chosen as Secretary of the Interior.

The Independent (New York) closes a jubilant article in these words:

What was the cause of the political revolution last week? General loss of confidence in the Democratic party and a general desire for the return of the Republican party to power. The Democratic party offered a sectional policy, a free trade measure, a sham Civil Service reform, and an inefficient and unstable administration. The people had been grossly deceived in Grover Cleveland and they rejected him, his party and his principles. In his stead they have chosen a strong, clean, capable man who will never break his pledges nor abuse the confidence of the country. Character, yet counts with the American people, and in Harrison and Morton they have rulers who represent the best type of American patriotism, intelligence and morality.

The Christian Advocate (Methodist Episcopal Church), New York, closes its article on the result thus:

Congratulating the country on the peaceful character of the election, the renewed manifestation of the good-humored practical philosophy of the majority of the American people, without believing that the country would have been ruined if the election had gone the other way, or that it is now safe in any way to absolve Christians and patriots from the most vigilant watchfulness and active devotion to the public good, The Christian Advocate will pursue "the even tenor of its way," recording the progress, building up the institutions, sustaining the religious life, and conserving the morals of this, the greatest experiment in free government the world has ever seen.

The Christian Advocate (Methodist Episcopal Church), Pittsburg, says:

The Republicans were successful, and Gen. Harrison will be the next President of the United States. Leave politics out of the question, and the whole country has reason to rejoice in this fact. He is a man of whom all can justly feel proud. He is an active Christian man, a member of the Presbyterian Church, and for many years a ruling elder in the church to which he belongs. His membership has not been a nominal one, but active. He has maintained a positive Christian character. In this respect no man ever elected to the Presidency stood higher than Gen. Harrison.

We appreciate the following from the Central Methodist:

The NEW ORLEANS ADVOCATE has a new publisher, J. G. Grant, who is said to be a fine business man, and who proposes to place that journal in the front rank of religious periodicals. That paper has a fine field to cultivate, is edited with fine taste and decided ability, and deserves a wide and extended circulation.

It is in order now for every one of our readers to help us in cultivating our "fine field." Send on the subscribers as fast as you please, brethren and sisters.

Notes.

That was a fine remark made by a writer in one of our exchanges, who said, that when young ministers came to him to consult about their work, and their desires for larger fields of usefulness, he told them, that "the best way to get larger fields of usefulness is to fill their present places of usefulness, *more than full*." That is the whole secret of advancement to larger fields.

We know some people that will be benefited by reading this, from the interior, if they will read it aright.

A writer in the Belfast Witness laments that it is so easy and so common to substitute pietism for practical every-day piety, spiritualism for spirituality, devotion for devotedness to God, rapture for righteousness, a technical experience of conversion for a really changed and sanctified life. Evidently the same temptations beset the sinners in the north of Ireland that are wont to afflict us in the United States.

Did the reader ever notice what a variety there is in the contents of the religious paper? We give the headings of the principal articles in one of our exchanges this week to show this: "Does God Approve Humor," "Progress," "Theology in Fiction," "The Conquest of the Sioux," "Sunday-School Lesson," "The Necessity of Evangelistic Work," "Liberty and Service," "Answers to Prayer for Foreign Missions," "Letter from Boston," "Modern Education," "The Pleasures of Stealing," "The Plague's Ambition," "Her Home-Coming," "Winged Warriors," "Discipline in Play," "The Old-Fashioned Girl," "Sabbath-School Work in Nebraska." Almost any religious paper will give us a like variety.

The Christian Intelligencer says this:

The editor of one of our best quarterlies says, "We know of cases at this moment where men have been prevented from making a public profession of their faith by uniting themselves with the church of God because they have had to supply the Sunday newspaper to readers, many of whom were themselves members of our churches. A sense of the inconsistency of their employment has kept them back." We beg to submit this statement which, we doubt not, is literally true, to those Christian people who buy or read or advertise in the Sunday paper. They are little aware what an injury they are doing to their own souls and the souls of others. Men of the world will not care about such things, but they who love the Lord and make conscience of doing his will and serving his cause should consider well the evil consequences of giving into this recent, but most effective way of overthrowing the sanctity of the day of rest.

We have seen at one time a minister, and at another time a prominent member of the church, buy the Sunday paper on the way to church on Sunday morning! "I was wounded in the house of my friends."

Dr. Haygood, in the Nashville Advocate, has a most interesting article on "The Statistical Test," which all our people ought to read. In the midst of the article there stands this paragraph:

The question is, Does it pay to tell all we know, or guess, about our work? I believe we do not yet report the number of sermons preached, visits made, prayers offered. But we may come to it: we do report on less important matters.

Ah! Doctor, way down here we are ahead of you in Georgia on that line. We heard a preacher in Conference read out just that, and more. He gave number of sermons preached, prayer meetings held, Sunday-school talks made, visits made to sinners, visits made to saints, prayers offered in families, expostulations to sinners, encouragements to saints, etc. The reading had a visible effect upon the Conference and a *marvelous* effect upon the Bishop. The brother was moved. Though he had finished but one year at that place. And why not? Hadn't he done everything?

The Evangelist gives some admirable advice to the spiritual Nimrods of our time, which we commend to those who are handling spiritual weapons:

The spiritual gunner who has a reasonably fair appreciation of his important and responsible business, will not try to use the same kind of gun for all kinds of game. He will adapt his gun to the kind of game he has specially in view—and he will always have in view game of some kind, if he is anxious to become "a mighty hunter before the Lord." He will not bring out a loaded Armstrong, or Columbiad, or Gatling for very small game, and reserve his smallest arms for game of the largest and most dangerous kinds, if he wishes to bear home any trophies of his working skill. Every professional gunner—every pulpit gunner especially—who wishes to do efficient work, will not only have large guns and small guns ready loaded, where he can lay his hands on them at once, but will know just when and how to use each kind. He will also be careful not to use kicking guns and overloaded guns, which always do a great deal more harm to those behind them than they do to those just in front. A gun that shoots straight ahead without much scattering, instead of backwards or sideways; that is well aimed, and that carries true to its aim, is the only gun for the spiritual hunter, whether it be large or small

Personals.

The Roman Catholics have increased *one-fold* and the Protestants *four-fold* in the last *one hundred years*.

Dr. Lafferty says that Dr. McFerrin "is the link between the old itinerant and the present church tourist."

You had better renew your subscription to your various religious papers before the excitement of the Christmas and New Year holidays comes upon you. Besides the ADVOCATE, you should, by all means, read the Missionary Reporter and the Woman's Missionary Advocate. They are only fifty cents each.

The Educational Loan Fund Association of Georgia has *twenty-seven* students already in Emory College, and *eight* more are expected soon. How glad we are to chronicle such a fact as that!

At one of the Methodist Conferences, North, it is said that the character of no preacher was passed until he reported his missionary collection in full! How would such a rule work among us? Some preachers would have to hustle around pretty lively or they would be laid on the shelf.

Why can't our preachers get up a genuine ADVOCATE boom? They can. We believe they will. The publisher assures the committee that every dollar above expenses shall go to the improvement of the paper. Can any offer be fairer than that? Remember that two dollars now pays for the paper until January 1, 1890.

The Mississippi White Ribbon is the name of a monthly paper published at Meridian, Miss. It is devoted to the interests of the Woman's Christian Temperance Union, to the educational, industrial and general work of woman and temperance. It is ably edited by Mrs. H. B. Kells. Terms, one dollar a year in advance.

The votes of the Prohibitionists during the last election, were double to what they were in 1884. So says the Voice. The vote reached between 240,000 and 350,000.

We call especial attention to the article, on the first page, from the London Methodist Times. We would, however, warn our young preachers not to imitate Mr. Spurgeon in putting off studying their sermons until Saturday evening. That will hardly do for you.

During the month of October there were landed in this city 1,093 immigrants; 781 males, 312 females. Eight hundred and five of these were from Italy.

Dr. Haygood, in Nashville Advocate, has this sentence:

How singular it is that precisely those preachers who most need presiding elders to take care of them kick most at the office! that the churches that most need presiding elders to keep them at all in Methodist order most dislike the office!

Some of those singular people and churches are right here in Louisiana.

Now, brethren, the campaign is ended, the election over, and we know who is to be our President; but let us, one and all, start a new and more vigorous campaign in the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

We receive regularly the "El Evangelistic Mexicano," the organ of our church in Mexico, edited by Revs. H. C. Watkins and A. H. Sutherland. It is a bright-looking four-page paper, not one word of which we understand. It is, however, evidence that our church is true to her traditions in giving a Methodist literature to the people among whom she works.

Bishop Lane, of the C. M. E. Church, gave us a call last Saturday *en route* to hold a Conference this week in Houston, Texas. The Bishop is hopeful of the prospects of his church, but says the Southern Methodists must stand up to it a *little more* stoutly in the future.

President Fitzhugh, of Whitworth College, dropped in our office the other day. His college is still expanding to admit new pupils who continue to come. Whitworth is prospering beyond the most sanguine expectations of its most sanguine friends.

Dr. Black writes, November 16, from Meridian station: "I am now approaching the close of my fourth year in this charge. During that time there have been four hundred and twenty-five accessions to our membership. Finances have advanced all along the line. A new church office has been erected at a cost of a little more than $13,000. Our old house of worship—a neat, substantial wooden building—has been removed to an eligible lot in West End. I leave to my successor the work of building a parsonage in keeping with the church, and of buying a pipe organ. Strong and tender are the ties that bind me to this part of God's heritage."

An interesting letter from Bishop Galloway, written from the City of Mexico, which came too late for this issue, will appear next week.

Instructions to Delegates.

DEAR BRETHREN: Through the courtesy of the Southern Passenger Association, persons attending the North Mississippi Conference, to be held at Starkville, Miss., commencing on December 12, will be granted a reduction in their return railroad fare only under the following conditions:

First. Each person must purchase a first-class ticket (either limited or unlimited) through to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase (Form 2).

Second. If through tickets can not be procured at the starting-point, the person will purchase to the most convenient point where such through tickets can be obtained, and there re-purchase through to the place of meeting, requesting a certificate properly filled out by the agent from whom purchase was made.

Third. The reduced rates for the return journey will only apply to points to which through tickets are on sale at the place of meeting, and at which through tickets to the place of meeting were purchased. If through tickets to the starting-point can not be purchased at the place of meeting, the person will purchase to the most convenient point to which such through tickets can be obtained.

Fourth. Tickets for the return journey will be sold by the ticket agents at the place of meeting, at one-third the highest limited fare, only to those holding certificates signed by the ticket agent at the point where the through ticket to the place of meeting was purchased, and countersigned by the secretary of the Conference, certifying that the holder has been in attendance upon the Conference.

Fifth. It is absolutely necessary that a certificate be procured, as it indicates that full fare has been paid for the going journey, and that the person is, therefore, entitled to the excursion fare returning. It will also determine the route via which the ticket for the return journey should be sold, and without it no reduction will be made.

Sixth. Tickets for return journey will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within twenty-four hours after the adjournment of Conference.

Now, brethren, please preserve these instructions and follow them carefully, as without this you can not obtain the reduced rates. These instructions apply to the I. C., M. and O., V. and M., and K. C., M. and B. roads. Remember your certificates must be procured of the agent from whom you buy your ticket, and must be countersigned by the Conference secretary. On the M. and C. road round-trip tickets will be on sale at Memphis, Grand Junction, Middleton and Iuka, on December 8, 10 and 12. Close connections are made at Artesia by both the north and south-bound trains on the M. and O. road with trains coming to Starkville. The train from Durant reaches Starkville, at 7:17 A. M. All members will be met at trains by the committee. Yours truly,

T. CAMERON.

STARKVILLE, Mississippi.

Notice to Mississippi Conference.

The following special rates and terms are offered by railroads to members attending Conference:

L., N. O. AND T. R. R. (VALLEY ROAD.)

Members purchase usual tickets for full fare going, and return at one-third usual rate on certificate of secretary of Conference.

I. C., V. AND M., N. O. AND N. E. R. R.

1. Members purchase, at the place of starting, through tickets to Vicksburg.

2. If no through tickets are on sale at starting-point, purchase one at most convenient point.

3. Get from agent selling selling through ticket a certificate of the purchase.

4. Present this certificate, countersigned by secretary of Conference, to agent at Vicksburg, and he will sell return ticket for one-third usual rate.

N. B.—The through ticket and the certificate from the agent selling it, countersigned by secretary of Conference, are absolutely required to secure reduced rates over these roads.

Other roads have not been heard from yet.

R. A. JONES.

VICKSBURG, Miss., Nov. 16, 1888.

Conference Notices.

Applicants for admission on trial into the North Mississippi Conference will please meet the Examining Committee in Starkville, at three P. M., on Monday, December 10, next. Inquire at the store of Mr. John Critz or at the Methodist Church for the session-room of the committee.

The topics embraced in the English branches in this examination are spelling, composition, English grammar, geography and arithmetic. The committee will expect a reasonable knowledge of these subjects, as well as of the sermons and Discipline. The examination in spelling and grammar will be based on a composition to be written on a subject given by the committee at our first meeting. No other composition will be accepted.

W. F. J. SULLIVAN, Chair'n.

For the Committee.

Brethren of the Mississippi Conference will please remember to be prepared, on the first day of our approaching Conference, to bring up all your missionary assessments. The Board resolved to hold its anniversary on Thursday evening. Our ability to do so will depend on your promptness. Our connectional brethren will probably want to occupy evenings later in the week.

J. P. DRAKE,
Sec'y Bd. Missions, of Miss. Conf.

Applicants for admission on trial to Mississippi Conference, also members of the Committee of Examination, will please meet at Methodist Episcopal Church, South, in Vicksburg, at 9:30 o'clock, Tuesday morning, December 4, and oblige,

R. JONES, Chair'n

The class of the second year, of the Mississippi Conference, will meet the committee at the Methodist Church in Vicksburg, December 3, at 3 P. M.

J. M. WEEMS, Chair'n.

A Gift for Endowment by One Who Realizes the Blessedness of Giving.

MR. EDITOR: I hope I violate no confidence in sending you the following just received.

W. L. C. H.

——, MISS., Nov. 6, 1888.

PROF. G. H. WILEY, Jackson, La.—

MY DEAR BROTHER: I send the enclosed sight draft on W. M. & Co. for $200 to your favor, as requested. This ends my gift made to Prof. Rush, my good friend. I am glad that the Lord has so prospered me us to enable me to give this $100 to such a good cause as the endowment of Centenary College. I believe it has enlarged my soul for liberality and for good works. While I am a small factor in the great work, yet my mite will help. I have the consolation of knowing that this money is to be held intact, and that it is in prudent hands for investment, and that its interest will accrue annually for centuries to come, I hope, and that it will be doing good for the church of my choice and adoption long, long years after my hands have ceased to work. May God bless you and Bro. Hunnicutt in your work! Very truly yours,

T. A. H.

Special Offer.

Anyone sending two dollars will receive the ADVOCATE free of all charges until January, 1890.

Books and Periodicals.

BOOKS.

A MAN STORY. By E. W. Howe. Tickner and Company, Boston. George F. Wharton, New Orleans. Price $1.50.

RACHEL ARMSTRONG; OR, LOVE AND THEOLOGY. By Celia Parker Woolley. Tickner and Company, Boston. George F. Wharton, New Orleans. Price fifty cents.

MASSA'S IN THE COLD, COLD GROUND. By Stephen C. Foster. Tickner and Company, Boston. George F. Wharton, New Orleans. Price $1.50.

This is a most beautifully illustrated edition of a song popular thirty years ago. The illustrations are by Charles Copeland, the ornaments by Frank Mytlick, and altogether make one of the most beautiful little books we have seen.

MISS PARLOA'S NEW COOK BOOK. By Maria Parloa. Published by Estes and Lauriat, Boston. Post-paid on receipt of thirty cents.

This book seems to contain everything necessary to be known in order to prepare and serve a good meal.

JESUS NOT IMMERSED, BUT BAPTIZED; OR, THE DESIGN AND MODE OF CHRIST'S BAPTISM BY JOHN FINALLY SETTLED BY THE HOLY SCRIPTURES. By Rev. L. H. Shaw, of West Texas Conference. Southern Methodist Publishing House, Nashville, Tenn. Price five cents.

ST. PAUL ON HOLINESS. By Rev. L. L. Picket, Dangerfield, Texas. Price fifty cents.

THE SECOND BLESSING DEMONSTRATED. By Rev. B. F. Grayson. L. L. Picket, Dangerfield, Texas. Price ten cents.

PERIODICALS.

—The Pearl of Days, for November, is invaluable to all who desire to know of the growing Sabbath sentiment. Its articles are of superior intrinsic value. The illustrations are choice and the general appearance of the magazine is most attractive. We are glad to be assured in this number of the bright prospect for the coming year. Such a powerful ally of the Christian church in quickening the conscience on this subject is certain to win highest success. $1 per year; single copy, ten cents. Wilbur B. Ketcham, publisher, 71 Bible House, N. Y.

—The Minutes of the Forty-First Session of the St. Louis Annual Conference, held at Bonne Terre, Mo., have been received.

—The November Wide Awake is just as bright and beautiful as ever, and yet the managers promise a great deal more for the Christmas number. Look out for it. D. Lothrop & Co., Boston. Price $2.40 a year.

Holiday Numbers.

THE YOUTH'S COMPANION will publish this year four holiday numbers, on Thanksgiving, Christmas, New Year's and Easter. The Weekly Illustrated Supplements have become a feature of the paper and will be continued. No other paper gives so much for so low a price. Really a $2.50 paper for only $1.75 a year. Every family should have it.

Publisher's Department.

Note from the Publisher.

To those who have received statements of their accounts, I wish to say that these statements are taken from the books in this office as they were turned over to me by Mr. Jamieson. If any of them are not correct, I will most cheerfully correct them to the entire satisfaction of those interested. Whatever arrangements were made with the former publisher will be carried out by me. Respectfully.

J. G. GRANT, Publisher.

Special Offer.

All new subscriptions for the ADVOCATE received between now and January 1, 1889, will receive the paper free until that date.

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J. G. GRANT, Publisher.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Did it ever occur to you that, although the bass drum doesn't make good music, it drowns a heap of bad?

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Christopher Columbus was no sailor, but all the same he was the first Landseer of America.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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TICKET OFFICE: Cor. Canal and Carondelet Sts.

J. W. COLEMAN, Asst. Gen. Pass. Agt., N. O.
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Queen and Crescent Route.

New Orleans AND Northeastern RAILROAD.

Shortest and Quickest Line to

BIRMINGHAM,
CHATTANOOGA,
CINCINNATI,

AND ALL POINTS

EAST and NORTH.

NORTH-BOUND.

	No. 2, Ltm'd.	No. 6, Ft. Line
Lve. New Orleans	3:35 p. m.	9:00 p. m.
Arr. Meridian	9:50 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Ltm'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:35 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:30 a. m.

J. M. KNIGHT, Ticket Agent,
34 St. Charles Street.

R. H. GARRATT, Div. Pass. Agt.

LOUISVILLE, NEW ORLEANS AND TEXAS RAILWAY.

MISSISSIPPI VALLEY ROUTE.

Arrives.	Leaves.
No. 1. Fast Mail. 9:00 a.m	No. 2. Fast Mail. 5:00 p.m
No. 3. Express. 6:25 p.m	No. 4. Express. 8:00 a.m
No. 5. Bat. Rouge acc'dation. 10:00 a.m	No. 6. Bat. Rouge acc'dation. 3:45 p.m

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harrision for Natchez and N. J. and C. points; at Vicksburg with V., S. and P. and V. and M. R. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

All trains stop at Kenner.

JOHN BRADLEY, General Agent.
E. W. HOW, G. F. and P. A.
R. F. REYNOLDS, Cou'l Agent.

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Texas and Pacific Railway,

THE SHORT

SOUTHERN CALIFORNIA ROUTE,

The Direct Line from New Orleans to

NORTHERN, EASTERN, WESTERN,

—AND—

CENTRAL TEXAS,

and all Points in Old and New Mexico, Arizona and California.

	Leaves.	Arrives.
Texas and California Express	8:35 A. M.	7:00 P. M.
Baton Rouge Local	3:50 P. M.	10:00 A. M.

The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

This train has also Pullman Sleeper and Buffet to Fort Worth, where passengers take through sleeper for San Francisco and all points in California, Old and New Mexico.

This is the quickest and best route to Hot Springs.

H. C. ARCHER, Traf'g Passenger Agent.
S. W. McCULLOUGH, Gen. Pass. and Tkt. Agt., Dallas, Texas.
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MISCELLANEOUS.

What a Comfort!

No Dirt! No Fuss! No Back Ache!
LASTS LONGER,
LOOKS BRIGHTER,
and makes the Shoes WEAR BETTER.
Don't let the women have all the best things, but use

Wolff's ACME Blacking

ONCE A WEEK FOR MEN.
ONCE A MONTH FOR WOMEN.
I find it a tip top Harness Dressing.
WOLFF & RANDOLPH, Philadelphia

Agents Wanted
ERIE
Self-Wringing
MOP

is the best selling article out. Made from malleable iron and steel wire.

Special knitted cloth fitted into every Mop before shipping

A Golden Opportunity for persons of either sex in search of profitable employment, as the SELF-WRINGER sells at sight.

Exclusive territory and liberal terms. Send 50 cents for sample and agent's outfit. Circulars and terms free.

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Mention the ADVOCATE when you write.

AMMUNITION, POWDER, SHOT,
FISHING TACKLE, BASEBALL GOODS, CROQUET,
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LAMPS AND LANTERNS.

Axle Grease,

Blacking, Cages and Cheese Safes, Coffee and Grain Mills, Hammocks, Oyster Tongs, Scales, Bineing, Corks and Clocks, Cutlery and Saws, Ice Cream Freezers, Paper and Bags, Sieves, Whips.

HARDWARE, STONEWARE,
BROOMS, WOODENWARE, BRUSHES,
TABLE GLASSWARE, STATIONERY, TINWARE.
ROPES, TWINES, WICK.

A miscellaneous and well-assorted stock of *fresh goods.*

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MANAGERS.

WALL PAPER

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Framing Neatly Done.

PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.

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Telephone 614. *No. 116 CAMP ST., NEW ORLEANS.*

Mention the ADVOCATE when you write.

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—MANUFACTURER OF—

GENTS' BOOTS and SHOES

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54 ST. CHARLES STREET,

Bet. Commercial Alley and Gravier St., NEW ORLEANS.

Orders promptly attended to.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1888.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net.*

J. G. GRANT, Pub'r,

Our Young People.

NUTS ARE RIPE.

Jack Frost was out last night on a lark,
'Neath the moon-beams clear and bright.
He nipped every nut of the old shag-bark,
With his touch so stealthy and light.

"I'll crack them open and hang them there
To ripen in the sun,
I'll leave my card on the windows where
Every schoolboy will have one.

"The youngsters are tired of books, I think,
And long for my annual feast,
I have but to beckon with nod and wink,
And they're here from eldest to least."

Old Hickory laughed in his glee aloud
And whispered in Jack's friendly ear,
"I'll hold them back till the noisy crowd
Of your merry boys draw near.

"Then I'll swing my arms and open my hands,
And shower my treasures down,
For I'm ready enough at your command
To hit every boy on the crown.

"I welcome the shots they aim at me,
And shake my sides at their fun,
Their jokes and clubs they fling in glee
I pelt them back till they run.

"I watch as they fill each basket and sack
And rejoice in their brave good-will,
But I'm sorry at last to see them go back
And leave me alone on the hill.

"I'll gather my strength for another year,
And fill up my store for the boys;
My work is not small, tho' I only stand here,
And add my mite to their joys."

—Good Housekeeping.

MR. EDITOR: Will you please publish our little letter in your paper? We have never written for the ADVOCATE; but we read all the "little letters" every week. In the last number of the Cultivator we read of a mistreated grandfather, which so touched our sad and bleeding hearts, that we want to tell how we loved our idolized and now sainted one. All the ADVOCATE readers knew him—Rev. J. C. Jones, of the Mississippi Conference—and are sorry to hear of his death, we know.

On the first of October, God took our dear grandpapa from us. He was eighty-four years old on August 23; was a Methodist preacher over sixty years. We loved our grandpapa; loved to be with him and wait on him. He was not put off in one corner of the room, with wooden bowls and spoons with which to eat; but had the easiest chair and most comfortable place at the table. When the bell rang some one would go for grandpapa, bring him to the table; his pet, the youngest of the family, would move out his chair, and give him his Bible. After he was seated, then the family sat down with bowed heads till he "blessed our food." We miss our grandpa so much. Often we would go to his room, and say, "Grandpapa, you got anything nice for us?" He would always open his desk and give us an orange, apple or candy. We loved to be with him and hear him talk. He would tell us so many beautiful stories and sing us such nice songs. He told us so many interesting stories of the Indians in this country, when he was a young man. How bad and savage they were, and how many people they killed! He knew an Indian song, that he sang in Choctaw. We loved to hear it. It sounded so funny. Grandpapa would sometimes go on a visit, to be gone several days, and sometimes two or three weeks. We missed him, and our home was lonely then; all wished for his return, and weeks and days were counted till he would be at home. He has now gone on a long visit, to return no more. No grandpapa to fill the big arm chair at the table, which was always placed there for him; no grandpapa to give us nice things, tell us beautiful stories and sing nice little songs; no loved grandpapa to pat us on the head and call us his good little children; no precious grandpapa to kiss good-night any more! Oh, how sad our little hearts were when we kissed him good-night for the last time! Why did God take our dear grandpapa from us? We loved him so dearly. Our home is sad without him. We are two little sisters and one brother; ages, ten, eight and six.

RUBY E. MILLSAPS,
R. W. MILLSAPS, JR.,
JANE R. MILLSAPS.

HAZLEHURST, Mississippi.

MR. EDITOR: As I have never seen a letter in your paper from any of the children in our part of the world, I thought I would write one. I am thirteen years old; am a member of the Sunday-school and also of the Methodist Church. My papa is my superintendent and my teacher. Bro. D. C. Barr is our pastor. We all like him very much. He has just closed a protracted meeting at our church. There were a great many conversions, and forty-two joined the church. I will close by asking the cousins a question: Who were the three kings of all Israel, and how long did each reign?

Your little friend,

ETTA OZLEY.

CANE RIDGE, Louisiana.

MR. EDITOR: I am a boy twelve years of age. My father is keeping a hotel in West Melville. We have a great many boarders now. I go to the Methodist Sunday-school every Sunday. We have a large Sunday-school. My teacher is Mr. J. S. Jackson. He is also a steward in the church. I go to school every day. I study geography, arithmetic, spelling and reading. We have about thirty-three scholars. Our teacher's name is Mrs. Landrum. I will ask, What woman is mentioned in the Bible as making garments for the poor, and where found? Please do not consign this to the waste-basket, Mr. Editor. I will close with my best wishes for you and all the readers of the good old ADVOCATE. Your little friend,

JOSEPH A. ROWE.

POLITENESS.—A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy.—We are all in danger of living too much for the outside world, for the impression which we make in society, not coveting the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor—and you will be sure in other places to deport yourself in a becoming and attractive manner.

HOW TO MAKE A GOOD BOY.—"They all put brandy in them," said one.

"They all don't. My mother has never put a drop of brandy into her mince-pies since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong and she never would be guilty of it again. And if mother says a thing is wrong, you may be sure it is wrong; for what mother knows, she knows."

"How about mince-pies? Are you sure she knows how to make pies good?" and a laugh went up from a group of girls gathered around the register of the recitation-room eating their lunch.

But some of them winced a little when back were tossed these words: "If she doesn't, she knows how to make a boy good; and isn't a boy worth more than a mince-pie?"

FOUND IN THE LITTLE DESK.—Not long ago a little girl in a Christian family died. She was only six years old. About a year before her death she had a small writing desk given to her. After she died, her mother unlocked it, and found this writing:

"The minute I wake up in the morning, I will think of God.

"I will mind my father and my mother always.

"I will try and have my lessons perfect.

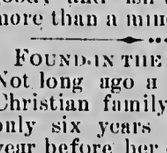
"I will try to be kind, and not get cross.

"I want to behave like God's child."

Salvation Oil relieves instantly and cures speedily all bodily pain. Price only 25 cents.

Verdict of a coroner's jury: "Died from want"—of Dr. Bull's Cough Syrup. 25 cts

If you had seeds of pestilence in your body, you would not have a more active contagion than you have in your tempers, tastes and principles. Simply to be in the world is to exert an influence—an influence, too, compared to which mere language and persuasion are feeble.—H. Bushnell.



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THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Ballet in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

NO TIME!

No time to sing,
No time to play
With her little children
So happy and gay;
No time for even
A sweet caress;
She is fixing the Romeo
Of a party dress.

No time to read,
No time to pray,
To teach her darlings
The holy way;
She is driven to death,
O yes, O yes!
She is sewing the lace
On her party dress.

FAMILY PRAYER.—No service is more important and impressive than that which daily calls a family together to acknowledge God as our creator and preserver. Parents and children and domestics assemble and reverently hear God's Word read, and then unite in praise and thanksgiving to our heavenly Father for his providential care and his loving kindness to each one of the household and all others; and then how delightful for a whole family unitedly to ask him, who loves all his children, a divine protection and guidance in all the work and interests of life. We can think of no service more pleasing to our Father above, and upon which the angels look with more delight, nor which can be more salutary and blessed in all its influence upon old and young than just such a family service as this. And we only wonder that any Christian family can be content to live without it. If God be our Father, shall we not honor him by worshiping him and asking his blessing upon our families?

Of course, the proper person to lead such a service is the father. He is the divinely appointed head and priest of the family. But if, for any reason, this can not be, then let the mother, or some other member, take his place. But, by all means, let the family altar be established, and let the service of prayer and praise be daily offered to the God and Father of all.

CONVERSATION AT HOME.—Few things are more important in a home than is conversation, yet there are few things to which less deliberate thought is given. We take great pains to have our house well furnished. We select our carpets and pictures with the utmost care. We send our children to school that they may become intelligent. We strive to bring into our homes the best condition of happiness. But how often is the speech of our household left untrained and undisciplined!

The good we might do in our homes with our tongues, if we would use them to the limit of their capacity of cheer and helpfulness, it is simply impossible to state. That in most homes the best possible results from the gift of speech are not attained is very evident. Why should so much power for blessing be wasted? Especially, why should we ever pervert the gift and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb; but it were better far to be born dumb, and never to have the gift of speech, than, having that gift, to employ it in speaking only sharp, unloving, or angry words.—Central Christian Advocate.

An Invincible Duet.

Sometimes, and with some natures, all that seems to be needed is confidence and a physician, a sensitive imagination properly guided is the remedy.

But in desperate matters confidence and a good remedy make an invincible duet at whose assault disease promptly yields.

Here is what the voice of experience has to say of it:

"BUNKER HILL, March 11, 1888.

"I feel that I can not say too much in praise of Compound Oxygen Treatment. The first time I wrote from I was a complete physical wreck; *my nerves* so exhausted that it was with difficulty that I moved about the house. Last Thursday I walked a mile and a half in the country to visit a friend, and could have walked as far again, I think, without being tired. If my name and experience is of any use to you, you are at liberty to use them at any time.

"MRS. FLORENCE BLIZE."

We publish a brochure of 200 pages, regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay-fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila. Pa.; or 331 Montgomery street, San Francisco, Cal.

MISCELLANEOUS.

Ask For Ayer's

Sarsaparilla, and be sure you get it, when you want the best blood-purifier. With its forty years of unexampled success in the cure of Blood Diseases, you can make no mistake in preferring Ayer's

Sarsaparilla

to any other. The fore-runner of modern blood medicines, Ayer's Sarsaparilla is still the most popular, being in greater demand than all others combined.

"Ayer's Sarsaparilla is selling faster than ever before. I never hesitate to recommend it."—George W. Whitman, Druggist, Albany, Ind.

"I am safe in saying that my sales of Ayer's Sarsaparilla far excel those of any other, and it gives thorough satisfaction."—L. H. Bush, Des Moines, Iowa.

"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. Bicklums, Pharmacist, Roseland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for the last seventeen years, and always keep them in stock, as they are staples. 'There is nothing so good for the youthful blood' as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it, or, as the Doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the doctors' prescriptions have been of no avail."—C. F. Calhoun, Monmouth, Kansas.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

MUSIC FOR CHRISTMAS

Christmas Selections —FOR 1888.— Containing Carols to be sung in churches, Recitations, Responsive Exercises that may be used with or without the Carols. Price, 5 cts. each or 50 cts. per dozen by mail postpaid; $4 per hundred by express not prepaid.

Services. —"Good Will to Men," by J. H. Hall; "Noel," by P. F. Gaynor; and "Peace on Earth," by J. H. Hall. These consist of choice Responsive Readings throughout which are interspersed Beautiful Carols written especially for use in connection with the Readings. Price of each of the three Services is 5 cts. as for the "Christmas Selections."

Cantatas. —"The New Santa Claus," by Butterworth and Murray. "Judge's Claus," by Burnham and Root. "Santa Claus' Christmas," by Burnham and Root. "Santa Claus' Make," by Burnham and Root. "Santa Kriss Kringle," by Butterworth and Root. Price of the Cantatas, 30cts. each by mail postpaid.

Catalogue of all kinds of Christmas Music to be sent free on application.

The JOHN CHURCH CO., Cincinnati,

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The only sure Cure for Corns. Stops all pain. Ensures comfort to the feet. 15c. at Druggists. Hiscox & Co., N.

PARKER'S GINGER TONIC

The best of all remedies for Inward Pains, Colic, Indigestion, Exhaustion and all Stomach and Bowel troubles. Also the most effective cure for Coughs, Colds, Bronchitis and affections of the breathing organs. It promotes refreshing sleep, improves the appetite, overcomes nervous prostration, and gives new life and strength to the weak and aged. 50c. and $1.00, at Druggists.

For Gas BAILEY'S REFLECTORS.

A wonderful improvement for lighting CHURCHES, Halls, etc. Numerous designs. Satisfaction guaranteed. Catalogue and price list free.

BAILEY REFLECTOR CO
118 Wood st., Pittsburgh, Pa.

SALARY —FOR— 3 YEARS We wish to employ a reliable man in this county. No experience required. Permanent position for three years. Salary increased each year. Light, easy, genteel business. Send stamp. No attention to postals. Address CENTENNIAL MF'G CO., CINCINNATI, O.

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Wanted in every County, Shrewd men to act as detectives in our Secret Service. Experience unnecessary. Particulars free. Grannan Detective Bureau Co., 41 Arcade, Cincinnati, O.

ASTHMA DR. TAFT'S ASTHMALENE never fails to CURE. Any one who wants to be CURED can send us their address and we will mail trial bottle FREE. DR. TAFT BROS., Rochester, N. Y.

The Great Secret of the Canary Breeders of the Harz Mountains restores MANNA BIRD to cage birds and preserves them in health. 15c., by mail. Sold by druggists. Directions free. *Bird Food Co.*, 300 N. 3d St., Phila.

In all the world there is but one OPIUM Habit. The Dr. J. C. Stone Remedy never fails. All other treatment even a pretended cure for the Opium Habit. No other treatment ever cured a case. We have cured more than 10,000 cases. NO PAY TILL CURED. Remember this, and write to the *J. L. Stephens Co., Lebanon, O.*

"Best cure for colds, cough, consumption" is the old Vegetable Pulmonary Balsam. Cures Bros. & Co., Boston. For 11 a large bottle sent prepaid

Christian Advocate.

Marriages.

BYKIN—CURREY.—At the residence of the bride's father, I. M. Currey, Raleigh, Miss., September 12, 1888, by Rev. J. H. Evans, Mr. W. H Bykin to Miss Florence Currey, all of Smith county, Miss.

MARSHALL—TOWNSEND.—At the residence of A. F. Townsend, September 6, 1888, by Rev. D. C. Foust, Mr. William Marshall to Miss Lee Townsend, all of Montgomery county, Miss.

BEALE—SIMMONS.—At the residence of the bride's father, near Brownsville, Miss., November 8, 1888, by Rev. I. W. Cooper, Mr. J. W. Beale, of Madison county, Miss., to Miss Fannie Simmons.

CECIL—FAUVER.—At the residence of the bride, near Wilson, La., November 7, 1888, by Rev. John A. Ellis, Rev. C. D. Cecil, of Mississippi Conference, and Miss Mary Irene Fauver.

JELKS—FLY.—At the Methodist Church, in Centreville, Miss., October, 31, 1888, by Rev. John A. Ellis, Mr. W. C. Jelks and Miss Nora Fly, of Centreville, Miss.

ADAMS—THOMPSON.—At the residence of the bride's father, Judge Thompson, near Middleton, Tenn., November 7, 1888, by Rev. D. W. Babb, Mr. Albert Adams, of Corinth, Miss., to Miss Lizzie Thompson.

KELLER—SILK.—At the residence of Philip Hallaran, in this city, on November 15, by Revs. J. B. Walker and C. W. Carter, J. H. Keller, Esq., to Miss Mattie W. Silk.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LAWRENCE—H. N. LAWRENCE was born January 26, 1810, in Charleston district, S. C., and died at his home, in Crawford, Lowndes county, Miss., September 20, 1888. He joined the Methodist Episcopal Church when about seventeen years old and lived an acceptable member until his death; over sixty years. On December 3, 1829, he married Mary H. E. Kells, who died March 29, 1830. He was married again, April 2, 1835, to Mary M. Hughes, who died February 17, 1846. He was married the third time August 24, 1847, to Catharine C. Renfrow, who now survives him. He was the father of thirteen children, only four of whom are now living. His wife, children and many grandchildren mourn the loss of an affectionate husband and kind father. He was devoted to his family, especially his wives. The writer has often heard him say that he was one of the most unfortunate and fortunate men in the world, having suffered the loss of two wives, but had married three good Christian women.

He started in life in moderate circumstances, was financially successful and could command money when he needed it. He provided well for his family during his life and left them sufficient means for a good living. Bro. Lawrence served the church as class leader and steward for many years, and was very prompt in his duties. When his church suffered he suffered. The writer was very intimate with him often at his home and in the house of God, and scarcely ever parted with him without having had a religious conversation, in which he delighted. J. P. OAINES.

WARE—JAMES R. W. WARE was born October 10, 1847, and died in Sallis, Miss., August 23, 1888. Bro. Ware did not have extra advantages while growing up; his father having died while he was of tender years and left his son to contend with the world the best he could; yet he choose honesty as the best policy, and truth as a good motto, and by these he established a good character and secured the respect of all who knew him. For several years he was in the employ of the Illinois Central Railroad Company. Here he enjoyed the confidence of all his employers and associates. Two months before his death he left the railroad and moved to Sallis, Miss., in order to live more quietly, and be convenient to church and school privileges.

Bro. Ware had only been a member of the church about one year; yet he had proved his sincerity in the profession of religion by an unswerving fidelity to every Christian duty, and the church had already learned to look to him as a man on whom they could depend. Bro. Ware was naturally a pleasant, sweet-spirited, companionable man; and when nature's happy gifts were intensified by the grace of the Lord Jesus Christ, it became God-like. In the death of Bro. Ware the church has sustained the loss of a valuable member; the Sunday-school, one of its best workers; and a blood-washed soul has gone to an endless rest. May the hand of God lead the disconsolate wife and his two fatherless children to their heavenly Father's house!

W. W. WILLIAMS.

SANFORD—Sister NANCY SANFORD, daughter of Col. John Bowie, was born at Harrisonburg, Catahoula parish, La., September 25, 1815, and was married to Mr. James Y. Sanford, near Helena, Ark., about 1835, and moved to Chicot county, Ark., about 1848, where her sisters—Mrs. Horner and Mrs. Steward—resided, and joined the Presbyterian Church at Mt. Carmel, under Rev. B. Shaw. After the death of Bro. Shaw, she joined the Methodist Church, South, at LeVaughn, and has been a faithful member ever since. She was left a widow with a large family to raise, and saw them all married and members of her church. She was confined to her bed two months and seven days, but bore her sickness patiently and met death with resignation to God's will. She died October 24, at 8 A. M., at her son-in-law's, Mr. John Boyd. Just before her death she sang, "Sweet by-and-by," and requested it sung at her grave. She was buried with the Methodist ritual, surrounded by a large circle of relatives and friends. She leaves three daughters, a son and sister, with many grandchildren. May her works and godly example follow her, and thus enable her sorrowing children to press on that they may meet her in heaven!

Sister Sanford was not ashamed to shout when moved by the Holy Spirit, and often made her friends rejoice with joy unspeakable and full of glory. F. G. DAVIS, L. P.

MARSHALL—JAMES HENRY MARSHALL was born February 11, 1865, and died October 19, 1888. He was the son of Bro. W. B. and Sister Dolly Marshall, of Carroll county, Miss. Jimmie joined the church when he was only twelve years old, and lived a consistent Christian all his life. He was one of the best young men I ever saw. He was free from the common vices of the day, and no one led a more blameless life than he. As we stood around his grave I saw young men weep as if a brother had died. The whole community said, "He was a good boy." Not good in common parlance, but good in that he lived to do right and do good. He was the oldest living child. He had just gone out into the world to work for himself. How soon are our most cherished hopes disappointed in this life! May a gracious Providence hover over and comfort the afflicted family!

T. W. LEWIS.

CROMWELL—Little JULIA E. CROMWELL, baby-daughter of G. W. and M. A. Cromwell, was born April 2, 1887, and died October 23, 1888. Another beautiful flower of sweetest fragrance has been plucked from earth's stormy paths to be transferred to the beautiful home in paradise above, where innocency and beauty rejoice forever in the presence and companionship of him who says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Little Julia was a precious jewel to the loving parents and children, and it was hard to say, "Thy will be done;" but his will is best, for he wills the purest and highest happiness of both parents and child.

May God bless and console the parents and children, and may we all meet her in the sweet by-and-by!

C. C. GRISHAM.

HUNTLEY—*Whereas*, In the providence of Almighty God, we have been called upon to part with our beloved president and friend, Mrs. W. H. HUNTLEY, who fell asleep in Jesus at noon of Thursday, August 30, 1888, the Flora Missionary Society of the Methodist Episcopal Church, South, situated at Flora, Miss., does hereby desire to express its grief at the afflictive dispensation, and to bear open testimony to the zeal and faithfulness of its departed head, and to bear love and good works of her who labored with her husband in the discharge of his ministry, "Magnetic in influence, thoroughly unselfish in character, untiring in the service of the Master, she consecrated all she was and ever could be to her God.

She was a chosen vessel, and earthly and spiritual advantages had fitted her for the service of the Lord. The true type of "a perfect woman nobly planned," the influence of her noble, beautiful Christian life will live forever in the memory of all who knew her. We tender, as a body and as individuals, our tenderest sympathy to the bereaved husband and children, to the stricken relatives, and many afflicted friends.

We are assured that we grieve not as those without hope, for she showed her faith by her works and is, without doubt, now enjoying the rest prepared for the people of God.

Resolved, That, as we looked up to her while with us as a leader and exemplar in the ways of God, so will we take new hold upon eternal life, and, as if her mantle had fallen upon each one of us, by numbers try to fill the breach made by the loss of the gifted one.

Resolved, That this society take the name of the Huntley Missionary Society of Flora, Miss., and be so known while in existence in the Methodist Episcopal Church, South, at Flora, Miss.

Resolved, That a copy of these resolutions be made for our bereaved pastor and the relatives of our deceased sister, and that they be printed in the NEW ORLEANS CHRISTIAN ADVOCATE, with the request that Georgia papers please copy.

M. A. BRADLEY, for Com.

HIBBARD—Died, at Patterson, La., Sunday, October 14, 1888, E. THORNTON, wife of S. M. Hibbard, in the thirty-sixth year of her age, born in Port Gibson, N. Y.; a sister also of J. H. Thornton, of Patterson.

At a called meeting, ordered by the vice-president on October 20, the following resolutions were unanimously adopted:

Whereas, Our heavenly Father, for unfathomable purpose, has seen fit to remove from us our much beloved and highly esteemed president, Mrs. S. M. Hibbard, therefore, be it

Resolved, That we do mourn her loss as true sisters, and grieve that her name is stricken from our roll.

Resolved, That we do, on this present day, and will always, miss her smiling face and her genial, encouraging presence, and will sadly miss her devotion in the cause of our church with her untiring industry.

Resolved, That we offer heartfelt sympathy of the entire association, as a body and individually, to the bereaved husband, and their four little children, to the stricken mother and father, also to her brothers, and to her afflicted sister, Mrs. Craig, of Chicago, who is also a member of this association.

Resolved, That the secretary is hereby ordered to send a copy of these resolutions to the NEW ORLEANS CHRISTIAN ADVOCATE and the Morgan City Free Press for publication, and to procure copies of same and forward to the absent relatives of our deceased honored president.

Resolved, With one accord, that all deplore the loss of one of our most energetic and generous workers—all trusting to meet her in that better land, where there will be no parting.

MRS. J. P. MUGGAH, V. P.

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Scientific.

Visual Synchronism.

Dr. J. Harris Rogers, of Washington, is responsible for a new telegraph invention, which will be known as visual synchronism. The discovery consists of a method by which two wheels, thousands of miles apart, may be kept revolving in perfect unison, and the application consists in the ability to print and transmit from one wheel to another about 150 words a minute.

By means of a small instrument with ten keys a message is first perforated on a tape. This tape runs through a telegraphic instrument, and the perforations permit small steel fingers to make electrical connections with an ordinary telegraph wire, which in its turn connects with the receiver on the other distant wheel and influences ten magnets, provided with curves and strokes, which combine to form Roman letters in accordance with the original perforations.

The two indicators or wheels which actually form the visual synchronism give 900 revolutions a minute, and each revolution forms a letter. This gives about 150 words a minute. The Morse characters have to be interpreted, but as visual synchronomic messages come out in Roman letters, much labor is saved.

"Autographic telegraphy," said Mr. Rogers, "invented by the famous electrician, Bakewell, about thirty years ago, and afterwards improved upon by Father Secchi, Edison, Gray and Sawyer, failed in practical applications for want of the rapid synchronism now introduced by me. With the aid of the new discovery it may now be utilized."

A test of the new apparatus was held a short time since, and a message of seventy-six words sent over in twenty-five seconds and printed on a tape in plain Roman characters. The inventor says that he can by this system make one wire do the work that ten do now by the system in vogue.

Dr. Rogers, who is about thirty-five years old, was born in Tennessee, and was educated partly in New York and partly in Europe. He is an electrical engineer and is the inventor of the Pan electric patents which are at present the subject of litigation in the superior courts. The new invention, which has been patented in every capital city of the world, is warmly indorsed, Mr. Rogers says, by J. Dudley Field and Mr. Worthington, of the Electric Review.—Picayune.

THE MIGHTY YUKON RIVER.—R. J. McConnell, of the Ottawa Geological Survey staff, who has just returned from the geological expedition, reports that the Yukon river flows through British territory for 600 miles. This includes about 200 miles of the gold-mining regions, where the chief mining camps are situated. The men are earning $10 to $20 a day washing, but the work only lasts about two months in the year in consequence of the freshets and early frosts. The river is 2,300 miles long, of which 2,000 are navigable without a single rapid or portage. Its breadth is six to seven miles in places, and averages three or four. Rivers emptying into the Yukon are broader than the Hudson at New York. Little of the region traversed is fit, for agricultural purposes, although there are valleys suitable for stock-raising. Potatoes and other vegetables equal to the best produced in Canada, are raised at the furthest northern posts of the Hudson Bay Company. The country abounds with minerals, and the winters are not more severely felt than those of Central Canada.—Evangelist.

And though sometimes, on passing from the turmoil of the city and the heats of restless life into the silent temple of the universe, we are tempted to think that there is the taint of earth, and here the purity of heaven; yet sure it is that God is seen by us through man, rather than through nature; and that without the eye of our brothers, and the voices of our kind, the winds might sigh, and the stars look down on us in vain.—James Martineau.

Shallenberger's Antidote for Malaria is the cheapest remedy in the world in proportion to the work it does, because it is certain to cure even the worst cases if taken properly. One bottle of thirty pills will cure any ordinary case, and *one dose* will stop the chills, but a number of doses and a little time are required to drive all Malaria from the system. Sold by Druggists.

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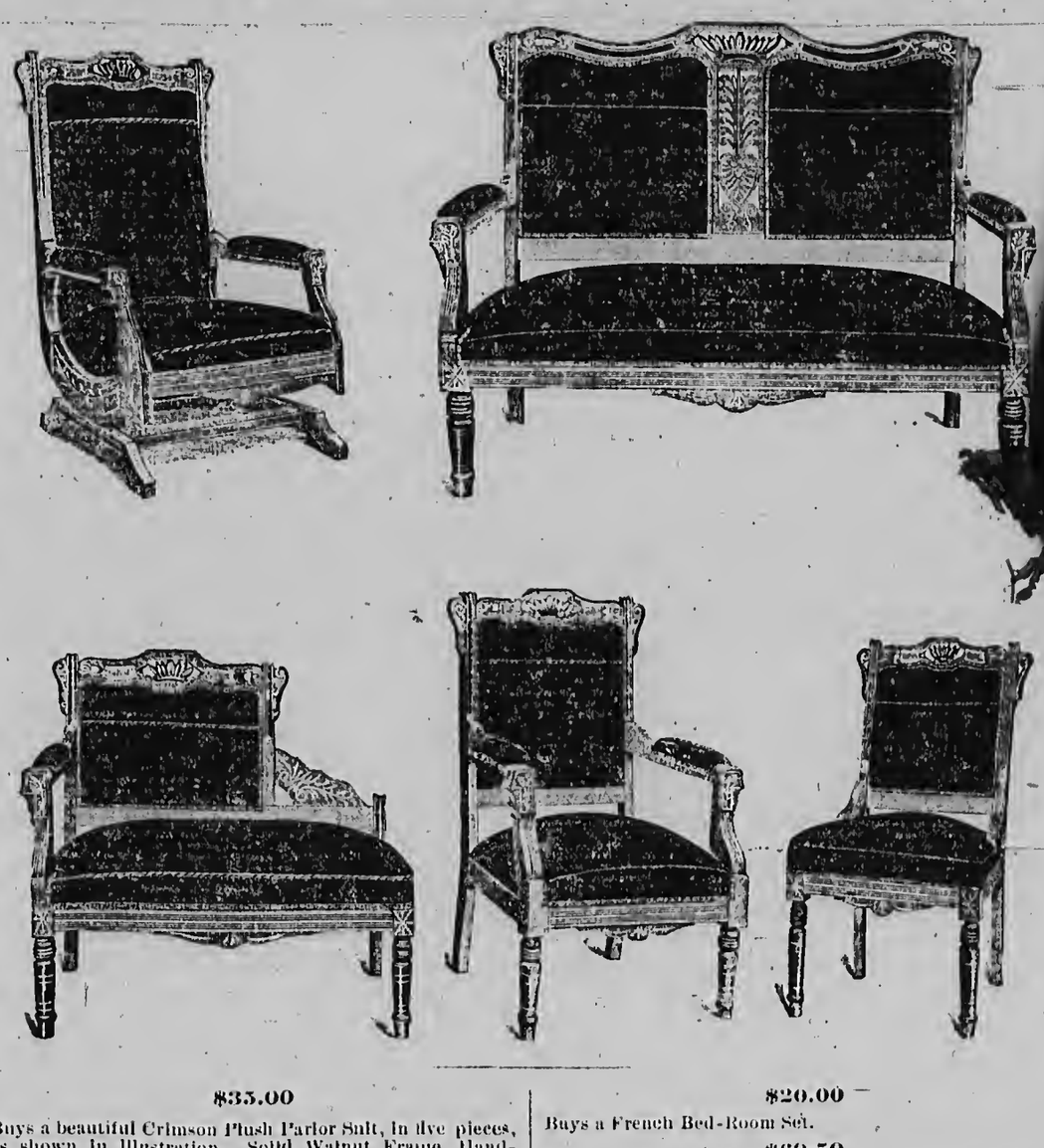

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Weekly Market Review.

(For Week Ending November 20, 1888.)

COTTON.

Low ordinary	7 1/4	@ — —
Ordinary	7 3/4	— —
Good ordinary	8 3/8	— —
Low middling	9 1/8	— —
Middling	9 5/8	— —
Good middling	10 3/8	— —
Middling fair	10 3/4	— —
Fair	10 5/8	— —
Galveston middling	9 11-16	— —
Mobile middling	9 1/2	— —
St. Louis middling	9 5/8	— —

SUGAR.

OPEN KETTLE:		
Prime	5	5 1-16
Fully fair	4 3/4	4 7/8
Good fair	4 1/2	4 5/8
Common	— —	— —
CENTRIFUGAL:		
Seconds	4 1/4	5 1/2
Pr. yellow	5 7/8	5 15-16
Gray White	6	6 1/8
Choice white	6 1/4	6 3/8
Stan. Gran.	6 3/8	— —

MOLASSES.

OPEN KETTLE:		
Fancy	43	— —
Fair	25	26
Good Common	23	24
Syrup	22	30

RICE.

Head	5 1/4	6 1/4
Good	4 1/8	4 3/4
Fair	4 1/8	4 5/8
Good	4 1/8	4 5/8
Polish, per ton	14 00	15 00
No. 2	2 1/8	2 1/4
Rough	2 25	4 00

FLOUR.

Extra Fancy	5 45	5 50
Fancy	5 10	5 20
Choice	4 40	4 50
Minnesota patents	7 50	— —
Extra fancy	5 65	5 75
Winter wheat patents	6 35	6 50
Minnesota bakers	6 40	6 60

CORN PRODUCTS.

Corn meal	2 25	2 30
Cream meal	3 00	— —
Grits	2 85	3 00
Hominy	3 15	— —

GRAIN, ETC.

CORN:		
White	50	51
Yellow	50	51
Mixed No. 2	50	— —
OATS:		
Western	32 1/2	33
Choice	33 1/2	34
BRAN:		
₩ cwt	82 1/2	85
HAY:		
Prime	16 00	17 00
Choice	18 00	19 00

PROVISIONS.

PORK:		
Mess (Standard)	16 00	16 25
Prime Mess	— —	15 50
Rumps	— —	15 00
DRY SALT MEAT:		
Shoulders	8	8 1/4
Sides, long clear	8 1/4	8 3/8
Sides, short rib	8 1/4	8 3/8
BACON:		
Fancy breakfast	12	12 1/2
Shoulders	8 1/2	— —
Sides, long clear	9 1/4	— —
Sides, short rib	9 1/8	9 1/4
HAMS:		
Sugar-cured	11 1/2	12 1/2

GROCERIES.

COFFEE:		
Prime	16 3/4	17
Fair	15 3/4	16
Common	13 1/4	13 1/2
TEAS:		
Choice	40	50
Fair	24	35
BUTTER:		
Western Creamery	32	— —
Western Dairy	18	19
Common	14	15
LARD:		
Refined	— —	8 1/2
OILS:		
Coal, bbls	11 3/4	— —
Coal, cases	16	17
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	— —	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	— —	1 50
KROUT:		
Western, ₩ bbl	3 50	3 75
ONIONS:		
New Louisiana	— —	— —
Western	1 40	— —

BALING STUFFS.

BAGGING:		
Jute, 2 lb	12 3/4	13
Jute, 1 3/4 lb, per yd	12 1/2	— —
Lane Mills Cotton Bagging	— —	12 1/2
BALING TWINE:		
₩ lb	10 1/2	11
TIES:		
₩ bundle	1 00	1 02

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 50	4 00
Chickens, South'n	3 00	3 25
Young	1 75	2 50
Turkeys, Southern	9 00	10 00
EGGS:		
Western	16	17
Southern	18	19
WOOL:		
Lake, per lb	20	21
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	— —	5
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 00	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/4	— —
Sulphuric acid	2	— —

NEWS OF THE WEEK.

DOMESTIC.

The twelfth Annual Assembly of the Knights of Labor met in Indianapolis, Ind., on November 14.

The National Board of Trade, which met in Chicago, adjourned on November 16. Important resolutions affecting the country's commerce was adopted. Congress will be asked to aid competition for the South American trade.

The Fish Commission car is to be sent South to replenish the over-fished streams and lakes.

Congressman Perry Belmont, of New York, has been appointed United States Minister to Spain by the President.

San Francisco was shaken up by an earthquake on November 18. It is said the shock was felt throughout Central California.

The official returns from West Virginia are sufficiently ascertained to warrant the announcement of the election of the Democratic candidate for governor by a small, but sure majority.

Supervising Architect Freret is having plans prepared for the improvements to be made in the custom-house at New Orleans, the work to be done under the new appropriation for that building.

The designs for the public buildings in Monroe and Opelousas are in course of preparation, and an agent will be sent down in a few weeks to select the sites.

Thomas Barry, of Michigan, a member of the General Executive Board of the Knights of Labor, was expelled some time since from the order by that Board for circulating villifying reports about the other members. Barry claimed that T. V. Powderly and his close advisers were extravagant and corrupt, and by their mis-management were fast destroying the Knights of Labor as an organization. His expulsion was confirmed by the Assembly of the Knights of Labor, in session at Indianapolis, Ind.

Eight new cases of yellow fever were reported, on November 19, from Jacksonville, Fla. Four deaths occurred on the same date. At Gainesville, Fla., five cases of yellow fever were reported.

The desire of the delegates to the General Assembly of the Knights of Labor to continue T. V. Powderly as their chief, has been expressed to him formally. The seven delegates who represent the Canadian assemblies called on him and asked him to accept the office once more. He gave them to understand that he would do so provided he could choose his own advisers on the General Executive Board. Everything indicated that he will be given his wishes.

FOREIGN.

The French government works for the manufacture of small arms at Chatelerault, in the department of Vienne, have been destroyed by fire. The loss is placed at 1,000,000 francs.

The Irish bishops have received another papal rescript. It orders them to actively execute the former rescript, which instructs them to denounce the plan of campaign and boycotting.

The twenty-fifth anniversary of King Christian's accession to the throne of Denmark was celebrated at Copenhagen, on November 15.

Further outrages have been committed upon American ship owners at Port-au-Prince, Hayti. Homeward-bound vessels are refused their clearance papers. The steamer "Haytien Republic" was seized as a pirate and not as a blockade runner. The Haytiens wanted to shoot the officers and crew, and it was only through the protests of the foreign consuls that the lives of the Americans were spared.

Lord Randolph Churchill, in a speech at Paddington, on November 17, expressed the hope that the post of Minister at Washington would soon be filled. He said there was no doubt that Lord Sackville had been primarily indiscreet and had made an inexcusable blunder. No fault could be found with the action of the United States government toward the Minister.

Emperor William is to open the Reichstag in person. His speech on that occasion is awaited with much interest, arising from the revival of the war alarm.

The new Russian loan is fast raising discontent among the German bourses. The report of an alliance between France, Russia and Spain, and rumors of Russian troops on the frontiers of Germany are phenomena which are connected with the Russian loan.

A special dispatch to the Times from Tai Tsing says that the Chinese government has learned that a secret treaty has been concluded between Russia and Corea, providing for a Russian protectorate of Corea.

The Rome correspondent of the Chronicle telegraphs that Dr. Windthorst, the Prussian clerical leader, is expected there shortly. The visit is regarded as a protest on the part of the Vatican and of the German Catholics against Emperor William's recent visit to the Quirinal.

The Viceroy of India has informed a durbar at Rathla that the British government would not avail itself of the offers of money from the Indian princes for the defense of the country, but would ask them to form strong native forces fit for service with the imperial troops.

Ex-Empress Frederick and her daughters started for England on November 18. They were escorted to the railway station by the Emperor. The parting between the Emperor and his mother was very touching. The party met the Prince of Wales at Flushing, and embarked on the royal yacht which started for England.

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Episcopal Visitation, 1888-9.

Conference.	*Date.*	*Place.*	*Bishop.*
Arkansas	Nov. 28.	Fort Smith, Ark.	Key
E. Texas	Nov. 28.	Crockett, Tex.	Duncan
S. Carolina	Nov. 28.	Winnsboro, S. C.	Keener
Mississippi	Dec. 5.	Vicksburg, Miss.	Hargrove
White Riv.	Dec. 5.	Paragould, Ark.	Key
N. Georgia	Dec. 5.	Milledgeville, Ga.	Keener
N. Miss.	Dec. 12.	Starkville, Miss.	Keener
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Florida	Jan. 9.	Bartow, Fla.	McTyeire
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

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North Bossier	Dec. 1, 2
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Mansfield	15, 16

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Richland, at Girard	Dec. 1, 2
Oak Grove, at Oak Grove	8, 9
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Ripley and New Albany	26
Blackland circuit	Dec. 1, 2
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J. B. STONE, P. E.

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Durant and Lexington	Dec. 1, 2
Ethel circuit	8, 9

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THANKSGIVING HYMN,

BY WILL CARLETON.

We thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night;
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank thee, O Father, for all that is dear—
The rob of the tempest, the flow of the tear;
For never to joy-drunk, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—
The harvest that glowed, and the wealth that increased;
For never a blessing encompassed earth's child,
But thou in thy mercy locked downward and smiled.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart, and the bountiful hand,
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be—
For hopes that our future will call us to thee;
That all our eternity form, through thy love,
One Thanksgiving Day in the mansions above."

From the City of Mexico.

MR. EDITOR: According to promise, I will write you a letter or two from this missionary field. It is no longer a land afar off; but, by the grace of steam, American enterprise and Protestant principle has been brought very near. The City of Mexico is now next-door neighbor to New Orleans, being distant therefrom only two days and twenty-two hours. I left your office on Monday forenoon, and reached this famed city of the Montezumas on Saturday morning, having tarried by the way one day at San Antonio, and another at Laredo, Texas. And with the completion of the *Nacional Mexicano*, it is a comparatively inexpensive trip. I purchased a round-trip ticket from San Antonio to the City of Mexico, good for two months, with stop-over privileges at any station, for fifty dollars. Unfortunately, however, there are other expenses, as the appetite for sleep and food is as inexorable in Mexico as America. But, as compared with even a decade ago, the cost is small and the journey hither quite delightful. And as all train conductors and brakemen are Americans, one unacquainted with the Spanish language is very little embarrassed by his ignorance. At the eating-stations, so called, you can take what is set before you, and ask no questions. The curiosity, however, to know the names of certain articles of Mexican diet is quite irresistible. But a taste thereof will entirely satisfy—if not gratify.

I spent a day *en route* very pleasantly at San Antonio, Texas, albeit the rain poured, and patriotic expectation was much excited over the presidential election returns. And this latter suggests the change wrought by a half-century of Anglo-Saxon civilization. In front of the Alamo, the historic and quaint old building in which Crockett and his men fought so desperately and died so bravely, election bulletins from New York to California were thrown upon canvas, and cheered or hissed by eager hundreds as they seemed favorable or adverse to their hopes and *bets*. The wonders of the telegraph were never dreamed of by Gen. Santa Anna and his brutal legions, who, fifty years before, made that very spot run red with American blood, and glare with the flames of burning flesh, as the few survivors of the Alamo were consumed on an altar of fire a few yards away. The Alamo is now the property of the State, and is carefully preserved with patriotic pride. The old San Fernando Church still stands, from whose tower Santa Anna waved his red flag, and demanded the surrender of the Alamo. Some interesting and unrecorded stories of that historic struggle were told me by Bro. Sutherland, one of whose blood-kin died within the Alamo, pierced by Mexican bullets, and another in the inhuman slaughter at Goliad. But now peace reigns within the Alamo, and on both sides of the Rio Grande brethren have resolved to learn war no more. And this bond of brotherhood will never be broken if our evangelical gospel of peace can become the dominant sentiment of both republics. Our brethren of the Mexican Border are working heroically to that end, and are cheered with gracious results, as Bro. Sutherland reported, just from their Conference at Del Rio.

I spent a day in Laredo, in order to visit the seminary established by our Woman's Board of Missions, and under the efficient management of Miss Holding. The border city was reached at ten o'clock, Wednesday night, and my arrival was greeted by a genuine Texas norther. All night the cold wind shrieked, and the tin roof of the hotel made hideous music for my sleepless ears. Thursday was spent in the charming seminary home, where, in addition to Miss Holding and her co-laborers, I had the pleasure of meeting Mrs. Parks, of Galveston, whose enthusiasm for woman's work is known and read in all our Zion. I was not prepared to see such spacious buildings, and so admirably appointed. They are an honor to the Board and the executive genius of Miss Holding. A new building is just being completed, and will be ready for occupancy in a few days. There are about one hundred and fifty pupils in attendance. I visited each class-room, and was most gratified with the thorough, conscientious instruction given, and the admirable deportment of the scholars. That is a refined, elegant missionary home on the banks of the Rio Grande, and is wielding a divine influence beyond the power of arithmetical process to calculate. If these lines should be read by any officer of the Woman's Board, or liberal friend of their noble work, I would suggest that a comfortable, four-seated vehicle and a good horse would be a handsome compliment to those missionary ladies, and a valuable addition to the equipment of the school.

On Thursday night I boarded the Mexican National, crossed the Rio Grande, passed successfully the inspection of custom officers—a veritable army of them—and found myself within the realm of the ancient Aztecs. But, unlike the subjects of those old kings who traveled by foot, donkey or pony, I wheeled over rock-ballasted rails, in a new Pullman, at twenty-five or thirty miles an hour. So much again for our Protestant Christianity, which has so far liberalized and expanded the thought of this republic as to make four lines of railway converge at this ancient capital, cause its *plazas*, *paseos* and *alameda* to blaze at night with electric lights, and telegraph wires to bring each morning the news of the world. I had Bro. Norwood, now living at San Luis Potosi, for a traveling companion from Laredo, whose knowledge of the country and its language added much to the profit and pleasure of the trip.

We passed Monterey at night, much to my regret. I wanted to see the mountains round about, and the places memorable in the war history of some old Mississippi friends. That is one of our mission stations of the Border Conference, and is the present home of Bro. Sutherland.

Saltillo was reached in the early morning, and I had my first impressions of a Mexican city. The flat-roofed, *adobe* houses, and the towers of the great temple in the distance, lit up by the brilliant rays of a cloudless morning sun, contrasting with the crowds of men, women, children, and donkeys of every age, station and dress, formed a picture, at once ludicrous and enchanting. The fruit-vender was there with his sandaled feet and unearthly cry, and the city gentleman with his silver-buckled riding-suit and gayly caparisoned horse. The donkey is omnipresent, and, from the enormous burdens he carries, in Mexican estimation must be omnipotent.

A few miles south of Saltillo we pass through the famous battle field of Buena Vista, where the forces of Gen. Taylor met the army of Santa Anna, and where the Hon. Jefferson Davis, then a gallant young officer, received a painful wound. Some evidences of the sanguinary day yet remain. That decisive battle really determined the final result of the war.

From Toluca, where we breakfasted on Saturday morning, to this city the scenery is surpassingly beautiful. As the train climbs the mountain-sides, charming valleys, quaint little villages, and rugged *sierras* present ever-varying views of blended beauty and grandeur. At ten o'clock this city was reached, and I found a warm welcome at the hands of Bros. Carter and Watkins, both of whom were at the depot to meet me. But here my pen must stop, and reserve for other letters some impressions and observations of this wonderful center of romance and revolution.

Fraternally,

CHAS. B. GALLOWAY.

Anthropomorphism.

BY R. ABBEY, D. D.

This is a very large word and a very bad one—that is, it represents a great and dangerous error that, in my judgment, needs exposition. Mr. Watson says the anthropomorphites were a sect of ancient heretics. "They understood everything spoken in Scripture in a literal sense, and, particularly, that passage in Genesis in which it is said, 'God made man in his own image.' Hence they maintained that God had a human shape."

And that is all he says in his dictionary on so large and so important a subject, a mere historic notice. It seems that one Audius, in the fourth century, advocated this doctrine. He was expelled from the church, was elected Bishop, and the sect continued in form for many years; but the end was not yet. And I respectfully ask the question, if the principle, in or out of form, does or does not infest the church at this day.

Literal reading of the tropes and figures of Scripture has created untold harm and disturbance to our current theological teachings. A careful late writer says: "A tendency to anthropomorphism may, indeed, be regarded as always existing, and so requiring to be guarded against in the mind of every man; but the instances have been rare and isolated, although they have from time to time occurred, in which anthropomorphite views have been fully adopted and openly expressed." (Lib. U. Kno., vol. 1, p. 522.)

And it might well be added that the instances where they have been virtually adopted are far more numerous than where they have been openly expressed. The practical adoption of the anthropomorphic principle is far more general amongst Christian people than many would suppose. It is this, and this alone, that has produced the famous Woodrow disturbance in the Presbyterian Church, and is likely to divide it into two churches. And it is this, as an active principle in the churches, that gave rise to Darwinian evolution, that has produced so much infidelity and religious disturbance in the last forty years. Darwinism proper, in its incipiency, was not a denial of anything written in the Bible, but against anthropomorphic constructions of the first four chapters of Genesis, particularly the first two. In some way, and without any reason that I know of, those early chapters are read by many—maybe by most people—very differently from all other figurative language of the Bible.

It is more or less popular among Bible readers to read those chapters as a literal history of outward, local events that occurred at a certain time and place in the consecutive order in which they are stated. That is to say, the Garden of Eden was a plot of ground, an acre, ten or a hundred acres or more, and on a certain day of a certain month, four thousand years ago, God, being there present, set himself to the task of making a man. He took about one or two hundred pounds of some kind of dust or clay, and formed it into the shape of a man, gave it vitality, and Adam began to live and talk with his Maker. And the same day, or the next, or very near the time, he cut out one of Adam's ribs, with which he formed Eve.

This was a mere local, visible, outward phenomenon; like any other literal history, only—God being the actor—it was, of course, miraculous, and the only thing of the kind that ever happened.

Now, this is all wrong. Scripture authorizes no such understanding. The works of God are not phenomenal, not visible, not historic. This reading degrades the Almighty to the low and mean condition of creatureship. It makes him a mere skillful artisan, or mechanic, or surgeon. He did not make a man by moulding dust; nor breathe into a clay form to give life; nor walk in a garden; nor cut a hole in Adam's side and extract a rib; nor walk in the cool part of the day; nor sit in Abraham's tent door; nor do any other things that imply a human form, human organs or faculties or functions. These things are figuratively illustrative of the unseen. They are visible symbols of the invisible. They are the best things with which to give us—poor, short-sighted creatures—some faint knowledge of the unknowable. By faith—we know these things.

The harm that these literal readings have done and are doing is incalculable. Not many years ago I knew a young man, pretty well educated, skeptically inclined, who said to me he could not be a Christian because he could not believe there was a burning lake of brimstone, into which unbelievers were thrown, there to swim forever.

There are thousands of infidels now who, if you sound their difficulty to the bottom, it will be found to lie in the disbelief of a literal man-manufacturing in Eden. This, in one form or another, is the case with both the intelligent and unintelligent evolutionists. The intelligent ones, discarding the local manufacturing doctrine, set themselves to the construction of some other possible theory.

Among religious, or religiously inclined, persons this putting of the Almighty into the position of manhood degrades him, and familiarizes him with the common affairs of men. It lowers the standard of the great and awfully sublime majesty of the Creator.

The scenes depicted in these early lessons are not scenes to be described in language. Moses did not write these lessons; he only transcribed them from some unknown forms of thought existing away, away in the unknown *eons* of the past, long before mental conception was formulated into what we now call thinking. They begin in almost verbal destitution, where language itself, even the most elementary, must be nursed in the lap of mental conception to give it utterance. It then rises into the most grand and lofty pathos, the most sublime and pathetic feeling, the most expressive emotion, and the grandest poetry in all human language. No eloquence or description can equal its imagery of holy matrimony or the purity of its chastity. And then, these were the very genesis of the beginning lessons from the great God of the universe to this world of ours!

And yet we, Bible-men, many of us, so degrade and minify them in their daily use, that we teach our children to rattle off page after page as they would read a narrative of some trivial occurrences of last year!

The great error of this literal reading is that it undertakes to tell us *how* God made things, and so the reader thinks he knows all about it. The picture of the working is plain before him. Thus he humanizes and localizes the God of heaven, making us entirely too familiar with the Deity.

It is noteworthy that the most of current commentators pass very lightly over these early chapters of Genesis; but later writers of distinction are beginning to read these lessons as they do others, where high figurative expressions are intermingled with literal history. It is best to think of these readings.

Notice.

To the Preachers of the North Mississippi Conference—

DEAR BRETHREN: Will you allow me a word of advice in reference to your missionary money? Get up your collections in full if you can. Put your foreign and domestic missionary money in separate envelopes. Write the name of your district, station or circuit; the amount assessed and the amount paid, and your name on the back of the envelope. Do not bring silver; change it off for paper currency; get the largest bills you can, and save us much trouble. Hand it to the treasurer the first day of Conference, and much oblige. Yours,

J. W. LITER, Treas.

BROOKSVILLE, Mississippi.

North Mississippi Conference.

The class of the fourth year will please meet the committee at Starkville, on Monday, December 10, at one P. M., in the Methodist Episcopal Church, that we may close our examination before Conference opens on December 12.

K. M. HARRISON, Chair'n.

A CENTENNIAL OF WESLEY'S HYMNS.—The one hundredth anniversary of the death of Charles Wesley falls within the present year. The fact seems to have been overlooked until recently. He was born at Epworth, England, where his father was rector, on December 18, 1708, and died in London, March 29, 1788. He was one of the little company at Oxford who were called "Methodists," and has been properly entitled, "the poet of Methodism." His hymns are in the collections of all the churches. "Oh! for a thousand tongues to sing," was one of the earliest, being written probably in May or June, 1737. It has, therefore, inspired Christian hearts for one hundred and fifty years. Who can reckon the influence of his hymns during the past one hundred years? It is now proposed to hold one central meeting in each of the cities of the United States and Great Britain, on Sunday, December 9, to commemorate the benefits which the immortal verses of Charles Wesley have conferred on the church and the world. A pastor suggests that in rural churches on that day, at one service, selections from Wesley's hymns exclusively could be sung, with appropriate remarks relating to their inexpressible value.—Exchange.

Current Coins.

(Sunday-School Times.)

If a man is good for anything he this world, he will die leaving a large share of his planned and attempted work unfinished. Whether he dies early or late, it will make no difference at this point. The more he does, the more he will see that needs doing, and that he thinks he can have a part in. If he should live a century, it would be still the same. Let no man, therefore, worry over the fact that he may die before he has finished the things he has in hand to do. If he should ever come to the point where he has nothing more that he wants to finish before he dies, he would already have lived too long.

(Southern Churchman.)

We keep on praying, "Thy kingdom come," and then think of the degraded Africans and Australians, or the civilized Chinese and Japanese, and wonder how soon Christianity will influence them, and why more missionaries do not go out to them, and why Christians at home do not give more money to send out more missionaries and print more Bibles and establish more schools. It may be some wiser Christians as they pray think as well of home: that just in our neighborhood there are men and women careless and indifferent, who need "the salvation of God" to reach them.

But about "this kingdom coming." Did we ever reflect, when we are trying to live better lives, or to induce our children to live better lives, that both they and we may be more truthful and faithful, more kind and gentle and loving? Then we are answering and helping to answer our prayer, and hastening the coming of the kingdom. Suppose four hundred millions of Chinese enter the everlasting kingdom and we do not! "Thy kingdom comes" as we get better, and influence others to get better.

(Central Christian Advocate.)

We need preachers. Methodism grew from a handful to a host by preaching. The Wesleys and Whitefield were more famous as preachers than scholars or anything else. It was by preaching that they gained the popular attention; not by any of the devices of to-day used to entrap and beguile men into church attendance. And this faculty and call of God to preaching soon made its appearance among the laymen and instituted a new class of efficient workers. All evangelistic agencies have contributed to the spiritual revival of which Methodism was the best expression, but preaching was the weapon that the Holy Spirit used to pierce human hearts. And it is so to-day. The genuine preacher, called of God and endowed by the gift of the Holy Spirit, draws men to his ministry. Zeal without God can not be wasted when it is put in spiritual channels. Preaching includes in its proper definition a living voice condemning sin and pleading with men to become reconciled to Christ. We can not hope to produce a revival worth having by any other method.

(Sunday-School Times.)

A well-read man is a man who has read well. When a person reads aloud, we say that he reads well according as he brings out, in its fullness, the meaning of what he reads. So when we read to ourselves, we read well when we get out of the book what there is in it. Indeed, a truly well-read man will know more of a book, in some ways, than the author himself knew; for there is generally more in a book than the author consciously puts there—as there is sometimes less than he supposes he put there. It is one thing to read a book because we want to get through it; it is another thing to be through it because we wanted to read it. A well-reading man thinks less of getting through a book than of getting a book through him. And it is sometimes better to wholly read half a book than to half read a whole book. The one thing sure is, that unless the book is in some part, or to some worthy purpose, read well, the reader will not, at least so far as that book is concerned, be a well-read man.

(Christian Guardian.)

There is a striking similarity between the laws of bodily health and those of spiritual health. If the body is subject to a severe strain of labor without a sufficient supply of nourishing food, it will become lean and feeble. If it be plenteously supplied with rich food, without proper exercise, it will become heavy and dull. But if it be nourished by suitable food, and given the proper degree of exercise, the body is strengthened and its energy developed till it is capable of its best work. So with the soul's health. If there is spiritual or religious activity without spiritual food, the religious life becomes formal and without vital heart power. If the life is spent in study and devotion, without work, a self-conscious type of religion is produced; if not, a morbid spiritual selfishness. But if the soul is nurtured by the devout and prayerful study of God's Word, while all the powers are actively engaged in labors of faith and love, then the best type of Christian manhood is produced. The world needs well balanced, symmetrical Christians, with level heads as well as true hearts. Cranks in religion may do good, but they do not worthily represent religion to the world.

Christian Advocate.

THURSDAY, NOVEMBER 29, 1888.

THE CROWN OF THE YEAR

(Thanksgiving Day.)

[*"Thou blessest the springing thereof. Thou crownest the year with thy goodness."*—Marginal—*"The year of thy goodness."*—Psa. lxv. 10, 11.

BY MARTHA LOUISE PUTTS.

Lord, for this crest of thy goodness
We thank thee this hour;
Richer each day is thy bounty
In fruit and in flower!

For sunshine, for storm—as we thank thee,
In each that art done—
With hours and days rich in beauty,
"Thou crownest the year."

For night, with her heavenly glory
For cloud and for stars;
For worlds, in their grandeur rolling
And shining afar;

For dawn, stealing solemn, yet tender,
(Ever midnight's sheen gl ow—
Full type of thy dayspring's full splendor,
Of life from the dead.

Now, when the dark earth lieth sleeping,
Soft mantled in snow,
Her treasures for us she is keeping,
And some time, we know,

There cometh a time of bird's singing,
When flowers appear;
Then, Father, "Thou blessest the springtime,"
And "crownest the year."

For memory's record of mercies
For many a tear
That led us to thee, our sure refuge—
We thank thee this year.

We journeyed thy watch-care attended us,
Over moonlight and sea;
How safe were we in fold guided homeward
Still, Father, by thee!

For prayer fully answered, for promise
So richly fulfilled,
For dangers swept far from our pathway,
And hearts stilled.

For the long as our Father decided us,
Our gratitude be;
Will, blessing held back from our praying,
"Thou crownest the year."

For life, for the love by it's around us
(How true and how dear!),
We thank thee for love, richest treasure,
From crown of the year.

For more than our full hearts can number
(Yet still thou dost hear),
With blessing, this day of all others,
"Thou crownest the year!"

(Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—Dec. 9.

GIDEON'S ARMY.

Judges vii, 1-8.

GOLDEN TEXT.—*Not by might, nor by power, but by my spirit, saith the Lord of hosts.*—Zech. iv. 6.

TIME.—Uncertain; from B. C. 1249 to 1200.

PLACE.—The hill of Moreh (Little Hermon).

1. Then—After God had assured Gideon of his presence and help by the double miracle recorded in the previous chapter. *Jerubbaal*—The name which the Abi-ezrites gave Gideon cleaved to him; but by this time it was transformed into a title of honor, since, instead of being cursed, he was more and more successful. It marked him still as the friend of Jehovah and the enemy of Baal. *Who is Gideon*—The son of Joash, of the distinguished family of the Abi-ezrites, at Ophrah, in the tribe of Manasseh. He was grown up and had sons, and had obtained the character of "a mighty man of valor." Both the names of Gideon are significant: "Gideon" means he who "cuts down," as destroying idolatry and routing God's enemies: "Jerubbaal" he who challenges Baal to plead, and to show himself, if he can, as a god. *All the people ... with him*—These were assembled from the neighboring tribes, Manasseh, Asher, Zebulun, and Naphtali. *Pitched beside the well of Harod*—Or, *fountain of trembling*. Probably the large fountain *Ain Jalud*, at the northern base of Mount Gilboa. It is a large pool, forty or fifty feet in diameter, and from it flows, down the valley eastward, a stream strong enough to turn a mill. By this same spring the Israelitish army encamped at a later day, before their disastrous battle with the Philistines, in which Saul was slain. *So that the host of the Midianites*—The Midianites were a nomadic nation, so called from Midian, son of Abraham and Keturah. They were remarkable not only for the vast number of their cattle, but also for their great wealth in gold and other metal ornaments, showing their connection with a gold country. At this time they were allies of the Amalekites, and of the Arabian tribes called, collectively, "The Children of the East." They seem to have extended their settlements to the east of Jordan, and to have belonged to the larger section of Arabs called "Ishmaelites." *By the hill of Moreh*—Hebrew, *hill of the archer*. Probably an eminence in the Gilboa range of mountains, and conjectured to be so called from the archers that there wounded Saul: I Samuel xxxi. 3. *In the valley*—The valley of Jezreel or Esdraelon.

2. The Lord said unto Gideon—Gideon was accustomed by this time to receive divine communications through the impressions of his soul, as did other holy men when they were inspired: and he had learned to distinguish these from impressions arising from other sources. *The people ... are too many*—Though the whole army of the Israelites consisted of only 32,000, while that of the Midianites amounted to, at least, 135,000, or four to one of the Israelites, yet the Lord deems this small number entirely too large for the purposes he had in view, and even when diminished to 10,000, orders a still further reduction. The reason of this command is given in what follows. The discharge of so large a number of volunteers by no means implies that they did not do right in willingly offering themselves to the expedition: the act of enlisting in the service was proper and commendable, but God saw that the spirit by which they were actuated was. In multitudes of them, defective, and, therefore, so ordered it that they should be put to the test, while at the same time he secured to his own great name the entire glory of the victory. *Lest Israel vaunt themselves*—Not only did the sacred literature of Israel throughout attribute all deliverances to Jehovah, but many of them were so clearly beyond the reach of human skill or foresight that no other explanation was possible.

3. Proclaim in the ears of the people—The appeal which Gideon is here directed to make to the army was prescribed in the law for every war in which the Israelites should be engaged, and its general object was to fortify the spirit of the army by removing the cowardly and the despondent. But in the case before us the intention of the Lord was to deprive his people of all ground for self-glorification. *Depart early from Mount Gilead*—As Gilead was beyond Jordan, the mention of Gilead involves a difficulty, one solution of which is, that by a copyist's blunder Gilead has been substituted for Gilboa, which could not have been far off. But the LXX. has Gilead, so that the error must have arisen very early; and, as Joshua xvii. 3, shows, some of Gilead's descendants dwell on the western side of Jordan. There might, therefore, have been a Mount Gilead in western Manasseh. *There returned ... twenty and two thousand*—The application of a rigid test is apt to make thinning work in the ranks of God's professed friends.

4. The people are yet too many—It is hardly possible to conceive a severer trial of faith than that to which Gideon's was now subjected. While he doubtless thought his men too few, God saw that they were too many, and ordered a still further reduction. *Bring them down unto the water*—The spring of Harod, and the stream that flowed from it. *I will try them for thee*—The word used for refining metals by separating the dross from the pure ore. *Of whomsoever I say*, etc. In the first instance the thirons were separated by public proclamation; in the present, the same effect was to be produced by a private signal, understood only by God and his servant Gideon. Multitudes had remained rather than to incur the imputation of cowardice, whom the Most High still saw to be cravens at heart.

5. Every one that lappeth ... with his tongue—This mode of drinking is often practiced in the East, and practice alone can give that peculiar tact which generally excites the wonder of travelers. The interchange of the hand between the water and the mouth is managed with amazing dexterity, and with nearly or quite as much rapidity as the tongue of the dog in the same act. The water is not sucked out of the hand, but by a peculiar jerk it is thrown into the mouth before the hand is brought close to it, so that the hand is approaching with a fresh supply almost before the preceding has been swallowed, which constitutes another resemblance to the action of the dog's tongue. It has been much disputed whether the moral qualities of those who drank were shown by their lapping and bowing down upon their knees respectively, or whether it was entirely an arbitrary division. But it can scarcely be doubted that those who threw themselves on the ground and drank freely were the more self-indulgent, while those who, remembering the near presence of the enemy, slaked their thirst with moderation, and, without being off their guard for an instant, were the true soldiers of the army of God.

6, 7. Number of them that lapped ... three hundred—A small fraction of the ten thousand tested, and an insignificant band as compared with the one hundred and thirty-five thousand Midianites with whom they were to join battle, but more than enough with God going forth with them. *The Lord said unto Gideon*—In proportion to the difficulty of the task intrusted to Gideon, God was pleased to support his faith by distinct promises. It is scarcely possible to conceive a severer trial than the command to attack the overwhelming forces of the enemy with such a handful of followers. But Gideon's faith in the divine assurance of victory was steadfast, and it is for this he is so highly commended. *By I save you*—*You*, the nation; the word being in the plural. *Let all the other people go*—"All the people," after taking out the three hundred men—that is to say, the nine thousand seven hundred that remained. Left with but three hundred men, Gideon was directed to make his attack, but he was also upheld by the promise of God, who, in confirmation of it, permitted him to steal down in the darkness to the camp of the enemy and listen to what he could hear. He and his servant accordingly went to the outer line of the invading host. As they stepped cautiously, perhaps, near a tent they heard one of those within relating a dream which he had just dreamed, and the one to whom this dream was told began to interpret it. The barley cake, a kind of bread used only by the poorest, represented the Israelites tilling the soil, and reduced by the rapacity of their foes to this kind of food. Its rolling from the height represented the descent of the Israelites from Gideon's encampment on the mountain. The utter overthrow of the tent, probably that in which the talkers lay, represented the utter defeat of the invaders. The incident had a twofold comfort for Gideon. It was an evident arrangement on the part of God to teach him from the mouth of an enemy, and it was also a proof that the Midianites and their allies were already affected by fear of the thirty-two thousand with which he had hung on the mountain near them.

8. The people took victuals—That is, the three hundred that lapped. They took the necessary quantity of victuals for the day's consumption, while the others were dismissed to their tents—that is, to go where they pleased. It is highly probable, however, that many of them remained within hearing, though at a safe distance, and followed up the blow after the assault had been made and the rout commenced by the select band. Those who share the conflict are often forward to share the victory. *And their trumpets*—So that each of the three hundred should have a trumpet and a pitcher. This explains how the three hundred came to have each a trumpet, and a pitcher, and a lamp. Gideon took them from the whole army of nine thousand seven hundred men before he dismissed them. His attack was made at midnight. The three hundred men were divided into three companies, and they seem to have stretched in a line nearly or quite around the enemy's camp, the men placed at considerable distance one from another, as the object was not to fight, but to terrify. The stratagem of Gideon, or rather of God, was simple. The torches were concealed in the large pitchers, or bread jars, until the men had taken their stations, so that their movement might not be detected. It was the duty of the leader of a band to blow the trumpet and give a war-cry. By him, in a night attack, stood a torch-bearer to light the way and guide the soldiers, so that they might always know where to find the leader; the torch at night was like the banner by day. Three hundred trumpets and torches represented three hundred companies of troops. The breaking of the jars, the outflashing of the lights, the deafening blare of trumpets on every side, aroused the enemy from sleep. The Israelites seemed, by the many lights and trumpets, to be present in overwhelming numbers. Each heathen, in the darkness, mistook his neighbor for a foe. They slew one another. The panic was universal. The invaders, encumbered with women and children and plunder of flocks and herds, as nomadic invaders are always encumbered, fled in confusion and scattered over the country, throughout which Gideon immediately sent runners to arouse the people. The fords of the Jordan were seized by the Israelites, and the destruction of the invaders was complete.

PRACTICAL THOUGHTS.

God has in training chosen leaders for every emergency in his church; when the hour comes the man appears.

"Many who have real faith and grace are unfit for special services and unable to bear peculiar trials; from which, therefore, the Lord will exempt them, and to which he will appoint those to whom he has given superior hardiness, boldness, and firmness of spirit."—Scott.

Parsonage Societies—And How We Organized.

"Don't fail to go to the Christian Woman's Exchange," said a friend as I took the train, by way of Queen and Crescent railroad, for New Orleans, last summer.

The suggestion was a good one, I thought; and I was confirmed in that opinion when I met the lovely Christian women who preside over that institution, so indispensable to your great city.

"Ladies preferred."—I might say, "Single ladies preferred"! Think of the delightful feeling of "make-yourself-at-home-ativeness" that greets a stranger, the protection thrown around one by the presence of these Christian ladies, the sense of perfect security when you know—in a home of temperance like this—nothing can "molest or make you afraid"! The thought of such a place for women was surely an inspiration! You have hundreds of houses of entertainment for men only in your great city, but they are differently organized, and the articles of merchandise which they deal out are wonderfully unlike the skillful and beautiful display to be found at the Christian Woman's Exchange.

We had been shopping several days. Coming in one day, and seeing a number of packages on the table, the most natural thing in the world was to inspect our purchases—all women do this. There was one package too many. Looking for the name on the outside, I saw: "Miss M. B——;" a long name in three syllables. The name was surely a familiar one; but where had I ever heard it before? Now, I remembered: I had corresponded with that lady in regard to "church extension." I forgot all about the shopping, took the parcel in my hand, and ran down-stairs to find the owner. In a few minutes she came in. After a pleasant greeting, I said: "I sought this opportunity, Miss B——, to inquire into your method of organizing parsonage societies. Will you tell me by what means you succeeded?"

"Certainly, I will tell you with pleasure. In the first place, I have made it the rule of my life never to decline anything the church asks me to undertake. I had worked against seeming impossibilities in forming missionary societies and never failed, so I accepted the office of district secretary at once, and went to work heartily. I wrote to about fifteen preachers in my district, and"—

"How many replied?" I asked anxiously.

"Not one!"

"Well, what then?"

"I wrote next to the fifteen wives of those fifteen preachers."

"Ah, yes," said I; "I see how you managed. You had replies, then, from how many?"

"Not one!" said Miss B——, sadly.

"Well, is that all?"

"Oh, no!—I was not so easily discouraged. I obtained the name of one prominent lady in each of those fifteen congregations, and wrote urgent letters in behalf of the work of buildings preachers' homes."

"Oh, I see!—the third time was the charm," I said, greatly relieved. "And how many did you say responded?"

"Not one!" came the refrain; this time very sadly.

I was reminded of

"Quoth the Raven, 'Nevermore!'"

"Too bad," said I. "And what then?"

"Well," she said, "I continued writing until I used $5 in postage; then I reflected that it would have been better expended in a missionary society, and asked to be relieved of the duties of the office; and that is the way I organized."

"But," said Miss B——, with a sudden light in her eye, "you have not yet told me how *you* organized?"

"That is soon told," I said. "I wrote it once to fifteen preachers in our district"—

"And had no reply?"

"Yes, I had one letter, a postal card and a message."

"Well, what did you do?"

"I asked my own pastor to appoint a time to organize, knowing it would be necessary to 'preach this gospel first "at home;"' for fear of the old adage, you know. He said he thought there was a poor prospect; but agreed to make an effort 'after awhile'! I waited several weeks, and asked him when he thought we could organize. He said: 'After the visit of Bishop Galloway and Dr. Morton might be a better time.' I waited. After these brethren came and left, I asked my preacher when we could organize? He said he was going away to be absent several weeks, to 'wait until his return.' I waited! After he came back, I asked him when he thought we could organize. He said it was to late; it would be better to 'wait till fall'!"

"Did you wait?"

"No. I said: 'Now or never!' And seeing the matter was growing serious, he said: 'Well, then, next Sunday?' And I said: 'Yes; next Sunday.'"

"Did you organize?"

"Yes."

"How many members?"

"Seventy-five."

"Did you attempt to organize anywhere else?"

"I had letters from Mrs. Jones and Miss Helm, urging the necessity of the work, and saying the year's report would be extended to the fifteen of March. I determined to see what could be done away from home, and engaged the services of Sister W—— to visit the charge of Bro. L. (who had written 'the letter'), while I took the train in an opposite direction to see what could be done in Bro. R's congregation (the writer of the postal). My train was delayed several hours, so I did not reach my destination until twelve o'clock at night. I found a carriage waiting to take me some distance into the country. The rain had been pouring in torrents all day, and still continued to descend, the night was 'pitch-dark,' and, I confess, as I took that ride (a strong March wind soughing its melancholy accompaniment to the 'swish-swash' of the water on the road as the carriage wheeled along, my only escort as sable as the night itself) some dark misgivings as to my call to this work took possession of my fears—I won't say, of my mind—and rather suggested that this was carrying things a little too far. The next day I 'gave to the wind my fears,' for it was a bright day, though too March for church-goers generally. Bro. R. preached a practical sermon on the line of church work—a splendid introduction for a talk on parsonage societies; all the difficulties out of the way, there would be no trouble in organizing there. At the close, Bro. R. said: 'After the congregation is dismissed, Sister —— will organize a parsonage society.'"

"Well, what could you do?"

"Of course, out of respect to the 'stranger in their midst' a handful remained. I organized with five or six members, three of whom were not present. Next day, after being detained by a delayed train six hours away from my thirty pupils, and knowing that work had to be made, I came home. All the way I comforted myself for my poor success with the thought that Sister W—— would have a better report to make. As soon as I was released from school, I hastened to her with the eager inquiry. She said: 'Oh! I did not attempt to organize at all; Bro. L. said it would not be worth while!'"

All this time Miss B—— listened with a puzzled appearance, as if she were trying in vain to solve a problem. Presently she asked: "To what do you attribute our failure?"

"I have thought much about it," I said. "There are two reasons: the women of the church have so many societies already on their hands; they feel unequal to any more. I am a member of three missionary societies myself, and the Temperance Union. Besides, there is the Humane Society, Wesleyan Aid, and other constant demands for active work."

"And the other reason?" said Miss B——.

"The preachers themselves have not given this work their support. Without the help of the minister, nothing will ever be accomplished."

"Do you think this department of church extension will ever be established?"

"Certainly it will. You surely have not forgotten the difficulties encountered in organizing our missionary societies a few years ago."

"Do you think any plan more feasible than the one we have adopted?"

"I sometimes think it would be better to incorporate it with our missionary work in this way: The women you expect to aid you in the parsonage societies are the women who are already members of the missionary society. If, instead of forming separate societies, the request should be made that each member add a third to her yearly contributions, I believe the end would be accomplished in half the time. Almost any woman who gives $2 a year to foreign missions, would give $1 more to this department of home work."

"How do you account for the fact that the preachers themselves do not take hold of this department of our work?"

"They are not as indifferent as they seem; but they have already so much to do on hand, and they do not feel responsible. If, like Bishop Galloway, they could go out to the border-land and see for themselves, they would not rest at night for thinking of such men as Bro. Methvin and their uncomfortable homes. I doubt if a single minister in the whole Mississippi Conference has asked his congregation for a contribution towards their relief."

"Will there be no report of 'parsonage extension' from any district in the Mississippi Conference?"

"If there is a district where the preachers have had a word of encouragement, or given any aid to the women in this work, I suppose there will be some report."

"What became of your society of seventy-five members?"

"It died a natural death during the summer vacation."

Just here this exchange of experiences was interrupted by the announcement of, "Time for trains on Illinois Central and Mississippi Valley railroads!" and these two vanquished secretaries put on their bonnets, and went each her way, thinking many things of "how we did not organize parsonage societies."

Mr. Editor, you have a faculty in this direction. Can you suggest to every preacher in these five districts to preach one sermon on this department of woman's work, and take a collection between this and Conference? If they will bring as much as $75 from each district, I know of, at least, another donation of $50 to supplement that amount. The reputation of the Conference will be redeemed, and Bro. Methvin will have, at least, two comfortable rooms at his disposal this winter. Many sympathizers will be rejoiced, and none more so than this most unsuccessful

DISTRICT SECRETARY.

"Bishop Pierce on Small Districts."

On page 83, of the "Life and Times of George F. Pierce," by Rev. G. G. Smith, there appears this sentence after the statement that when he was presiding elder in 1837 he only had ten appointments in his district—"He was always an advocate for small districts and much service from the presiding elder, and was of the opinion that the waning popularity of the office was mainly due to the over-size of the districts and the scant services to each charge."

These are wise words, and in these days of *over-size* districts they ought to be prayerfully considered. Nearly all our districts are too large. In the North Mississippi Conference the rule is from sixteen to eighteen appointments, a few districts falling below that number. The presiding elder is compelled to give one week-day and sometimes two week-day quarterly meetings to each pastoral charge, and our people are not satisfied with such scant service.

Years ago the quarterly meeting service was a great occasion, and the people expected great results from the preaching of the Word and the other means of grace during the quarterly meeting; but in many places it amounts to no more than an ordinary service by the pastor, with the addition of the quarterly payments. I do not disparage the work of our presiding elders. They are abundant in labors, self-sacrificing and consecrated in their lives; but they have too much to do. No presiding elder ought to have more that *twelve* appointments. This would leave him four Sundays to spare. And I believe our pastoral charges would willingly pay more to the presiding elders if they could give them more service. I long to see the day when our districts are made smaller. There ought to be *ten* districts instead of *eight* in the North Mississippi Conference, and ten presiding elders would be as well or better supported than the eight are now, because the people would pay more for additional service.

Bishop Pierce held these views in after years, for when he held the North Georgia Conference, a short time before his death, he increased the number of districts from ten to thirteen. Give us back the old rule of Saturday and Sunday quarterly meetings, and it will do much toward regaining the popularity of the office.

T. W. LEWIS.

From the Work.

MERIDIAN CIRCUIT.

MR. EDITOR: Conference is close at hand, and we are busily engaged trying to get ready to meet the demands that are made upon us, and greet our brethren who have borne the true message of God in their different fields of labor. Some of our brethren since our last Conference have been called by God to their home above, where they shall rest from their labors, and their influence will still go on. Thank God for the memory of such soldiers of the cross!

I had the pleasure of being with Bro. Campbell in the bounds of Paulding circuit, at Rose Hill, where a flourishing school is being carried on, conducted by our young brother, Thomas Nace. During my short stay there, I assisted Bro. Campbell with a meeting, which I considered was a grand victory over the evil one. During one hour's services there were twenty-four conversions and nine accessions to the church. And to see the teacher and students and older ones praising God together, is something to rejoice over.

I expect to move into the parsonage on this circuit in a few days. We have used every effort to get everything completed by Conference. We have located the parsonage near Wamuta Factory, where the Enterprise and Hickory road crosses the Meridian road. We have forty-one acres of land and a nice house, consisting of four rooms. We have not got everything fixed up yet, but will have soon if we keep our health. I have been almost prostrated during the past week with toothache; but, having applied cold iron to it, times are better now.

I now take this opportunity to say to many of my friends who live out of the bounds of this circuit, that we feel thankful to them for their help on our parsonage. We are trying to pay as we go. I think during the year 1889 the parsonage on this work will be furnished with everything needed. I had presented to me a few days ago a nice sewing machine for the parsonage, by a young lady. I think every parsonage should be nicely furnished. We are having good meetings. Pray for us.

L. J. JONES, P. C.

AN UPRIGHT LIFE.—Nothing is more certain than that human conduct produces its effect upon human character and determines its future weal or woe. Virtue and uprightness give the pure heart and clear conscience, whose working is an ample reward for effort and sacrifice. Vice and wrong inevitably leave their marks on the soul and tend to misery. Retribution follows, as the night the day, upon human action. Goodness hath its reward; sin hath its punishment.

A Crusade for Missions.

BY A. T. PIERSON, D. D.

The time seems to me to have fully come for some new movement, which I can call by no other name, and for that crusade I solemnly appeal to my brethren in the pastorate to set themselves apart.

The evangelization of the world is a problem so grave and so great that it demands men, in a peculiar, if not an exclusive sense, devoted to it. The church needs to be aroused, quickened, stimulated, to new endeavor, prayer, consecration, giving, if we are to overtake the present generation with the gospel. To do this work of arousing the church information must be gathered, facts collated and marshaled in effective array, and then presented with readiness of memory and of utterance, with the unique power and force that come from a mind and heart on fire with intelligent zeal and holy enthusiasm. For this work who are naturally fitted as are the devoted pastors of the churches? They are the leaders of church life and church work; their contact with the people is constant, and their touch is sympathetic; they are in the very position to take up such work with every advantage and hope of success.

Of course, such a work demands a special training. There are certain lines of study and research, personal acquaintance with missionaries and mission fields, providential contact with the work at a hundred points of approach, and the habit of advocating missions, which are requisite for the fullest measure of preparation to carry on such a crusade; but no man has the chance of such university training in the school of missions so available to him as the pastor. He whose yearnings and leanings are in this direction will unconsciously develop power in the work.

Nothing is more imperatively needed at this precise emergency, the crisis of missions, than a generation of such pastoral crusaders. There is no need of abandoning the pulpit and parish to enter upon such a crusade. The churches need not even be neglected, left unshepherded, unsheltered, like a scattered flock, in order that a pastor may go about, like Peter the Hermit, on missionary tours. The pastor must care for the flock, of course. But there is a larger, broader work for Christ than any individual church presents, and every minister of Christ owes somewhat to the church at large. He ought to feel and recognize the call to ministerial service to the whole body of Christ, and seek training for that larger service.

I am persuaded that in most cases a man is more effective as a pleader for missions who is making such appeals to only one branch of a general work for Christ and his church. We need to remember that the pastoral office is the first and highest in the church. Its forms of activity are so manifold and multiform, that it cultivates every part of the man; every faculty finds employment. To do the work of preacher and pastor, instead of making a man narrow, broadens him. His very appeals for special causes, such as home missions, foreign missions, city evangelization, are rendered only more effective by his not becoming a mere specialist, absorbed in one particular subject or object. The tendency of doing only one thing is to be short-sighted, and see only one interest, and so unduly magnify that one object. A specialist in benevolence is apt to loose breadth of view, width of sympathy, and he can not make up for such lack by mere length of tongue. The two great qualities, "audibility and volubility," may be enough for some men, but they do not prove sufficient for holding and rousing the people.

I would not have pastors abandon their flocks and folds to enter the new crusade for missions. How often have we observed that a pastor who is a powerful advocate of some one or all of the benevolent agencies of the church degenerates as soon as he becomes a secretary of a Board or an agent. He gets formal, official, a mere functionary. And because he is expected to magnify his office, and exaggerate the relative importance of the cause he represents, he loses power with the people.

Hence, in order to be more useful in pleading for missions, it may be well for a man to keep out of all official relations with a Board or a society in all ordinary cases. It takes a really extraordinary man to keep out of the trammels of a perfunctory routine. For myself, I have sedulously avoided all such complications, preferring to be, first of all, a preacher and pastor, and, as such, whenever God gives opportunity, and as he gives ability, lift up my voice for every true, noble and effective form of church beneficence, with no fetters on my tongue or my independence. To do the best work in missions, it is best for me, and probably for most men, to remain pastors; and their words will have all the more spontaneity, enthusiasm and real power when they speak not as agents or secretaries, but as pastors.

* * * * * * *

Brethren of the ministry, much as we need missionaries on the foreign field, we need, even more, missionary pastors on the home field. We need men who shall make it a business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign. Such men inspire a whole church, lift it to a higher level, quicken intelligence and arouse zeal. They are the true and powerful pleaders for missions. Give us more of such men—men who can make a monthly concert an inspiring occasion, men who not only take an annual missionary collection or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit is fragrant with the spirit of missions. Then we shall have a true missionary revival, and the pulse of a sluggish church shall beat with new life, and a new missionary era shall dawn.—Missionary Review.

An Appalling Drink Bill.

Verily, Americans are a thirsty people. The national drink bill is simply enormous, and, *per capita*, far exceeds that of any other people on earth. We plume ourselves over the yearly increasing strength of the prohibition movement, and boast of the number of States that are passing prohibitory laws, but the bad fact remains that we are pre-eminent for bibulous capacity. Take this one fact alone as the startling evidence of what we mean: During 1887 the average consumption for every man over 21 years of age in the United States amounted, in round numbers, to 60 gallons of beer and 6 gallons of whisky, which cost to the consumer at retail $84, or a grand total paid by the manhood of the nation of ($1,000,000,000) one thousand million dollars for whisky and beer! Fancy it! We are paying enough for two drinks alone to create a thousand millionaires every year! This account does not include wine, brandy, rum, gin, vinegar bitters, American drinks, soda water, ice-cream, etc. There is no question about the correctness of the data given. Any schoolboy can work out the calculation, and it is worth the while of all school-boys (and of old boys, too, for the matter of that) to work it out. The Bureau of Statistics at Washington gives the following figures, which, of course, are official and reliable: Malt liquors consumed during 1887 in the United States (we drop the odd figures), 720,000,000 gallons; distilled spirits of home manufacture consumed during the same period, 72,000,000 gallons. It is a fair estimate of the prices realized over the bar to say that beer costs the consumer 80 cents per gallon and whisky $6 per gallon. It follows that the drinkers of the nation paid $1,008,000,000 for beer and home-made spirits (almost wholly whisky) during the fiscal year last past. Taking the total male adult population at about what it is, namely, 12,000,000, it results that the men of the nation are paying an average of $84 per head per annum for the whisky and beer they drink. It is a stupendous and appalling account. As a people, we put into our months drinks that largely steal our brains away, which cost us $3,000,000 during every twenty-four hours, Sunday and week-day; or three times the entire revenue (the obnoxious surplus and all) collected by the United States government. This money, if applied to railroad building, would, at the rate of $25,000 a mile, give us no less than thirteen trans-continental railroads every year. If devoted to purposes of travel, it would enable every man in the United States to enjoy a two-months' trip to Europe once in every three years. It would pay off all that remains of the nation's indebtedness in fifteen months. Within fifteen years the amount of our national drink bill would suffice to extinguish the obligations of every government on this globe of ours, and leave the nations of the earth free from debt. Our beer and whisky money, if saved and invested every half-year in government three per cents., would provide a fund more than sufficient to give every child hereafter born in the United States a fortune of $10,000 upon arriving at the age of 21 years. Then, again, our drinking capacity is on the increase all the time. In 1840 we consumed of malt liquors, *per capita*, one and thirty-six-hundredths gallons. This consumption has gone on enlarging in an ever-increasing ratio, until, in 1887, it reached within a fraction of 12 gallons *per capita*. In 1870 we were able to drink but three and one-fifth gallons *per capita*, so that our beer drinking capacity almost quadrupled within seventeen years; and the end is not yet. If the consequential or indirect damage account were charged upon our national drink bill, how vastly the sum total would be enlarged! The hours lost to productive labor through drink, the bushels of grain turned to an inferior purpose, the cost of jails, etc., who shall tell?—San Francisco News Letter.

Death Sentence of the Savior.

The following is said to be the sentence of death, word for word, pronounced against Jesus Christ:

Sentence pronounced by Pontius Pilate, lieutenant of the lower province of Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of Emperor Tiberius, and on the 24th day of the month, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate, lieutenant of the Province of Lower Galilee, sitting to judgment in the presidential seat of the Prætors, sentences Jesus of Nazareth to death on a cross between robbers, as the numerous and notorious testimonies of the people prove:

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself, falsely, the King of Israel.
6. He went to the temple followed by a multitude carrying palms in their hands.

Orders from the first centurion Quirillis Cornelius to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution of Jesus are:

1. Daniel Robani, Pharisee.
2. John Zorobabie.
3. Raphael Robani.
4. Capet.

Jesus to be taken out of Jerusalem through the gate of Tournes.

The sentence was engraved on plates of brass in the Hebrew language and a copy sent to each tribe. Le Droit gives the following explanation of the discovery and subsequent history of one of the plates: It was discovered in the year 1280 in the city of Aquilla, in the kingdom of Naples, by a search made for Roman antiquities, and remained there until it was found by the Commission of Arts in the French army in Italy. Up to the time of the campaign in Southern Italy it was preserved by the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained, by their petitions, permission that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac-simile* of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those given in the gospel.—The Expositor.

Ancient Thanksgiving Days.

Thanksgiving Day was suggested, doubtless, by the Hebrew feast of the tabernacles, or "feast of ingathering at the end of the year." Its history in America begins as early as 1621. The occasional observance of such a day, formally recommended by the civil authorities, was not unusual in Europe at an earlier date. In Holland the first anniversary of the deliverance of the city of Leyden from the siege, October 3, 1575, was kept as a religious festival of thanksgiving and praise. In the English Church service, the fifth of November is so celebrated, in commemoration of the discovery of the gunpowder plot.

One of the most remarkable thanksgiving customs on record prevailed at Southampton and Easthampton, Long Island. Montauk Point, which consists of 9,000 acres, was owned by numerous proprietors in these towns, and used as a common pasturage for stock. The time of driving the herds home to winter was fixed at a meeting by the town council, "and it came," says the historian, "to be a rule from the period beyond which the memory of man runneth not, that the Thursday of the week following the return of the cattle from Montauk should be observed as a day of thanksgiving."

At an early period of New England history, certain periods of prosperity were often made the occasions of public thanksgivings or feasts, and often a day of fasting and prayer was turned into a day of thanksgiving by what seemed an immediate answer to their prayers. Perhaps, to recall to our minds that first Thanksgiving of the Pilgrim Fathers may put us to the blush. Often on this day have I heard such remarks as, "I have no thanks to give; I have nothing for which to be thankful," from lips that it would seem might have had a life's work in framing words of praise and gratitude, so blessed were they in the health of themselves and their dear ones, while for some fancied trouble this great good was quite overlooked.—Table Talk.

A Blessed State of Affairs.

It is a blessed state of affairs when good becomes contagious; when the endeavor to achieve one object accomplishes many. Favorable results sometimes get into occult sympathy with an established instance of their kind and follow with that persistency which sometimes characterizes extremes of good and bad luck, and accounts for the expression, "It never rains but it pours." For instance:

DANVILLE, Des Moines Co., Io., July 11, '88.

Compound Oxygen saved my life by the blessing of God.

MRS. S. A. SWAN.

HAGERSTOWN, Md., July 14, 1888.

If it had not been for Compound Oxygen I would have been under the sod. C. H. SPANGLER.

GAINESVILLE, Ga., July 21, 1888.

I fully believe that Compound Oxygen saved my son's life.

M. A. TURNER.

SUFFOLK, Va., July 10, 1888.

I have used your Compound Oxygen and have been greatly benefited thereby. L. S. WHALEY.

We publish a brochure regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay-fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.; or 331 Montgomery street, San Francisco, Cal.

DON'T SWEAR.—It is not an evidence of smartness or worldly wisdom. Any fool can swear, and a good many fools do it. Ah! if you could only gather up all the useless, uncalled-for, ineffective oaths that have dropped along the pathway of my life, I know it would remove stumbling-blocks from many inexperienced feet, and my heart would be lighter by a ton than it is to-day. But if you are going to be a fool just because other men have been, my son, what a hopeless fool you will be!

MISCELLANEOUS.

Catarrh

May affect any portion of the body where the mucous membrane is found. But catarrh of the head is by far the most common, and the most liable to be neglected. It cannot be cured by local applications. Being a constitutional disease it requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the catarrh, and soon effects a permanent cure. At the same time Hood's Sarsaparilla builds up the whole system, and makes one feel renewed in strength and health. If you suffer from catarrh, be sure to try Hood's Sarsaparilla.

Ringing Noises

Impure Blood

"I used Hood's Sarsaparilla for catarrh, and received great relief and benefit from it. The catarrh was very disagreeable, especially in the winter, causing constant discharge from my nose, ringing noises in my ears, and pains in the back of my head. The effort to clear my head in the morning by hawking and spitting was painful. Hood's Sarsaparilla gave me relief immediately, while in time I was entirely cured. I am never without the medicine in my house as I think it is worth its weight in gold." Mrs. G. B. Gann, 1029 Eighth St., N. W., Washington, D. C.

Hood's Sarsaparilla

Cures Catarrh

"I was troubled with that annoying disease, nasal catarrh, and never found relief till I took Hood's Sarsaparilla." J. L. Routt, Marksburg, Ky. N. B. Be sure to get

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MISCELLANEOUS.

Tutt's Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

Malarial Districts

their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

and all disorders arising from a Torpid Liver and Bad Digestion.

A Proclamation!

Dr. I. Guy Lewis, Fulton, Ark., says: "A year ago I had bilious fever; Tutt's Pills were so highly recommended that I used them. Never did medicine have a happier effect. After a practice of a quarter of a century, I proclaim them the best

ANTI-BILIOUS

medicine ever used. I always prescribe them in my practice."

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From a Prominent Minister.

I am fifty-two years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FIGH.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing (had years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY,

471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIELLY.

With Rice, Horn & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.

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Cures All Diseases.

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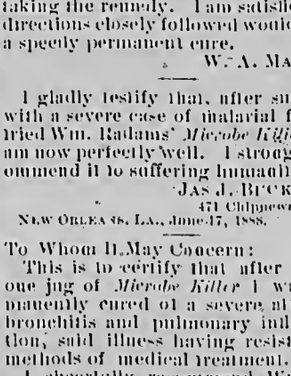

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No. 3.....6:35 pm	No. 1.....8:00 am
No. 7.....10:00 am	No. 8.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 1 Fast Ex.. 7:00 am
No. 1 Fast Ex.. 7:00 pm	No. 3 Cincin.. 3:40 pm
No. 5 Cincin.. 9:05 am	No. 5 Lim. Ex.. 5:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Mix. and	No. 4 St. Louis
N. O. Lim.... 7:30 am	and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:50 pm	No. 51 California Express. 8:35 am
B. Rouge, local. 10:00 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 4:25 pm	No. 18 Locals.. 7:20 pm
No. 17 Locals.... 8:55 am	No. 20 Califor.. 11:00 am

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..11:00 am	No. 2, Lim'd.....3:35 pm
No. 5, Fast Line. 8:30 am	No. 6, Fast Line.. 9:00 pm

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(Via Meridian.)

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Daily Except Sundays.

Arrive.....8:30 am | Leave.....4:00 pm

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MISCELLANEOUS.

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Semi-China Dinner and Tea Sets.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CARLTON, REV. H. CARRADINE, D.D.
REV. W. L. C. BUSSCUTT, D. D.

THURSDAY, NOVEMBER 29, 1888.

Briefs.

In the olden times there was a man who thought that the best possessions of life were the gifts of God. We read of this singular man in Genesis xxviii, 10-22. In, perhaps, a still older time there was a man who thought that the best possession of life was God himself. We read of this most singular man in Job i, 21.

The statistics of the Virginia Conference are as follows:

Local preachers, 155; colored members, 62; white members, 71,425; infants baptized, 1,471; adults baptized, 2,634; Sunday-schools, 761; teachers, 8,452; scholars, 54,309; church edifices, 721—value, $1,515,277; parsonages, 111—value, $208,290; raised for Conference collection, $8,431 51. Contributed for missions: Foreign, $16,752; domestic, $9,886 49. Contributed for church extension, $3,418 56.

The statistics of the Memphis Conference are:

Number of local preachers, 220; white members, 44,958; colored members, 45; total increase, 2,613; infants baptized, 811; adults baptized, 2,652; number of Sunday-schools, 435; Sunday-school teachers, 3,155; Sunday-school scholars, 26,238; collected for superannuated preachers, etc., $3,265 89; collected for foreign missions, $9,200 92; domestic missions, $2,124 25; number of churches, 446; value of churches, $593,771; number of parsonages, 56; value of parsonages, $63,682 50. Educational statistics: Number of schools, 9; number of scholars, 883; value of school property, $75,500; raised for education, $5,313 75.

The statistics of the West Texas Conference, as given by the Texas Advocate, are as follows:

Number of local preachers, 103; members, 11,589; adults baptized, 586—infants, 591; number of churches, 97—value, $144,195; number of parsonages, 40—value, $27,585; value of other church property, $19,601 60; money expended on churches and parsonages, $10,167 35; paid presiding elders, $3,347 30; preachers in charge, $24,191 40; Bishops, $263 50; Conference claimants, $2,215 65; other objects, $2,111 79; number of Sunday-schools, 136; officers and teachers, 955; scholars, 6,499; money expended for Sunday-school literature, $2,267 13; paid for foreign missions, $2,253 70; domestic missions, $2,196 30; for church extension, $390 95; for education, $519 70; for Bible cause, $96 85.

Our readers have already been apprised of the fact that Mr. Daniel Hand has given $1,000,000 to the American Missionary Association for the education of young colored people in the South. They may now wish to know what that association is doing among us. Here are some of the figures: It has in the South 58 schools, with 9,896 pupils; 131 churches, with 8,056 members. It has 18 schools, with 580 pupils, among the Indians; also 5 churches, 13 missionaries, 397 members and 11,091 scholars among the Indians. It expended last year in its Southern work $226,000, and $48,967 in its Indian work.

Fares to the Louisiana Conference.

The Mississippi Valley road has expressed a willingness to furnish round-trip tickets to preachers and delegates for one and one-third fares, and the Southern Pacific (Morgan Route) at one and one-quarter fares. Other arrangements will be announced next week.

Thanksgiving.

This is the day set apart as a day of national thanksgiving by the Chief Magistrate of the nation and the governors of the different States. There is a special fitness in this call. It is a sublime spectacle to see a great nation on its knees before the Supreme Ruler, acknowledging his authority and giving thanks for his mercies and blessings. The least that any man's religion can do for him is to produce in his heart the grace of thanksgiving for past benefits. As a nation, we have much to be grateful for. President Cleveland, in his proclamation, has enumerated our blessings and mercies in his usual vigorous and clear style. He says: "With loving kindness God has constantly led us in the way of prosperity and greatness; he has not visited with swift punishment our shortcomings, but with gracious care he has warned us of our dependence upon his forbearance, and has taught us that obedience to his holy law is the price of the continuance of his precious gifts."

Then, more specifically, he enjoins upon the whole people to "render thanks to God for all his mercies, for the abundant harvests which have rewarded the toil of the husbandman during the year that has passed, and for the rich rewards that have followed the labors of our people in their shops, and in their marts of trade and traffic. Let us give thanks for peace and for social order and contentment within our borders, and for our advancement in all that adds to national greatness, and mindful of the afflictive dispensation with which a portion of our land has been visited; let us, while we humble ourselves before the power of God, acknowledge his mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow countrymen who have suffered and who mourn; and as we return thanks for all the blessings which we have received from the hands of our heavenly Father, let us not forget that he has enjoined upon us charity; and on this day of thanksgiving let us generally remember the poor and needy so that our tribute of praise and gratitude may be acceptable in the sight of the Lord."

Then, to-day, with glad, yet chastened hearts, let our voices ascend in praise to the "Father of lights," from whom "cometh down" "every good and every perfect gift." The Christian has a special reason for gratitude in the grand fact that thousands during the last year have been brought out of darkness into light, and that Zion has "lengthened her cords and strengthened her stakes" greatly, and that the spirit of missions has taken a firmer hold upon the conscience of the church, and that the outlook for the progress of the truth is brighter and more hopeful than ever. The Sun of Righteousness is climbing the sky, and to-day a thousand hill-tops glisten with his beams, and a thousand valleys shimmer under the beauty of his rays that a year ago were enveloped in the darkness of spiritual ignorance. The call is to the "kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children—let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven! Praise ye the Lord!"

The Picayune deserves the thanks of every Christian man and woman in the country, for showing up the animus of the North American Review toward the Christian religion, in a recent article in its daily issue. Why do not our great secular papers come out more frequently on the side of religion? It is certainly the right side.

Self or the Lord.

Paul's famous fight, recorded in the seventh chapter of Romans, which has puzzled so many wise commentators as to *when* it took place, was a simple, yet severe fight as to whether self or the Lord should hold the seat of authority over him. Perhaps, this is the great battle of every Christian experience. Self has such a grip upon our natures that it is a matter of extreme difficulty to unhand it. It never lets go without a struggle so fierce that the nature is often almost slain. And the battle is never completely won except self be killed outright. We are sometimes led to fear that the very fierceness of this struggle deters many people who desire to lead Christian lives from consecrating themselves to God. They have learned, from the preaching of the minister and from the Bible, that God will have the whole heart and service or none at all; and, feeling the strong hold which selfishness has upon their spiritual natures, they fear to enter upon a battle which promises such a fierce conflict before self can be beaten down. We fear there are many such timorous souls in the church to-day. They are not satisfied with their Christian experience. "Their righteousness is" *not* "brought forth as the light." They have no clear, unmistakeable witness of the Spirit within. And they go halting along the way, fearful to enter the contest through which they must pass to the victory of a conquering faith.

In no department of Christian life and service is this "fearfulness" more plainly seen than in the giving of money to religious causes. The strongest grip of selfishness is around the pocket-book. It surrenders at every point before it surrenders here. This is "the last ditch," where it battles with a fury that is awful to behold. What struggles have been made here, what victories won, what defeats suffered only the records of the unseen world can disclose. A man's purse is the last thing that yields to the power of grace; but when *that* happens, the victory over self is complete, and it is final. But the church of to-day, though the giving is larger than ever before, has not yet reached that point of victory. The church, as a whole, is richer to-day than ever before by millions of dollars, but the old self still asserts its power; so that no man can say that the church is giving to the causes of God and humanity "as God hath prospered" her. That there are individual cases, where the battle has been fought out and the victory won, nobody of sane mind and ordinary intelligence can deny. The rod of God's grace has smitten the rock, and the streams of benevolence are flowing out in abundance. We have recently read of some beautiful examples of this. A late number of the Interior has this paragraph about some such:

Not long ago we called attention to some remarkable instances of unselfishness, liberal giving and downright sacrifices in the interest of gospel preaching in the Far West. Certain Presbyterian farmers out there give as much for the maintenance of church services as they give to keep themselves and their families sheltered, clothed and fed. Now, we hear of like liberality on the part of some devout Baptists in England; indeed, the figures for the latters' gifts are exceptionally remarkable. For instance, a governess who earns $500 a year gives half of that sum to missions and other church causes; a man who earns $6,000 a year lives on $600 and gives away the rest; one, with an assured income of $10,000 a year, spends one-tenth on himself and remits nine-tenths to the Lord; and another, whose annual income is $40,000 a year, keeps only $1,250 for his personal use and pleasure, and consecrates $38,750 to missionary and charitable uses! In these English cases the issue is clearly made between self and the Lord; the self-denying givers not having family responsibilities and obligations resting upon them, as have our hard-working Western farmers. But love to God and a passionate desire to advance his kingdom in this world are shown by all of them.

Now, that is what may be truly called "self-denial." As Dr. Gray well says, those people by their giving evince "love to God and a passionate desire to advance his kingdom." "If ye love me," says Jesus, "keep my commandments," and the *last* command was: "Go ye into all the world and preach the gospel to every creature."

Dr. Pierson, the editor of the Missionary Review, has, during the past summer made a mission tour through England and Scotland, and records his observations about self-denying men and women found on his tour in these words:

We have been much impressed with the consecrated men and women of Great Britain We have met few such in our own land, who lay wealth, position and influence, absolutely at the feet of Jesus. There are many noble merchants and princely givers here, who combine singular commercial talent and tact with liberality. But England and Scotland present not a few who have abandoned business, practically, that they may work for Christ. Campbell White, of Glasgow, declines election to Parliament, because he will not have his work among the poor of that great city interfered with by public engagements; the Earl of Aberdeen helps the tenants on his lands to become owners of their own houses and farms; the Provost of Aberdeen subordinates everything to his duties as a Christian and his work for Christ. Lords Radstock and Kinnaird and their families, Jas. E. Mathieson, Esq.; Hugh Matheson, Esq.; A. H. Monour, ex-Provost of Dundee; Alexander Balfour, of Arbroath; Mrs. Drummin Stewart, of Logie, Forres; Mrs. Mary Watson, the Countess of Cairns, Sir T. Fowell and Lady Buxton, Sir John and Lady Kennaway, Sir Arthur Blackwood, Robert Paton and Mr. Charrington, Miss Annie McPherson—these are a few of the hundreds of men and women in the British Isles who are giving time, money, influence, personal labor to all sorts of missionary enterprises, home and foreign, and to city evangelization. London is the greatest center of Christian work on this globe. God has many devoted servants in the United Kingdom, who sound no trumpet before them and whose very names we hesitate to print, so modest are they in their work for Christ.

Such people are the salt of the church. "Wealth, position and influence at the feet of Jesus;" there self is dead, and the Lord reigns supreme. Oh, if more of the Lord's people would come to this exalted position of honor, what a work we would see!

Oh, why will Christians sleep over their responsibilities and dream away their privileges, and wake up and hear the dreadful words: "Inasmuch as ye did it not to these, ye did it not to me. Depart, I never knew you." Reader, to prevent that being your case, get self out and Christ within and go earnestly to work for the salvation of your fellow-men.

A Great Work.

Very few people are aware of the great work the Christian women of our country are doing in the cause of missions. We propose to enlighten our readers somewhat on this subject, and we hope they will not impute to us the faculty of exaggeration. We have been looking over the *authorized* documents and present a few facts which we have gleaned. There are connected with the various churches in this country 22 Woman's Missionary Boards, in touch with many thousands of auxiliaries. As far as we can learn, the first of these Boards was organized in 1861; the last one in 1887. We could get no data as to the number of missionaries these Boards have sent out; but as the Congregationalists and Presbyterians together have now over *five hundred* in the field, we may safely say that, altogether, they must support considerably over *one thousand*. The finances of these societies are given with tolerable accuracy. We find that last year *sixteen* of these Boards collected for mission work the sum of $1,499,173. Since their organization *nine* of these societies have collected the modest little sum of $7,326,164. The largest amount raised last year was by the Presbyterian women—$335,649; the next largest, by the Congregational women, being $301,685; the next, the Protestant Episcopal women, who raised $272,671; then the Northern Methodist women, who raised $191,158. These Boards publish 20 periodicals, some monthlies and some weeklies, whose circulation reaches up into the *hundred thousands*. These Boards are prosecuting mission work in the following countries (we give simply the country without naming the particular place): India, China, Japan, Ceylon, Turkey, Persia, Spain, Mexico, Micronesia, Africa, Syria, Siam, Korea, Burmah, France, Sweden, Bulgaria, Italy, South America, Alaska, Germany, and among the Indians in the West.

Who can measure such a widespread influence as that? Just think what collectors the women make! *One million and five hundred thousand dollars* last year for missions by the women of the United States alone! The brethren who manage the regular Boards of the church had better push up a little or they will be put to shame in this matter.

The Entertainment of Conferences.

This subject is growing in difficulties; and the Virginia Conference, at its late session, has inaugurated a new plan, which we give below. We shall watch with interest to see how this new plan will work. As far as we can see, we are favorable to its adoption by our Conferences. It does not limit hospitality, but broadens it out over a whole Conference. Here it is as passed by the Virginia Conference by a vote of 109 for and 86 against it:

1. That the Joint-Board of Finance appoint a committee of two ministers and three laymen, to be called the Committee on Conference Session.

2. The duty of this committee shall be to select the place for the seat of the Conference, secure hotel and railroad rates, and receive and disburse all funds raised for Conference expenses.

3. Preachers shall give to each charge an opportunity to contribute to the fund for meeting the expenses of entertainment.

4. The sum of two thousand dollars shall be assessed for this purpose as other amounts are. The Committee on Sessions, after selecting the place, shall make such arrangement with a local committee as may be necessary, and if the amount collected for expenses is in excess of the amount disbursed, the Board of Finance shall appropriate such amount to meet the expense of the ensuing year.

A Question.

MR. EDITOR: What think you of a lady who chews gum in the presence of her gentlemen friends, and as she walks along the street and as she sits in the house of the Lord? I know one such as this, and it strikes me unpleasantly. SUBSCRIBER.

The editor does not claim to be "up" in such a matter as this, but a friend at his elbow says: "Simply disgusting!" We suppose that subscriber has, perhaps, met an over-grown school-girl somewhere.—EDITOR.

Reader, don't try to go to heaven by yourself. You will certainly fail. Take some one along with you, and the probabilities are you will both get there.

Notes.

Now is the time to prepare for the Christmas gift-making. Preparation ought always to be made when anything important is to be done. We have just this suggestion to make to *all* our readers. There are several weeks in which to look about us to find out *special cases of need*, where our benefactions will come as a God-send. Presents to home folks are not specially needed. Presents to friends in good circumstances are not now "in good form." The injunction to every Christian man and woman and boy and girl at Christmas time is, "Remember the poor." Let each one of us see to it that some poor heart is encouraged, some dark life made brighter, some scanty table filled by our gifts this Christmas. Such gift-making will follow us with its benedictions throughout the year to come.

The invitation of the Episcopal Church to the "sects" to "come over and join us" is thus disposed of by the Watchman (Baptist):

The desire for Christian union may be in itself holy and beautiful, but it is vain to seek it except on the ground of Scripture truth. And if the vast Christian denominations in our land should yield to the overtures of the Episcopal body, the result would not be any better Christian union, but a grand increase to the Episcopal Church, and a fearful sacrifice of conscience and Scripture. It would be a case in which a large, fat lamb lay down inside of a small and hungry lion.

The Southern Churchman has this note upon a practice which seems to be growing among preachers:

We learn from the papers that many preachers are making "Robert Elsmere" the theme of their Sunday sermons. Of course, much may be said in defense of such sermons. It may be argued that it is eminently proper to seize upon a subject which is prominent in the minds of the people, eminently proper to endeavor to counteract the effect of a dangerous book. We do not deny that here and there one may be found who can do this sort of thing judiciously and well; but it is at best a precarious experiment. The Bible is the best book to preach upon; and if it is faithfully preached, there is no other book can do any harm.

A writer in one of our exchanges, speaking of Mrs. Ward's "Robert Elsmere," says:

The book breathes a plea for a new compelling force in society. The force of the plea lies in the failure, not, as we believe, of Christianity, but, as we must acknowledge, of Christians. When hundreds of thousands of intelligent men in Berlin, in London, are untouched by the direct influence of Christianity, what wonder there is call for something else. Let us use better the force of the church and the indwelling Christ, that this plea may lose its force among us.

Every intelligent observer must acknowledge the force of that. The "failure of Christians" is a sad fact, made still more so when it is attributed directly to Christianity. And yet any other system would have gone to pieces long ago if the failure of its adherents had been attributed mainly to the system.

Dr. Cuyler recently gave utterance to these wise and mighty words:

That model Christian worker, Harlan Page, was on the lookout for opportunities; he made it a rule never to hold a conversation with anyone without saying something to profit their souls, and he never did it in a rude or impertinent way either. It was no wonder that he was able to identify over one hundred cases of conversion wrought by his faithful instrumentality. The Leyden jar of his godly zeal emitted a spark to everyone with whom he came in contact. I fear that we pastors and Sunday-school teachers are not always as alert as we ought to be in speaking the word in season to the parishioner or the scholar whom God puts within our reach, or in laying hold of them when they are susceptible of spiritual influence. The spectres that we ought most to dread are the ghosts of *lost opportunities*.

The time is coming, yea, now is, when the church *must, absolutely must*, put her best and strongest men in the important places. This *must* be done in mission fields as well as elsewhere. We have been too long in the habit of underrating the obstacles in the way of church progress. In regard to the application of this to missionary work, the Chautauquan has this note, which we think is just the right thing:

In considering the question of missionary service, Canon Taylor called attention to a much more discouraging fact, in our opinion, than the overwhelming numbers of the heathen. It is the tendency to take inferior material to fill missionary posts. Zealous, but half-educated men and women frequently are sent to posts where, mentally, they are utterly unfit to cope with races keen of intellect and subtle in perception, if heathenish in custom and false in religion. It is a mistake to underrate the heathen. The best endowed and most thoroughly trained men and women are needed to cope with the missionary problem.

Did you speak to your neighbor about subscribing for the NEW ORLEANS CHRISTIAN ADVOCATE? Now is as good time as you will ever have to put him in the way of securing a perpetual pleasure and profit to himself and family.

Personals.

Hon. Thomas Branch, an eminent layman of our church, who was several times a delegate to the General Conference, died recently in Richmond, Va.

The thanks of this office are hereby tendered to the Donaldsonville Chief for a copy of a pamphlet entitled, "Ascension Parish; Her Resources, Advantages and Attractions," by H. Thompson Brown.

Our young brother, F. S. Parker, has been appointed to El Paso, West Texas Conference.

Dr. Meredith, of New York, teaches a Bible class in Tomkins Avenue Church every Tuesday evening. The church has 1,500 sittings, and yet it is crowded, aisles and all, every time.

The Bishops of the Methodist Episcopal Church, at their recent session in Boston, pledged their individual subscriptions for $5,000 to pay off the debt on the "People's Church," in that city.

The Los Angeles Christian Advocate announces that Revs. Junes and Small will begin services in Los Angeles about the middle of January. Everything is getting ready for their reception.

Rev. H. M. Dubose, of East Texas Conference, has been transferred by Bishop Galloway to Los Angeles Conference, and stationed at Los Angeles.

A letter from his son gives us the intelligence that Rev. P. H. Dieffenwierth, one of our superannuates residing in Florida, is in a low state of health. We trust our good brother will soon rally and be again on his feet.

The Methodists of this city will hold their Union Thanksgiving Service in Felicity Street Church. The sermon will be preached by Bro. Carradine, of Carondelet Street Church.

Bishop Granbery has requested the presiding elders of the North Carolina Conference to meet him one day before the Conference assembles. It seems to us that that is a *more* along the right line, if it *is* new.

In a note elsewhere Bro. Hennoll gives the sad intelligence of the death of Rev. T. J. Taylor, of the North Mississippi Conference.

According to the Voice, the Prohibitionists gained votes in all the States except Massachusetts and Vermont. The whole gain over 1884 is about 130,000 votes.

That is a "center shot" from Dr. Young J. Allen, in the Nashville Advocate, where he says: "We are not doing our duty as a church on any line."

By a vote of 109 to 86, the Virginia Conference passed a resolution allowing the churches to contribute to the entertainment of the annual sessions of that body.

Bishop McTyeire, we are sorry to say, has for some weeks been below his usual standard of health and working capacity. The whole church will join in the wish and prayer that he may be soon and fully restored to his wonted health and vigor.—Nashville Advocate, November 24.

Postal Card Reports.

—Rev. J. W. Hennoll writes from Clarksdale, Miss., November 23, 1888: "Bro. T. J. Taylor, of the North Mississippi Conference, has gone home. He died at Tunica, in the Greenville district, at four P. M., on November 11. He died of what is called 'swamp fever.' I was with him when he was taken sick on the Sunday before he died, and left him on Monday, doing well and out of danger, as we all thought; but, imagine my astonishment, when I returned to the R. R. from Rosedale on the twenty-fifth and learned that Bro. Taylor had been stationed in the city of the blessed. When I left him he talked freely to me and said he was ready for whatever might be the result. He died in the thickest of the battle near the close of one of the most faithful year's work of his life, and Bro. Taylor was one of our most faithful workers. He leaves a large family to mourn their loss."

—Rev. J. A. Bowen writes from Greenville, Miss., November 18, 1888: "A blaze of glory is passing over Greenville. At least 200 have joined the churches in one week, and the feeling continues. The whole country is moved. I never saw such a week's work. Bless the Lord!"

—Rev. William Hoover writes from Summit, Miss., November 20, 1888: "In the last issue of the Advocate, in my report, it makes me say: 'At Summit a new church will be built and ready for the new preacher.' Please correct, and say: 'A new church, near Wesson, will be ready for the next preacher.'"

"BUSY DAYS WITH BUSY PEOPLE" will be described in THE YOUTH'S COMPANION as follows: "A Day with a Famous Doctor," by E. H. Bishop; "A Day in a Telephone Exchange," by G. P. Lathrop; "A Day with a Managing Editor," by Harold Frederic; "A Day with a Superintendent of a Great Railway," by Charles Harnard, and "A Day with the Lessees," by Sargent Robinson.

Bible Work in Grant Parish, La.

Mr. Editor: Believing that a few dots from a colporteur, descriptive of his field and his work, may interest your readers, I will pen a few lines.

I entered this parish during the first week of October at Nugent's Saw Mill, about twenty-five miles east of Colfax, on the line bordering on Rapides parish. Here I found quite a number of neat little cottages and an organization of Protestant Methodists. They gave me a warm reception, and I preached in their house several nights. During my stay here I shared the hospitality of Bro. J. M. Nugent and his excellent companion. Here I sold about one hundred Bibles and Testaments, and made a few donations to some unable to pay for their Bibles.

Leaving this band of warm-hearted brethren, I went in an eastern direction to Clear Creek, where I found the people all poor, but in varying circumstances. I held a meeting several nights at the M. P. Church, which is under the pastorate of Bro Hearn, a young married minister, whose heart and soul seem absorbed in his labors of love. I found in this community quite a demand for cheap Bibles. I sold at every house either a Bible or Testament. I found some destitution and inability to buy. To these I gave Bibles, and in every instance they manifested great appreciation of the donations. One poor widow, who told me that she had no Bible and no money to buy one, pressed the Bible I gave her to her bosom, while tears were falling from her eyes and said: "May God bless you, my dear brother, in your benevolent work. You have made me happy. Now I can read God's blessed Word every day."

From there I went into, and canvassed, Big Creek Settlement. I found much poverty and some Bible destitution. In connection with the sterility of the land and want of transportation facilities I found a great want of education. I came in contact with many families where the heads of families could neither read nor write. Sometimes the lady would purchase a Bible, and say, "Now I will read to my husband and children every night." I find but two schools so far in operation in the parish. The people being unable to sustain private schools, and the public system of schools is such as to render them almost worthless, that multiplied hundreds of children are growing up into manhood and womanhood without educational advantages.

It was with much pleasure that I visited the pleasant little village of Colfax. Here I met with a kind and warm-hearted people, who patronized me to the extent of their ability. Here I enjoyed the hospitalities of Bros. Goodwin and Richardson. Bro. Goodwin is a thorough-going Methodist, and editor of the Chronicle, and Judge Richardson also a good Methodist and successful lawyer.

I have been in contact with Bros. Wynn and Hoffpauir, who are doing a great work for the Lord in this part of the country. I have found some communities where some people are very indifferent even to religion. In one community, where Bro. Hoffpauir was preaching they stood on the outside of the windows and fired off their pistols while he was preaching; and in the same neighborhood during a meeting of the Baptists they not only fired off their pistols, but threw a whisky bottle among the ladies while sitting in church. It was in this community I was urging upon a man of a large family, who could neither read nor write the importance of educating his children, and he replied by saying that he did not believe in educating children, as it made rascals of them. Not only in this community I saw ladies sitting in time of church with a snuff bottle in hand and a swab in the mouth and making large puddles of spittle on the floor; but I find it the custom nearly everywhere in the country.

As space will not allow me to give a full account of my field, I will close by saying: Brethren and sisters, there is a vast Bible destitution in the land, and the great American Bible Society is sending out its colporteurs in the highways and hedges, who find their way alike to the palaces of the rich and the dreary abodes of want and poverty, scattering abroad the precious Word of Life by sales and donations. The Lord has blessed you and yours. Will you not take an interest in this grand and benevolent work, and do all you can to assist it?

E. M. Tabor.

N. C. V. L.

Now is a favorable time to enter the Nashville (Tennessee) College for Young Ladies. This is the leading Southern College for women. Three large buildings, passenger elevator and all needed conveniences; 20 officers, 301 pupils from 20 States; full course in Literature, Art, Music; a full business course. Address

Rev. Geo. W. F. Price, D. D., President.

Special Offer.

Anyone sending two dollars will receive the Advocate free of all charges until January, 1890.

Books and Periodicals.

BOOKS.

Infant Baptism. A sermon delivered in Tyler, Texas. By Rev. John Adams, D. D., of the East Texas Conference.

There are added to the sermon a few pages on the design and mode of baptism.

The Coming of the King. A Christmas song service for Sunday-school, choir and congregation. Prepared by Leonard Woolsey Bacon. Published by John D. Wattles, Philadelphia. There are two forms—one at five cents a copy; the other, twenty-five cents a copy.

Seeking for the Christ. A song and teaching service for the Christmas Tide. Published by John D. Wattles, Philadelphia. Five cents a copy.

PERIODICALS.

—The December Chautauquan is on our table full of the very best reading. History, biography, science, religion and other matters make up a choice number of this worthy monthly. And all for $1 50 a year. T. L. Flood, Meadville, Penn.

—Fashion and Fancy, published monthly, by Mrs. R. K. Walker and Miss Hartwell-Magrath, St. Louis, Mo. Price 83 a year.

—The Gospel in All Lands is a monthly missionary magazine of great worth and extensive information, and such as every preacher and officer in the church should have. It is published by the missionary society of the Methodist Episcopal Church, at 805 Broadway, New York. Beginning with next January, the price will be $1 50 a year.

—The Missionary Review of the World, for December, is an extraordinary number, and closes a volume of extraordinary interest and value. We are bewildered by the extent and richness of the Table of Contents. Nine articles in the Literature Section are papers of marvelous power. Then we have the latest reports of twenty leading missionary societies, and of twenty-two Woman's Missionary Boards, besides highly interesting correspondence from China, India, Japan and Syria. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

—Our Sunday-school periodicals, for December, are on hand and display the usual ability of Dr. Cunningham and his co workers. We have heard a high authority say that *our* Sunday-school periodicals were the best printed, and we have no reason to dispute that judgment. Now is the time to order your Sunday-school literature for 1889.

Dandruff eradicated, the scalp made clean, and gray hair restored to its original youthful beauty and vigor by the use of *Hall's Vegetable Sicilian Hair Renewer.*

Literary Notes.

The Harpers' two principal illustrated holiday books, "Old Songs," with illustrations by Abbey and Parsons, and "The Boyhood of Christ," by Lew Wallace, also elaborately illustrated, will be published shortly.

F. J. Stimson's novel, "First Harvests," which has been recognized while appearing in Scribner's Magazine as an uncommonly brilliant study of certain phases of American life and character, will be published in book form shortly by the Scribners.

By way of a satire on Mr. Donnelly's Shakespeare-Bacon theory, an article recently appeared in the Cornhill attributing Dickens' novels to Gladstone. But the joke was beyond the comprehension of our serious cousins over the water, and many letters were received asking what foundation existed for the statement.

The Baker and Taylor Company announce "Under French Skies," by Madame DeGasperin; "The Working Church," by Charles F. Thwing, D. D.; "Keystones of Faith; or, Why and What We Believe," by Wolcott Calkins, D. D.; and "Co-operation in Christian Work," and "Problems of American Civilization," two series of selected addresses delivered before the General Christian Conference held last year in Washington.

A gentleman, writing from Japan, says that although it is only eighteen years since the first newspaper was published in Japan, that now there are 575 daily and weekly newspapers. It publishes 35 law magazines, 31 scientific periodicals, 35 medical journals and an equal number of religious newspapers. Its people read eight different story papers, and 102 papers cater to the agricultural, commercial and industrial classes. It has its Punch, or Puck, and this is filled with cartoons and witticisms, taking off the public men of the empire. They are read by the natives of the country, and the work upon them is done entirely by native labor.

The next number of The Century is to contain Henry Ward Beecher's last manuscript—an uncompleted paper on his trip to England in 1863, which he was writing for The Century War Book the last week of his life. The article is supplemented by a brief paper by the Rev. J. M. Buckley, D. D., who was an eye-witness and hearer of the famous speech which Mr. Beecher delivered in Liverpool, in 1863, in the presence of a howling mob.

The indefatigable Paul du Chaillu has created another marvel. "The Viking Age," which the Scribners will soon publish with 1,200 illustrations.

Messrs. Roberts Brothers are soon to bring out Rev. Edward Everett Hale's "Man Without a Country," in holiday garb. The Tribune says that this story remained unpublished for many weeks in the office of the Atlantic, and when at last it did appear it stirred an enthusiasm which will never let the name of Mr. Hale be forgotten.

William S. Walsh, editor of Lippincott's Magazine, has in press for early publication a collection of essays, which will be entitled "Paradoxes of a Philistine."

The worst feature about catarrh is its dangerous tendency to consumption. Hood's Sarsaparilla cures catarrh by purifying the blood.

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Thanksgiving—Christmas—New Year's—Easter.

These Souvenir Numbers are sent to Each Subscriber.

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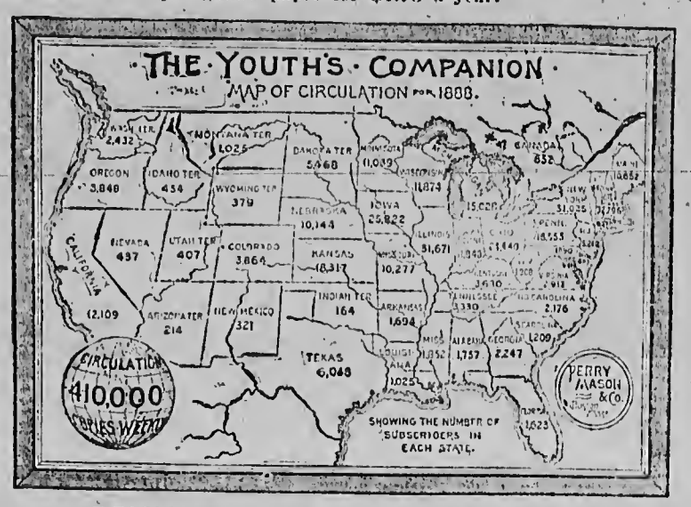
Were given with nearly every issue last year, and have become an important part of the paper. They will be continued this year. No other paper attempts to give such a large increase of matter and illustrations without increase of price. Really a $2.50 paper for $1.75 a year.



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Publisher's Department.

Note from the Publisher.

To those who have received statements of their accounts, I wish to say that these statements are taken from the books in this office as they were turned over to me by Mr. Jamieson. If any of them are not correct, I will most cheerfully correct them to the entire satisfaction of those interested. Whatever arrangements were made with the former publisher will be carried out by me. Respectfully,

J. G. Grant, Publisher.

Special Offer.

All new subscriptions for the Advocate received between now and January 1, 1889, will receive the paper free until that date.

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J. G. Grant, Publisher.

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Business Notices.

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NORTH-BOUND.

	No. 2. Lim'd.	No. 6, Ft. Line
Lve. New Orleans.....	3:35 p. m.	9:00 p. m.
Arr. Meridian.....	9:50 p. m.	4:00 a. m.
Arr. St. Louis.....	.....	7:20 a. m.
Arr. Tuscaloosa.....	1:02 a. m.	9:10 a. m.
Arr. Birmingham.....	2:50 a. m.	11:25 a. m.
Arr. Attalla.....	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City.....	2:35 p. m.	2:23 a. m.
Arr. Lexington.....	4:10 p. m.	3:43 a. m.
Arr. Cincinnati.....	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati.....	7:55 a. m.	8:00 p. m.
Lve. Lexington.....	10:25 a. m.	11:05 p. m.
Lve. Junction City.....	11:45 a. m.	12:30 a. m.
Lve. Chattanooga.....	7:00 p. m.	8:50 a. m.
Lve. Attalla.....	9:49 p. m.	1:10 p. m.
Lve. Birmingham.....	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa.....	1:30 a. m.	6:00 p. m.
Lve. St. Louis.....	.....	9:00 p. m.
Lve. Meridian.....	4:45 a. m.	11:25 p. m.
Arr. New Orleans.....	11:00 a. m.	6:30 a. m.

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Arrives.	Leaves.
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Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

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The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

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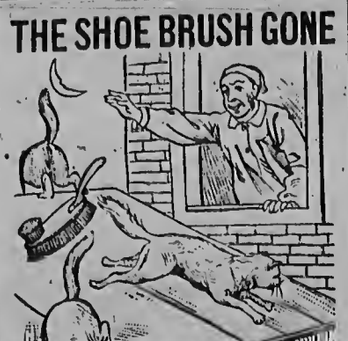

I won't miss it, for I have long since adopted an easier and cleanlier way. A bottle of

Wolff's ACME Blacking

and a sponge to keep my shoes washed clean, save a deal of labor and shoe leather.

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The best Harness Dressing in the world.

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The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
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American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
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" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
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No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

J. G. GRANT, Pub'r.

Our Young People.

IF! IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should bend—

If every man, and woman, too,
Should join these workers small—
Oh, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see,
If *other* folks are true,
And thus neglect so much that God
Intends for us to do.

—Golden Days.

MR. EDITOR: As it has been so long since I wrote, I will write and tell you something nice to print in your paper. A Woman's Missionary Society was organized here with thirty-one members. Officers: Mrs. M. C. Payton, president; Mrs. R. Heatherton, vice-president; Mrs. J. S. Jackson, recording secretary; Miss S. V. Thomasson, corresponding secretary; Mrs. W. Rowe, treasurer. They are to pay ten cents a month or a dollar a year. Bro. Godfrey is a splendid preacher. We do hope we will get him back here next year. Did you ever hear him preach, Mr. Editor? If not, you have missed a great deal. A missionary collection was to be taken up. Bro. Godfrey intended to get a good deal, and he did, too. He commenced to tell about a missionary collection, and some of the people began to get out their money and rattled it, and he told them that it was right to shake down the dimes and nickels and shake up the big dollars. Bro. Godfrey says he can't take up a collection, but I think he can, and, if you had been here, Mr. Editor, you would think so, too. Mrs. M. C. Landrum gave a missionary address, and it was very nice, too, and she delivered it well; but the good part of it was that she composed it herself. Our little juvenile society is still in existence, and we are working away as hard as we can. I will close with many good wishes to the ADVOCATE.

Your niece,

JENNIE FAULKNER.

WEST MELVILLE, Louisiana.

Ina's Thanksgiving Request.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

This verse Esther Browster repeated at her morning prayers, when each member of the family recited a Scripture text. Ina, the youngest, could not yet read: so she often repeated the sweet promise, "Ask, and ye shall receive," and also her own dear verse, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." Ina felt that she was one of Christ's little children, because she loved him.

Esther's verse struck Ina as very appropriate, because everybody was talking of the approaching Thanksgiving, and she said: "Please teach me your verse, Essie, for Thanksgiving morning."

"My verse! O yes. 'With thanksgiving let your requests be made known unto God.' That is all you need learn, darling; for mother wants you to know what it means."

"Ina knows what that means," insisted the little sister; and she soon learned to repeat it correctly.

The Brewsters were not merry in view of the coming Thanksgiving. They were in great sorrow, because the eldest son lay so sick that no one could tell whether he would live or die. Still the customary preparations were made, and Ina saw more than usual of them, because her mother, who was much in the sick-room, asked Jane, the cook, who was a pious, motherly woman, to let her enjoy herself in helping to get ready for Thanksgiving.

"'Pisn't Thanksgiving till Thanksgiving-Day, is it, Jane?" asked Ina.

"No; but it is getting-ready time now," answered Jane.

"Is God getting ready?"

"Yes, child; getting ready every good gift."

That night, when the mother heard the children's prayers, Ina added: "And please, God, get it ready for Thanksgiving."

"Get what ready?" asked the mother.

"God knows: it's our secret," said Ina.

"I'm afraid my little girl has made some mistake," said the mother.

"No, mother; I shall 'member to wait till—when—he—says, and he will have it all ready."

The busy mother could not stop longer to question her little one, who prayed every night: "Please, God, do get it ready for Thanksgiving."

The night before the festival was one of anguish and suspense. The doctor did not leave the house; and Ina overheard the words, "He may not live till morning," and knew they were spoken of her sick brother.

"Please, God, do be getting it ready, and make Ina wake up early," she pleaded that night.

In the dawn of Thanksgiving morning Ina awoke, and, kneeling by her bedside, prayed: "Please, God, now give Ina her request. Make Edward well enough to eat Thanksgiving."

Esther, who had heard her, was crying when Ina crept back into bed.

"Darling, don't say such things, don't!" she sobbed. "Edward is dying; he will never eat again."

"But he isn't dead, and he will eat, I am sure," insisted Ina, "because God has been getting ready, and now is the time he said; and he will do it."

A little later, as the doctor was leaving the house, Ina, in her night-dress, met him, and said: "Please, doctor, mayn't Edward eat some Thanksgiving?"

"Yes," he answered. "Run and tell Esther his fever has turned, and he is sleeping. If he wakes, as I hope, he is to have chicken jelly for his Thanksgiving breakfast, and beefsteak—the juice of it—for his dinner."

A happy family gathered at prayers that Thanksgiving morning; for the first-born son had waked to eat and live.

Ina repeated softly, "With thanksgiving let your requests be made known unto God," and then whispered to her mother: "That was our secret; it was Ina's request: God was getting ready."

It was now the mother's turn to say her verse, and she repeated: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

"Ina thought it meant at Thanksgiving," said Esther to her mother.

"The dear Father did not mind her mistake," she replied. "She asked believing, and has received her request."

The next morning the mother's text was: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And the father looked at his Ina, as he repeated: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Well-Spring.

Consumption, Scrofula, General Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness, &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

THE FULL ALPHABET.—The sentence, "Frowzy quacks jump, vex and blight," consisting of only twenty-eight letters, is the shortest grammatical alphabetic composition yet known. It contains no repeated consonants or proper names, and in point of brevity I do not think that it can be surpassed. "John quickly extemporized five tow bags" has long held possession of the field heretofore.

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE ESteem in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, Rebber, scaly, and blotchy diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

THE TRUE WIFE.

BY JOHN G. WHITTIER.

Flowers spring to blossom where she walks
The careful ways of duty;
Our hard, stiff lines of life with her
Are flowing curves of beauty.

Our homes are cheerier for her sake,
Our door-yards brighter blooming,
And all about the social air
Is sweeter for her coming.

Unspoken homilies of peace
Her daily life is preaching;
The still refreshment of the dew
Is her unconscious teaching.

And never temperer hand than hers
Unknits the brow of ailing;
Her garments to the sick man's ear
Have music in their trailing.

Her presence lends its warmth and health
To all who come before it.
If woman lost us Eden, such
As she alone restore it.

And if the husband or the wife
In home's strong light discovers
Such slight defaults as failed to meet
The blinded eyes of lovers,

Why need we care to ask?—who dreams
Without their thorns of roses,
Or wonders that the truest steel
The readiest sparks discloses?

For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.

Then and Now.

Children have toys and books, as many as they can read and break up; but the children who are now growing old had to make their own toys and find their own amusement, but they were not subjected to the perpetual horror of nervous mothers. When we old folks were little we could not spoil the old paintless wooden chairs and settles if we tried, and our mothers were not eternally protesting at us and scolding for fear we would spoil something, and groaning over the ruin we had wrought. We hacked our fingers and stubbed our toes, and got stone-bruises on our heels, and fell down and skinned our noses, but there was always enough of us left to make pretty respectable sort of men and women out of. Women in those days did not have time to keep their nerves screwed up to the snapping point. They did not have the leisure to give the doctors time to humbug them into hypochondria. Some of them would take their turn at hysterics, but they got through and then resumed the house work. And as for the doctors, no woman, or man either, would bring down upon herself the contents of those box-saddle-bags if she could help it. The doctors gave good, honest doses of blue-mass, calomel, jalap, Peruvian bark, and Virginia snake root. When the doctor was sent for it meant business, and he attended to it vigorously. But the children—how they stand it is more than we know. Poor little things—we pity them. They seem to get hardened to it, do not seem to mind being scolded or whined at every two minutes. Praise or blame meant much to the children of the past and passing generation; but the sensibilities which should be kept fresh and tender are now often so exposed and rasped that children grow up reckless of either—incapable of feeling either. Indurated sensibilities are bad, but they are nature's guards under such circumstances against insanity. Let us get back to more housework and out-of-door work for the ladies, and less fine clothes and less finical training and more mud pies, brook-wading, and rough-and-tumble freedom for the little folks.—Interior.

LISTEN TO THE CHILDREN.—My dear sir and my dear madame, when your little child comes to your side, her sweet eyes big with wonder, relating to you some trifling happening, don't be bored or uninterested. Do not send her away unanswered. Get down on your knees, as it were, and try to be sweet and innocent and eager and pure as she is. Try not to outgrow the song of birds, the laughter of children, the wonder of growing trees, the tears that we shed over dead babies and rainy days and tales that end sadly. Try not to outgrow the home games and the home news, and the great and little events of your neighborhood. Do not be a cynic where fondness and tenderness and trust and love are concerned. Do not laugh at gushing girls and lads who try to write poetry. Do not sneer at the tribulations of the gentle little president of the sewing society. These things are just as much life as going to Europe—as being elected to Congress or writing a great book.—Catharine Cole.

MISCELLANEOUS.

Rich and Poor,

Prince and Peasant, the Millionaire and Day Laborer, by their common use of this remedy, attest the world-wide reputation of **Ayer's Pills.** Leading physicians recommend these pills for Stomach and Liver Troubles, Costiveness, Biliousness, and Sick Headache; also, for Rheumatism, Jaundice, and Neuralgia. They are sugar-coated; contain no calomel; are prompt, but mild, in operation; and, therefore, the very best medicine for Family Use, as well as for Travelers and Tourists.

"I have derived great relief from **Ayer's Pills.** Five years ago I was taken so ill with

Rheumatism

that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." Peter Christensen, Sherwood, Wis.

"**Ayer's Pills** have been in use in my family upwards of twenty years and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afford greater relief than any other medicine I ever tried."—T. F. Adams, Holly Springs, Texas.

"I have used **Ayer's Pills** for a number of years, and have never found anything equal to them for giving me an appetite and imparting energy and strength to the system. I always keep them in the house."—R. D. Jackson, Wilmington, Del.

"Two boxes of Ayer's Pills cured me of severe

Headache,

from which I was long a sufferer.—Emma Keyes, Hubbardston, Mass.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

"Ayer's Pills are in general demand among our customers. Our sales of them exceed those of all other pills combined. We have never known them fail to give entire satisfaction."—Wright & Hannelly, San Diego, Texas.

Ayer's Pills,

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Christmas Selections —FOR 1888.— Containing new Carols by eminent writers in the field of work, and preceded by useful instructive Responsive Exercises (the music is used with or without the Carols). Price, $15 per hundred; $1.50 a dozen by mail postpaid; $1 a hundred by express not prepaid.

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Catalogue of all kinds of Christmas Music will be sent free on application.

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ON 30 DAYS' TRIAL

THIS NEW **ELASTIC TRUSS** Has a Pad different from others, is cup shape, with self-adjusting ball in center, and adapts itself to all positions of the body, while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

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Christian Advocate.

Marriages.

STEVENS—KENNARD.—In Port Gibson, Miss., August 16, 1888, by Rev. E. H. Mounger, Mr. J. C. Stevens, of St. Louis, Mo., and Miss Nannie M. Kennard, of Port Gibson.

STAMPLEY—HICKS.—In Port Gibson, Miss., September 5, 1888, by Rev. E. H. Mounger, Mr. Robert Stampley and Miss Minnie Hicks.

HOWELL—SMITH.—In Port Gibson, Miss., October 3, 1888, by Rev. E. H. Mounger, Mr. William Howell and Miss Mattie Smith.

CARLISLE—WATSON.—In Port Gibson, Miss., October 31, 1888, by Rev. E. H. Mounger, Mr. F. A. Carlisle and Miss Ethel Watson.

O'QUIN—HICKS.—At the residence of the bride's father, near Montgomery, La., November 7, 1888, by Rev. J. F. Wynn, Mr. J. T. O'Quin to Miss Clara Hicks.

BUCKELEW—KEMP.—At the residence of the bride, by Rev. J. F. Wynn, Dr. W. H. Buckelew to Miss Louisa Kemp, both of Grant parish, La.

McCLENDON—FISHER.—At the residence of the bride, near Damascus, Scott county, Miss., November 15, 1888, by Rev. Irvin Miller, Mr. W. S. McClendon to Mrs. M. L. Fisher.

COLEMAN—LOVE.—At the residence of the bride's father, two miles east of Canton, Miss., November 15, 1888, by Rev. W. H. Lewis, Mr. A. B. Coleman and Miss Annie B. Love.

WATSON—DAUGHTY.—At the residence of Mrs. Lizzie Carter, near Greensburg, La., November 15, 1888, by Rev. J. W. Ellison, Mr. W. Lexander Watson and Miss Mollie W. Daughty.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BRINGHURST—It is said, "Death loves a shining mark;" we should the rather say, God wants his jewels. GEORGE AUGUSTUS BRINGHURST was born near Alexandria, La., August 16, 1870; and departed this life, October 5, 1888, aged eighteen years, one month and twenty-nine days. He was the son of Mr. R. W. Bringhurst and Mrs. L. T. Leckie Bringhurst. This dear young man was educated during his boyhood at home, under the especial care of a pious mother; and was thus shut in from the usual contaminating influences of public-school life. We can truly say of him, that he never either learned or practiced the gross sins that so often characterize the youth of our day. He was in his life and character of virgin purity. When sixteen years of age he was sent to the Texas Military State Institute. So very thoroughly had he been taught in the principles of high-toned morality, that he maintained his integrity of moral purity through the year he attended this school. He was taken quite ill about the close of the term, returned home, but never entirely regained his health. He was stricken down with swamp fever in September last; which dire disease proved too much for his physical constitution, the skill of his physicians, and the tenderest care of loving parents, brothers, sisters and friends. On the evening of October 4 he sent for me, and I hastened to his bedside. I found him within a few hours of his dissolution, but fully conscious of what was passing. I immediately spoke to him of his soul's condition, and he unhesitatingly responded in declarations of trust in Christ, readiness to die and fearlessness for the conflict. Thus has passed to the companionship of angels and God, a kind, obedient, loving son and brother. I hope parents, after reading this, will see more clearly the importance of pure home influence for their children, and be lead to more earnest consecration to this grandest of all calling, the training of children for Christ.

B. F. WHITE.

MALONE—MARY JANE MALONE was born in Jones county, Ga., February 13, 1832, and was married to J. A. Malone, December 12, 1856; moved to Louisiana, in 1858, and settled in Claiborne parish. After the war she moved near Pine Grove Church, where she joined the church in August, 1866. In 1878 she moved to Webster parish, where my acquaintance with her began. She died October 24, 1888. She was a quiet, Christian lady, not very demonstrative, but always ready to talk on religious subjects. She loved the house of God, but was deprived of attending church for the last two years with a slow lingering disease; but she was ripening for heaven. A few weeks before she died she told her eldest son that she would leave them, and that she was ready; gave directions about her burial, and for them to look after her youngest son and not let him go astray. Solomon describes her: "The heart of her husband doth safely trust in her; she looketh well to the ways of her household; her children rise up and call her blessed; her husband also, and he praiseth her." She leaves a husband, three sons, one daughter and four grandchildren to mourn her loss. Farewell, Aunt Jane, may my last end be like yours!

A FRIEND.

BRIDGES—JAMES, son of S. Wilson and S. E. W. Bridges, of St. Helena parish, La., was born February 21, 1886, and died October 13, 1888. Another sweet little bud of promise, but as it began to enfold its beautiful and sweet life, in the home of loved ones, was nipped by the destroying form of death, so that "e'en in bloom-ing, it withered and died," and was transplanted in heaven under the loving eye and tender care of him who said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." May this truth console the stricken parents, and quicken their pace to meet their loved ones where partings will be no more!

J. W. ELLISON, Pastor.

DEGEAR—MRS. C. DEGEAR departed this life at her home, in Algiers, August 2, 1888, aged sixty-eight years. She was born in Cassel, Germany, July 8, 1820, and was born from above about the twenty-sixth year of her age. Her conversion, which she often related in class meeting, was after the old style and somewhat on the Pauline order, being accompanied with a supernatural manifestation of light coming from above. It made her supremely happy, and caused her to shout aloud with joy, and from that time her career, as a Christian was upward and onward. She never doubted her conversion, and lived in the joy of her first love for many years. About twenty years after, as nearly as the writer can gather the facts, she was baptized with the Holy Ghost and fire, and from that time her religious life took on a higher phase and showed itself in works more abundant, while she ever after rejoiced in the full assurance of faith and hope. Sister DeGear was constant and powerful in prayer. Often, when engaged in this duty she seemed a wrestling Jacob, pleading and claiming the promises of God, and, like him, prevailing. She believed in the reality of prayer as the great channel of God's blessing, and exemplified her faith by asking often and importunately for the supply of her needs. Her joy over the returning sinner was great, indeed. It was truly the joy of angels, and showed itself in her countenance and whole deportment. One of her chief traits as a Christian was her liberality to the poor of all classes and denominations; she clothed and fed them, and, especially, if any came in the name of Jesus, it was her chief joy to serve them. Many in that day will rise up and call her blessed, while the whole community in which she lived mourns the death of a benefactor. She loved her Bible; to her it was the book of books. She fed upon its precepts constantly, and to her it was a subject of daily delight. The evidences of this are abundantly seen in the well-marked pages of that which had been her constant companion for many years. Her end was peace. She expressed to ministers and others her perfect resignation to the will of God, and, indeed, seemed anxious to quit this mortal frame and be with her much-loved Lord. Death had no sting for her, and her face was radiant with the promise of the heavenly world. As one who was deeply obliged to her, the writer would place this weak tribute to her memory. Under her roof he was converted and brought to the knowledge of the truth, and by her motherly counsels he was trained up the nurture and admonition of the Lord. To her, indeed, he feels himself indebted more than feeble language can express.

JOHN F. SMITH.

SMITHSON—MRS. JULIA ANNA SMITHSON, daughter of Mr. and Mrs. W. T. Landrum, was born at Thomastown, November 10, 1850; was married to C. T. Smithson, February 23, 1873; joined the Methodist Episcopal Church, South, with her husband, under the pastorate of the Rev. R. P. Mitchell, in Kosciusko, Miss., October 3, 1880; died at her home in Leake county, Miss., August 21, 1888, in her thirty-eighth year. At twenty-five minutes after the vigilant clock had struck 10 P. M. her spirit passed out without a struggle, as softly as the music quits the string, and left for immortality. She was the mother of four interesting children. On May 6, she gave her infant daughter, Bertha Ermin, to Christian, holy baptism. In July she had the pleasure of seeing her daughter, Lora, join the church. She knew it not, but her work on earth then was nearly done. Sister Smithson was a high type of Christian womanhood, beloved by a wide circle of friends, and esteemed by the whole community. She was the presiding genius of her happy household, over which she exerted a godly influence, and now her children "rise up and call her blessed; her husband also, and praiseth her." She lived a devoted Christian, and, of course, died in the faith. Fond parents, affectionate husband and lovely children were strong ties to bind her to earth; but the silver cord is loosed, the golden bowl is broken, the spirit is gone to the city of God.

GEORGE W. BROWN.

FLINT—MRS. ROBERTA FLINT (*nee* Laney) was born in Louisburg, Penn., December 5, 1830; was converted and joined the Methodist Episcopal Church, South, when but a child; was married to Mr. James T. Flint, March 3, 1851; was the mother of three sweet little children; lived a very happy life and was translated to the kingdom triumphant, October 1, 1888, aged twenty-seven years, nine months and twenty-eight days. Thus has passed away from us a beautiful young wife and mother, to the companionship of the pure in heaven. Sister Flint was happy in all her relationships as wife, mother, sister and friend. She told her pastor when dying that she was not afraid to die; and used our Savior's prayer as he agonized in the garden: "Father, if it be possible, let this cup pass from me; yet not my will, but thine be done." In her death was the divinity of our holy religion truly demonstrated. Her death occurred near the close of a revival service, which we were holding in Alexandria. Thus God set his seal of approval to the great truths that we had been preaching to the people. May her triumphant death be sanctified to the bringing of many of our citizens to Christ! Sister Flint leaves many dear to her by the ties of blood, and many friends to mourn her departure. May they wisely follow her, fulfilling the solemn promises made her when dying! We are one the more in heaven.

B. F. WHITE.

From the *Centropolis*, Kansas City, Mo., December 1st, 1887:

There is nothing so valuable to us as health, but we do not realize this until we are deprived of it. How many of our readers awake in the morning with dull pains in the back and head, and find it a hard task to perform daily duties? These are symptoms of Malaria, and we know from personal trial they may be completely eradicated by Shallenberger's Antidote for Malaria. It is a simple and effective remedy, and we advise our readers to try it.

Scientific.

Nest-Building Fishes.

Among the nest-building fishes which inhabit German waters, the most interesting is the tiny "stickleback," whose life-history has been carefully studied. The home of this little animal is sometimes found in ditches, hanging among branches and twigs of plants. The nest is about the size of the average hand, and in structure and material bears a marked resemblance to the round nest of the titmouse. It is a peculiar and remarkable fact that among the sticklebacks the hatching is done by the male and not by the female fish. The building of the nest, a task to which the male also attends, is an interesting event. For many days in succession the little animal, whose energy and perseverance are truly worthy of admiration, collects its material, which consists of loose stalks, plant-shreds, root-fibers and grass. These it assorts carefully, discarding all material that proves too light. It often drags along pieces exceeding its body in length, and sometimes with great exertion strips growing plants. All this material is worked up into a tangled mass, and layers of sand are scattered in between. The nest is rendered firm by a glue-like juice, which the little mason excretes after the completion of each layer, gliding slowly over the structure; this causes the separate parts of the nest to adhere closely together. The whole, when completed, has the appearance of a sand-hill, and is detected with much difficulty. While at work the fish rarely partakes of any food. It seems that during this blissful period of its existence it finds no pleasure in such every-day events; but with intense animosity it drives back any jealous rivals, larvæ, salamanders or waterbugs, which cross its path, sometimes with evil, sometimes with harmless intentions. After the troublesome hatching-time is over, the anxious papa still continues to care for his numerous offspring. By day and by night he watches over them, and drives away all creatures whose approach seems dangerous. This unremitting watchfulness ceases only when his young are able to raise their weapons of defense and have become somewhat acquainted with their surroundings. Any inquisitive little one venturing too far away is quickly sent home, and it actually happens that those who are very disobedient are imprisoned in the nest. The home life of these little animals really presents an abundance of interesting and touching traits.—Popular Science Monthly.

TORCH-BEARING FISHES.—It is wonderful to see how God in his providence adapts the creatures he has made to the circumstances and state in which they are placed. The fishes that live in the waters of deep and dark caves are found to be without eyes, as they have no need of light. And in the deep sea-soundings of the ocean, a mile or more below the surface, where the fishes are cut off altogether from the light of day, many of them are furnished with their own light. As they have no clear sunlight and no organized gas companies, each carries his lantern or torch with him. They have organs that give out a phosphorescent gleam, and so shed light on their path. Some of them carry little torches in the form of tentacles that rise from the tops of their heads, and others have regular symmetrical rows of luminous spots along their sides, so that they go flashing through the water as if in a torch-light procession. Sometimes when brought to the surface, these spots glimmer for a little while with the light, but it soon fades away. How marvelous are the works of God! In wisdom he hath made them all!

Hood's Sarsaparilla is a purely vegetable preparation, being free from injurious ingredients. It is peculiar in its curative power.

The years of God are full and satisfying; each soul shall have its turn; it is his good *pleasure* to give us the kingdom. There is so much room; there are such thronging possibilities; there is such endless hope!—A. D. T. Whitney.

Health, wealth and happiness follow in the wake of Dr. Bull's Cough Syrup. Price 25c.

To frostbites and bites of poisonous insects Salvation Oil gives immediate relief.

MISCELLANEOUS.

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Cashmere Bouquet, Heliotrope, Caprice, Jockey Club, Violet and White Rose.

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To be sold in August, September and October, at ROCK BOTTOM CASH PRICES, payable PIANOS only $25 Cash. ORGANS only $10 Cash. And balance Dec. 1, *without interest* or advance on lowest cash price. Buy now and pay when Cotton is sold. *Great Bargains*—Pianos $200, $225, $250. Organs $24, $35, $50, $80. 10 makers, 300 styles. *All freight paid.* 10 days' test trial. Reduced Prices. Write for Mid-Summer Sale Circular. LUDDEN & BATES, SOUTHERN MUSIC HOUSE SAVANNAH, GA. The Great P. & O. Depot of the South.

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It has been used with most wonderful effect in

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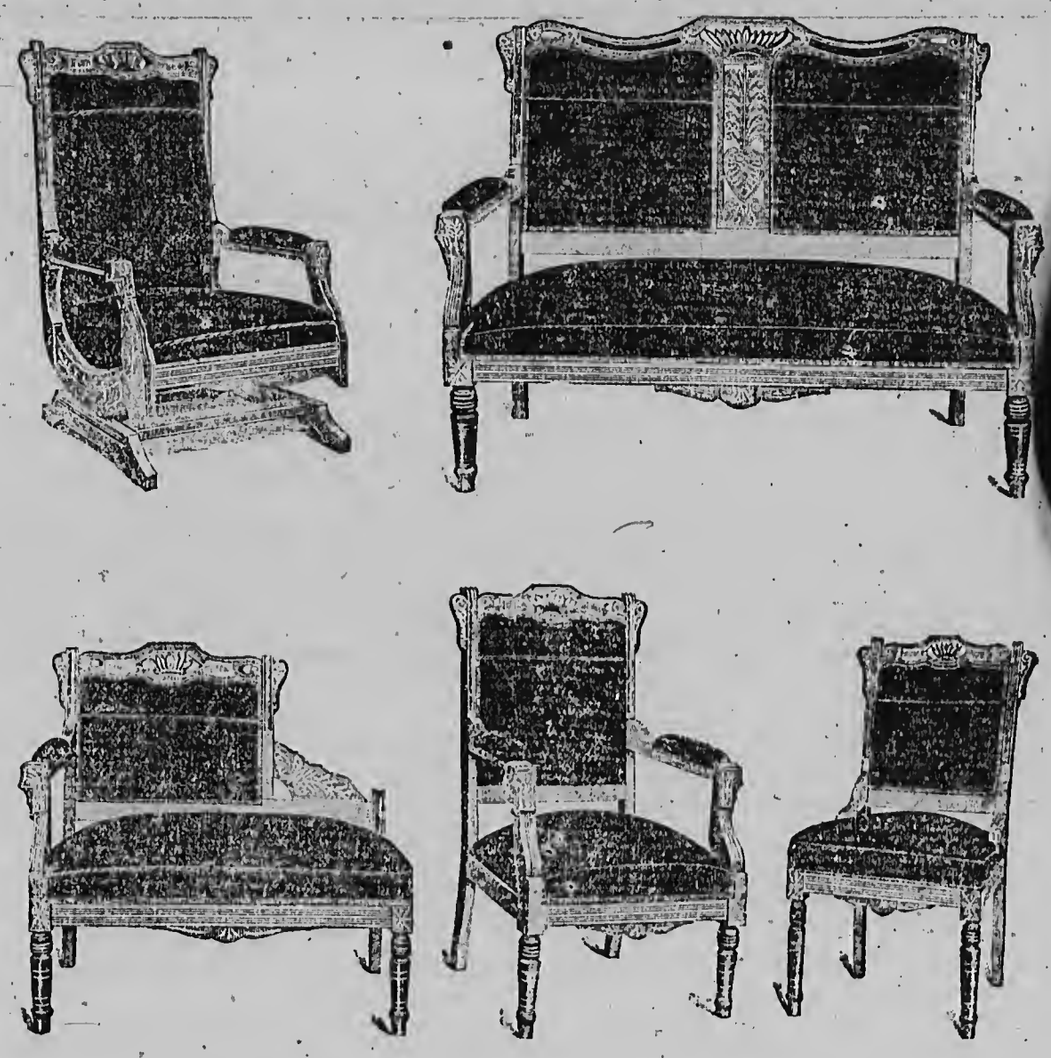

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NEWS OF THE WEEK.

DOMESTIC.

The New York Herald, on November 22, said: "The latest reports from the Congressional districts make the political complexion of the next House very uncertain. Assuming that the Democrats have elected three of the four congressmen from West Virginia, the figures stand—162 Democrats, 162 Republicans, and one Independent. The so-called Independent, who may decide which party shall organize the next house, is Mr. H. Dudley Coleman, of Louisiana, a native of New Orleans, and elected from the Second Louisiana District."

The chief of the Bureau of Statistics, in his fourth monthly statement for the current fiscal year, reports that the total values of the exports of merchandise from the United States, during the twelve months ended October 31, 1888, as compared with similar exports during the corresponding period of 1887, were: For 1888, $721,595,230; 1887, $678,122,850. The values of the imports were: For 1888, $707,157,198; 1887, $722,776,339.

Gen. J. M. Palmer asked for and received an honorable discharge from the Grand Army of the Republic. Gen. Palmer, who was a candidate for governor on the Democratic ticket in the recent election, was the first department commander for the State of Illinois and was ex-officio commander-in-chief of the United States. It is said that he bases his withdrawal upon an alleged violation of the constitution and ritual, charging that the order has been perverted to political purposes.

A gang of seven counterfeiters were arrested in Western New York and Pennsylvania recently. Though the authorities refuse to talk about the capture, it is considered one of the most important cases on record.

The foreign bankers who have ordered gold for shipment to Europe state that owing to the demand of London for gold bars for shipment to Russia and South America, bankers on the other side are paying for gold a fraction over the nominal price. A firm in New York City has just ordered $512,000 in gold bars from the assay office for shipment to Europe.

A large fire occurred in the business portion of this city on November 23. Four buildings were burned; the loss estimated at $150,000.

T. V. Powderly has been re-elected General Master Workman of the Knights of Labor by the General Assembly of that order, in session at Indianapolis.

The chief of police of Galveston, Texas, says in a card that in consequence of the general opposition to the Sunday Law, and the impossibility to secure a conviction in court of the violators of it, he will cease his efforts in trying to enforce it.

A terrific snow-storm prevailed throughout New England and the Middle States on November 25, the wind blowing at the rate of eighty miles an hour. Many vessels were driven from their anchorage and lost, and serious damage was done in the seacoast towns and cities.

FOREIGN.

The German Reichstag reassembled on November 22. Emperor William opened the session in person. In his speech he said that the tours he had recently made had convinced him that the desire for imperial unity was deeply rooted in the people. With reference to foreign relations he said: "Our relations with all the foreign powers are peaceful. My efforts have been unceasing to strengthen this peace. The alliance with Austria and Italy has no other object. To bring without necessity the miseries, even of a victory, of war upon Germany would be incompatible with my Christian faith and my duties towards the German people."

At a meeting of merchants held in Havana, Cuba, on November 23, a committee was appointed for the purpose of making every effort to effect the repeal of the recent decree imposing a consumption tax on all edibles, drinkables and fuel. The whole Cuban press has protested against the measure and the clamor against it has been so great that the mayor has resigned his position.

It is said that M. De Lesseps, in the event of the Credit Foncier refusing to assist him in obtaining the Panama loan, threatens to publish an account of every step he has been forced to take in the course of the Panama crusade. The revelations will affect several members of the Chamber of Deputies.

The Chinese Times, received by the steamer Rio de Janeiro, states that the first railway in China was officially opened on November 9. Eighty-one miles have been completed from Tien-Tsin to Lutai and Tungshan, with five miles of sidings and branches.

Vienna papers originate the idea that a European congress should determine a basis for a universal league of peace. From the same source comes rumors that the chiefs of the German Empire so dread the results of war that they are ready to make sacrifices to secure the Fatherland against aggression. The suggestions appear to refer to the surrender of Alsace-Lorraine, which is an impossibility while Germany remains united. In the meantime, instead of preparing for a peace millennium, the governments are seeking to develop their sinews of war.

The meetings announced to be held throughout Ireland, on November 23, in memory of the "Manchester Martyrs," were proclaimed by the government. A few conflicts occurred between the people and the police. The most serious disturbance was at Kilkenny.

One Fact

is worth a column of rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

How to Use Sachet Powders.

BY MRS. M. E. LAMBERT.

Just now at the approach of the holiday season there is a general desire or craze for sachet powders, those dainty yet luxurious perfumes which are easily and effectually used in all the novel creations for home decoration, and even in charming dress fancies.

Dozens of methods have been recently introduced, in which these delicate and refined odors may be utilized. Every lady has her pot-pourri jar in which she throws the petals of fragrant blossoms, and a choice variety of the delightful sachet powders added to the other sweet scents, convert the mass into a regular cashmere bouquet.

The sachet powders can be correctly placed in every thing made with lining, or in each article to which a tiny sachet-bag can be secured or fastened by a loop, bow, or knot of ribbon.

In satin covered, richly decorated down pillows the powders may be thickly scattered, in sofa sachet-bags with hand-painted designs, in hanging bags, in pin cushions, in lined table covers, window, piano and mantel lambrequins, in lamp mats, and also in decorated panels of satin, plush, or velvet, painted or embroidered.

Bosom sachet-bags are used in place of the bag of camphor to prevent the taking of infectious disease, and ladies now carry lovely bags in which their handkerchiefs and scent bottle may be placed, and later on all the fancy muffs of silk, satin, velvet, plush and lace, will be scented with the favorite perfume of the owner.

Quaint ornaments for the corners of chairs are laden with perfumes, and perfectly charming are the clusters of small bags in various colors, in bits of ribbon, plush or velvet, suspended by narrow ribbons from lace curtains or gas fixtures.

Then there are boxes made for holding gentlemen's collars and cuffs, satin lined and perfumed, and brush cases, glove cases, mouchoir cases, fancy slippers for the bed-room, night-dress cases, jewel cases, and beautiful cases for holding photographs or fancy pictures.

The new book covers for protecting the ontside of valuable books are perfumed, and so are baby baskets, work baskets, and other dainty baskets, or hanging fancies for holding scraps or odds and ends in bed-rooms or library.

The most lasting and delicate powders are Colgate & Co's Cashmere Bouquet, Caprice, Heliotrope, West End, White Rose, Violet and Ylang-Ylang.

If you can not obtain these Powders send to Colgate & Co., 55 John Street, New York, 25 cents in stamps, and they will mail you a package of Powder sufficient to perfume several holiday gifts.

"Why should a man whose blood is warm within his veins sit like his grandsire carved in alabaster?" He shouldn't. He should stir around and make something of himself. One of the best ways of doing this is to engage with B. F. Johnson & Co., Richmond, Va.

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Weekly Market Review.

(For Week Ending November 27, 1888.)

COTTON.		
Low ordinary	7 1/16 @	— —
Ordinary	7 5/8	— —
Good ordinary	8 1/4	— —
Low middling	9	— —
Middling	9 1/4	— —
Good middling	10	— —
Middling fair	10 3/4	— —
Fair	11 5/8	— —
Galveston middling	9 3/4	— —
Mobile middling	9 7-16	— —
St. Louis middling	9 1/2	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 3/4	4 13-16
Fully fair	4 3/4	4 13-16
Good fair	— —	3 11-16
Common	— —	4 3/16
CENTRIFUGAL:		
Seconds	4 5/8	5 1/2
Pr. yellow	6	— —
Gray White	6	6 1/16
Choice white	6 1/4	6 3/8
Stan. Gran.	6 5/8	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	33
Fair	25	26
Good Common	23	24
Syrup	22	30
RICE.		
Head	5 1/4	6 3/4
Good	4 3/8	4 3/4
Fair	4 1/8	4 3/8
Good	4 1/8	4 3/8
Polish, per ton	14 00	15 00
No. 2	2 1/8	2 1/4
Rough	2 10	1 10
FLOUR.		
Extra Fancy	5 30	5 40
Fancy	5 10	5 20
Choice	4 40	4 50
Minnesota patents	6 40	6 60
Extra fancy	5 50	5 62 1/2
Winter wheat patents	6 07 1/2	6 12 1/2
Minnesota bakers	6 10	6 60
CORN PRODUCTS.		
Corn meal	2 25	2 30
Cream meal	3 00	— —
Grits	2 85	2 90
Hominy	3 15	— —
PROVISIONS.		
PORK:		
Mess (Standard)	15 75	16 00
Prime Mess	15 00	15 25
Rumps		14 50
DRY SALT MEAT:		
Shoulders	8	8 1/4
Sides, long clear	8 1/4	8 3/8
Sides, short rib	8 1/4	8 3/8
BACON:		
Fancy breakfast	12	12 1/2
Shoulders	8 1/2	— —
Sides, long clear	9 1/4	— —
Sides, short rib	9 1/8	9 1/4
HAMS:		
Sugar-cured	11 1/2	12 1/2
GROCERIES.		
COFFEE:		
Prime	17 1/4	17 1/2
Fair	16 3/4	16 1/2
Common	13 3/4	14
TEAS:		
Choice	40	80
Fair	24	35
BUTTER:		
Western Creamery	37	— —
Western Dairy	19	22
Common	— —	16
LARD:		
Refined	— —	8 3/8
OILS:		
Coal, bbls	11 3/4	— —
Coal, cases	16	17
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75
VEGETABLES.		
CABBAGES:		
Western, per head	4 1/2	8
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 60
KROUT:		
Western, ₩ bbl	3 50	3 75
ONIONS:		
New Louisiana	— —	— —
Western	1 35	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 50	4 00
Chickens, South'n	3 00	3 25
Young	1 75	2 00
Turkeys, Southern	9 00	10 00
EGGS:		
Western	18	19
Southern	20	21
WOOL:		
Lake, per ₩	20	21
Louisiana	18	19
Burry	10	12
JOBBING HIDES:		
Green salted, ₩ ₩	4	4 1/2
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	21 00	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ ₩	2 1/2	— —
Sulphuric acid	2	— —

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Christian Advocate.

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REV. W. T. J. SULLIVAN, D. D.
REV. J. H. CAMERON, D. D.
REV. T. C. WIER, M. D.

THE NINETEENTH PSALM.

BY REV. EDWARD A. COLLIER.

The heavens God's glory proclaim:
The skies show his handiwork bright.
The day unto day speaks his name,
And night tells his praise into night.
With speech and with language divine,
No voice breaks their silence profound,
Yet far through the earth goes their line,
Their words to the world's utmost bound.

In them God hath set for the sun
A tent, whence he cometh in grace,
Rejoicing his pathway to run,
As runneth the strong in a race.
From end unto end of the sky,
He maketh his circuit complete;
To none doth his radiance deny,
And nothing is hid from his heat.

How perfect the law of the Lord,
Restoring the soul when cast down;
The witnessing sure of his word,
With wisdom the simple doth crown.
His precepts, all holy and right,
Give gladness to hearts filled with sighs;
His statutes, as pure as the right,
Enlighten the dim, falling eyes.

All clean as the fear of the Lord,
Outshining, outlasting the sun;
The judgments, revealed in his word,
Are righteous and true, every one.
Such treasures, beyond all compare,
No gold well refined can restow;
And sweeter than honey they are,
Than drops that from honeycomb flow.

In keeping their precepts so kind,
My servant most blessed shall be;
The way of the perfect shall find,
And from all transgression be free.
The words that my lips breathe in speech,
The thoughts that abide in my heart,
Accept thou, O Lord, I beseech,
My Rock and Redeemer thou art.

—Bible Society Record.

Letter from the City of Mexico.

MR. EDITOR: In this republic all roads lead to Mexico. It is, and has been for four hundred years, the political, social, commercial and religious center of this famed and favored country. I doubt not it has witnessed more violent revolutions, political and ecclesiastical, and been the scene of more tragedies and triumphs, more conflicts and conquests, than any city in the old or new world. It has been the home alike of pomp and poverty, of prince and peon. The people are equally fond of splendor and content with squalor. War-horse and donkey have shared the right of way on causeway and *pásco*. And to-day the contrasts are as great, though titles have changed. The President in name is a prince in power. But the people seem to be happy, and the country is moving up to larger prosperity.

My first sight of this wonderful city produced strange sensations. Viewing it from a neighboring mountain, spread out over a beautiful green valley, with its hundreds of domes and towers piercing the sky, I could appreciate the exultation of Cortez, when, from the historic pass between the two snow-crowned summits of the *sierras*, he first saw the city of the Montezumas, and resolved upon its conquest. It is beautiful for situation, and the pride of all Mexico. Like the mountains round about Jerusalem, volcanic ranges completely gird and guard this ancient capital. Down whichever street the eye turns, the vista ends at the foot of a purple mountain. Conspicuous among these mighty peaks guarding, with eternal vigilance, the beautiful city, rise the majestic, glistening summits of Popocatepetl and Ixtaccihuatl. They are respectively 5,500 and 4,786 metres high. You can calculate the altitude in English feet. From the castle of Chapultepec I saw a sunset on those mountains, which transcended my most extravagant ideals of the sublime in nature. I have not the temerity to attempt a description until the rapture of nerves subsides and the vivid vision is somewhat toned.

The founding of this Aztec city has a tradition quite as interesting as has Rome. You have read it; but a repetition may serve to refresh memory. The story is that an Aztec priest, who had consulted the oracle, instructed his people not to found a city until they saw an eagle standing on a cactus with a serpent in his beak. That realization of the oracle's promise they found on a point of land in the lagoon where the great city now stands. And this is the origin also of the Mexican coat-of-arms. On artificial soil, and with traditional deliberation, the Aztecs erected their cabins, slowly driving back the waters into the lakes, until, at the time of the conquest, they had a city of nearly three hundred thousand souls. But when Montezuma and his desperate legions finally surrendered to the victorious Spaniard, the Indian capital was a heap of ruins and ashes.

When I alighted from the cars at the depot, and rode up the paved *paseo*, with the solid walls of the flat-roofed houses built out to the street, and each window protected by iron bars, the impression came over me that I had been suddenly let down into an oriental city of the olden time. These buildings are entered through a door, wide enough for a carriage-way, and open into a court, where staircases lead to the upper apartments. These courts are usually adorned with the beautiful flowers so luxuriant and fragrant in this country. From the observatory of the College of Mines, I had a magnificent view of the city. The streets are laid off with mathematical exactness at right angles and parallel, and the houses all have flat roofs, without a single chimney. If one could step across the streets, he could walk over the entire city on the tops of the buildings. There are no fire-places or grates in the rooms, and in the kitchens cooking is done on *braseros*, with charcoal for fuel. There is no chance, therefore, for poetry on warm hearth-stones within and curling clouds of smoke without. But of the city, its monuments, *paseos* and *Alameda*, and its various and curious buildings, I may have occasion to write at length.

After a delicious dinner in our mission house, at No. 3 Alevida Balderas, in company with Sister Carter and Bro. Watkins, I started out to see first the great cathedral, in many respects Mexico's most magnificent architectural monument. In front is the main *plaza* of the city, and the edifice stands on the very same spot where stood the famous Aztec temple. In the museum may be seen the "sacrificial stone," taken from that heathen sanctuary on which thousands of human beings died at the hands of bloody superstition. After entering the present shrine, and witnessing its gross idolatries, I had grave doubts as to whether the glory of this latter temple was much improvement on the former. The histories say this cathedral was begun in 1573, and was completed in 1657, eighty-four years after its corner-stone was laid, and cost $1,752,000. It is 432 feet long by 203 feet wide, and has two front towers 200 feet in height, which alone cost, $199,000. In the two towers there are forty-eight bells, several of them of immense size and weight, and each named for some saint. The interior of the building is said to belong to the Doric order. There are fifteen or twenty small chapels on the sides, each richly adorned with paintings and gildings, and dedicated to the worship of a particular *deity*. In the center, beneath the frescoed dome, and between the choir and the altar of the kings, stands the main altar. A list of the jewels and precious stones which once adorned the life-sized statues of the apostles, disciples and favorite saints standing above that altar, would amaze you with the magnificent prodigality and superstitious opulence of the Spanish king, from whom they were an acceptable present. For two hours or more we lingered, studying the paintings in the chapels and observing the idolatrous performances of the ragged and dirty devotees. I saw less than a half-dozen persons with clean faces and respectable dress on their knees before the several altars and images. There are no pews or seats in the building. The "faithful" kneel or sit on the floor as they elect. A number of fonts of holy water—made of onyx stone, and very beautiful—are located at convenient places for pious use. I noticed the prayer-sayings and bowings of the ignorant worshiper, and concluded that they were sad strangers to true devotion. Their eyes roam over the building with their prayers, and frequently stop to exchange remarks, with accompanying laughs. Bro. Watkins approached one old woman on her knees, with busy lips and fingers, saying prayers and counting beads, and asked her a question which led to quite a conversation. When we passed on her *devotions* were resumed. A few days thereafter another old lady, on her knees, stopped her prayers long enough to offer a gentleman a lottery ticket. It ought to be said, however, that the lottery was for the benefit of the church, and is conducted under immediate priestly supervision. Near each chapel is a locked box for the offerings of the faithful. Over one of those boxes I noticed a horrid painting, representing a woman in purgatory, with the red flames enwrapping her person, and with an inscription below reciting the fact that money there paid would secure masses for such poor souls. Other larger, and even more horridly realistic paintings of purgatory, were hung near the images of certain saints. My soul was stirred to the very depths at such superstition, and I wondered if all paganism could present a more deadly idolatry. O, for more consecrated workers to show these people the true light and lead them in the right way!

In connection with the old woman's proposal to sell a lottery ticket in the cathedral, while on her knees in prayer, I must relate another incident. An official notice (*aviso*) pasted on the front, inside door of San Hipolito, I saw, and which, translated by Bro. Carter, read as follows:

"LOTTERY FOR SOULS.

"'In the raffle for souls, held in this church, the thirty masses of St. Gregory were won by Agapito Solis; the mass with vigil and honor was won by Guadalupe Maury; and nine special masses were won by the following nine persons" (here were inserted the names).

And such means of raising revenue are common, and are run by order of archbishop, bishops, and other clergy. The sanctuary of the Holy Virgin of Guadalupe, the patroness of Mexico, is sustained principally by a lottery.

But I am reminded that this letter is too long to give an account of my first Sabbath in Mexico. I wanted to tell of the services in San Andres, from the morning Sunday-school to the evening doxology; but will have to reserve the account for another issue. Bro. Watkins, the pastor, has had quite a revival in the church, during which over seventy souls were converted, and fifty or more added to our membership.

Bro. Winton and family have arrived from California, and all the missionaries are well and full of hope.

I hold the Pueblo District Conference this week, and the Annual Conference at San Luis Potosi next week.

Fraternally,

CHAS. B. GALLOWAY.

NOVEMBER 17, 1888.

The Demand for Trained Ministers.

BY "GILDEROY."

The time has fully come when the North Mississippi Conference ought to do something creditable and noble in the way of providing educational facilities for poor, but worthy young men called of God to preach the gospel. We grow preachers enough to supply our own work, and some for export to the regions beyond. Such as we must need at home are most in demand in other parts. The fact is, the demand for educated and well-trained young men is now far greater than the supply, and the demand is increasing every day. It will not do to say the demand is wrong, for we have to take things as they are. No amount of, apparently, pious sentiment will change the facts in the case. The demand is general—I may say, universal—all over our widespread Methodism. The calls for fairly well-trained young men are long and loud from every nook and corner of our territory. If the demand is not met, hundreds and thousands of people will turn away from us, and, perhaps, from all the churches and from the religion of our Lord. Our Bishops are burdened with these calls. They are hard pressed to find suitable men for the work. This correspondent has had a score or more letters this year from presiding elders and leading laymen in the West and Northwest, asking for the names and addresses of young men whom he could recommend as having training enough to fill the pulpit without giving offense in the matter of fairly good grammar. Surely a preacher ought to have training enough to speak readily and tolerably correctly his mother-tongue. Few people are absolutely perfect in any language. Year after year worthy young men knock at the door of our Conference, who do not know how to spell correctly the simplest words, who can not write correctly a half-dozen simple English sentences. If these men preach at all, they have to preach in English. They ought to know enough about it to express their thoughts in it. Many, perhaps most, of these young men are not at all to blame for this state of things. They could not help it. It is their misfortune, and not their fault. They are the sons of poor, uneducated men and women who knew nothing of the value of education, or, knowing, did not have the means to send their children to school. The young men may have longed for improvement, but had no one to help, no one to guide them. The number of the sons of poor widows, called of God to preach the gospel, would surprise any man who had not given attention to it. It is an encouragement to widows themselves. O, how our covenant-keeping God honors the fidelity and prayers of pious widowed mothers all over our land! The church of God might be a father to these fatherless boys, and qualify them for the work of the Lord. Your correspondent writes out of a full heart. He has been over this ground. He knows every inch of the way; its steep places and its dark valleys. He knows the longing, the agony, the fears, the hopes, the deep sorrows of an ignorant, uneducated young man trying, with lameness and in the midst of apparently insurmountable difficulties, to fit himself for the great work of the ministry. He knows what it is to lament through weary years the mistake of having entered the work with no suitable preparation for it. He knows what it is to pick up some knowledge of his mother-tongue at odd times, of rainy days, at night by torch-light, with no one to help and no one to guide. O, the prayers I've sent up to God for the Holy Ghost to help me understand English grammar, arithmetic and algebra, to say nothing of his Holy Word! Your correspondent knows the deep and lasting gratitude of a boy's heart to have an old friend of his father give him a few months' schooling after he was licensed to preach. Charles Martin is in heaven now, but I owe him a debt of gratitude which my heavenly Father will pay him for me in the name of Christ.

Surely, surely, if our people knew or understood these things, they would provide a fund to help young men to get ready for this great work. What a treasure they might lay up in heaven in this way! Moth would not corrupt it, nor thieves break through and steal it. They might make multiplied friends of the mammon of unrighteousness; but, instead of making friends too many, are moulding weights to sink their own souls to the bottom of hell. O, that God may wake us up by his Spirit to see our needs and our opportunities!

NOVEMBER 20, 1888.

Mexican Border Conference.

This body convened, in fourth annual session, in Del Rio, Texas, October 31st to November 4, with Bishop W. W. Duncan as president, and R. W. MacDonell, S. G. Kilgrove and I. S. Rivera, secretaries. The attendance, clerical and lay, was good, considering the territory over which the work is scattered. Two missionaries were absent on account of sickness—Elias Robertson, the Conference treasurer; and P. C. Bryce; one, J. D. Scoggins, was too far away to be present, his mission, Mazatlan, on the Pacific Coast, being fifteen hundred miles from the seat of the Conference.

This was the second time we have had Bishop Duncan with us, he having presided at our last session in Monclova. We like him more than ever, and would gladly have him another year, if we could. The Bishop is in hearty sympathy with the work and the workers, and has left substantial tokens of the interest he feels in generous contributions to our mission and church extension enterprises.

The following is a summary of the business transacted:

Juan J. Mucado and Julian Castro were admitted on trial. Pedro Nuncio readmitted, and Manuel Flores located. Adolfo Cardenas admitted into full connection. D. F. Acosta elected and ordained elder. One, Nicolas Rodriguez, was expelled.

Members, 1,496—a net gain of 136; adults baptized, 195; infants baptized, 212; number of churches, 11—value, $21,850; parsonages, 5—value, $6,350; value of other church property, $5,675 85; money expended on churches and parsonages, $9,014 64; Sunday-schools, 77; officers and teachers, 129; scholars, 1,651; number of copies of "Evangelista Mexicano" taken, 576; value of books sold and given away, $1,020 15; collected for missions, $695 35; for church extension, $217 10; for Bishops, $50; for Conference claimants, $143 74; for education, $52 85; for Bible cause, $19 55; for support of ministry, $407 27; for other objects, $660 08; total amount raised for all purposes, $2,251 94.

Without including South western University, located at Georgetown, Texas, in which the Conference has an interest, there are in the bounds of the mission, 8 schools, with 20 teachers and 316 scholars. This includes the schools of the Woman's Board at Laredo and Saltillo, the Frontier Institute at Monterey, now called the "Anglo-Mexican College," a seminary for girls at Nogales, Ariz., and schools for boys and girls at Chihuahua, Durango, and Monclova. The seminary at Nogales is hardly a year old; yet it has 58 pupils in attendance, all of whom, with one exception, are pay-scholars. The Rosebuds will support the Anglo-Mexican College at Monterey, and this will be hereafter the training-school for native preachers for the Central and Border Conferences.

Our Conference Board of Missions supports two Mexican preachers—one at Medina, Texas, the other at LaCruz, N. M. The auxiliary Church Extension Board helps to build two churches this year—one at El Paso, Texas, the other at Allende, in the State of Coahuila.

As illustrative of the mission's growth, it may be mentioned that a new district was formed to embrace all mission stations in Sonora, Sinaloa, and Lower California, and in Arizona Territory. A new missionary was sent to Nogales, Ariz., and one is needed for Durango, Mexico, and another for Lower California.

From our ranks was sent out a missionary to the Indians. Pedro Nuncio, a Mexican convert and preacher, was sent to the Indian Mission Conference, in response to a call from Rev. J. J. Methvin. He will preach to the Comanches, most of whom speak Spanish.

The anniversary collection for missions and church extension netted over $670 in subscriptions and cash, which, I suppose, is more than some of the older Conferences will raise.

APPOINTMENTS FOR 1888-89.

MONTERREY DISTRICT.—*J. H. Sutherland, P. E.* Monterey, A. H. Sutherland; Saltillo, J. J. Mercado; San Francisco, Ignacio Escalante; Huajuco and Cadereyta, E. Rodriguez; Marin, to be supplied; Lampazas, A. San Miguel; Laredo, Luis Guzman.

SAN ANTONIO DISTRICT.—*S. Tafolla, P. E.* San Antonio, S. Tafolla, P. C. Bryce—Elias Robertson, supernumerary; Lodi, S. Romo; Corpus Christi and San Diego, M. Trevino; Medina and Bandera, J. P. Rodriguez; San Marcos, M. San Miguel; Concepcion, to be supplied.

TAMAULIPAS DISTRICT.—*J. Leon, P. E.* Miet, A. de Leon; Camargo, Eulalio Chavez; Rio Grande City, C. Quesenberry; Reynosa, to be supplied (by M. Pompa); Cerralvo, B. Soto; Guerrero, P. Grado; Rio San Juan, Julian Castro.

MONCLOVA DISTRICT.—*C. J. Rodriguez, P. E.* Monclova, D. F. Acosta; San Buenaventura, J. M. Guzman; Cuatro Cienegas, M. Pineda; Muzquiz, Josue Acosta; Zaragoza and Guerrero, Jose M. Chavez; Piedras Negras, to be supplied (by M. Gutierrez); Del Rio, to be supplied (by E. Villalobos).

DURANGO DISTRICT.—*R. W. MacDonell, P. E.* Durango, R. W. MacDonell, and one American missionary to be supplied; Nombre de Dios, H. C. Hernandez; San Juan del Rio, to be supplied (by Eustaquio Hernandez); Cuencame, to be supplied; Chihuahua, S. G. Kilgore; Santa Rosalia, Pedro Vasquez; El Paso and Fort Davis, M. Villareal; La Luz, A. Cardenas; Lincoln, to be supplied (by Pedro Garcia).

SONORA DISTRICT.—*John F. Corbin, P. E.* Sonora, John F. Corbin; Nogales, to be supplied (by one American missionary); Guaymas, P. Verduzco; Mazatlan and Sinaloa, J. D. Scoggins, I. S. Rivera; Lower California, to be supplied.

Pedro Nuncio, transferred to Indian Mission Conference.

R. W. MACDONELL.

DURANGO, NOV. 27, '88.

Fares to the Louisiana Conference.

The Mississippi Valley road has expressed a willingness to furnish round-trip tickets to preachers and delegates for one and one-third fares, and the Southern Pacific (Morgan Route) at one and one-quarter fares. The Texas Pacific will sell round-trip tickets at one and one-fourth fares, or five cents per mile; and the steamer "John H. Hanna" will charge for a trip from Monroe and return, twelve dollars.

C. W. CARTER, P. E.

Christian Advocate.

THURSDAY, DECEMBER 6, 1888.

"GIVE HEED TO READING."

BY T. W. C.

The speech that's worth the utterer's while,
Full of benevolence at both ends and
Did any one ever read upon the ground,
What's written there is of use for a hold
So we must look deep to tell what's on sight
Be the word [illegible] the that circle round.
The cookie is deep as human sense is some
Stop ride to [illegible] as the stars [illegible] and bright
But where the one doth other there is one word
That's what [illegible]
And [illegible]
Spoke [illegible]
[illegible]
Those are the views of God thus, [illegible]
Our hearts are moved to [illegible] that are divine.

(Wheeler and Holway's Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson.—Dec. 16.

DEATH OF SAMSON.

Judges xvi. 21-31.

GOLDEN TEXT.—*Great men are not always wise.*—Job xxxii. 9.

TIME.—Extremely uncertain; B. C. 1101 (William Smith); B. C. 1075 (Usher and Calmet and others).

PLACE.—Gaza, the chief of the five cities of the Philistines, fifty miles southwest of Jerusalem, three miles from the Mediterranean, and forty miles from Ascalon, "one of the oldest cities in the world."—Schaff.

21. *The Philistines*—A wealthy and powerful commercial people on the southwestern border of Israel, on the shores of the Mediterranean. Their territory was assigned to Judah and Dan; but though conquered on the first invasion of Canaan, they regained it and held it to the time of David, who conquered it. The name "Philistine" means *emigrant*, from the emigration of this people into Canaan. The word "Palestine" is derived from the word "Philistine." *Took him*—It seems that, after Samson had been shaven, Delilah made trial of his strength by "putting him to pain," as it is said that "she began to afflict him." For the Philistines, till satisfied that his strength was actually departed, dared no more approach him, even when asleep, than they would have approached a sleeping lion. At length, however, his enemies ventured from their concealment, and seized on their prey. *Put out his eyes*—Hebrew, *bored out his eyes*. Thus effectually, as they thought, preventing any future mischief on his part, while they prolonged their own triumph and revenge. *Brought him down to Gaza*—Down, as water to the sea than the valley of Sorek. *Bound him with fetters of brass*—Literally, for the word is dual, *with double brass*; so called, perhaps, because both of his hands or feet were fettered. *He did grind in the prison-house*—Grinding a handmill was the hardest and lowest kind of slave labor, and both Greeks and Romans sentenced their slaves to this as a punishment. It is an employment, however, which usually devolves on women; and to assign it to such a man as Samson was doubtless with a view to reduce him to the lowest state of degradation and dishonor.

22. *The hair of his head began to grow*—Clearly the growth coincided with the turning of the fallen champion's heart to God; and it is very likely that as, with a blind man's keen sense of touch, his fingers day by day traced the gradual growth of the symbolic locks, the memories of his youth revived, the vows of his consecration were renewed, and thus God actually used the natural lengthening of the hair as a means for restoring his wandering sheep.

23. *The lords of the Philistines*—The chiefs of the five cities. *Gathered . . . to offer a great sacrifice*—The captivity of this dreaded hero was regarded by the Philistines as a great victory, which their princes resolved to celebrate with a great and joyous sacrificial festival in honor of their god Dagon, to whom they ascribed this victory. *Dagon*—Dagon was the national idol of the Philistines, so called from *dag*, a fish. The description of Dagon, in his temple at Ashdod, exactly agrees with the representations of a fish god on the Assyrian monuments. He was the representative or symbol of all those life-giving forces of nature which produce their effects through the medium of water. *They said, Our god hath delivered*—Though they knew that he was betrayed into their hands by Delilah, yet they foolishly attributed it to their god. The circumstance, however, affords a hint worth taking. If even a Philistine ascribes his victories to his idol gods, how much more are we bound to pay a similar tribute to our God, and give him the glory of every great and good work done by us, in us, or for us.

24. *When the people saw him*—In all his apparent misery and helplessness. *Praised their god*—All the people took part in this festival, and sang songs of praise to the god who had given the enemy, who had laid waste their fields and slain many of their countrymen, into their hands. This raised the matter from being a case between Samson and the Philistines to one between Jehovah and Dagon, and it thus became necessary that the divine honor should be vindicated.

25. *When their hearts were merry*—By songs and dances, eating and drinking. They were in high spirits over a victory for which they had not fought. *That he may make us sport*—Rather, "that he may play for us"—that is, dance and make music. The dancing was always accompanied with vocal and instrumental music. *Set him between the pillars*—To rest after his exertions.

26, 27. *The lad that held him*—Being blind, a boy was employed to lead him about by the hand, and place him where he was required to go. *Suffer me that I may feel the pillars*—Let go of my hands that I may feel the pillars, and do not interfere to prevent my leaning upon them. He feigned weariness with his dancing and singing, and asked to recover himself by leaning against the pillars. *Where upon the house standeth*—We may infer that this house at Gaza had a spacious court or hall, on which rested several rows of columns, supporting an equally spacious roof above. The roof was covered and the great hall filled with men and women, and under such a pressure it is in the highest degree probable that the sudden removal of two central pillars would precipitate the whole house into a heap of ruins. *Upon the roof about three thousand*—A roof one hundred and fifty feet square would afford a space of nearly a square yard for each one of these, and probably the roof of this building was still larger than this.

28. *Samson called unto the Lord*—This shows that he has fully recovered himself, now that he can pray again. The prayer he now offers is full of fervor and intensity, rising heavenward like smoke from the altar of incense. It is the deep and vast complaint which, after the awful experience of the last days, grief and hope have caused to gather in his soul. He uses all the names of God with which he is acquainted, and confesses him, in the darkness which surrounds him, more deeply and fervently than formerly when enjoying the light of the sun. *Strengthen me, . . . this once*—The ancient expositors raise the question whether Samson, by his last act, committed suicide. This prayer and its context answer in the negative. Samson no more committed suicide than does a brave general when, with certain death before him, he rushes into the thickest battle, confident that his fall will save his country from a hated foe. *That I may be at once avenged*—Meaning, with one final revenge. These words do not, it is true, breathe the spirit of the gospel, but they express a natural sentiment, proper to the age and knowledge and character of Samson. *For my two eyes*—Hebrew, "for one of my two eyes." Samson may have felt that the utmost vengeance could not requite him for the loss of both his eyes, and, with profoundest earnestness and emotion, he prayed that the present destruction might be great enough to measurably answer for the loss, at least, of one of his eyes.

29, 30. *Took hold of the two middle pillars*—Probably the pillars were slender and graceful, such as characterize Eastern architecture. Samson probably put an arm about each. It is possible, however, that they were large, and that Samson broke them by pushing. *Let me die with the Philistines*—That is, I am contented to die, so I can but therewith contribute any thing to the vindication of God's glory,—here trampled upon, and to the deliverance of God's people. *The house fell*—Thus Samson gained the greatest victory over his foes in the moment of his own death. The terror of the Philistines when living, he became a destroyer of the temple of their idol when he died. *More than they which he slew in his life*—All that he slew in his life, so far as we know, were the thirty men of Askalon, the thousand at Lehi, and the unnamed number of the great slaughter mentioned in Judges xv. 8. He probably slew more than these, but all together would not amount to five or six thousand: the number that perished by the fall of this temple. If three thousand were on the roof, there were doubtless as many more below.

31. *His brethren and all the house of his father*—The mention of "all the house of his father," in connection with "his brethren," must mean the whole tribe of Dan, adding his nearer relations. The Danites taking advantage of the consternation of the Philistines, and the death of their lords and chief men, went down in force to Gaza, and recovered the body of their great captain and judge, and buried him in his father's sepulcher. *Zorah*—In Dan; Samson's birthplace. *Eshtaol*—A town not far from Zorah, in Judah, but given to Dan. *Judged Israel twenty years*—The term simply implies a position of importance in Israel, and not of necessity what we now understand by judicial functions. His office of judge was probably confined to the southwestern part of Canaan, to Dan and the neighboring tribes.

Bad Associations.

The question arises, Is it right to associate with bad men, to keep company with the wicked, to seek our pleasure in the company of sinners and their associations rather than good men? and, also, What is the result of such associations? Listen to the opinion of parents in their oft-repeated advice to keep out of bad company. Listen to the opinion of Paul when he utters the warning: "Be not deceived: evil communications corrupt good manners." Good manners belong essentially to the Christian, and he can not preserve them in bad associations. Our environments have a great deal to do with us in shaping our character and in controlling us thereafter. Live among formal Christians, and you will partake of the atmosphere surrounding you and be greatly affected by it. Live among ungodly people, and the effort will be great in order not to degenerate into their habits. It is dangerous for any man to continue long in such society. The strong may endure for a time, but the weak will soon succumb. At first, you may come from bad associations with few signs of injury, but a constant repetition will put you beyond embarrassment, even in the society of the most refined. Such associations harden and destroy pride until a perfect indifference is produced; and then we can appear among the refined and cultivated and not feel the slightest uneasiness. The fact is, such a man comes to feel more natural thus than in good associations. For this reason Christ said: "Shun *every appearance of evil*." If you go out into the world in constant contact with bad men, or allow them to come into the church with all their corruptions and biased notions, and allow them to remain, you may expect to suffer loss. Evil associations will eat as a canker, as a gangrene, a mortification in the flesh, unless prevented by timely amputation. These associations may be dear—as dear as a right eye or a right arm; but we must pluck it out or cut it off. The deleterious influence of the bad is the universal law of every kingdom. In the vegetable kingdom any decayed or decaying matter will not only produce such an influence, but actually produce decay and death all around. I have noticed that a dead or decaying tree in the forest is soon surrounded by a cluster of the same sort. In such a case the remedy is plain—cut the tree down and stop the influence. Why remove a decayed vegetable from the pure and good? The reason is obvious. Why slaughter the unruly and fence-breaking ox? Because if allowed to run at large would soon ruin all the cattle in the community. The same holds good in the church and society. The influence of one impure man in the church or community can not be estimated. It is wrong and hurtful to allow bad men, with all their contaminating influences, to remain in the church. One says: "That looks hard, and it is uncharitable." He says: "I love the associations of good people, and why be thus ostracized from pure society?" The bad man is at fault, and ought to be good. If any man likes the society of good people, he should make himself worthy the association of such people. It is the prerogative, power and duty of every man to be good, and in refusing to be such is a sinner. How much can the church add to a bad man's happiness, and how much can he add to the church? In reality, bad men do not enjoy, supremely, the society of the pure. They are wretched in it; and if compelled to remain in it, would be eternally unhappy. If bad men like the associations of the good, why do they continue bad? A desire for good society is commendable. Every man should seek elevated and elevating associations, and should endeavor to make himself worthy the society of the pure and good. It is a wrong and mistaken notion when we suppose it will benefit men to remain in the church while they are guilty of crimes that would make an angel weep. Christ says: "*Withdraw* yourselves from every brother that walketh disorderly." How many have been ruined by bad associations none can tell, and the chapter of our own observations is too sad to relate. Did you ever know a good boy injured by bad associations? Did you ever know a community in confusion because of disturbing elements in it? Did you ever know a political organization corrupted and ruined by designing demagogues? Did you ever know a church in commotion in consequence of a few stubborn, rule-or-ruin men in it? Did you ever know a Sabbath-school damaged in consequence of bad men? Did you ever know the purposes of a good enterprise thwarted by designing men? If you have not, you have been famous for your purblindness. Bad associations must be avoided.

HESLEP.

BUENA VISTA, Mississippi.

Methodism.

The origin, past history, present status of the Methodist Church is proof of its catholicity. Its cardinal doctrine of free salvation by faith, full and complete atonement for the sins of the world, the witness of the Spirit; its scriptural articles of Christian belief; its primitive system of church government; its urgency of the practice of a holy life; its liberal and systematic benevolence; its world-wide missionary enterprise; its general activity in the dissemination of gospel truth; its catholicity and Christian charity; its songs; praying, preaching—make it the wonder of the world. Dr. Talmage says that "Methodism has purified, invigorated and revived every denomination of the Christian world." Another says that "it is the spoon which God stirs up all the other denominations." No one will deny this. Contrast the doctrine of our sister churches to-day with the doctrines taught fifty years ago by them. You will find that the spirit and doctrine of the Methodist Church has permeated all the other churches. We often hear it said of other ministers preaching—"He preaches like a Methodist." Methodist doctrines are preached in all Christian Churches. Other churches are taking up our class meetings, experience meetings. We should guard well our source of strength and stick close to the doctrine and usages that have brought it up to be the wonder of the world. It has fought the Waterloo of its modern victory. I am an old landmarker. I have studied the Methodist Church—its origin success, doctrine. I find it stamped with Heaven's own accredited seal and signature; like the Apostolic Church, was brought in by a wonderful pentecostal outpouring of the Holy Spirit; and it is a remarkable fact that the Methodist Church is the only church—except the Apostolic Church—that ever was thus acknowledged, endorsed of God by a great outpouring of the Holy Spirit. This fact alone is enough to prove its identity with the Apostolic Church, and that she is the church of the living God. Lutheran reformation embraces a revival of pure doctrine; multitudes embrace them; but no cleansing of the inside of the sanctuary, no wonderful outpouring of the Spirit; and so of all the other churches. They all came in by the slow process of indoctrination. None can point, like the Methodist, to this divine pentecostal proof. It is the true Apostolic Church restored to mankind, having all scriptural evidences of apostolicity. God has confirmed this Methodist Apostolic Church to the world. See the similitude of the Methodist Church to the Apostolic. Like the Apostolic Church, it had a small beginning; like it, it met with opposition; like it, it was the fulfillment of prophecy; like it, it came in with a mighty outpouring of the Holy Spirit; like it, it depended on instantaneous conversion; like it, multitudes were added daily; like it, it teaches Holy Ghost religion, direct witness of the Spirit, forgiveness of sins, baptism of the Holy Ghost, rejoicing in the love of God in the heart (we shout sometimes). The Apostolic Church was itinerant, simple, pure and holy; so is the Methodist Church. The Apostolic soon spread to all the world. The Methodist Church, organized about 150 years ago with a handful of men, without money, without influence, having nothing to recommend her to the favor of the people but this faith in God and singleness of purpose to save souls; yet they have aroused the world. Other churches had the advantage in age, numbers and patronage, but the Methodist rose above all, excels all, going from conquest to conquest. We never give up any ground; we take no steps backward. Our glorious doctrine has spread till, like the British dominion, the sun never goes down on our territory. In the United States alone we can show a membership of 5,000,000, a population of over 25,000,000, $69,000,000 of church property—building churches at the rate of five per day. Her motto is, "The world for Christ."

W. HOOVER.

Foreign Missions.

MR. EDITOR: The Southern Methodist Church is more fully aroused now, we believe, upon the subject of missions than ever before. This is as it should be, and is proof, *prima facie*, of her orthodoxy and vitality. The cause of missions is the cause of Christ, and all who oppose it, oppose the extension of the Redeemer's kingdom, and all who are indifferent to missions, are indifferent to the cause of our Master at home and abroad. How to educate the masses, and train all to contribute to this cause, is a problem yet awaiting solution.

About three years ago Bro. Atkins, of North Carolina, wrote a suggestive letter to the Advocate, at Nashville, recommending the publication of additional missionary literature as a means of solving the problem; and I notice Bro. Chapman, of Missouri, advocates a weekly missionary paper now; but we doubt the propriety of such an enterprise. In fact, we believe it would result in a useless expenditure of capital and labor. Preachers would subscribe for it and read it, and many of the most spiritual and intelligent of the laity; but thousands would scarcely, if at all, know of its existence. The reader may reply: Let the preachers circulate it, and see that their people are supplied with it. This is more easily said than done. There are two sides to this question. One can lead a horse to water, but forty can not make him drink if he has no desire to drink. Thousands of our members read but little of anything, and have less desire for missionary reading than any other character of religious literature. What proportion think you take the Missionary Reporter? How many have read the old pamphlets by Haygood, Kelley, and Anderson? We answer, Not one in ten, perhaps. Would a weekly paper reach them? We think not. But is there no remedy—no solution? Are the masses to go on down to judgment ignorant of and indifferent in regard to this great subject? We answer, Not necessarily. We suggest a cheap, practical, and, we believe, a sure remedy. The masses may not be induced to read, but they will listen to a sermon on any subject. Let every pastor preach on missions. Let him study well the history and progress of missions in the various fields, and instruct his people from the pulpit. It will do the preacher good. There is no other theme, we believe, better calculated to arouse the zeal of a true gospel minister than this, and, by preaching plainly and zealously upon this subject, thousands, who would otherwise remain in ignorance and indifference, will be reached, edified, and, ere long, trained to support the gospel abroad, and delight in the opportunity.

We have already the Missionary Review of the World, The Gospel in All Lands, our own literature, and books of voyages and travel are being published every year; so that there is nothing lacking in that line. We say, Preach, preach, preach missions.

H. ARMSTRONG.

FLOYD, Louisiana.

Tithes—Some Questions.

MR. EDITOR: I have just read Tom Stirling's article, on "Tithes," in the last ADVOCATE. He does not throw as much light on the subject as I have long wanted, so I come to you with a few questions, not to arouse a controversy, but because I conscientiously want to know my duty in this particular.

If a teacher, clerk, or any other salaried person, should receive $40 per month and his board (counting his board at $10 per month), ought he to pay one-tenth of $40 or of $50? When the farmer gives a tenth, is it not after his living has been taken out? Furthermore, please tell me what you mean by giving to the Lord? Are your assessment on pastor's salary, missionary dues, Sunday-school appropriations and other church collections to be included? If you have relatives or friends who look to you for help, and are destitute widows and orphans; or if you give tuition to poor children, would such be offerings unto the Lord? If you contribute to the building or furnishing of a church, might that be taken of the consecrated tenth?

Now, please answer these questions through the ADVOCATE, as I think others may be in the same dilemma that I am: and thus you will have the pleasure of enlightening them.

As I am the only Methodist in several miles of this place and seldom have an opportunity of attending church, you may imagine how much I appreciate the dear old ADVOCATE.

L. P.

From the Work.

MINTER CITY AND STRATHMORE, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: As it is becoming quite a habit to write of the "rounding up" (whence came the phrase?), indulge me while I tell of some of the things the Lord has done here, and pardon me if I repeat what has already been said.

We (wife and I, for she has been the helpmeet, indeed, both as to the coming and as to the work) have become very strongly attached to this liberal people. They devise and do liberal things, and are growing "in this grace also;" and the hope is that the day is not distant when these will be among the strongest and most desirable charges in the Conference.

It will be four years in December since Bishop Keener first appointed me to these two churches. It was with a sad and heavy heart that I came, for I knew not that the Lord had so "much people here." There were seven members at one church and eight at the other. It was but a few days until a good salary was pledged, and but a short while until we were in a new parsonage. I preached to them of mornings, and spent the evenings (of Sunday) in going to other communities; so that the second year I had to employ an assistant, Rev. James Healy. The third year two of the newly organized churches were set off into a separate charge. This year I had to have an assistant again. He (Rev. D. M. Miller) has not been content with the smallness of the field assigned him, and has gone into "the regious beyond." In the two churches assigned him he has had 26 conversions and 26 additions. In the other place he has organized another church of eleven members, making a total of 37. In my part of the charge there has been six professions and eleven additions.

As to finances, the three previous years all assessments have been overpaid, but it begins to look as if there would be a small deficit this year; but, in justice to the smaller and weaker church—Strathmore—we must say she assumes half the assessments, amounting to nearly $700, all of which she had secured early in October, and has now more than paid it. But Minter City had to build a new church this year, and may have to make the Conference collections and the preacher bear part of the expense. Still we are hopeful such will not be the case, as her people are too liberal and generous to allow others to help her while she is able to help herself.

To summarize a little: Where, four years ago, we found fifteen members, there are now three pastoral charges, and the territory that then paid for all purposes $219, now pays an aggregate of about $3,000, besides church buildings, etc. Then we had no home for a preacher; now we have two good parsonages, partly furnished. Then we worshiped in union and school-houses; now we have four good churches, an interest in another, and money subscribed to build another. But I must close, and finish packing, for I must move and go—I know not whither.

J. L. FUTRELL.

THE LAST QUARTERLY MEETING.

MR. EDITOR: Our "last agony" is over, and this, one of the "occasions on which human nature becomes manifest and all nature becomes human," has been recorded for future reference. Most of the stewards were present, and all of them, save one, with the traditional "long faces" called for by this "solemn time." That one (he shall be nameless here, lest other circuits should be envious of our good fortune, and try to seduce him from us) was lightened both in heart and purse by paying up the unpaid balance, leaving his church free; but the honest joy which shone in his eyes was in no wise contagious. The other stewards are good men and true, and will do their diligence in matters pertaining to their office; so we have good hope that our circuit will soon be out of debt.

We part reluctantly with our beloved presiding elder, he having been with us the full time allowed by the wisdom of our church. But he is still *ours*, bound to us by stronger bands than those of steel; and, no doubt, when the Lord "writeth up the people," many of us shall say: "By the good hand of my God upon me, I owe my happy estate to the faithful teaching and godly example of Bro. Hunnicutt." May the Lord grant him many years of usefulness, and, though he may never minister to us again in holy things, in death we shall be "not divided."

L. P.

OAK GROVE, Mississippi.

WASHINGTON CHARGE, LOUISIANA CONFERENCE.

MR. EDITOR: Our Conference year is nearly gone. How quickly the time flies when spent with a pleasant people! This is my first year in South Louisiana, and, in every respect, it has been pleasant, except a protracted spell of sickness in the months of September and October. All during the month of October not a sermon or a prayer-meeting talk was this pastor able to deliver. But God graciously kept the flock.

We have had about fifteen accessions to the church this year; and general progress, I believe, has been made, spiritually. Our collections are likely to be in full. Our presiding elder has been paid in full, and the assessment for the preacher in charge will come up in full, I think, unless all signs fail.

The Conference collections have not been forgotten. On the whole, we have about forty dollars to raise yet to complete the whole six collections ordered by the church; and in the three weeks from now until Conference this amount *must* come. I shall feel very happy, indeed, if I can be able to read a *full* report from this work—my first work "to myself," being two years a junior preacher. Pray for us.

HENRY S. JOHNS.

The History of a Hymn.

BY GEORGE NEWELL LOVEJOY.

A hymn which has been for many years—as it will continue to be to the end of the world—a rich solace to the Christian believer, in all lands, is the one beginning, "Just as I am without one plea." It was written by a young lady, Charlotte Elliot, the daughter of an English gentleman residing over half a century ago in the west end of London. A prominent clergyman of the day, the Rev. Cæsar Malan, of Geneva, was visiting at the home of the Elliots on one occasion and, one evening while conversing with the daughter of his friend, he inquired if she had ever made a profession of religion. The young lady in question became somewhat incensed at the clergyman's question, replying that religion was a subject which she had never cared to talk upon. The clergyman very pleasantly remarked that he would not pursue the theme further if it gave her any displeasure, adding, however, that he would ask God to lead her to him and make her an efficient worker in the cause of Christ. A day or two afterward the lady apologized to the clergyman for her manner and language on a former occasion, remarking that his question had given her mind a good deal of disquietude.

"In what way?" inquired Mr. Malan.

"Oh, I really think, on reflection, that I ought to know Christ and love him," was her reply.

"Yes, so do I," returned the clergyman. "And why don't you?"

"Why, sir, I really feel that I'm too unworthy to approach him. It seems to me I should be better in heart before I sought to know Christ."

"My dear young friend," rejoined the clergyman, "do not wait to be better. Come to Christ just as you are."

The conversation ended, and a day or two later Mr. Malan took his departure for home, little realizing the great change he had been the means of arousing in the heart of the young lady, or that any portion of his conversation with her would one day be repeated in a song which would be sung by the great Christian world. Yet so it proved. During the days which followed Charlotte Elliot gave much time to most solemn reflection and determined to become a Christian, not waiting for a more favorable opportunity in which to do so. And so, just as she was, she gave her whole heart to Christ, and became in time one of his most useful helpers in a cause very dear to her. It was soon after her conversion that Miss Elliot, who possessed strong literary gifts, became editor of a magazine known as the Yearly Remembrance. Upon taking charge of the publication she commenced to contribute anonymously to its pages several of her own poems, one of the number being the hymn now so familiar to the Christian world, "Just as I Am." It was read and copied into various newspapers and journals of the day, afterward finding its way into scrap books, then into religious gatherings, and, finally obtaining a prominent place in the hymnals of the church universal, it was sung by the lovers of Christ until it became a part of their lives. In this way it is sung to-day, giving peace and comfort to every heart longing after the Crucified One, bringing gladness to the soul thirsting for the waters of eternal life.

A few months after its first appearance a wealthy, philanthropic lady in England, being greatly impressed by the singular beauty and spiritual power of this song, caused it to be printed on delicate slips of paper and circulated in all the towns and cities throughout the kingdom. Up to this hour the author of the hymn had not been discovered. At the time in question Miss Elliot, being in poor health, was sojourning at a place in Devonshire, called Torquay, under the care of an eminent physician. The doctor, himself a very devout Christian gentleman, one day handed his patient one of these leaflets, remarking, as he did so, that he fancied she might enjoy it; certainly it had done him great good. It was in this singular manner that the authorship was discovered and made known at last to the Christian world. The name of Charlotte Elliot will never be forgotten, but will live in history as the author of a song which, like a star at midnight, gives cheer to the lonely wanderer.—Interior.

A Problem for the Victorious Party.

A great multitude of voters in the United States believe in the suppression of the liquor traffic. They regard the sale of liquor as a beverage as a sin against humanity and a foe to the State; and on various occasions, when the opportunity has been given to them, they have expressed their detestation of the traffic in such numbers as either to enact a prohibitory statute, a constitutional amendment, or local-option laws, or come exceedingly near to carrying such measures. Great would be the mistake of any party or person who should suppose that the votes cast by the party to which the term "Prohibition" is applied, measure the number of those who desire that the liquor traffic shall be outlawed and suppressed. Circumstances show that in both parties there are many such. Democratic counties in New Jersey have given large majorities against license; in the Southern States, where that party is in the majority, almost, if not quite, a majority of its members are in favor of prohibition. In the North, wherever the people have an opportunity to vote upon it, either prohibition prevails or is defeated by a comparatively small majority.

In the victorious party probably a larger number than in any other organization in the country favor the most stringent measures. All who hold these views ask of the dominant party the opportunity to vote on the subject. They claim, and most justly, that the right to vote upon a constitutional amendment should be given in this case as readily as in any other; and they know that one half or one quarter of the number of petitioners for this privilege, upon any subject which does not create political excitement or antagonize the prejudices or present interests of many, would secure it. This, then, is the first thing they ask: The opportunity to say at the polls whether the Constitution shall be changed so as to make liquor-selling illegal, and to take away from Legislatures, too prone to be governed by party considerations, the opportunity of currying favor with the liquor element by the adoption of measures in its interest, or of a negative character.

The next thing they desire is some form of local option, so that parts of States where the great majority of the people are opposed to the sale of liquor may protect themselves. As we have shown on various occasions, such laws are in harmony with democratic principles, and have many parallels and precedents. It is also possible to pass them where statutes of a universally prohibitory character applicable throughout the whole State can not be enacted.

A third thing they ask is that, in the absence of ability to give these, or pending their operation, the victorious party should pass such restrictive laws as they can carry. Where hostile governors can veto good laws, and the dominant party, though having a majority, can not pass laws over vetoes, they should still enact the best law, and throw upon those who choose to assume it the burden of obstructing them.

Finally, they have a right to demand the enforcement of existing laws.

It is not possible to ignore this question in State legislation. Differences of opinion exist among the opponents of the liquor traffic as to whether a national party is necessary or feasible; but no differences of opinion exist on the right and duty and the feasibility of the States legislating upon this subject. Considerations of duty and political wisdom unite to make this question the peer of any other. Education, Coast Defenses, Tariff Revision, Civil Service Reform, are important, and the people expect them to receive attention. But this question can not be neglected without such neglect being the cause of apathy or positive alienation. Political wisdom seeks to interest the greatest number of reliable constituents, and all law is the expression of the moral sense. A party can not cohere without moral force.

The Christian Advocate takes no part in political contests, and commends these views to the consideration of those who control in the councils of the party now in power in the Legislatures of all the Northern States, we believe, but one, upon the broad plain of patriotism and civic wisdom, and commends them to all members of the other great party who are not friendly to that abomination of desolation sanctioned by law in almost every city, town and hamlet, and to all good citizens.—Christian Advocate, New York.

Description of Jesus Christ.

The following beautiful description of the person of Jesus Christ was found in an ancient manuscript, sent by Publicus Lentulus, president of Judea, to the senate of Rome: "There lives at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped, his aspect amiable, reverend. His hair flows in those beautiful shades, which no united colors can match, falling into graceful curls before his ears, agreeably crouching on his shoulders, and parting on the crown of his head like the head-dress of the sect of the Nazarines. His forehead is smooth and large: his cheeks without spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suited to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language—his whole address, whether in word or deed, being elegant, grave and characteristic of so exalted a being! No man has seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears that the multitude can not withhold their tears from joining in sympathy with him. He is very temperate, modest and wise. In short, whatever his phenomenon may turn out in the end, he seems at present a man, for excellent beauty and perfections, every way surpassing the children of men."

Criminals—What to Do with Them.

In America crime is increasing. Crime is rapidly increasing. It is increasing at a more rapid rate than is our population. Nor is this increase of crime confined to our foreign-born population. The most startling growth of crime is in our native-born population. At the present time, in the United States, there are over *eighty thousand* inmates of prisons and reformatories. According to Dr. Fred Wines—and there is no more trustworthy authority in the country—crime has increased in the United States relatively to population, since the war, by not less than one-third. The percentage of foreign-born prisoners, he also says, as compared with that of natives, is very much less now than it was in 1850; now it is a little less than double; but then it was more than five times that of native prisoners, the increase of crime being much greater among the native than among the foreign population. There has, moreover, been a notable increase of crime in the various countries of Europe.

This is also to be considered. The amount of crime which the courts and prisons take note of is not all the crime there is. And underneath all this hideous floating scum of detected and proven crimes, there flows on forever the awful, deep, turbid, noxious, and pestilent stream of more or less hidden immoralities and vice; of which the open crimes are but the outbreaking symptoms. All this is anything but a "magnificent spectacle." Two questions arise: What is the meaning of it, and what can be done about it?

Beyond question, much is being done, and in many ways, both to prevent and to reclaim. But is all being done that ought to be done? An ample and really noble volume, lately published, by Dr. Dorchester, on "Religion in the United States," contains a surprisingly grand showing of "religious statistics." It is wonderful to turn its pages and glance over these grand figures as to the number of religious organizations all at their work, the number of churches, the number of ministers, the number of church members, the number of Sunday-schools, and the numbers in them, the theological seminaries, the Christian colleges and other schools, and so on and on with the shining inventory of the allied forces of Christianity in the land. But, alas! and notwithstanding all that, the carnival of crime still goes on, more reckless, shameless and cruel than ever.

What are all these "angels and ministers of grace," these churches and schools, these preachers and teachers by the myriad—what are they all doing? What are they forgetting, neglecting, refusing to do, that such an appalling prevalence of wickedness, vice and crime should still exist in this country, over against all the "magnificent spectacle" of our national privileges and blessings?

What to do with criminals? First of all, prevent them. In the words of Mr. Gladstone, make it as hard as possible for people to do wrong, as easy as possible for them to do right. There is not a little, both more and better, which our public schools might do. The same is true in respect to our Sunday-schools. It is still quite too easy for some millions of children and youth to avoid alike the church and the school, and a great deal too easy to graduate out of the Sunday-school and the home into the saloon, the slums and the jails.

"It is a startling fact," says a very thoughtful observer, "that the average criminal has hardly any clearer conception of his own position and relations to society than the average lunatic." We venture to start, without presuming to answer, this question: How clear a conception does the average Christian among us appear to have as to *his* position and responsibilities in relation to others around him? —Advance.

Hood's Sarsaparilla cures catarrh by expelling impurity from the blood, which is the cause of the complaint. Give it a trial.

A GLEAM OF LIGHT.—A beautiful incident within our knowledge impressed upon us more than ever the fact that the divine message shall not fall to the ground void, but is mighty beyond our comprehension through his power. A lady was summoned to the bedside of a friend, the mother of a family, and whose mental faculties had become deranged. "What could I say or do?" she said. "All was wild excitement; my heart wept over her, yet I had no power to calm her, or do her good. But I felt for her so deeply that I could not leave her without one whisper of comfort. I bent above her, and said softly, 'Underneath are the everlasting arms!' It seemed as though she glanced up at the words—hers was a Christian life—but she showed no sign of comprehension, and I left her, believing my whisper unheard." But, hours after, in that delirium there came a lucid interval, and, in that period of quiet, what were the words that the invalid spoke? "Underneath are the everlasting arms!" Amid all the strange fancies of the restless brain, that one text of heavenly calm had been victorious, and reached to heart and memory.—The Quiver.

For rheumatism and neuralgia use Salvation Oil, the greatest cure on earth for pain.

It doesn't take *gold*. A quarter of a dollar will buy a bottle of Dr. Bull's Cough Syrup.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor.

Catarrh

May affect any portion of the body where the mucous membrane is found. But catarrh of the head is by far the most common, and the most liable to be neglected. It cannot be cured by local applications. Being a constitutional disease it requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the catarrh, and soon effects a permanent cure. At the same time Hood's Sarsaparilla builds up the whole system, and makes one feel renewed in strength and health. If you suffer from catarrh, be sure to try Hood's Sarsaparilla.

Ringing Noises

Impure Blood

"I used Hood's Sarsaparilla for catarrh, and received great relief and benefit from it. The catarrh was very disagreeable, especially in the winter, causing constant discharge from my nose, ringing noises in my ears, and pains in the back of my head. The effort to clear my head in the morning by hawking and spitting was painful. Hood's Sarsaparilla gave me relief immediately, while in time I was entirely cured. I am never without the medicine in my house as I think it is worth its weight in gold." MRS. G. E. GILE, 1020 Eighth St., N. W., Washington, D. C.

Hood's Sarsaparilla

Cures Catarrh

"I was troubled with that annoying disease, nasal catarrh, and never found relief till I took Hood's Sarsaparilla." J. L. ROUTT, Marksburg, Ky. N. B. Be sure to get

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From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. PETER FOUT.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

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JAS. J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 6, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MELLY,
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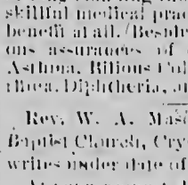
NEW ORLEANS, Nov. 27, 1888.



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(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1	No. 2 ..... 5:50 pm
No. 3	No. 4 ..... 8:00 am
No. 5 ..... 10:00 am	No. 6 ..... 3:15 pm

LOUISVILLE AND NASHVILLE.

No. 1 Chic. Ex. 7:55 am	No. 11 Cin'ti Ex. 7:00 am
No. 13 St. Lou. 7:20 pm	No. 3, Chic. Ex. 6:40 pm
No. 5 Coast ..... 9:05 am	No. 2 Chic. Ex. 5:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r 11:00 pm	No. 2 Pas'ger 7:15 am
No. 3 Chic. and	No. 4 St. Louis .....
No. 9, Chicago ..... 7:30 am	No. 10 Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 Califor-	No. 51 Califor- .....
nia Express. 7:40 pm	nia Express ..... 8:45 am
B. Rouge local 11:30 am	B. Rouge local ..... 4:00 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:55 pm	No. 18 Local ..... 7:20 pm
No. 17 Local ..... 8:25 am	No. 20 Califor. 11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 6, Chic'd ..... 11:30 am	No. 2, Chic'd ..... 1:05 pm
No. 5, East Line, 6:30 pm	No. 3, East Line, 2:40 pm

MOBILE AND OHIO.
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No. 5, East Line, 8:20 am	No. 6, East Line, 4:00 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMPBON, REV. E. E. ARGAUINE, D.D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, DECEMBER 6, 1888.

Greetings.

The ADVOCATE brings greetings to its co-laborers in the Mississippi Conference, assembled in annual convocation. Another year of toil for the Master's cause has passed away. It has left its mark upon all. Several of our honored co-workers have entered upon "the rest that remaineth to the people of God." Their works remain as an incentive to us to be more diligent in the future, knowing that the time draweth nigh when each of us shall be summoned to give the account of our stewardship. The year has been crowned with many signal victories, and large advances have been made in pushing the boundaries of the kingdom of our Lord into the "regions beyond." Many of the blood-bought have been brought under the reign of grace, and heaven thrilled with joy because so many prodigal children have returned in penitence to the Father's house. The gospel, in its purity and power, has been proclaimed with success throughout your borders; and therein is cause for great rejoicing. Churches have been built in many places that the Lord might "put his name there," and many parsonages have been opened for the comfort of the families of the Lord's servants. These things are all cause for devout gratitude to God "who hath helped us hitherto." The ADVOCATE congratulates you upon all the success that has been attained, sympathizes with you in all the sufferings you have endured, and rejoices with you in all the achievements that have brought additional honor to the Master's name. If we have contributed, *even a mite*, to these successes or said *a word* in mitigation of sorrow, we "thank God and take courage."

As a fellow-worker in the grandest, the noblest of all causes, the ADVOCATE greets the brethren of the Mississippi Conference in the name of the Lord Jesus Christ, and expresses the wish that your present session may be pleasant and profitable to all, and that each may receive that appointment for the next year, in which he will do for the Master the best year's work of his life.

The Influence of Small Things.

Ever since our Savior compared the glorious kingdom of heaven to a grain of mustard, people have been watching the outcome of small things. Ever since he spake the benevolence of two mites into an immortal fame, people have been watching the outgrowth of little deeds! In fact, in nature all great things are made up of an innumerable number of exceedingly small things. Time is composed of very short moments. Life is made up of brief hours. Character is a composite of small, every-day influences. And so on through the whole round.

This should be an encouragement to every Christian worker. Not many of us are able to do great things. Not many of us are called to do great things. But the little things lie all about us, and always in easy reach. And these little things—little words of cheer spoken, little deeds of kindness done, day by day—grow into great matters of commanding influence and immeasurable power. We do one small act, and that influences one who is in touch with hundreds, and those hundreds influence thousands, and those thousands shake a nation! Who can begin to measure the influence of Leigh Richmond's little book, "The Dairyman's Daughter"?

The *reproductive* power of a good word or act is not sufficiently pondered by any of us. If we could come to a better understanding of the insinuating, growing, enlarging, expanding principle that, like a grain of mustard, lies wrapped up in every good word and work, no matter how small, we would certainly be the more eager, on every proper occasion, to do the one and to speak the other.

This influence of little deeds and words has never had a clearer illustration in modern times than in the life of one of England's great men. Dr. Pierson, in the Missionary Review, thus states the case:

> The religious impulse of the whole character and career of the late Earl of Shaftesbury is directly traceable to Maria Millis, his pious old nurse, who, before he was seven years old, taught him of Jesus, and at whose side he learned the prayer which he never failed to use till his dying day. Neglected by his own parents, the evangelist of Parliament *owed to this evangelist of the nursery* the first lessons he learned in the school of Christ. The watch she left to him he wore on his person as a reminder of the sacred touch by which she set in motion and regulated the delicate mechanism of his being, nor would he allow it to be displaced by the costliest chronometer. Were the secrets of all hearts revealed, we might find that behind many a life that has come with observation, that has been conspicuous for great usefulness in winning souls, there lay some obscure, unobserved, undemonstrative influence, like the secret, sacred touch of this poor, uneducated nurse! All we have to do is to abide in our calling, however humble, but *abide with God*.

The history of the church is full of such illustrations. Then, let us all take heart and courage and sow the mustard seed in all the soils in reach of us—

> "Beside all waters sow,
> The highway furrows stock;
> Drop it where thorns and thistles grow,
> Scatter it on the rock."

Good Words from Abroad.

Our good Bro. Kirkland, the accomplished editor of the Southern Christian Advocate, was pleased to say these kind words of us in the last issue of his paper:

> The NEW ORLEANS ADVOCATE has a new publisher—Mr. J. G. Grant having bought out the interest of Mr. Hugh Jamieson, the former publisher. Mr. Grant is one of the leading members of Carondelet Street Church, and is recognized as one of the best business men in the city of New Orleans. We trust our esteemed contemporary will enter upon an era of unprecedented prosperity under the wise and energetic management of so thoroughgoing a business man. The preachers and people should remember, however, that it takes even more than business sagacity in the publisher and editorial ability in the sanctum to make the paper all that it should be. Unless publisher and editor have the sympathy and zealous co-operation of preachers and people, the paper, however excellent it may be, can not fulfill its mission. It must be circulated and read if it is to do the work that the church needs, and for which it was established. The preachers have a work to do, as well as the publisher and the editor. If all will work together, and with equal zeal and fidelity, the greatest success will attend their efforts, and the old NEW ORLEANS will continue to stand in the very first rank. A profitable application of these remarks may be made nearer home.
>
> We hope that our readers will "make the application" spoken of above. As for ourselves, we do sincerely believe that the NEW ORLEANS CHRISTIAN ADVOCATE has "entered upon an era of unprecedented prosperity." Since we came into this work, we have never had such clear hope of its success as we have at this moment. The subscription list is gradually growing, which is of itself an evidence that the preachers are working for it more than ever. We are constantly receiving letters expressing gratitude that the issues of the paper carry blessings everywhere. That is all we are seeking to do. If we can make a paper which the Spirit of God will use as the channel by which he communicates light and grace and growth to the sons and daughters of Zion, our highest aspirations will be realized. But to do this, as Bro. Kirkland says, we must have the "sympathy and zealous co-operation of preachers and people." While thankfully acknowledging that co-operation from many in the past, we are free to exhort the brethren not to intermit their efforts in the future, for we can not "stand alone." *This paper can not get along at all without the hearty co-operation of the preachers and people in the three patronizing Conferences*, no matter who is the editor or who is the publisher. Then we cherish the hope that every preacher and every lay reader of this ADVOCATE will feel, in a large measure, the responsibility of putting it "in the very first rank" and keeping it there.

The College Question—A Plan.

BY W. T. J. SULLIVAN, D. D.

It has been strongly intimated, if not asserted, that money is waiting in the hands of men who are willing to give it for a Methodist college in Mississippi. If this be so, it seems to me the part of wisdom for the North Mississippi Conference to initiate a movement at once, that will develop whatever resources such an enterprise can command. I, myself, have no question of the ability of Methodism in Mississippi to have a well-appointed college for our young men. This ability will not be developed in favor of any other institution. State lines have their powerful influences in several ways. The concurrent forces of life take the direction of these influences in most movements. Where the State community affords a proper field of action, men of means will give to those enterprises which will benefit their State. This is right within proper limits. A college for the Christian education of the people's sons is one of the highest forms of popular benefit. Men who desire to do good on a large scale and permanent basis will seek such an enterprise—one in which, while they give to the church what she essentially needs for doing her proper work, will bring to the State the supreme aid she needs in securing the best citizens. Considerations of this kind control not a few noble-minded and liberal men of means amongst us. There are some such men who see the need of the college advocated by some of your correspondents, and by many who do not appear in your columns. To bring these men to the front is the thing to be done. They may be waiting to see what the Conference will do—whether it is ready to take firm, vigorous, aggressive, progressive action, and present a form that will invite the favor and trust of men who have money not to hazard in a perilous venture, but to put to work in a definite and trustworthy enterprise for Christian education. As a tentative and working proposition, I respectfully suggest the following:

Let the North Mississippi Conference move in favor of the college, appoint a Board, composed of clerical and lay members, to act for the Conference as directed; empower the Board to receive donations to an endowment, and also to grounds and building. Aim at not less than $150,000 endowment. As soon as fifty thousand dollars are secured on endowment, and twenty-five thousand in buildings, with suitable grounds, begin the scholastic work of the college, then move forward to completion. Locate the school as near the middle of the State as all requisites considered will show to be best. Let these be among the requisites: Healthfulness, accessibility, amount offered in buildings and ground suitable for the purpose. Nothing can be lost by decisive, judicious action; more than we imagine may be gained. A paramount need is upon us. We must meet it or be met by failure in our work. You say, in concluding a strong and valuable editorial in this ADVOCATE, of October 18, last: "And so we say in regard to our own church. Whatever we have done in the past—and we *have* done something in this country for God and humanity—our special need for the future, our only hope of success, is a trained ministry to lead the hosts of God." Bishops and doctors and elders and laymen—plain men as well as the learned—are calling for a "trained ministry." Scarcely less is the demand—if not expressed, yet potential—for a trained lay officiary. The school, the *Methodist* school, must have a large place in the training of both classes. Let it not be forgotten, too, that the training of a young man for the sacred ministry may well be begun in his boyhood, and before he has felt a recognized call to that work. The proposed college for the boys of our Methodist constituency in Mississippi will have its proper part, therefore, in training men for all places in the Church and for the State.

Let us be done with the notion that this enterprise, either in its purpose or results, is detrimental to any other. It will promote the creation of high schools, which we greatly need—must have. It will occupy and cultivate its own field, and is called for by its own necessity. What are other Methodist schools doing to meet this necessity? How many Mississippi boys are at Centenary College? how many at Greensboro, Ala.? how many at Vanderbilt? Seventy will cover the number at these three schools, all told. Last year, 1887-8, Vanderbilt University registered thirty students from Mississippi in all departments. Not one-third of these were in the academic schools. The college course in that noble institution is thorough and attractive, yet less than ten students from Mississippi are in that course; only one in the biblical department. The work of the college here will promote a thirst for the higher forms given in Vanderbilt. Let us work calmly, brotherly, and for the Master's blessed cause.

NOVEMBER 28, 1888.

"Christian Womanhood."

MR. EDITOR: I have been so constantly employed in educating husbands for, at least, a part of the multitude of young women who are being highly taught in this day, that I have scarcely found time to write even a few lines about the recently published book of Dr. W. C. Black, which bears the above title. He makes a spirited and vigorous defense of woman's claims to all the rights and privileges of our race. The style of the work is clear, concise and striking. At times it flows with entertaining ease; anon, it grows severe, and, on occasion, overwhelms an opponent with the sweep of a merciless logic. "Woman gaggers" find no quarters at his hands. He shows that woman has been ever oppressed and degraded in heathen lands, but that the Bible from the beginning recognized her rights, and that one of the chief results of Christianity is, to be the emancipation of woman from all the wrongs to which man's ignorance, selfishness and cruelty have subjected her. He believes that woman ought to have the freedom of the world, and that it is very ignoble in man to deny it to her. He would let her fill any place for which she is fit, and let her fit herself for any place she may desire. The book is a strong plea for granting woman a larger sphere. The argument of the author harmonizes with the evident trend of modern social movement, which, if restrained within proper bounds, can but work for the good of all. So let the knights that wear the beard look out for woman's rivalry on many a field where they have been accustomed to win exclusive honors.

W. L. C. H.

"Life-Work," by Rev. John Pipes.

When an old man sits down to write a book we naturally expect a good thing. "Days should speak and multitude of years should teach wisdom." Especially is this true when the writer is known through a long life to have been a patient, honest man, not thinking highly of himself, but soberly, as God hath given the measure of grace. Of such a one mature fruit and ripe counsel may be expected, and it pays to read after him. Bro. Pipes is a man of whom we may safely say, Nothing weak or unwise could come from him. A man of one work, whose entire ministerial service was spent in Louisiana, his experience touches upon many points of social and religious life. He does not depart in this book from the course he had pursued as a preacher. He reaches not after high things, but condescends to men of low estate. His toils in the hitherto uncultivated fields of mission work—not only among the plantations of the Mississippi river, but in the gloomy streets of a fever-stricken city, and in the unprepared places of the country, where no provision had yet been made for receiving the minister of the gospel, or even for hearing his message—give us a singular sense of the pioneer work of the preacher in those early days. Surrounded by wealth and ungodliness, he kept on trying to teach the lessons of the gospel to a wicked and gainsaying people, until he saw, in the course of his own life, most of this wealth and much of this ungodliness pass away.

He saw the effects of religious training or the want of it, of temperance or intemperance, of consecration or worldliness, and he has given the very best advice to every family for the conduct of its highest interests. The fact that his own life and that of his wife and four children have all been preserved through this long period of service and change in a malarial region is the best proof that God can take care of his servants and bring them to great honor at last.

Every Methodist in Louisiana and elsewhere will be rewarded by reading his excellent little book.

F. M. GRACE.

A correspondent from Lake Charles, La., to the Southwestern Methodist, in Kansas City, makes this statement in regard to Methodism in Louisiana:

> So far as I can judge from reports, there has been no deep, widespread revival work in our borders. At some special points revival meetings have been held, and some good work done. But as to a general work, we have not had it, and, least of all, where we would love to see it, and where, of all places, it is most needed—in the city of New Orleans. As compared to other points in our State, and to other cities in our connection, Methodism in New Orleans has been a failure.
>
> That is a sweeping statement; indeed, we think too sweeping to be true. As compared with other cities, perhaps, we have not advanced as fast: but, as compared with other points in Louisiana, Methodism in New Orleans shows as great an increase in numbers, as large an attendance upon public services, more class meetings, bigger prayer meetings, more missionary work done, more pastoral work done, and more money paid to church purposes according to membership and ability than any other point in Louisiana.

Notes.

The city press, for several weeks, has been agitating the subject of holding out attractive inducements for people to come to New Orleans to spend the winter. The project of a magnificent hotel as one of these inducements is beginning to take a definite shape. Several other matters have been mentioned. Several of the influential dailies have already given an inducement that is very likely to attract a very large class of people. When the papers publicly advise the community to become a band of *law-breakers*, they may reasonably look for a large influx of that element of society, and they may as reasonably expect the opposite class to go in a different direction.

An enterprising reporter took the census of twenty of the largest churches in Chicago on Sunday, November 18. The weather was unpleasant, and the number of attendants in the twenty churches were 2,563 men, 3,323 women and 885 children, making a total of 6,771, being an average of 338. The skeptic says that religion is "a good thing for women and children and fools." There were, then, besides the women and children an average of 128 fools in each of those twenty churches that Sunday in Chicago. We would like some reporter now to take the census of the prisons and saloons and base-ball parks and beer-gardens. Possibly *the wise men* may be found therein.

The editor of a newspaper is in a position where he often sees exemplified the old proverb—"There is no disputing about tastes." One day he receives a letter impugning his judgment and taste in publishing a certain article, and the next day he receives a letter from a correspondent, equally sensible, thanking him for that same article. He not only sees the proverb verified in this, but he sees the very opposite of the proverb verified also. So that, "there is no disputing about tastes," and "there is always a disputing about tastes." So true is this seeming contradiction that if you want to raise a cyclone of disputation just start a question of personal taste. Some churches have been torn to pieces in this way.

We call special attention to this note clipped from the New York Christian Advocate, of November 29:

> The custom of helping young people through college merely because they ask or are willing to accept aid can not be commended. In some cases very worthy persons may be unwisely assisted. A writer in one of our exchanges tells of a girl who, by risking her life to save a passenger train from wreck, awakened such a deep interest in the community that a fund was raised for her education. "She was sent to a well-known school, where for two years her teachers tried to exercise and develop her mental powers," but all in vain. She was well disposed, well behaved, and content, but utterly destitute of that love of learning and thirst for culture without which the highest advantages will prove of no avail. A correspondent sends us a letter from a young man, who says: "I am real hungry for an education, and have done all I could without means." Let those who desire to do good in this way seek out such hungry souls and give them aid.

How much that results from conversion may be gathered, in part, from this paragraph in the Congregationalist:

> To be "born again" is to enter into a new life, intellectually, as well as morally and spiritually. It is to have new conceptions of duty and truth and righteousness, of man and of God; to be in the light, instead of the darkness; to perceive the principles of moral order and divine love, where formerly all seemed to be but chance or unrelenting law. It is to have the whole nature brought into harmony, each several faculty with every other; to see clearly the obligations we owe to those about us; the part we may have in bringing the world unto God; to get inspiring glimpses of the life that is beyond; and of our relation, not simply to Christ, the head of the church, but to each member of that church. It is to climb out of the lowlands of selfishness, and the life that now is, up to the breezy heights whence we can get sight of our duties to our fellow-men, and where we can expand our lungs in the atmosphere of divine love. The vision of God is quite as enlarging in its effects on the mind as are the disclosures of science. The "new creature in Christ Jesus" is as much broader in his conceptions of power and greatness than the ordinary believer, as the savant is than the peasant who follows the plow.

Notice.

The class of the third year of the North Mississippi Conference will please meet the committee at the Methodist Church, in Starkville, at 9 A. M., December 11, 1888.

COMMITTEE.

Personals.

The German Mission Conference paid this year $1 52 per member for missions. Why can't everybody do that much in a year?

The late Thomas Branch, of Virginia, left by his will $15,000 to the Missionary Society; Bishop Wilson being made the trustee of the bequest.

The Woman's Christian Temperance Union of this city has moved into their new quarters at the Bible House, and on Thanksgiving Day gave a delightful reception to their friends. We wish them much success to issue from their new headquarters.

Rev. C. M. Verdel, on his way from the West Texas Conference to the North Georgia Conference, was arrested at Monroe, La., being taken for the train robber, Bunch. That was a high-handed measure to keep him in jail all night, when he could have proved who he was in ten minutes, if he had been allowed!

The Christian Woman's Exchange has moved into their new quarters opposite Lafayette Square. Having a large building, they are better prepared than ever to carry forward the good work in which they are so successfully engaged.

Rev. J. V. Penn, our pastor in Jackson, La., gave us several calls during the past week. He is busy getting ready for his going to the great West, whither he goes to take charge of our church in Santa Ana, Los Angeles Conference. Rumor has it, that among other preparations, not the least is, that he is preparing to take a "help-meet" with him. That is the proper thing "at this time."

We had a delightful visit last week from Prof. Sullivan, of Centenary College, son of Dr. W. T. J. Sullivan, of North Mississippi Conference. We are glad to learn from Prof. Sullivan that there are more students at Centenary now than matriculated during the whole of last year, and more are coming. The prospects of the college for a prosperous session are very good.

Bishop Galloway passed through our city, Thanksgiving Day, on his way home from Mexico. He reports the Mexican Conference as in a fine condition, and the work greatly prospering in the hands of the Lord's servants. Our readers will enjoy the Bishop's letters from Mexico, several more of which are to come.

Owing to the fact that Bishop Keener will hardly be able, from shortness of time allowed, to reach the North Mississippi Conference in time to open it, Bishop Galloway will open that Conference at Starkville, Miss., Wednesday, December 12.

Rev. J. Watson Bradford, son of Rev. D. P. Bradford, of the Mississippi Conference, has joined the East Texas Conference.

Rev. Winans W. Drake, a graduate of Centenary College, has been recommended for admission on trial in the Mississippi Conference by the Jackson Quarterly Conference.

A brother from North Mississippi sends words that cheer and encourage us greatly. We can respond now to his own exclamation, "How much good a few well-chosen words often accomplish!"

For the two past years the Memphis Conference has overpaid its assessment for the Conference claimants. Can any other Conference say that much?

Bro. Chambers, of Pearlington, gave us a pleasant call last week. He reports Pearlington as in good financial condition, the finances having risen from $900 last year to $1,500 this year; one church of seventeen members paying over $300.

We have received a sample of the Christmas medals manufactured by W. H. Warner and Bro., Philadelphia. They are of white metal, the designs are good and the cost is $6 per hundred.

Books and Periodicals.

BOOKS.

THE COURT OF KING CHRISTMAS. By L. A. Higgins. Price twenty-five cents. 9 Murray St., New York.

THE GYPSIES' FESTIVAL. By N. Earle. Price twenty-five cents. 9 Murray St., New York.

Both are published by Harold Roorbach as entertainments for young people.

GOLDEN SHOWERS. By A. Hanslip. With poems selected by Christine Forrest. Thomas Whittaker, Bible House, New York. Price fifty cents.

The selections are from the best of the old-time poets, and the illustrations are as beautiful as art can devise. No better presents for Christmas or New Year's can be had than these two dainty and pure little books.

A SKETCH OF MRS. ELISABETH RIVES, SISTER OF PATRICK HENRY. By her grandson, Thomas L. Preston. Southern Methodist Publishing House, Nashville, Tenn. Price fifty cents.

This interesting sketch of this famous woman was first published in the Southern Review, and is well worth perusal, calling up scenes and facts that are of great interest to the student of our country's history.

THE BETTER LAND. By Mrs. Hemans. Illustrated by Alfred Woodrull. Thomas Whittaker, Bible House, New York. Price forty cents.

This is a beautifully illustrated edition of a popular old poem, published in the best style.

THE WORLD AND THE KINGDOM. By Hugh Miller Thompson, Bishop of Mississippi. Thomas Whittaker, Bible House, New York. Price seventy-five cents.

These are the "Bishop Paddock Lectures," for 1888, delivered before the General Theological Seminary of the Protestant Episcopal Church, by Bishop Thompson, of the diocese of Mississippi. They are five in number, and are given in Bishop Thompson's best style. There are some fresh, vigorous, robust thoughts in the selectures, conveyed in clear and forcible language. In dealing with the pretensions of some scientific folks, the Bishop can not keep down his satire upon the emptiness of those pretentions; at the same time he is dealing blows which shatter them to pieces. The movement of the thought is along the line of man's continual development during his earthly career, which is to be continued in the ages to come. "It doth not yet appear what we shall be." We have read these lectures with profit and great pleasure.

PERIODICALS.

—The Forum has, Count Tolstoi's Religion, by Archdeacon Farrar; The Price of Life, by E. Atkinson; A Possible Revolution in Medicine, by Dr. Austin Flint; A New System of Naval Warfare, by Park Benjamin; A Simpler Southern Question, by George W. Cable; The South as a Field for Fiction, by Judge Tourgee; Prison Labor Competition, by Z. R. Brockway; The Reign of Law in Spelling, by Prof. March, and several other papers. Forum Publishing Company, New York. Price $5.

—Scribner's Magazine completes its second year and fourth volume with a Christmas number containing nineteen interesting articles in prose and verse—twelve of them fully illustrated by well-known artists and engravers. The number is rich in beautiful decorations and pictures. The literature deals with unusually attractive phases of life and art especially fitted for the Christmas season. The fiction includes stories of adventure and sentiment; the general articles treat of stained-glass windows, the Adirondacks in winter, and Botticelli; there are several elaborately illustrated poems; and Lester Wallack's reminiscences are concluded. Robert Louis Stevenson; H. C. Bunner, Will H. Low, Rebecca Harding Davis, and Hamilton Wright Mabie are among the contributors.

—Popular Science Monthly has a full table. The reader who would keep abreast of the scientific investigation and thought of the day is almost compelled to be a subscriber to this periodical. It ranges over the whole scientific sphere. Natural science, psychology, genealogy, arithmetic, astronomy, natural history—all find elucidation and illustration in the present number. D. Appleton and Company, New York. Price $5.

—Christian Thought, for December, is full of good things. The leading article is entitled, The Philological Philosophy, by Prof. John J. Tigert, D. D., of Vanderbilt University. The Ethics of the Gospel, by the Rev. Francis A. Henry, is a most excellent paper, and is calculated to provoke much discussion. Among the other articles noticed is the Concept of Law, by the Rev. J. Q. Adam; the Relation of the Brain to the Mind, by William Tucker, D. D. Views and Reviews is, as usual, full of helpful and scholarly articles. Charles F. Deems, D. D., LL.D., is doing a grand work in editing this scholarly periodical. Everyone should subscribe for this magazine; the price is $2 a year; to clergymen, $1 50; single copies, 40 cents; back sample copies, twenty-five cents. Wilbur B. Ketcham, publisher, 71 Bible House, N. Y.

—Yule Tide is the Christmas Annual of Cassell's Family Magazine, and is beautifully illustrated. Price fifty cents. Cassell & Co., New York.

—The Sixth Annual Convention of the Woman's Christian Temperance Union of Louisiana. This report gives an encouraging account of the women's temperance work in Louisiana. The addresses made and the reports read, furnish good temperance literature which we wish all our readers could have.

Literary Notes.

Archdeacon Farrar has consented to write a second article for the Forum, on Tolstoi, reviewing his interpretations of the gospel. Cardinal Manning has written for the same work an article on the teaching of religion in public schools, which will appear in time to compare with current discussions on the subject in the United States.

The Scribners are to publish, some time during the coming spring, a book of poems by R. H. Stoddard. The volume is to be entitled "A Book of Verse; Early and Late." It will include early poems not embraced in the collection of Mr. Stoddard's poems published by the Scribners eight years ago and such poems as have appeared in The Independent and other periodicals during recent years.

The latest volume in "The Lives of the Presidents," by William O. Stoddard, is Zachary Taylor, Millard Fillmore, Franklin Pierce and James Buchanan. The volume is condensed and popular in its character, but carefully prepared and well manufactured by Frederick A. Stokes & Brother. The same publishers bring out a Life of the latest of the Presidents, also from the pen of Mr. William O. Stoddard—Grover Cleveland.

Tennyson, it is said, has had long time in readiness for press a volume of poems, but has deferred the publication, waiting for the enactment by Congress of an international copyright law.

Ginn & Co. are issuing a convenient edition of "Tom Brown at Rugby" in their neat series of "Classics for Children."

G. P. Putnam's Sons announce that they have arranged for the agency in the United States of the publications of Messrs. Williams & Norgate, London, including the issues of the Theological Translation Fund Library, the Hibbert Lectures, and works by Baur, Kwabl, Keim, Kuenen, Strauss, and others.

The thirty-six volumes of "English Men of Letters" will hereafter be sold by Harper & Brothers in sets of twelve volumes, three flys to a volume.

The first step in avoiding mistakes is to find out how we fall into them. Valuable aid in this direction will be furnished in Prof. Joseph Jastrow's paper on "The Psychology of Deception," which opens the December "Popular Science Monthly." As illustrations of his subject the author cites the tricks practiced by conjurers, and the delusions which from time to time gain a hold on the public mind.

Roberts Brothers published, on the first of December, the first volume of "Sunday-School Stories, for 1889." The two volumes of this series consist of fifty-two stories, intended to be read by children in Sunday-schools, or by their teachers to them. They are based on the Golden Texts of the International Lessons. The intention is not to enter upon the strictly theological or religious lesson of the day, which should be under the direction of the teacher, and, as is supposed, is directed by the teacher; but it is proposed in the story to give an application of the lesson in the events of daily life such as will be valuable to each of the pupils in the Sunday-schools.

Estes and Lauriat have published a magnificent edition de luxe of Notre-Dame De Paris, by Victor Hugo, illustrated with 160 original drawings and 16 full-page water color sketches, by Rossi Bieler and DeMyrbach. The edition is limited to 500 copies.

Dr. Joseph Parker, of London, is expected to reply to "Robert Elsmere" in a series of communications to Dr. Joseph Cook's monthly, Our Day, beginning with the January number.

The friends of the great work of foreign missions, and especially the admirers of that eminent missionary, Adoniram Judson, will be interested in the announcement of a commemorative Centennial Poem, by Prof. Wm. C. Richards, which Messrs. Lee & Shepard, Boston, have in press, and will publish at once. It is very appropriately entitled, "The Apostle of Burma," and will embody his life and labors in the attractive poetical.

The announcement is made that the Methodist Book Concern, in New York, will soon issue "Studies in Theology," in three volumes, by Bishop Foster, of the Methodist Episcopal Church.

Worthington Company announce Ida Waugh's great artistic effort in a juvenile book, "Rouny Burns," with forty-eight large quarto illustrations, every page in colors. The text is by Miss Amy Blanchard. 1 vol., quarto. $2.

"Here are pictures and stories whatever your mood,
To help you all smile, and make you all good."

This book by Miss Ida Waugh, author of "Wee Babies," and other popular books for children, will greatly excel in interest any book hitherto made by her. However beautiful her other books may have been, this will be found to be of more general interest than any of her previous works.

The Scribners have in press an abridged edition, in one volume, of Professor Mommsen's great work, "The History of the Roman Republic." The book is admirably adapted for general reading, and will prove especially serviceable to colleges and schools.

We have no hesitation in recommending Hall's Vegetable Sicilian Hair Renewer as a *sure* cure for dandruff, and to restore the natural color of the hair.

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Publisher's Department.

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A woman seldom preserves her temper when she answers [illegible].

Conference Don'ts.

Don't fail to settle your Advocate account.

Don't give unnecessary trouble to your host, or the committee of arrangements.

Don't put off handing in your reports to the secretary until the last of the week.

Don't neglect the opening devotional exercises.

Don't hang around the front door while the brethren within are engaged in song and prayer.

Don't stand about the church door with a cigar in your mouth, or go puffing up the streets like a steam engine.

Don't be too sure that you will be made a presiding elder, or that you will be sent to one of the best stations.

Don't make excuses and explanations when you read your reports, and thus call special attention to your delinquencies.

Don't be disappointed if you are not invited to preach at this session of the Conference; and don't shirk the duty and responsibility should the committee appoint you.

Don't fail to have a decent "plan" of your charge made out, so as to hand it to your successor, should you be sent to another charge.

Don't forget that a Methodist preacher is always the Christian gentleman, and so deport yourself in the family where you may abide.

Don't let this Conference occasion pass without a deeper personal consecration and a fresh baptism of the Holy Spirit.

Don't speak too often or too long on the Conference floor; for a man is not heard because of his much speaking.

Don't bring any jealousies, animosities, or hard feelings of any kind to Conference with you, and don't carry any away. We be brethren.

Don't neglect the aged brethren. You are growing old yourself.

Don't ignore the young preachers. You were once a "kid" yourself—and *such* a "kid."

Don't criticise the sermons you hear too unmercifully. Rather see how much good you can get out of each one.

Don't count too much on the petition for your return sent up by Bethlehem. Shiloh may have sent one, but of very different tenor.

Don't expect the Bishop to send you to a city charge merely because you have bought a new silk hat.

Don't sour on the Bishop and presiding elders should you not receive the appointment you desire.

Don't forget that this may be your last meeting with the brethren. Let your conduct towards every one of them be such that they will ever cherish your memory.

Don't allow the business or social enjoyments of the occasion to interfere with your private devotions. Mr. Wesley used to rise at 4 o'clock that he might have time for meditation, study and prayer.

Don't fail to write a pleasant note of thanks to your host as soon as you return to your home. That much is us. little as we can do by the way of acknowledgment of the hospitalities received.

Don't forget to send a big list of new subscribers to the Advocate soon after you reach your field of labor for the next year. —Southern Christian Advocate.

Business Notices.

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Arr. Tuscaloosa.....	1:02 a. m.	9:10 a. m.
Arr. Birmingham.....	2:50 a. m.	11:25 a. m.
Arr. Attalla.....	4:47 a. m.	1:55 p. m.
Arr. Chattanooga.....	7:35 a. m.	6:20 p. m.
Arr. Junction City.....	2:35 p. m.	2:23 a. m.
Arr. Lexington.....	4:00 p. m.	3:43 a. m.
Arr. Cincinnati.....	6:40 p. m.	6:40 a. m.

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Lve. Cincinnati.....	7:55 a. m.	8:00 p. m.
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Lve. Junction City.....	11:45 a. m.	12:30 a. m.
Lve. Chattanooga.....	7:00 p. m.	8:50 a. m.
Lve. Attalla.....	9:42 p. m.	1:10 p. m.
Lve. Birmingham.....	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa.....	1:30 a. m.	6:00 p. m.
Lve. St. Louis.....	.....	9:00 p. m.
Lve. Meridian.....	4:45 a. m.	11:25 p. m.
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MISCELLANEOUS.

Boy—Mother, since I have been using *Wolff's Acme Blacking* my shoes wear longer than ever before, and I never get my feet wet, but I do not think they look as smooth as when I first used it.

Mother—Indeed, my son, I am sorry you are so careless. You forget that even a good thing is only good when properly used. You have not even looked at the directions, for they are yet around the neck of the bottle. Now you must read them, and they will get you out of your trouble. Your father and I keep our shoes in elegant order by its use. I use it about once a month and papa about once a week.

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" Times-Democrat.	3 50	2 75
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" Bazar	6 00	4 75
" Young People.	4 00	3 25
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No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

J. C. GRANT, Pub'r.

Our Young People.

A LITTLE GIRL'S REFLECTIONS.

BY MARY C. CROWLEY.

I'm sweeter, so my mamma said,
Than any sugar-plum,
Than dollies made of sugar bread—
Took often bakes me some;
I'm worth a bag of yellow gold,
Of diamonds, or of pearls;
I am, or so I have been told,
The prettiest of girls;
I am fairer than the bright'st star
To my own mother dear,
Than all the lovely roses are
That Blossom through the year;
No Paris doll—I s'pose it's so—
Was ever nice as me;
And yet—I don't exactly know
How quite all this can be,
For sugar-plums are made of sweet,
And 'lasses cakes are too;
And bags of gold I never meet,
Nor diamonds—now, do you?
And shining stars are made of light;
But who can ever tell
Of what the roses red and white
Are made? I'm very well,
But dolly must more beautiful
And better be—she must—
For she is made of cotton wool,
But I am made of dust.

—Little Men and Women.

MR. EDITOR: I am a little girl nine years old. My papa takes the good old ADVOCATE, and I love to read the letters in the children's corner. Of course the rest is too hard for me now. I belong to the church and am a member of Bethel Sunday-school. Our Sunday-school raised in four months, through the barrel system, $21 80 for the missionary cause. Do you not think that good work for little fol'ks? My share in the work was $2 35. There was a prize offered by Bro. Howell for the largest amount. I failed to get it, but feel no regret, so the heathen children get the money. Now, I love editors, and am going to send you a kiss; so, for the sake of my love and kiss, please publish this for little

MARY M'KEE.

CASEYVILLE, Mississippi.

We accept little Mary's kiss and publish her letter gladly.—ED.

MR. EDITOR: I have been thinking for some time of writing to your paper, but have put it off from time to time. I am a little boy seven years old. I have three sisters and one brother. My home is in Patterson, La.; but I am up here on a visit to my aunt. Auntie takes your paper. I don't like to read, but I enjoy the little letters. I go to school to auntie. I study the third reader, spelling and arithmetic and writing. Your son is our pastor in Patterson. I like him so much. He was to preach a sermon to the children to-day and open the doors of the church. We hope to hear that my sister joined. It has been raining all day. I hope to see my letter published, as I would like to surprise my papa and mamma and my friends in Patterson. Your little friend,

FRANK A. HILL.

DUNCANSBY, Mississippi.

The Little Home Builder.

Little Alice sat with her hat on, thoughtfully looking through her Bible. Her father had noticed her come in a few minutes before. Looking up from the paper he was reading, he said: "Where has my little girl been? and why does she not take off her hat?"

"I have been to the Home-builders' Society: and am looking up my texts," she answered, without raising her head.

"You have been to the Home-builders' Society?" repeated her father, with a puzzled look.

"Yes, papa, the society that builds homes for preachers." She looked at him with earnest eyes. "You know, papa, sometimes our preachers are sent to places where they have to live in houses that leak, and that let the snow and wind in; and they can't get any better houses. Their little children get sick, but they have to stay there, because they are *sent*, and if they went away the people would not have anyone to preach to them. Don't you think we ought to give them better houses, papa?"

"Yes, certainly, daughter: we ought not to allow a good man to live in such a house as you have described."

"But some of them do, papa."

"Yes, I expect they do live in very indifferent houses sometimes."

"We are going to build them better ones," said Alice, enthusiastically.

"That is rather a large undertaking for a society of little girls."

"O, we can't do it *all*, but we are going to *help*. And there are ever so many other Home-builders and grown people's societies that are going to help."

"Well, go ahead. It is a good work and every little helps."

He took up his paper again to read; but Alice was started now, and must tell it all.

"And, papa," she said.

He lowered his paper and looked over at her. "Well?" he said encouragingly, for she had stopped.

"And papa, our society has Bible-readers, and they give us texts to read to somebody. They made me a Bible-reader. May I read my text to you, papa?"

He smiled. "Yes, you can practice on me. I am afraid I am a little rusty in the Bible," he added with a twinge of conscience, for, though a member of the church, his business and cares had made him neglect his Bible instead of looking to it for comfort.

Alice sat down by him very quietly, and began to read: "'Behold what manner of love the Father hath bestowed upon us.'"

"Alice!" called her mother from the other room. She laid her open Bible on her papa's knee and ran to see what her mother wanted. "You have your hat on," said her mother; "I want you to run right quickly to the store and bring me some thread."

Alice ran off to do the errand. When she returned her father was gone, and her Bible lay on the table. She was disappointed. She did not know that after she left her papa had looked over her Bible and read all the texts that were marked. He found so much comfort in them that he made up his mind he would go to his Bible oftener and read how much God loved him. That night he began again to have family prayers. This made Alice's mother very happy. They were both happier Christians that night than they had been for a long time.

As Alice went to the store for her mother she passed the house of an old Scotchwoman who lived by herself. She was sitting at the open window, and smiled and nodded to Alice as she came up. Alice stopped a moment to ask after her health.

"I am hale and hearty," she said, cheerily, "but eh, dearee, my poor old eyes are getting so dim I can not read the good Lord's Word as I once did."

Alice told her her society had made her a Bible-reader, and that if she would like it she would come often to read to her.

The old lady thanked her, and seemed so pleased that Alice went on very happy. She kept her promise. She went often to read to the old lady who, when she had finished reading, told her pretty stories of the old country, and when she was a little girl, a long time ago. They became great friends. The old lady went with Alice to her society the next time it met, and told the children they were doing a good work, and she hoped the Lord would bless them for remembering a poor old body like herself. She said that if there were many societies like theirs, and many little girls like Alice, a great deal of good would be done.

LUCINDA B. HELM.

Consumption, Scrofula, General Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness, &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

For every trial God sends, he gives sufficient grace for its endurance: but he promises no grace to bear anticipations with, and we little know how very large a portion of our mental suffering arises from anticipations of trial.

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NOTHING IS KNOWN TO THE SCIENCE AT all comparable to the CUTICURA Remedies in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Household.

A Boy's Paradise.

The father mentioned in the following incident belongs to the class of people who believe that "boys can be poked away anywhere," and in planning his new house no provision was made for the room which his young sons were to occupy. Fortunately, the lads had a grandmother who knew that an attractive room, all his own, has a wonderful power to keep a boy indoors in the evening, and the way in which she converted the father to her belief is thus described:

"David," she said to her son, "who is that large chamber for with the bay window and two mantel-pieces?"

"For company, mother," was the reply.

"What company? I didn't know you expected any," said the shrewd old lady.

"Oh, for anyone who happens along! By-and-by Emma will leave school, and have company, you know. James' wife and Cousin Hepsy come down twice a year to shop, and always stop here a night or two."

"But your own boys come here to sleep three hundred and sixty-five nights in the year, and have a thousand times the claim on you that any 'company' have."

"Yes?"

"What arrangements have you made for them?"

And the father repeated the remark he had made to his easy wife so often, that "boys didn't care, and that they could cuddle down and sleep anywhere."

"But these boys must not sleep anywhere after the new house is done. Unless you divide that long spare chamber into two moderate-sized ones, and give one to them, I shall settle them in the room you have planned for me, and make my home with Catharine. She has plenty of room, and is always urging me to come to her. I will not crowd your sons out of a room."

David Lane loved his mother, so the result was that the long "spare chamber" was finished so as to meet the wants of the boys. Two happier boys never lived than these two when the time came for furnishing and ornamenting that room! Grandma took the matter into her own hands, and said they should have everything to their mind, as long as they kept within bounds.

"Now, what do you want in your room?" she asked when the house was nearly done.

"In the first place, we don't want a carpet, because somebody would be always telling us not to kick holes in it. We don't want black walnut furniture, nor a big looking-glass, nor china vases, nor anything grand that scratches or tears, or breaks," Morton said.

"Well, say what you *do* want then," said their grandmother.

"Well, grandma, we want an oiled floor and two of your great braided mats; and an open fireplace, with your brass andirons from the garret; and a big hearth, where we can pop corn and roast nuts; and we want bright wall-paper, with pictures of the country; and two little iron bedsteads, with blue spreads; four chairs, painted blue; a glass case for our stuffed birds; shelves for our books, and lots of hooks to hang our bows and arrows, violin, French horn, boxing-gloves, hats and Indian clubs on. These, with the old sitting-room lounge, and the old easy-chairs, will make us the most comfortable boys in the world."

Before the month closed, the "Boy's Paradise" was complete, and a score of wise fathers and mothers, with several scores of less wise boys and girls, had been invited to see it. No one now complains of the Lane boys for hooting from the top of stone walls, or howling about the streets by night; and their mother says their music and their company do not disturb her half as much as the anxiety as to where they were by night used to do.—Selected.

For every person has two educations: one which he receives from others, and one, more important, which he gives himself.—Gibbon.

DOUGH & CHANDLER, of Cambria Mills, Michigan, write Dr. Shallenberger:

"We are selling five different kinds of Ague Pills, but yours are in the lead. After trying *all* other remedies, our customers invariably fall back on Shallenberger's Pills. They never fail to effect a cure, and, living in the midst of a Fever and Ague country, we speak from experience.

MISCELLANEOUS.

Best of All

Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

"I have suffered for years from a bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and by difficulty in breathing. I have tried a great many remedies, but none does so well as Ayer's Cherry Pectoral which always gives prompt relief in returns of my old complaint."—Ernest A. Hepler, Inspector of Public Roads, Parish Terre Bonne, La.

"I consider Ayer's Cherry Pectoral a most important remedy

For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults."—Mrs. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a rough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of this medicine, and, after using only three bottles, am as well and sound as ever."—Rodney Johnson, Springfield, Ill.

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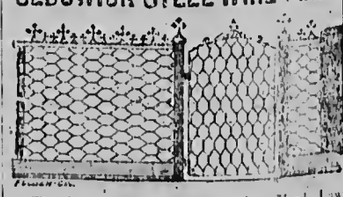

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Christian Advocate.

Marriages.

TAYLOR—MONTAGUE.—At the residence of the bride's brother, William Montague, Esq., Rankin county, Miss., November 20, 1888, by Rev. W. B. King, Mr. William W. Taylor to Miss Mary A. Montague.

BAILES—HOYLE.—At Doyline, La., November 21, 1888, by their pastor, Rev. R. M. Tucker, Mr. F. M. Bailes to Miss Jessie Doyle.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

PERRY—EMMA PERRY, wife of David Perry, and daughter of Rev. R. M. and Margaret Casseis, was born November 5, 1868; married to David Perry, July 18, 1887; died May 24, 1888. She was converted and joined the church when about nine years of age, and lived a true Christian until her death.

The death of this excellent young woman spread sorrow and sadness over the entire community. How sad to see one pass from the activities of life to the cold embraces of the tomb, and especially one on whom so many lively hopes were centering! Emma was the joy of the family circle. She was one of whom it may be truly said, "None knew her but to love her, none named her but to praise." She was an example, in practice, of our holy religion, exhibiting "heaven in her walk, grace in her steps, and all her gestures dignity and love." Her associates only knew her as a sweet-spirited companion, amiable in her association, calm in disposition, cheerful in spirit, graceful in her manners, and a living epistle of truth and virtue. She was a dear lover of Sunday-school. She faithfully studied her Sabbath-school lessons, storing her mind with the wisdom that cometh from above. She loved her Bible and made its light her guiding star to the future. Prayer to her was a delightful daily exercise. Her heart was regularly offered to the Savior as a morning and evening sacrifice. The writer often called on her to pray for seekers of religion at the altar, and while she would raise her sweet voice and heart to God, for salvation to come down, many were saved from sin and made to shout the praises of God aloud. But Emma is one to join in with angels in singing and praising of God around the great white throne. We will hear her voice no more on earth. It is sad for one so young to be stricken by the ruthless hand of death; but God's ways are just and right, and we should bow in humble submission to his will. We are comforted by the blessed thought that she was ready and willing to go, and now stands a white-robed angel by the side of the loved ones who have gone before.

N. J. ROBERTS.

GIBSON—The subject of this sketch—BRO. DAVID J. GIBSON—died at his home in Crystal Springs, Miss., September 3, 1888, in the thirty-fourth year of his age. He was a descendant of that family of Gibsons whose names are historic in Mississippi Methodism. His grandfather, David Gibson, was a brother of Rev. Randall Gibson, who, as a local preacher, served the church well in the early history of Claiborne county. His father was also named David. His mother was Miss Jane M. Ferguson. She was twice married, being the Widow Cochran when she was married to Mr. Gibson.

David J. Gibson was born in Warren county, Miss., near old Asbury Church, November 7, 1855. While yet a child his parents moved to Hinds county, and later to the town of Crystal Springs. Bro. Gibson was a child of affliction, he being the victim of a disease which was a source of the greatest anxiety to himself and family from his youth, and which finally ended his life. He joined the church while a boy, and continued a faithful member to his death. A more submissive spirit I have never known. In all the severity of his affliction he was never heard to complain or charge God foolishly. His affliction was such as to preclude the privilege of his attending upon the services of the sanctuary; and how keenly did he seem to feel the deprivation! His soul longed, yea, even fainted, for the courts of the Lord; his very heart seemed to cry out for the privilege of meeting with God's people and of hearing God's Word, yet he feared to enter the sanctuary. How often when speaking of his troubles and deprivations has he declared his willing submission to the will of our heavenly Father. "What he does is right, and I am in his hands," was an oft-repeated sentence. Ere this, no doubt, he fully understands, that which to him in this life was ever an unsolved question. He sees no longer through the glass darkly, but face to face.

T. B. HOLLOMAN.

HATHORN—Sister LULA A. HATHORN (*nee* Gage) was born in Louisville, Miss., June 29, 1865; was received into the Methodist Church, South, by Bro. A. J. Foster, in 1881; was married to T. L. Hathorn, September 6, 1884; and died at her home, in Louisville, Miss., October 9, 1888.

Sister Hathorn was a devoted, loving child; grew into womanhood with many Christian virtues. So kind and gentle were her manners that she was loved as only a true sister and friend could be loved. She was an affectionate wife and mother, and oh! how sad her one so young to be taken so suddenly from her parents, brothers, sisters, little babe and precious husband. We think of her not as in the grave, but in heaven, and we trust that by and by we shall all meet again where there is no sickness, death or parting. God bless and save all the loved ones left behind!

HER PASTOR.

HOLIFIELD—Sister A. J. HOLIFIELD, wife of Bro. H. Holifield, and daughter of Rev. Hiram and Sallie Innes, was born December 1, 1836, and died, after a long and severe spell of flux and fever, August 1, 1888, being at the time of her death fifty-one years, eight months and four days old. Sister Holifield's first husband's name was McClendon (I do not know his given name), from which marriage she leaves five devoted children to mourn their loss. After the death of her first husband she was married to Bro. H. Holifield, by which marriage she leaves a devoted husband and one sweet little daughter to mourn their loss. She joined the Baptist Church in her girlhood days, of which church she was a faithful member at the day of her death.

I think I never met a better woman than Sister Holifield. She was a devoted wife, a loving, tender mother and a faithful, consecrated Christian woman. As her last husband is one of the leading members in one of my churches, it was my privilege to visit them often and know her well; and to know her was to appreciate and love her. It was at her home the weary itinerant ever found a hearty welcome and kind hands to administer to his wants, and, doubtless, many will rise up in the blessed beyond with this itinerant to call her blessed. May God sustain by his grace her devoted husband and six children in their sad bereavement, and help them to so live that they may meet her in heaven!

A. D. MILLER.

BAILY—MRS. MARY VIRGINIA BAILY died at her residence, in Canton, Miss., on the night of November 13, 1888. Her disease was a lingering and painful one that parified her spirit as by fire. Her birthplace was Norfolk, Va., whence her father, Mr. Puckett, moved to Manchester, Va., when the subject of this sketch was one year old. Her home was in Virginia until near womanhood. On the death of her father she came with her mother to Vicksburg, Miss., where Dr. Puckett, the oldest son of the family, had located. There she remained till about 1842, when she came to Canton, Miss., where the rest of her life was spent. Mrs. Baily was married three times, her last husband being Thomas S. Baily, of Canton, whom she survived a number of years. She joined the Methodist Church about thirty years ago, and remained a worthy member of that communion till she was translated to the church in heaven.

Mrs. Baily had an ardent and zealous temperament that made her very sincere and earnest in all she undertook. This was specially manifested in her Christian character during the latter years of her life. She met death without fear or regret. Calm and self-possessed, she bade her family and friends adieu, and asked them to meet her in heaven. She was in her sixty-ninth year, having been born June 1, 1820.

W. B. LEWIS.

COFER—JESSE HENRY COFER was born in Bedford county, Va., on February 19, 1829.

In early life Bro. Cofer was converted, and soon after his conversion joined the Methodist Episcopal Church, South, and lived a consistent Christian life till he passed from the church below to his home in heaven. On February 20, 1851, was united in marriage to Miss Edmonia Stagg. This union was a happy one. They walked together, keeping the commandments of God. In 1862 Bro. Cofer entered the Confederate Army; was soon made captain of a company; was captured at Port Hudson and carried to Johnson's Island, and remained there till the close of the war. Bro. Cofer has lived in Rankin county, Miss., since the year 1858, and was a member of our church in Brandon. Our brother suffered for many months before his death, but no word of complaint was ever heard from him. The will of God was his will. On October 3, 1888, the weary wheels of life ceased to move, and the good man was at rest.

F. M. FEATHERSTUN.

WOOD—MRS. F. LUVENIA WOOD, daughter of John A. Cochran, and wife of George E. Wood, was born in Green county, Miss., October 1, 1851, and died near Cross Roads, Jackson county, Miss., October 29, 1888. Sister Wood professed religion and joined the Methodist Episcopal Church, South, about eight years ago. She claimed to be a child of God, and lived in accordance with the profession. "In this the children of God are manifest." She was sick ten months. During this siege of suffering her faith failed not, but rather brightened. She bore it in patience. Shortly before she died she called to her bed-side husband and friends, urged them to be faithful and to meet her in heaven; then passed away at the close of the day as quietly as the fall of an autumn leaf, but to bloom again in the regions of eternal splendor. She leaves a fond husband, a tender child, father, mother and several brothers and sisters to mourn her loss.

T. S. WEST.

O'QUIN—Little EDITH PEARL, the infant daughter of Thomas J. and Mary E. O'Quin, died of pneumonia, October 15, 1888, in Red Lick, Jefferson county, Miss., after an illness of several days. She was about a year old and was the pride of the family. It was only for a few days and nights she suffered under the grasp of this disease, during which time all the cares and anxieties of an affectionate mother and faithful father were awakened, and prayers was made in every way to restore their babe to health again; but all was in vain, the struggle came at last, and little Pearl fell asleep in Jesus.

Christ has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." So why should ye weep, dear father and mother? for though side by side little Pearl and Bessie lay in the cold and silent grave, yet, clasped in one mother's arms, they wait to welcome you into the mansion of peace and rest.

E. H. O.

WHITE—CLAUDIE A. WHITE was born April 26, 1887; died September 15, 1888. Great was little Claudie's suffering, but she never fretted, but bore it with more patience than any grown person. Her illness lasted ten days and nights; then God took her home.

LAURA P. OAKES.

HENDON—MARY E. HENDON (*nee* Tramel) was born January 15, 1869; was married to Albert Hendon in December, 1879, with whom she lived happily until her death, October 6, 1888. Being raised by Christian parents, she was converted to God at an early age, and from that time was a consistent member of the Methodist Episcopal Church, South. Her neighbors speak of her as a good woman. She was an affectionate daughter, a tender mother, a cheerful, dutiful, loving wife. While her body sleeps beneath the new-made mound of clay, no doubt her spirit rests with God. She leaves three precious little ones, too young to realize what they have lost. These are committed to the care of her parents, by whom she herself was taught to love and serve God.

To her deeply distressed husband, with all the bereaved, we commend the consolations of God's Word—the doctrine of the resurrection, immortality and eternal glory.

W. C. HARRIS, P. C.

GARLINGTON—REV. SAMUEL S. GARLINGTON, son of Dr. James and Sarah Garlington, was born May 30, 1820, in Franklin county, Miss.; died October 29, 1888.

Bro. Garlington was licensed to exhort in 1862, and licensed to preach in 1871. His last sickness was very protracted. He was in a declining condition when the writer first saw him, in February last. He bore his sufferings patiently, but for a long time was not willing to die; but in his last hours became perfectly reconciled to his Master's commands. He leaves a wife and several children to mourn his departure. His children are all grown, and it is to be hoped that they will follow in the steps of their father. I am told Bro. Garlington had held prayer in his family for years. He did not allow anything to interfere with his family worship.

W. H. HULL.

TROTTER—Mrs. MATTIE DAVIS SIDNEY TROTTER, wife of William J. Trotter, of St. Helena parish, was born March 7, 1849, and died, in view of "the rest that remains for the people of God," and for which she sighed, November 1, 1888. Sister Trotter joined the Methodist Episcopal Church, South, at Pine Grove, La., having been converted at the Greensburg Camp Ground in 1859, in which she lived the life of a Christian as best she could, proving to her husband to be a faithful wife and companion, and a kind mother, and a friendly neighbor to all with whom she lived. May the Father of us all comfort the sorrowing ones, and give them grace by which they may meet where the "weary are at rest," and where all tears shall be wiped away!

J. W. ELLISON, Pastor.

RHODES—GUSSIE IRENE, infant daughter of Augustus and Augusta M. Rhodes, of Gibsland, La., fell sweetly asleep in Jesus, November 9, 1888, age 1 one year, four months and nineteen days.

This precious little jewel, whose face shone so brightly in the home circle, has been removed to her home in the mansions above. May God give the parents grace to bow submissively! Thy will, O Lord, be done!

GRANDFATHER.

HATHORN—CARRIE V. HATHORN, only child of T. L. and Lula A. Hathorn, was born July 31, 1888, and died November 7, 1888. Little Carrie was only with us a few weeks, but she had her mission to fill and her work to do. She has gone to her mother, who preceded her a few weeks to the goodly land. May the father in his extreme loneliness find comfort in the promise, "My grace is sufficient!"

J. A. L.

BLACK—Resolutions adopted by the Sabbath-school of the Methodist Episcopal Church, South, Meridian, Miss., October 11, 1888:

Whereas, The voice of Divine Providence, in infinite wisdom, has summoned the sweet spirit of our dear associate and pupil, CORA BLACK, and she has gone forever from our band of Christian children to her home beyond; *And, whereas*, We realize with sadness that her bright presence is forever gone from earth; *And, whereas*, She will be sadly missed from her accustomed place in Sabbath-school; therefore, be it

Resolved, That we accept this affliction in humble submission to the will of him who doeth all things well, and who guides us so sweetly through the dark shadows along our pathway.

Resolved, That we are thankful for her having lived among us, her noble example, her influence that is still with us.

Resolved, That we are comforted with the fond assurance that she had an abiding faith in her Savior and was ever a willing worker in his vineyard.

Resolved, That we offer our tenderest sympathy to the sorrowing parents and sisters and brothers who have borne their affliction with such Christian fortitude.

Resolved, That a copy of these resolutions be furnished the family, CHRISTIAN ADVOCATE and Meridian News.

IDA LEWIS, for Com.

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At various times we have called attention to the results of administering Compound Oxygen to invalids, and we believe that we have proven its value conclusively. Now we will have a few words from the invalids themselves:

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J. F. SPENCE, President.

COLEMAN FEMALE COLLEGE, Columbia, S. C., Mar. 14, '88.

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DR. O. ANDREW, President.

WESLEYAN COLLEGE, Fort Worth, Tex., Nov. 2, '88.

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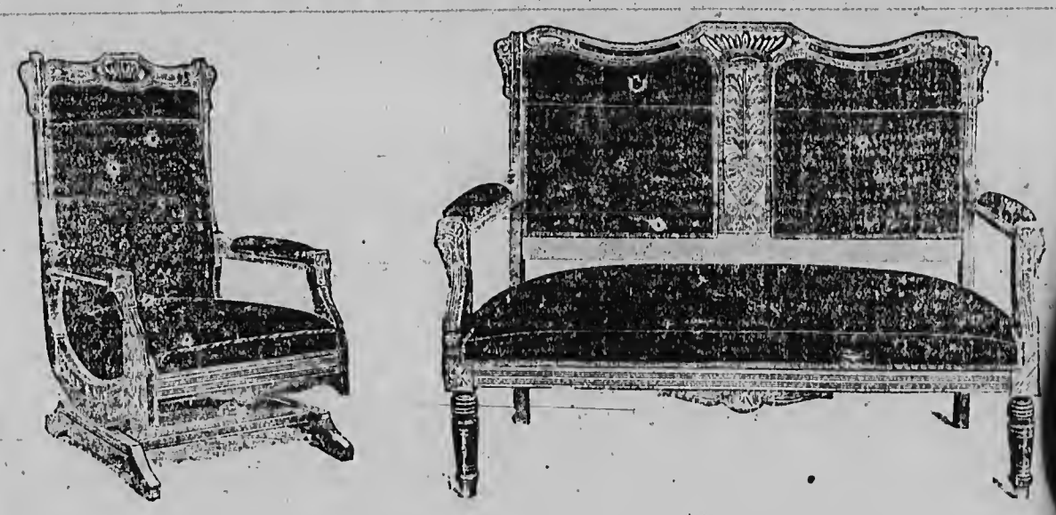

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NEWS OF THE WEEK.

DOMESTIC.

It is stated that Mr. and Mrs. Cleveland will go abroad after they leave the White House. The programme, as at present arranged, calls for the departure of the ex-President and his wife early in June. France is to be the first country visited, and then Great Britain will be explored. Probably Norway and Sweden, Italy and Spain will be included in the tour.

The Treasury disbursements have been unusually large during the month of November, the pension payments alone amounting to $22,000,000.

Government officers have just closed a successful raid in Randolph county, Ala., called "the moonshiners' paradise." They captured and destroyed three distilleries.

The movement for a withdrawal of the Democratic members of the G. A. R., on the ground that that organization is used to further the political ends of the Republican party, seems to meet with little sympathy outside of Indiana, where it began.

The settlers who had lately gone to Oklahoma held a convention, December 1, and after a thorough discussion of their interests as affected by the pending Congressional legislation, unanimously resolved to throw up their claims and abandon the Territory and improvements until they had full legal warranty to occupy and enjoy the same.

At Hopkinsville, Ky., on the second instant, 122 colored converts to the Baptist faith were baptized in a mill pond. The time occupied was only one hour and ten minutes.

The revised list of Representatives elected to the Fifty-first Congress, excluding West Virginia and Tennessee, where there is still doubt about the certificates, shows that the Republicans gained one each in North Carolina, Nebraska, Maryland, Pennsylvania, Louisiana, Ohio and New Hampshire; two each in Missouri, Connecticut, Iowa and Massachusetts; three in Minnesota, and three in Michigan. Total, 21. The Democrats gained four in Virginia, four in Indiana, one in Illinois, and one in New Jersey. Total, 10. The net gain of the Republicans was eleven.

The Fiftieth Congress reassembled on December 3, and the annual message of the President of the United States was read.

FOREIGN.

Gen. Boulanger, in a speech at a banquet, said that the situation now was just as disgraceful as it was in 1851. They must, however, go back to 1789 to find a parallel. The same necessities existed at home, and there was the same need of organizing for national defense. He repeated his former arguments in favor of a revision of the constitution, etc.

A dispatch to the London Times from Zanzibar says: "Three Arab caravans with slaves and ivory, driven by hunger, are reported to have fought their way into Bagamoyo through the opposing coast tribes. It is said the Germans then armed them with breech-loaders and sent them back to fight the tribes again. The latter have dug rifle pits along the coast to protect themselves from German shell fire.

Lord Salisbury, in a speech at Edinburgh, on November 30, referring to the treatment of Irish political prisoners, held that such treatment ought to deter others from following their example, and that so long as such offenders were dangerous to the community, they must be treated like other offenders.

There is an ill feeling between the Berlin and Vienna papers, due to certain occurrences during Emperor William's visit to Vienna, public criticism of which is impossible.

Emperor William's prolonged absence from public life has given rise to rumors that he is suffering from an aureal tumor which has assumed an aggravated form. Some official reports state that his illness is simply a severe cold, contracted through exposure during the recent hunt at Hetzlingen. No medical advice has been sought beyond that of the household physicians.

In the House of Commons, on the first instant, the speaker ordered Mr. Cunningham E. Graham, advanced Liberal member, to withdraw from the House, because he had accused Mr. Smith, the government leader, of conniving at a dishonorable trick, and had refused to retract the accusation.

The newspapers have disclosed an intense Austro-Hungary jealousy of German supremacy. The *Vossische Zeitung* having remarked that Austria and Hungary must be true to the alliance, or she would cease to exist, the *Pesther Lloyd* responded that the Austrian Empire was not a German dependency, and might renounce the alliance, becoming the centre of a Franco-Austro-Russian coalition against Germany. The controversy is deplored in official circles, but it delights the French press and enchants the Russian press into dreaming of a rupture of the alliance.

The government has introduced in the Chamber of Deputies, Italy, a bill asking supplementary credits of 109,000,000 lire on account of the army, and 37,000,000 lire on account of the navy.

The strike of coal miners in various districts of Belgium has ended.

It is announced that Lord Randolph Churchill will not speak in public again for some time.

Gen. Diaz was inaugurated President of Mexico on December 1, amid tremendous enthusiasm.

Ringing Noises

in the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is especially successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

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Episcopal Visitation, 1888-9.

Conference.	Date.	Place.	Bishop.
N. Miss.	Dec. 12.	Starkville, Miss.	Keener
Alabama	Dec. 12.	Mobile, Ala.	Hargrove
S. Georgia	Dec. 12.	Eastman, Ga.	Duncan
Louisiana	Dec. 19.	New Orleans, La.	Hargrove
Florida	Jan. 9.	Bartow, Fla.	McTyeire
Baltimore	Mar. 13.	Alexandria, Va.	Wilson

FOR CHRISTMAS.

JOHNSON'S UNIVERSAL CYCLOPEDIA
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The J. C. Ayer Company have received notice from Spain that their medicinal preparations have gained the gold medal at the Barcelona International Exhibition. The jury of award consisted of eminent physicians and pharmacists. This exhibition, the first of an international character ever held in Spain, was opened in April last with impressive ceremonies, in which the queen-regent took part. Nearly all the high functionaries of the kingdom were present. It has been continued through the summer with great success.—*Lowell Morning Mail*, Oct. 17, 1888.

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Announcement.

With pleasure we announce the Sewing Machine Establishment of J. C. Geitz, whose advertisement appears in another column, as one of the oldest, cheapest, and most reliable of its kind in St. Louis, and our readers would do well to apply there for bargains in Sewing Machines.

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Special Offer.

Anyone sending two dollars will receive the ADVOCATE free of all charges until January, 1890.

Why should I start at the plow of my Lord, that maketh deep furrows on my soul? I know he is no idle husbandman, he purposeth a crop. Oh, that this stony, withered, barren ground, were made fertile to bear a crop for him by whom it is so painfully dressed, and that this fallow ground were broken up!

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See our AGENTS there, from Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(*For Week Ending December 4, 1888.*)

COTTON.			
Low ordinary	7 1-16	@	—
Ordinary	7 9-16		—
Good ordinary	8 3-16		—
Low middling	8 15-16		—
Middling	9 7-16		—
Good middling	10		—
Middling fair	10 3/4		—
Fair	11 5/8		—
Galveston middling	9 9-16		—
Mobile middling	9 3/8		—
St. Louis middling	9 1/2		—
SUGAR.			
OPEN KETTLE:			
Prime	4 7/8		—
Fully fair	4 13-16		4 7/8
Good fair	—		3 11-16
Common	—		4 3/8
CENTRIFUGAL:			
Seconds	4 7/8		5 3/4
Pr. yellow	6		—
Gray White	6		6 1/8
Choice white	5 1/8		—
Stan. Gran.	6 3/8		—
MOLASSES.			
OPEN KETTLE:			
Fancy	—		43
Fair	25		26
Good Common	23		24
Syrup	25		33
RICE.			
Head	5 1/4		6 1/4
Good	5		5 1/8
Fair	4 5/8		4 7/8
Good	3 3/4		4
Polish, per ton	14 00		15 00
No. 2	3 1/8		2 1/4
Rough	2 50		4 10
FLOUR.			
Extra Fancy	5 20		5 25
Fancy	4 85		4 90
Choice	4 25		4 40
Minnesota patents	—		7 25
Extra fancy	5 50		5 62 1/2
Winter wheat patents	6 07 1/2		6 12 1/2
Minnesota bakers	6 40		6 60
CORN PRODUCTS.			
Corn meal	2 25		2 30
Cream meal	3 00		—
Grits	2 85		2 90
Hominy	3 15		—
PROVISIONS.			
PORK:			
Mess (Standard)	15 25		15 50
Prime Mess	15 00		15 25
Rumps	—		14 50
DRY SALT MEAT:			
Shoulders	7 3/4		7 7/8
Sides, long clear	8		8 1/8
Sides, short rib	8		8 1/8
BACON:			
Fancy breakfast	11		12 1/2
Shoulders	8 1/4		—
Sides, long clear	9 1/4		—
Sides, short rib	9 1/8		9 1/4
HAMS:			
Sugar-cured	11 1/2		12
GROCERIES.			
COFFEE:			
Prime	18 1/2		18 3/4
Fair	17 1/2		17 3/4
Common	15		15 1/2
TEAS:			
Choice	40		80
Fair	24		35
BUTTER:			
Western Creamery	21		—
Western Dairy	20		22
Common	—		18
LARD:			
Refined	—		8 3/8
OILS:			
Coal, bbls	11 3/4		—
Coal, cases	16		17
Cotton seed, crude	—		40
Lard, Extra No. 1	70		75
VEGETABLES.			
CABBAGES:			
Western per head	4		6
Chicago, per 100	—		—
Louisiana, ₩ crate	—		—
POTATOES:			
New Louisiana	—		—
Western	1 50		1 60
KROUT:			
Western, ₩ bbl	3 50		—
ONIONS:			
New Louisiana	—		—
Western	1 35		—
SUNDRIES.			
POULTRY:			
Old Hens, Western	4 00		4 25
Young Chickens	2 00		3 50
Chickens, South'n	3 00		3 25
Young	1 75		2 00
Turkeys, Southern	9 00		10 00
EGGS:			
Western	19		20
Southern	—		21
WOOL:			
Lake, per lb	20		21
Louisiana	18		19
Burry	10		12
COUNTRY HIDES:			
Green salted, ₩ lb	4		4 1/2
Dry salted	6		—
FERTILIZERS:			
Cotton seed, ₩ ton	11 00		—
Meal	21 00		—
Pure ground bone	30 00		—
Muriatic acid, ₩ lb	2 1/2		—
Sulphuric acid	2		—

The clergy of America take kindly to Life Insurance, and have been its truest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

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For the Christian Advocate.

WOMAN'S WITNESS.

BY C. B. D.

Before the first faint flushings of the dawn,
Came Mary Magdalene to the tomb
To dress with spices sweet her Savior dead,
Her Master crucified. But, lo! the stone
Is rolled away! Bewildered, in her grief,
She hastes to John and Peter—favored two—
And tells them, "They have tak'n away the Lord,
And laid his sacred form we know not where."
Then, follow'ing these disciples loved, she came
With trembling steps to that dear spot again;
Sore weeping, looked into the sepulcher,
And saw two angels at the head and foot
Where erst the Savior lay, who asked her why
She wept. "Because my Lord is tak'n away,
And I," she said, "know not where he is laid."
Then, turning back, saw Jesus standing near,
And knew him not through all her blinding tears.
"Woman, why weepest thou? whom seekest thou?"
He asked, and she, low pleading, said, "O, sir,
If thou have borne him hence tell me the place!"
Then said the Savior, "Mary!" and she turned
And knew him in the dear familiar name,
And cried aloud, with startled joy, "Rabboni!"
She heard his first command, then quickly sped,
Her sandals dripping with the radiant dew
Of resurrection morn, her garments sweet
With fragrant burial nard, and told the twelve
The gracious words of their ascended Lord.

Thus Mary's lips were first of all to tell
The joyful tidings of a risen Christ.
And all along these nineteen hundred years
Redeemed woman sings the glad refrain,
"The Lord is risen indeed! a Savior lives!"
Look now upon our bright Christian homes aglow
With resurrection light—lift up your eyes
And see the Marys speed with winged feet
To join the Johns and Peters on those shores
Where in the Christless night their sisters grope.
And, voiceless, shackled, bow to senseless stone
Where'er their radiant hostess is mark the way;
Let heathen Marys raise their eyes to see
The beamings of the Sun of Righteousness
With healing in his wings—then joyful run
To flash his rays on other darkened homes.
Till all the ransomed earth flame forth in light
Of "high, eternal noon." See Buddha die,
See China's wall fall flat, and India's caste
Break down! The Islands of the sea do clap
Their hands rejoicing! Soon the glowing East
Shall high uplift in welcome glad her gates,
And he, "The King of Glory shall come in!"
God speed the day! God help us here at home,
The Johns and Marys of this Christian land,
To send the workers with our gifts and prayers
And haste the coming of the Son of man!

Jacob Early.

A young Methodist preacher was my companion many years ago, under circumstances which will be seen from this history of his short life. Of German parentage, he was born in Pennsylvania, attended a college of that State, and in some way was brought under religious influences. When he became a graduate from college he was also a convert to Christianity, according to the Methodist exposition of the third chapter of St. John.

His father was rich and gave this son the opportunity of acquiring an advanced education in one of the noted universities of Europe. He returned to the United States an accomplished scholar, speaking both German and French. He disclaimed being a finished scholar; he had really learned only enough to know how to learn more. In college he had studied the four parts of mathematics—addition, multiplication, division and subtraction; in the university he had studied the four parts of grammar—orthography, etymology, syntax and prosody, and now in the school of Christ he was studying the four parts of Christianity—"wisdom, righteousness, sanctification and redemption." (I. Cor. i, 30). His father and friends were thinking constantly as to the future of this promising young man. It seemed evident that he could attain eminence in some profession or pursuit, though not necessary, as a support was assured to him from his father's wealth. While they were thinking of him he was thinking of himself; thoughts pressed into his mind, and, when resolved into words, they were always the same, "Woe is me if I preach not the gospel."

He decided to be a life-long preacher. Close application to study and the mental struggle to preach or not to preach caused symptoms of failing health, and physicians advised his removal to a warmer climate.

Bay St. Louis and Biloxi were then, as now, considered healthy to residents and restorative to visitors. Saline air to breathe in and salt water to bathe in, were the real or supposed causes of such results. The region was within the Mississippi Conference, and the young preacher decided to join that Conference; perhaps, the Bishops may have been consulted. He could be sent to a mission on the gulf front and find hearers of sermons in German or French. His father would supply his wants. With proper credentials as a preacher and letters of introduction, he came to the most prominent Methodist community in Mississippi. (See "History of Methodism in Mississippi," by Rev. John G. Jones, page 316). Here he was received into a Methodist family to await the meeting of the Annual Conference. For a few months he was the room-mate of this writer. Jacob Early was no ordinary man. No doubt, a natural orator, he was also a cultivated elocutionist. He commenced preaching in Warren county, and in the rented room in which courts were held in Vicksburg before there was a court-house or church in that town. His preaching was approved, and he became popular. Good people were cheered, the wavering encouraged and nude Strong; even the bad liked his sermons. A man having a troubling conscience within or an itching place without feels the better for having both scratched. The disagreeable sensation may be intensified, but it will often bring desired relief.

He was called upon to make Masonic and other addresses and one Fourth of July oration. The attendance was greater, because it was announced that Preacher Early was to be the speaker. When speaking he often quoted from Shakespeare, C. Wesley, and other poets, and from the Bible; at times, words in some language not understood. I suggested then he omit those which could do no good, and his hearers might consider it intended to parade his knowledge. His excuse was: "When thoughts flow rapidly, it was well for a speaker to remember and express the words of anyone which he could not equal." His quotations in German or French were of this class, appropriate and forcible, and gave support to the speaker as he continued his sermon or speech. I suppose orators understand all this. I asked Dr. C. K. Marshall about it, but may not give his answer.

My little brother asked his father why some of the men cried when Mr. Early was preaching. His father could not well explain, and the question, like, "What is truth?" remains to be answered: "To be in accord with the past—

"Dissolve my heart in tenderness,
And melt mine eyes to tears"—

is to many a religious enjoyment.

I do not recollect what the preacher said to cause tears, but have thought since and think now, why we have less weeping under preaching than when I was a young man. Perhaps, the times require strong preaching against vice. The present meteor-like revivalist may have improved upon Jeremiah of old and some whom I have heard. It is written, "God shall wipe away all tears" (Rev. vii, 17); but how shall he do this if we have no tears to wipe away?

At the last Quarterly Conference of Warren circuit he was examined and gladly recommended for admittance to the Mississippi Conference. A preacher named Ashly Hewit had something to do with it, I think. At once he returned home to bid mother and all farewell. He considered this his last time to do as he pleased. Soon his days would all be under contract to others. He was in excellent health and was a happy man, though among strangers at present and probably would be in the future. His Conference wondered how he could act thus, giving up, as he did, affluence and ease among those whom he knew so well. Moses-like, he chose rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. "I have meat to eat that ye know not of," he, doubtless, thought. There were no railroads then; so he returned by steamer and stage. We heard from Guyandotte, on the Ohio, where he took the stage. We next heard of his being unwell from exposure. Then came a letter, with black edges, announcing his death. He had met the test, "I give thee all, I can no more," and God took him to himself.

The workmen die, but the work goes on. He did not lay the foundation of Methodism on the gulf coast, but others came after awhile, and in 1888 we have there West, Jones, Drake, Thompson, and last, but by no means least, Dr. Abbey; and if the dead can look down, Jacob Early would see churches on that coast, in the center the camp ground, and religious services causing him to exclaim, "What hath God wrought!"

E. G. C.

South Bossier.

MR. EDITOR: I like Bro. Grant's proposition to include in next year's subscription to the ADVOCATE the remainder of this year—all for $2. I have, since that offer, secured five new names. God bless the "dear old ADVOCATE!" Our fourth Quarterly Conference is over. All finances, less ministerial support, in full, and we hope by Conference to have fair reports on that line.

Our good Bro. Pipes has been with us: he was out with Bro. Cassity, our presiding elder, and did his share of preaching, and was selling his book, "Life Work." Bro. Cassity made a speech for the book in the quarterly meeting at Dayline, but when we reached Houghton, Bro. Cassity being absent, I had Bro. Pipes to make his own book speech. He made a good talk and sold several copies of his book. The best recommendation I heard for his book came from Dr. Heard, at Houghton. He said to his wife, on reading six or eight pages, "Willie, I have *already* gotten *four dollars'* good out of this book." That's pretty good, isn't it, Bro. Pipes?

To-day I preached my last sermon for the Dayline congregation. Capt. Doyle, our faithful steward at this place, is hard at work getting up quarterage balance. I have some fine stewards in this charge. Just think of a steward saying, "Before my *preacher* shall starve, *I* will pay the assessment and do the starving." Can you beat that? My dear Doctor Lawrence loves his pastor. Well, my steward at Benton had married a wife and could not come to quarterly meetings. But I'll never go back on the Doctor, for he is doing what he can for the good cause at Benton.

The Campbellites broke in on us at Bossier Point and dipped four of our members—no, two of them had been dipped. One of some had come from the Baptist Church and knocked at our door for admittance, saying that he had quit his church because it took too much money to pay the preacher. We let him in, but he soon found that the Methodist preachers had to be paid also, and he is now exploring the Campbellite Church. How would it do to let our Campbellite brethren have all that class of membership? Some men are continually crying, "Too much machinery takes too much money to run it." Then why have large plantations? Why have railroads, etc. Why not "tote" your corn to mill, walk to New Orleans, haul your goods on an ox-cart? "*Takes too much money.*" Yes, it does take money to run the Methodist Church but when she runs, she makes things happen. It has more and greater machinery than any other church—takes more men, women, children and dollars to keep it going; but its equal in glorious results is not found in any church.

The ox-wagon passes your door unnoticed; but here comes the thundering train, and everybody looks. Yes, the Methodist train is coming; her passengers aboard, the engineer, the fireman and the conductor—every man at his place. Let her come. Yes, brethren, we are exploring the world for Christ. Let us wake up.

Our prayer meeting at Haughton is now on a boom. I praise God that Bro. Sanders came over and preached sanctification to my people. It is what many of our prayer meetings need.

Well, Conference is near at hand. I am closing up my fourth year in this charge, and will go to another field of labor another year. May our blessed Lord send to this dear people a good pastor next year!

Yours in Christ,

R. M. BLOCKER.

HAUGHTON, LA., Dec. 3, 1888.

Dots from Jackson, Miss.

The labors, with us, of our beloved pastor, Rev. C. G. Andrews, D. D., ended on last Sunday night. For the past four years, eventful in many respects, this man of God has devoted his best energies to his sacred calling. At all times, and under all circumstances, he has faithfully and zealously discharged his whole duty as a preacher and pastor. Under his charge this church has grown and flourished, and has about the largest membership in the Conference. The beautiful new house of worship, commenced by, and during the pastorate of, Bishop Galloway, has been completed, furnished, and *paid* for, together with all other claims against the church, and we are now out of debt; a happy and contented people, with enmity towards none, and love for all. But we do regret to part with our pastor, because we love him; because we are proud of him, and for the good he has done us. Wherever his lot may be cast, we invoke the richest of Heaven's blessings upon him and his household, and bespeak a kindly greeting and hearty welcome by his new charge. "So mote it be."

On Monday night, of this week, the stewards "closed up the books of the old year," and are now ready to greet our new pastor, let him be who he may, with open hands and loving hearts. We are very proud of what we have done financially (as well as what has been done spiritually), as the following figures will show. We have raised, as our report to Conference shows:

Pastor's salary, $1,200; presiding elder's salary, $175; foreign missions, $170; domestic missions, $10; Conference claimants, $85; Bishops' fund, $25; education, $25; in Sabbath-school, church extension, $50; Sunday-school supplies, $35 70; poor, $40 90; Wesleyan Society, $121 85; self-denial, $12 10; Children's Day, $18 05; Louisiana storm sufferers, $22 40; incidentals, $165 45; church and parsonage, $896 91; Bible cause, $70; district parsonage, $18 50—total, $3,175 89.

We have a flourishing Sabbath-school, with good officers, first-rate teachers, and a better average attendance than any other Sabbath school in the city. Some of the oldest and best members of the church are teachers, and their places are never vacant, unless providentially hindered. We are proud of our school, of our officers and our teachers, and believe that it has done and is still doing great good.

The Bishop's residence, directly in front of the church, is nearing completion, and, when finished, will be an ornament to and one of the most beautiful in the city. We now have the finest church in Jackson; we have the district parsonage, the Bishop's residence, and next May or June will have Sam Jones for a week or two; yet, for all that, we are not putting on airs; and, if you will come up, Doctor, we will treat you just as nicely as though you were as highly favored as we are.

AITCH, AITCH, AITCH.

DECEMBER 5, 1888.

Ethical Christianity.

Professor Davison's Fernley Lecture on "The Christian Conscience" has just been published; and will be reviewed in our columns by a competent authority. We will only say here that it is one of the most interesting, valuable, and timely volumes it has ever been our good fortune to read. Every minister of religion and every intelligent Christian should purchase and ponder it without delay. Professor Davison has raised the question which goes to the root of all our urgent theological and social difficulties. We hasten to accentuate the great truth which this volume proclaims. Well does the lecturer declare that "the age is ethical or nothing; it is not disposed to listen to disquisitions on doctrine, but it understands righteousness, love, mercy, good works. The lead in the practical days of the closing nineteenth and opening twentieth centuries will lie with those who will wisely, truly, strongly hold and lead the conscience of the generation." This paragraph ought to be printed in letters of gold. It ought to be engraved on the portals of every theological college. It is most fortunate that Professor Davison himself has the opportunity of indoctrinating hundreds of young ministers with these healthful and inspiring ideas. He accuses the Christian Church of not condemning as strongly and fearlessly as she ought to condemn war, intemperance, impurity, the love of money, and sectarianism. He states truly that the Christian Church "does not lead the way, give the tone, strike the keynote" of modern social progress. He points out that "the words 'art' and 'civilization' represent regions as yet but imperfectly moralized." In other words, the ethical teaching of Jesus Christ, as we are never tired of repeating, has not yet been applied to business, pleasure and politics.

Professor Davison does not hesitate to go further and to point out the special ethical shortcomings of evangelical Christians. He quotes the following utterances of Dr. Dale; "One great defect of what we call the evangelical revival consists in its failure to afford to those whom it has restored to God a lofty ideal of practical righteousness and a healthy, vigorous moral training. The result is lamentable. Many evangelical Christians have the poorest, meanest, narrowest conceptions of moral duty, and are almost destitute of moral strength. If this defect is to be remedied, we evangelicals must think more about Christian ethics." Professor Davison points out, with keen discernment, that "the danger of eager, unguarded evangelicalism lies in the direction of moral watchfulness. Congregations accustomed to listen to warm-hearted addresses concerning the love of God to sinners, the freedom of his grace shown to the vilest and worst, his tender welcoming of the penitent prodigal, have been known to become somewhat restive under sermons which spoke clearly and strongly of duty; and if these were often repeated, have begun to complain that the minister did not preach 'the gospel.' The consequence has been that the glorious words, 'gospel' and 'evangelical,' have become narrowed to many minds, and, to some extent, in general acceptation; being identified with a type of doctrine which, if it does not omit a part of the truth, often fails to preserve due proportion in the presentation of the whole." John Wesley described this easily-besetting danger of evangelicalism in yet stronger language. He himself never failed to preach ethical Christianity in the plainest and most practical manner. Professor Davison quite properly maintains that our high doctrine of holiness renders it peculiarly important that the Methodist pulpit should never fail to enforce every precept of practical morality. "Those," he impressively declares, "who believe that a man, even in this life, may be entirely cleansed from sin are bound, beyond all others, to understand what sin means, and what cleansing means, lest they delude themselves, disgrace their religion, dishonor their God, and make divine truth 'procuress to the lords of hell.'"

The Fernley Lecture will be of inestimable value if it succeeds in persuading our ministers and local preachers to turn the main current of their preaching from a metaphysical into an ethical direction. What we want just now is not theoretical but applied Christianity. Men are so disgusted with the endless squabbles of theologians that they have rushed to the other extreme, and are, for the present, intolerant of the formulæ of the theological schools. This mood has been created by the excessively speculative and juglistic theology of the past, and we must patiently endure it. Many excellent Christians forget that neither the reformers of the sixteenth century nor the Bishops of the fourth century were inspired and infallible. The devout alarmists who imagine that everything is going wrong have been unconsciously misled by applying Puritan or mediæval tests to an age which must be judged in a totally different way. The theology both of the Latin Fathers and of our Protestant ancestors was necessarily limited by the intellectual and moral possibilities of the time. They did not exhaust the revelation of the Inspired Book. Much less did they comprehend the full significance of the living Word of God. The Great Master grows upon us. Certain aspects of his unique character are better understood to-day than they ever were before. We are only now beginning to understand "the spiritual gospel" of St. John. The direct relation of the Divine Word to every human being, the essential and eternal fatherhood of God, the brotherliness of Jesus Christ, the kingdom of God, which is to be fully established on earth—these are truths which are becoming increasingly luminous and lovely, and influential.

The very difficulties which men feel with respect to certain tenets of the Christian faith are created by the fact that the European conscience has become keener and kinder. All the essential doctrines will at no distant day be again accepted by the European mind. In the meantime, our true policy is to be ethical rather than controversial, to preach practical Christianity, and to wait until practical Christianity has had time once more to justify the intellectual expression of the truth. We must return to the first century, and in the first century, as Dr. Storrs and Professor Davison point out, the powerful appeal of Christianity was to the conscience. "It was by setting the sovereign conscience in every man on its own side, in the face of whatever fought against it, that Christianity won its early triumphs." In those golden days men preached a living Savior, a Divine person who had risen from the dead. We, too, must preach, not plans of salvation, not abstract creeds, but the ever-living and ever-present Son of God.—London Methodist Times.

Christian Advocate.

THURSDAY, DECEMBER 13, 1888.

OUR BENEDICTION.

"God bless you, dear!" We said it when she came
To dwell with us, a little, fragile flower;
And day by day we watched her, fearing lest
The new-imprisoned spirit might take wing.

"God bless you, dear!" We said it when she slept
And warm she woke, or smiled or wailed, or sighed;
And when we planned her future, then we proved
Natural good or ignorance decided.

"God bless you, dear!" We said it when she walked,
And when she knelt to say her childish prayers;
And when we tucked her in her bed at night,
And when we kissed her in the morning fair.

"God bless you, dear!" We said it when she went
Happy and proud, in school, to take her place;
And when she ran to tell her comrades' plays,
And when we kissed her dimpled flower-like face.

"God bless you, dear!" We said it when she stood,
With school-days all behind, in girlish grace,
To read the valedictory, and take
Among the graduates an honored place.

"God bless you, dear!" We said it when she knelt
To take the yoke of Christ, with heart so meek,
So free from guile it seemed to us that she
To find his kingdom had not far to seek.

"God bless you, dear!" We said it when she stood,
With coronet of blossoms on her sunny hair,
Upon the threshold of her womanhood—
And God set with us still our loving prayer.

"God bless you, dear!" We said it yet again,
When she, rarely wise, was lost in dreamless rest;
And then, we could not understand, we felt
That now she was most truly blest.

—Good Housekeeping.

Vincent and Holway's Lesson Commentary. Phillips & Hunt, New York.

Sunday-School Lesson.—Dec. 23.

RUTH'S CHOICE.

Ruth 1, 15-22.

GOLDEN TEXT.—*Thy people shall be my people, and thy God my God.*—Ruth 1, 16.

TIME.—Extremely uncertain, variously estimated at from B. C. 1322 to B. C. 1180.

PLACES.—The land of Moab, east of the Dead Sea; and Bethlehem in Judea.

16. And Ruth said—In reply to Naomi's repeated entreaty that she would follow her retreating sister-in-law, and return to her people and god. The principal deity of the Moabites was Chemosh. *Entreat me not to leave thee*—Nothing in all the range of literature can surpass the beauty and tenderness of Ruth's reply to Naomi, contained in this and the following verse. *Whither thou goest, I will go*—The example and instructions of Naomi seem to have given Ruth the most favorable opinion of the religion and character of the Israelites, so that she desired to have her lot with them at any rate; and for the sake of this she was willing to renounce all her connections and prospects in the land of Moab, and to embrace hardship and penury in a strange country. *Thy people . . . my people, . . . thy God my God*—I renounce those idols which my sister hath returned to, and I will worship no other God but thine, who is, indeed, the only true God. Now this is a pattern of a resolute convert to God and religion. We must take the Lord for our God. "This God is my God for ever and ever: I have avouched him for mine." We must take his people for our people in all conditions: though poor and despised, yet, if they be his, they must be ours. We must be willing to fare as they fare; submit to the same yoke, and draw in it faithfully; take up the same cross, and carry it cheerfully; go where God would have us to go, lodge where he would have us to lodge, die where he will have us to die.

17. I.N. Where thou diest, will I die—She was determined to cleave to Naomi, however destitute and afflicted, until death separated them. For her sincerity in this profession she called the Lord to witness, and to multiply her troubles if she did not fulfill this solemn engagement. Thus she renounced idolatry, and became a worshiper and servant of the living God, and "counted all but loss" for the sake of his favor and salvation; and her subsequent conduct proved that her faith was genuine and her profession sincere. *There will I be buried*—Not desiring so much as to have her dead body carried back to the country of Moab, in token of any remaining kindness for it; but, Naomi and she having joined souls, she desires they may mingle dust, in hopes of rising together, and being together forever in the other world. *The Lord do so to me*, etc.—Here is the first occurrence of that common formula of an oath by which the person swearing called down upon himself a stroke of divine judgment in case he kept not his word nor carried out his resolution. Ruth is a prophecy, than which none could be more beautiful and engaging, of the entrance of the heathen world into the kingdom of God. She comes forth out of Moab, an idolatrous people, full of wantonness and sin, and is herself so tender and pure. In a land where dissolute sensuality formed one of the elements of idol worship, a woman appears as wife and daughter, chaste as the rose of spring, and unsurpassed in these relations by any other character in Holy Writ. Without living in Israel, she is first elevated, then won, by the life of Israel, as displayed in a foreign land. *She left speaking unto her*—Naomi must dissuade in order that Ruth might freely, under no pressure but that of her own love, accept Israel's God and people. Duly after this is done, and she holds firmly to her decision, does Naomi consent and cease to dissuade her.

19. They came to Bethlehem—The early home of Naomi, which she had left ten years before. Here, too, she had a small estate. Bethlehem, although originally of little consequence, is honored as the birthplace of the most illustrious personage of all history, and as the residence of Naomi, Ruth, and Boaz; King David was born here. The journey must have occupied several days. They knew not what awaited them. The future seemed full of darkness and sorrow, and they then little dreamed of the honors that were to crown their memory in the history of the chosen people. The glimpses of ancient life in the future town of David and of Christ are full of interest. Then, as now, its single street ran along the double crest of the white chalk ridge, twenty-five hundred feet above the sea; its slopes, terraced into hanging gardens, with rows of olives and vines; a pleasant valley lying underneath on three sides, musical with the sound of brooks, though its eastern end is almost touched by the terrible wilderness of Judah. This sunny breadth, when Ruth's story opens, is yellow with ripe barley, and rich with tall green wheat that will be golden ere long. *All the city was moved about them*—Naomi's return was an uncommon occurrence. The city, and especially the women, were thrown into peaceable uproar. Everybody ran, told the news, and wondered. For more than ten years had passed since she had left Bethlehem. Her husband, we know, belonged to a prominent family in this city. All this renders it natural that the news that Naomi had returned, poor and sorrowful, spread like wildfire, and created what to her was an unpleasant sensation. *They said—They* in the Hebrew is feminine. The women of Bethlehem said, *Is this Naomi?*—She was so much broken and altered with her afflictions, that they could scarcely believe their own eyes, or think that this was the same person whom they had formerly seen, so fresh and fair and gay.

20. Call me not Naomi, call me Mara—The meaning of Naomi is *pleasant, sweet*, to which she opposes what she calls a more appropriate name for her in her present circumstances. Call me Mara, that is *bitter*. I am no longer the old Naomi, for what of happiness I possessed I have lost. I have no more any thing that is pleasant about me; my life, like a salty, bitter spring, is without flavor or relish. Ten years have turned Naomi (beautiful) into Mara (bitter). What assurance is there of these earthly things whereof one hour may strip us? What man can say of the years to come, This will I be? *The Almighty*—The name *Almighty* is almost peculiar to the Pentateuch, and to the Book of Job, in which last it is found thirty times. It occurs twice in the Psalms, and four times in the prophets. *Hath dealt very bitterly with me*—She humbly considered her afflictions as coming from the Lord's hand upon her and her family for sin.

21. I went out full—That is, rich, not in money and property, but in the possession of a husband and two sons; a rich mother, but now deprived of all that makes a mother's heart rich, bereft of both husband and sons. *The Lord hath brought me home again empty*—She says, "I went away, and *Jehovah* has brought me home again. I went because it was my will to go, not God's: now God's judgment has sent me back." Man goes, but God brings home. *The Lord hath testified*—The phrase here used is a very common one, as applied to a man who gives witness concerning another in a court of justice. Such a one could, doubtless, be looked upon as an enemy. Naomi, in the bitterness of her spirit, complains that the Lord himself was turned against her, and was bringing her sins up for judgment. *The Almighty hath afflicted me*—The Jewish writers generally think that they did wrong in leaving their own country to go and live among idolaters. Observing that the law of the Old Covenant contained promises of unfailing subsistence to those who trusted in God, it is held that it had been the more faithful part for them to have remained, trusting to the Lord for their sustentation. They found death in the land of their choice, which the Jewish writers believe to have befallen them as a judgment.

22. Ruth the Moabitess—This was the description by which Ruth was commonly designated by the people of Bethlehem, as appears from chapter ii, 6, where the identical phrase, *the Moabitess who returned with Naomi from the country of Moab*, recurs. The constant recollection on the part of the simple villagers that Ruth was a foreigner, the admiration which her fidelity to her husband's relations had conciliated, and the interest in the sorrows of Naomi, which never died among the primitive people of Bethlehem, are vividly depicted in this phrase, which we have, as it were, yet warm from the lips of Ruth's contemporaries. *Barley harvest*—Usually in the middle of April. The fact of its being barley harvest suggested to Ruth that she might contribute something to their mutual subsistence by going forth to glean. This right of gleaning was one of the legal provisions for the poor of Israel; and, as the landholders were not subject to money taxes for the support of the poor, this claim was liberally construed by them. The part of the field to which Ruth was providentially directed belonged to Boaz, a near kinsman of Naomi's late husband. The old Jewish marriage customs required the nearest relation of a dead husband to become his *goel*, or redeemer, buying back his inheritance if estranged, and marrying his widow if childless: to raise up a son to him, "that his name should not cease in Israel." Naomi bethinks herself that Boaz, "the active," one of the rich men of the village, is a *goel* of Ruth's dead husband, and lays her kindly plans accordingly. Ruth must go to his fields and glean, for harvest is begun, and the barley is being cut. He will see her there, and, perhaps, she may find favor in his eyes. Nor is she wrong, for Boaz presently notices her, and falls in love with her at first sight. Then the relationship is disclosed, with its claim on him to marry her, which he will only be too happy to honor if he can do so legally. But there is another *goel* nearer than he, who must first be asked. Should that kinsman decline, he himself will be a husband to Ruth, and Naomi shall have back her inheritance. The end, as might have been expected, is that Boaz and Ruth become man and wife. Ruth bore to Boaz a son, named Obed, the father of Jesse, the father of David.

Methodist Mutual Insurance.

MR. EDITOR: Our present method of insuring and neglecting to insure much of our church, parsonage and school property is certainly a great mistake, if not a sin of both commission and omission.

A "surplus fund," or capital stock, will not be necessary to resolve the entire Southern Methodist Church into a thoroughly organized mutual Methodist insurance company; that will enable us to hold our property in perfect assurance, with an amount of money but little exceeding ten per cent. of the premiums we now pay to vast companies who are amassing fortunes from our very life-blood. The church of which I am pastor is now insured for three years in the very best companies of the world. For every five thousand dollars we had to pay in advance a premium of one hundred dollars. Although these companies are the very best, yet if we were to burn to-night, the possible technicalities so common in such insurance might very much delay our rebuilding.

The plan suggested by the head of this article will, doubtless, keep us perfectly insured for an amount probably not exceeding ten dollars on the hundred, of the sum we are now paying. We could begin to rebuild as soon as the fire subsided, knowing that our church at large would not stand on technicalities when the general interest of the church demanded our immediate restoration.

The plan could be worked in connection with our parent Board of Church Extension at Louisville. It might possibly be best to have a distinct and separate office at Nashville, St. Louis or Kansas City, where one expert layman could do the work for our entire church in every land. His office rent, stationery and salary would be all the capital stock or expense necessary to inaugurate the work. We will need no treasurer, and there will be no danger of a debt or a "surplus fund."

Let the General Conference project the work and fix its fulcrum and the college of Bishops appoint the secretary. This one officer can then catalogue every district in every Annual Conference and at once communicate with every Board of Trustees through the presiding elders and pastors in charge. Then let every Board of Trustees wishing to insure their church estimate its value and, with the endorsement of the pastor and presiding elder, send the said valuation to the secretary with $1 for matriculation. This small initiation fee will provide all the expense of launching the entire work.

The secretary can then number and catalogue every church sending its dollar enrollment, whose valuation is duly endorsed by pastor and presiding elder, according to Conference district, circuit or station. The catalogue to set forth not only the name of the church but its number, valuation, location, Conference district, presiding elder, pastor, and name of the secretary of the Board of Trustees. The secretary of the Board of Trustees of every church insured should be furnished with a catalogue of all the property included in the association.

When a church is burned let the general secretary begin at the head of the list and make an assessment at the rate of one dollar per thousand dollars, on a sufficient number of churches to rebuild the one burned. When the second church is burned let the assessment in the catalogue begin where the first assessment left off, and thus on to the end of the list. Suppose a church in Georgia is burned and our church here at Independence, Mo., should be in that part of the catalogue to be taxed. Our valuation is $20,000, the secretary would call on us for $20, or one per cent. on our valuation. If it fell to our lot twice a year to be thus taxed we would only be paying ten per cent. on the sum of money advanced for our present insurance.

When the trustees of the church burned in Georgia telegraphed their loss to the general secretary, he would start a postal card by the next mail to us directed thus:

To Dr. C. Jackson,
Secretary Board Trustees,
First M. E. Church, South,
Independence, Mo.

On the opposite side of this postal would be about this language:

METHODIST MUTUAL INSURANCE ASS'N.
Office: No. 25 Broad Street.
NASHVILLE, TENN., June 15, 1890.

Dear Brother: You are hereby notified that property No. 45, of the North Georgia Conference, was damaged by fire last night to the amount of $2,000. To raise said amount all members of the St. Louis Conference and No. 1 to No. 75, of the Southwest Missouri Conference, have been assessed $1 on each $1,000 of the valuation of property. Please remit your $20 by return mail to JOHN SMITH, Sec.

The secretary of our Board of Trustees would turn at once to No. 45 of the catalogue, and at a glance get the status of the church destroyed in Georgia, and then forward the $20 by the next mail. The following Sunday the pastor would raise the amount in the penny collection, and in so doing tie the hearts of the two churches into an indissoluble bond of sympathy.

With such a plan the old Grecian myth can be realized, making every church a possible Phœnix, to rise out of its own ashes as soon as the fires are extinguished.

Hoping you will give this suggestion a second and serious thought, I am, Very truly,

W. B. PALMORE.

INDEPENDENCE, Missouri.

Preachers and Tobacco.

The Louisiana Conference will soon convene in New Orleans. When the Mississippi Conference was about to assemble in Vicksburg, Dr. Marshall said that little "city set upon a hill" would open her doors as wide as the horizon to receive the members with hearty welcome; and, no doubt, the good people of the Crescent City will be equally as liberal in their hospitality. But, no doubt, there are some anxious parents in that city, as there are everywhere else, who are striving hard to save their boys from the *hurtful* and, in many instances, *ruinous* habit of *using tobacco*; and, no doubt, some of the preachers will go down there *chewing* or *smoking* the *poisonous weed*, and, if such a member of that religious body chances to be assigned to such a family, no doubt, regrets will be felt that such a deleterious influence should have found its way into the private retreat of that home, where ministers of the gospel have been held up before the children as exemplars.

Now, such a criticism upon such a body may appear strange to some at first blush. But, unfortunately, it is merited by too many, and is as just and true as any preaching they have ever done. Now, will any brother idly pronounce the subject too trivial for serious consideration, or throw it aside with culpable indifference? The common sinner thus treats good preaching. Or will any devotee of the weed say it is puritanical or futile to meddle with the world-wide use of it, and resent it with a bitter spirit? The devotees of alcohol do even the same. The forerunner of Christ and even the Savior himself were berated as having a devil, because of their rigid abstinence and true doctrine. Can it be that, after attention has been respectfully called to it, any member of the Louisiana Conference, or any other religious body, will fail to prayerfully consider this matter, which is of far more serious importance than the masses attach to it? Even some intelligent, and otherwise good, men are shamefully at fault about tobacco, which is in reality a huge evil in the land. But how true is it that "the children of this world are wiser in their generation than the children of light"!—for the armies and navies of the world reject tobacco worms when selecting men to "endure hardness as good soldiers." And will a Christian, and a minister of the gospel commissioned from high Heaven to go forth and teach the people (but at the same is commanded to "be as wise as serpents and as harmless as doves"), indulge in a practice that degrades and obstructs a common soldier! "God forbid." There is *one* extenuation, however, for those who have done it heretofore—but none for those who will persist in the bad habit—and that is, they got into it when they were boys, like other foolish boys do. But when they have thought of and prayed over the matter, as they certainly ought to do, it is to be hoped that "when they have become men (in Christ Jesus) they will put away childish things."

If any preacher or anybody else honestly doubts that tobacco debilitates the nervous system, enfeebles the heart's action, befogs the intellectual faculties and obtunds the moral sensibilities, let him lose no time in informing himself better by studying good treatises on the effects of nicotine, its active principle, upon the animal organism. Let no one stultify himself by bringing forward some tobacco users who lived long in spite of the pernicious habit, and seemed to retain the active use of their faculties, apparently unimpaired by it; for the very same specious pleading might be as legitimately resorted to in an attempt at defense of drinking alcoholic liquors. But who will try to defend *that* bad practice? Both are poisons; but nicotine is the more virulent of the two, by far. As surely as alcohol destroys hundreds of thousands of human beings, and wastes millions of money annually, so surely does tobacco do its deplorable work of waste, disease and death! It tortures its victims with painful neuralgias, distressing dyspepsias, gloomy hypochondias, dreadful hallucinations, perverted judgments, unfortunate blunders, drivelling imbecility and premature death! To deny these painfully obvious and well-established facts, or to even call them into question, would subject anyone to the charge of gross ignorance, or something worse even. But if any good brother would like to be cured forthwith of any honest doubt as to the impropriety of using tobacco, without having to go through a thorough study of the *modus operandi* of its poisoning effects, let him read the following item of statistics (and there are plenty more to be gathered):

The census before the last reports 17,816 persons engaged in 5,204 establishments, making cigars, snuff, chewing and smoking tobacco; the value of the products being $72,762,011—an increase of nearly 70 per cent. over the previous decade in tobacco and snuff, and 268 per cent. increase in the production of cigars!

But to this statement must be added the hundreds of thousands of people engaged in the fields of millions of acres of land, occupied in growing and harvesting the poisonous weeds in the United States even. And yet, again, to the enormity of this folly in this country must still be added the immensity of it in all the outside world, besides. And then try and see if you can conceive the idea of the countless millions of money and of men, women and children *wasted* in producing and manufacturing the mountain heaps of poisonous weeds! The aggregate of the figures and the enormity of the folly are enough to stagger the human mind and overwhelm the heart.

Wonderfully strange are the world-wide agreements,
To furnish *poisonous weeds* for *human beings*
To *chew* and *spit* in *private* and *public places*,
Or *smoke* and *puff* into *other people's faces!*

When Adam, made in the image and likeness of the Creator, took the forbidden fruit, and lost his God-like attributes, little did he think that his depraved descendants would ever degenerate into *tobacco worms!*

Now, brethren, if you and everybody else would refrain from indulging in the useless and hurtful and wasteful stuff, all these vast amounts of misspent capital and misdirected labor might be directed into so much better channels of mercy and goodness. How many almshouses, charity hospitals, free schools, Christian churches and world-wide missions might be built up or put into successful operation all over the habitable globe with the means thus saved! Will you not, brethren, deny yourselves of the needless indulgence in the wasteful use of the hurtful poison? *God never intended tobacco to be chewed or smoked in the human mouth.* If he had, it would not invariably make the novice deathly sick any more than the mother's milk does the infant.

Now, let every preacher who is unfortunately addicted to the habit of chewing or smoking tobacco deny himself the "needless self-indulgence," at least, while he is the guest of some nice family during the approaching Conference, and thus spare the feelings of the parents, and, while saving their boys from the bad habit, save also some money and apply it to better uses: and he, too, will feel better satisfied with himself. Having begun the good work, let him "never turn back." But if any preacher will, in spite of every consideration, human and divine, persist in the unjustifiable practice of wasting money for tobacco to chew or smoke, and thus injure his health and impair his usefulness, and, at the same time, mislead others by his bad example, then let the people, whom he may advise to "do as he tells them, not as he does," withhold from his salary the same amount of money and appropriate it to the better use of worn-out preachers and the widows and orphans of those deceased.

Come, brethren of the pulpit, accept with good grace a little well-meant and wholesome admonition from the pews, now and then, as may be needed for your benefit and the good of others. When you tell us, in love, of our faults, we appreciate your motives and profit by your preaching.

"Together let us sweetly live,
Together let us die;
And each a starry crown receive,
And reign above the sky."

D. W. FOSTER.

PLEASANCE, Louisiana.

A Large Straw.

"A straw tells which way the wind blows." This is a tolerably correct proverb. Bearing this in mind, read the following from the New York Evangelist and have your eyes opened on one phase of the question that is coming more and more to the front in these United States:

We must certainly commend, and we should, at least, equal, the unflagging zeal and the entire self-consecration with which the missionaries of the Roman Catholic Church pursue their work in foreign lands. Those are the laudable features of that work; there are others not so worthy of imitation. So long as, according to the teachings of that church, regeneration is the result of baptism and not of intelligent faith in Christ, there appears to be no very pressing moral necessity for the education of the young heathen, or of the old ones either. We can imagine no other reason for the fact that the Roman Catholic Church, while claiming 2,750,000 converts or adherents among the heathen, reports only 4,504 schools and 110,742 scholars, *about twenty-one* scholars to a school; while according to their last general statistics, Protestant foreign missions have 11,880 schools and 645,886 scholars, an average of *about fifty-eight* scholars to each school. It will be noticed as a singular fact that the number of scholars in Protestant foreign missionary schools is *about six times* the number of those in Roman Catholic schools of the same kind! Such facts would seem to justify the saying that the Romish Church holds that ignorance is the mother of devotion.

Congregations should remember, though some of them do not, that the time spent by a pastor in his study is spent *for them*, and should be kept free from unnecessary interruption. Important business in the line of intellectual agriculture is going on in that room, and if it is not properly attended to, there will soon be a spiritual famine and a vacant pulpit in that congregation. If he understands his business, the pastor knows that there is just as great a necessity for a careful and prayerful culture of the intellectual soil as there is for the natural, if either is to produce anything but weeds; and if the people also understand their business, they will not undertake to dictate to the pastor the processes by which he must conduct his work and the exact time he must give to it. Sensible congregations, people who believe that a careful attention to *deep plowing* in the way of study, is as necessary as a careful gathering into barns by them, if they are to grow in grace, will give their pastor ample opportunities to do his part of the work. If he does not do it; if he produces showy weeds instead of the finest of the wheat; or if he brings from his treasury only old things, and those as old as his first sermon; he will soon find an organized rebellion against that kind of spiritual diet.—Ex.

A London journal recently offered a prize of £2 2s. for a reasonable solution of "What becomes of the pins?" The following reply captured the prize: "A surface ten miles square contains 310,000,000 square yards. Assume this as the area of London. To include the area of floor surface in houses, it may safely be trebled—say 1,000,000,000 square yards. If every five square yards contained one stray pin, who would be aware of it? Here, then, we have in London alone a receptacle for 200,000,000 of stray pins unperceived by anybody. The answer, therefore, is that thousands of millions of lost pins can be, and are, scattered about the land unnoticed. Half of these being out of doors are gradually destroyed by rust; the other half pass out of doors by degrees."

Made Attractive.

Among the various reasons why a strong attachment should be cherished for the sanctuary, as a place of worship, none are more weighty than the assurance of the divine presence therein. It is God's "habitation," and "the place where his honor dwelleth." The visible tokens of Jehovah's presence in the tabernacle and temple of old, have given place to more glorious spiritual manifestations now made in those places which his people consecrate to him for his worship. There, were the ark of the covenant, containing the sacred memorials of his love, and the Shechinah, or cloud of glory, overshadowing the mercy-seat. Here, God is in Christ who has promised to be in the assembly of his disciples; and here, is the agency and influence of the Holy Spirit, which is the Shechinah of the gospel church.

The true worshiper, therefore, may exclaim with a devout lover of the Jewish tabernacle, "One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord, all the days of my life to behold the beauty of the Lord, and to inquire in his temple." Such was the language of David, whose great desire was to frequent the sanctuary, as God's chosen residence on earth. The local object of this strong attachment which he thus expresses was the tabernacle, which was not in his estimation what God's particular dwelling-place among men should be. Thus we hear him saying to Nathan, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." Accordingly, it was in his heart to build for the Lord a more appropriate "habitation," even a house of unrivaled excellence and splendor and God approved of his pious intention.

The house which David made extensive preparations for building, was distinguished for the perfection of its architectural proportions, and the costliness of its materials; and, as all the arrangements for this superior structure, from the beginning, were under the divine direction and approval, it is, therefore, a just inference, that generously devised and beautifully constructed houses of worship are acceptable to God. It was not David's pride, but his piety, which made him unwilling to dwell in a house of cedar, while the ark of God dwelt within curtains; and like David, God's people now, should not be content to live, themselves, in better houses than those which they dedicate unto the Lord. A holy prophet gave thanks that the temple had been *beautified*.

Doubtless, there is more importance belonging to the matter of beautifying the house of the Lord, than many suppose. The favorable influence of an attractive place of worship deserves much consideration. Undeniably, the appearance of things greatly affects the mind; and, beyond a question, many persons have been drawn to, or driven from a place in which God is worshiped by its inviting or forbidding aspect. Not wisely can the dictates of "Christian sensibility and taste" be disregarded, or violence be done to a just "appreciation of natural and spiritual beauty." The cost of indifference to the true relation of things in the external and spiritual world, may be greater than one would deliberately incur. To care little or nothing for the appearance of the sanctuary, is strangely inconsistent with the true sentiments of religion. Proper Christian feeling will not readily tolerate an unattractive or repulsive place for the worship of God.

The spirit of an enlightened piety loudly protests against the policy of at first poorly constructing and furnishing such a place, and then leaving it to desolation and decay. It is anything but religion which exclaims, "To what purpose is this waste!" when commodious, beautiful and attractive houses of worship are erected. Covetousness may thus exclaim, but piety will esteem the offering as becoming him to whom it is made; and he who approved of the bestowment of the costly box of perfume, in token of Mary's love for him, will also approve of the sacrifices of those who endeavor to provide a place worthy of the residence of the Most High, when he condescends to dwell in earthly temples.—Watchman.

"True as steel" and as unerring as the mariner's compass is Dr. Bull's Cough Syrup.

As a pain-destroyer no liniment in the market equals Salvation Oil. Price only 25 cents.

Sins of Industry.

Several years ago the late Rev. Dr. Thomas H. Skinner, of New York City, one of the best thinkers of his time, was sitting in the library of his friend, the late accomplished Prof. Charles B. Haddock, of Dartmouth College. Both were engaged in thoughtful study. Suddenly, Dr. S., looking up, broke out with this remark, "Dr. Haddock, I wish you to write out, preach and publish six sermons on the theme which I will give you." "I should be happy to oblige you, Dr. S., in doing anything in my power. What is your theme?" "My theme is 'The Sins of Industry.'" "Expressing my surprise at the novel suggestion," I asked explanation," said Prof. H. "The doctor went on to say, we hear preaching enough in regard to the sins of idleness, but whoever preached on the sins of industry? These are the sins of our times and of our people. Because of them we have no Sabbath. Steamboats, cars and other ways of travel are thronged on that day. A large number of our men and animals are kept from rest and are prematurely old, making haste to become rich; there are no peaceful family firesides in the evening; work and weariness destroy all family peace and joy. The rich are overburdened with care; the poor laborer is always tired and has no time for reading or culture; children grow up without fathers. Men and women live too fast and die worn out too soon. Ambitions to excel early lead to an overstrain of both physical and mental powers and early decay. The matter should be talked up."

My observation during all these years since has strengthened my conviction as to their wisdom.

While the remarks of Herbert Spencer, made in his farewell speech at the dinner given in his honor in New York, contained no new idea, they are entitled to great weight as the result of due observation of a wise man during a temporary stay among us. He noticed, no doubt, the great hurry, the nervous activity, the abstracted intensity of our hard workers, the prematurely gray hairs, spectacled eyes, and dull ears of our professional and business men, the sharp-faced, weary, haggard women, the pale-faced, restless school-children, the broken-down, easily excited of every class, complaining of pains, consulting the doctor, seeking rest they can not find. The subject is too grave for indifference or neglect if we care, not only for ourselves and our children, but for the perpetuity of the Anglo-American race and the continuance of the noble and free institutions which it has planted here, and which can exist only under its leadership. All other races who have sought the protection and benefits of these institutions must feel the force of this remark.

The above anecdote told me by my old college professor, again came vividly to my mind when I read the remarks of Mr. Spencer, and I felt moved to make this little contribution to a subject in social science so important to our most healthy national life.—Jonathan Tenny, in Christian Union.

Romish Ideas of Liberty.

When a Roman Catholic priest professes a regard for liberty, and insists that human freedom is safer under the guardianship of "the Church" than under any other safeguard, it will be well to learn what he means by liberty. Everything depends on definitions. For an example take the following which we find in the Christian Leader, credited to the Catholic World of July, 1876:

"It is clear that religious liberty must consist in the unrestrained freedom and independence of the Church to teach and govern all men and nation, princes and people, rulers and ruled, in all things enjoined in the teleological law of man's existence, and, therefore, in the recognition and maintenance of that very supreme authority which the Popes have always claimed, and against which the Reformation protested."

According to this statement, religious liberty is not the right of each individual citizen, but the sole privilege of the Pope and the priesthood. The only liberty of the rest of us is the liberty to be absolutely governed by the Roman hierarchy. It is true that religious liberty is their due, giving them full right to "teach and govern" all whom they can persuade to yield to them. But the American doctrine is that religious liberty is the indefeasible right of every man.

The same paper quotes from Cardinal Manning, as speaking for the Pope in these remarkable words:

"I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge of the consciences of men, of the peasant that tills the fields, and of the prince that sits on the throne, of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong."

He also says:

"Moreover we declare, affirm, define and pronounce it to be necessary to salvation for every human creature to be subject to the Roman pontiff."

If the last statement is believed, all that precedes becomes a matter of course. The subjection yielded to the Pope can have no limits. Then, too, the language quoted from a Lenten letter of Bishop Gilmore, in March, 1873, becomes equally evident and inevitable:

"Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next. God is above man, and the Church above the State."

These statements are made with authority and no random words. They express, without doubt, the essential spirit of the priesthood and of the people whom they control. We must not permit ourselves to be infected with the like spirit, and interfere with their just liberties. But it is the part of common prudence to be on the watch against encroachments on our ancient heritage of freedom.—Watchman.

Where to Find Heaven.

There was a Methodist preacher who preached one day on heaven. The next morning he was going down town, and he met one of his old wealthy members. This fellow met the preacher, and he said:

"Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah!" said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal, or a stick of wood, or flour, or sugar, or any bread. If you will go down town and buy $50 worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought these nice provisions in the name of our Lord and Savior.' You ask for a Bible, and you read the twenty-third Psalm, and you then get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill."

The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—Presbyterian.

A Critical Moment.

I was talking a few weeks ago with a clergyman at the West, who said he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated; and he said, when the intoxicated son had retired, "Mother, how do you stand this?"

"Oh!" said she, "I have stood this a good while; but it does not worry me now. I found it was worrying me to death, and I put the whole case in God's hands, and said: 'O God, I can not endure this any longer; take care of my son, reform him, bless him, save him,' and there I left the whole thing with God, and I shall never worry again."

"The next day," said the clergyman, who was talking to me in regard to it, "I met my brother, and said, 'John, you are in an awful position.' 'How so?' said he. 'Why, mother has told me that she has left you with God; she doesn't pray for you any more.' 'Is that so? Well, I can never contend with the Lord; I shall never drink again.'"

He never did drink again. He went to the far West; and at a banquet in St. Louis, given to him, a lawyer just come to the city, there were many guests, and there was much wine poured, and they insisted that this reformed lawyer should take his glass of wine; and they insisted until it became a great embarrassment, as they said to him, "Ah, you don't seem to have any regard for us, and you have no sympathy with our hilarities."

Then the man lifted the glass, and said: "Gentlemen, there was in Boston some years ago a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habits and perish. I am not strong enough to endure it. Shall I drink it? If you say so, I will."

A man sitting next to him lifted a knife, and, with one stroke, broke off the bottom of the glass; and all the men at the table shouted, "Don't drink! don't drink!"

Oh, that man was a hero. He had been going through a battle year after year; that was a great crisis. What a struggle! There are a great many men in peril; and when you are hard in your criticism about men's inconsistency you do not know what a battle they have to fight—a battle compared with which Austerlitz and Gettysburg and Waterloo were child's play.—Friends' Review.

I always find that there is more hazard in sailing upon smooth water. When the winds blow and the seas rage, even the sleepers will rise and call upon God.—John Wesley.

A Convincing Succession.

Time is valuable to us and we conclude that for your purposes, it is precious to you; so, apart from tedious prelude which might distract your attention from some important subject matter, we briefly call attention to the following convincing combination of evidence in regard to Compound Oxygen.

Under date of Dec. 1, 1887, Mr. N. G. Osteen, Proprietor of *Watchman and Southron*, S. C., writes: "I have used the Compound Oxygen home treatment from DRS. STARKEY & PALEN, as a revitalizer, and have experienced marked benefit from it."

On March 18, 1888, Mr. Osteen, among other things, writes, "Your medicine is getting up a reputation in this vicinity from the good it has done Mr. Chas. E. Witherspoon."

Referring to our files we find the following hearty testimony from the gentleman named by Mr. Osteen in the above extract.

SUMTER, S. C., March 24, 1888.

DRS. STARKEY & PALEN,

For eight months I have been a sufferer from diarrhœa and dysentery. I commenced the use of the Compound Oxygen and experienced the happiest results.

I honestly believe that had I not used it just then, I certainly would have died. Under God, I owe my life to your treatment. I unhesitatingly recommend it to all who may be suffering in like manner with myself.

Very gratefully,

C. L. WITHERSPOON.

We publish a brochure regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay-fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.; or 31 Montgomery street, San Francisco, Cal.

The theology best suited to the age is that put forth by living men of the age; drinking of the living Word for themselves.—Dr. McCosh.

Catarrh

May affect any portion of the body where the mucous membrane is found. But catarrh of the head is by far the most common, and the most liable to be neglected. It cannot be cured by local applications. Being a constitutional disease it requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the catarrh, and soon effects a permanent cure. At the same time Hood's Sarsaparilla builds up the whole system, and makes one feel renewed in strength and health. If you suffer from catarrh, be sure to try Hood's Sarsaparilla.

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"I used Hood's Sarsaparilla for catarrh, and received great relief and benefit from it. The catarrh was very disagreeable, especially in the winter, causing constant discharge from my nose, ringing noises in my ears, and pains in the back of my head. The effort to clear my head in the morning by hawking and spitting was painful. Hood's Sarsaparilla gave me relief immediately, while in time I was entirely cured. I am never without the medicine in my house as I think it is worth its weight in gold." Mrs. G. B. Ginn, 1029 Eighth St., N. W., Washington, D. C.

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I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FOGG.

Cor. Pine and Crockett Sts.,
SAN ANTONIO, TEXAS, July 12, 1888.

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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY.
471 Chippewa Street.
NEW ORLEANS, LA., June 17, 1888.

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This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

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HENRY V. MILLY.
With Rice, Horn & Co., 77 Camp Street.
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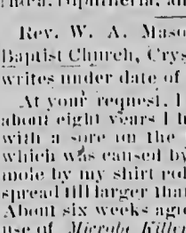

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No. 5..... 8:10 pm	No. 6..... 3:45 pm

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No. 3 Lim. Ex. 7:55 am	No. 1 F'st Ex. 7:10 pm
No. 5 F'st Ex. 7:20 pm	No. 6 Coast... 3:40 pm
No. 5 Coast.... 9:05 am	No. 2 Lim. Ex. 5:30 pm

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No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
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No. 4. Lim'd. 11:10 am	No. 2. Lim'd.... 8:35 pm
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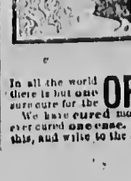

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, REV. B. CRADDOCK, D.D.
REV. W. A. C. HUNNICUTT, D. D.

THURSDAY, DECEMBER 13, 1888.

Greetings.

In the name of the Lord, who hath blest us together in the great work of preaching the gospel to sinners and in edifying saints, the ADVOCATE brings greetings to the brethren of the North Mississippi Conference. Another year brings us together in the annual assembly. It has been a year of labor and of faith—full of hopes and despondencies—bright with cheer, and dark with sadness. Many great blessings have come—many trials have been endured. In many places the work of the Lord has prospered in our hands; in other places we have scarcely seen a return for the toil put forth. Many sheaves have been garnered into the church—some, alas! we fear have been "bound in bundles to burn." But, after all, we have come together again to exchange greetings, to tell of wondrous victories gained by the sword of the Lord, to encourage one another's hearts in God, to do the business of the session, and then to go forth with new vigor and a mightier faith for the work of 1889.

The ADVOCATE, from its watch-tower in the South, has looked with eager interest upon the progress of the battle you have been waging in North Mississippi. It has rejoiced in your triumphs. It has been saddened when you failed. It has endeavored every week to send you the needed reinforcements. Its prayers and supplications and intercessions have ascended continually to the throne of grace in your behalf. And now it congratulates you upon the splendid achievements of this year's labor in the Master's cause. It rejoices with you in the fact that the missionary spirit is growing in the churches; that the collections have increased so uniformly throughout your bounds; that the important subject of Christian education has taken such a strong hold upon the consciences of so many of your people; that so many precious souls have been brought to the "knowledge of the truth as it is in Jesus," and that the church everywhere stands on higher ground with her eye sweeping a broader horizon. For these things we rejoice together and thank God. In these things we see brighter prophecies for the future, and so take courage. The ADVOCATE prays that the Divine Presence may supervise all the business of the session: that brotherly love may fill every heart; that the "wisdom from above" may enlighten every mind; that the Holy Ghost may bless every sermon with his attending power; that the Savior of men may commission every preacher anew, and send all forth again with souls flaming with zeal and tongues tipped with holy fire. The ADVOCATE expresses gratitude for all the good words spoken and all the good works done in its behalf, and asks an interest in the sympathy and prayers of North Mississippi Methodism, and the hearty co-operation of all in its work of sending to our people a pure literature.

"Peace be within thy walls, and prosperity within thy palaces."

A brother gives us the information that the *first* Woman's Missionary Society ever organized was organized in Natchez, Miss., in 1834, and collected that year $300 to educate a young Choctaw woman. So Mississippi was *first* in a work which promises to influence for good all the future of the church.

Something to Think About.

A paragraph in the last Missionary Reporter caught our eyes and caused much pondering. Dr. John said: A preacher wrote, "Where can I find information as to our mission fields and the work we are doing?" That preacher is an illustration of the fact we have tried again and again to emphasize in these columns, viz: that both preachers and people need information on the whole subject of missions. Sometimes we imagine when *we* know a thing *everybody else* must know it, too. There never was a greater mistake than this, when applied to the subject of missions. Our people generally know very little about it. What they need *first* is enlightenment. Exhortations to give to missions, however fervent or eloquent, will not bring much money from people who know little and care less about the subject. Let the church be informed on this subject, and the money will flow into the treasury by thousands of dollars. Business men have found out that generous advertising of their business is as good an investment of their money as that which goes to keep the stock in trade. Politicians have found out that a liberal disbursement of funds in the spread of a literature which discusses and upholds and recommends their policy and principles, returns a hundredfold value in the advancement of their cause. Can't the church learn this lesson? Shall the "children of this world" always be "wiser than the children of light?" If we sow missionary intelligence with a bountiful hand, we will reap missionary money in plenty. If we jog on as we have been doing, we will reap 22 cents a member as we have been doing. What we need now is a weekly missionary paper twice the size of the Reporter, for *one dollar* a year. Such a paper, under the management of a wide-awake editor and an assistant who "knows what Israel ought to do," will do more for the missionary cause, in every aspect of it, than is being done now by all the preachers in the church. This is emphatically the day of newspaper power, and the church has bravely adopted the plan that brings this power into play, and is using it with daily increasing force. The very papers she is wielding with so much execution in her warfare with sin have developed the necessity for this special weekly on this special line of Christian work. In the matter of *church work* we can do very little with a people who know but little of the value and importance of that work. Our people are willing to be informed; in some places they are *calling* for information. Will the church heed the cry of her children?

Prayer.

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

So sings the poet, Montgomery, and a truer or more beautiful definition of prayer has not been given. The truth and beauty and force of this definition lie in the word "sincere." This word means, "being what it appears to be." The appearance corresponds exactly with the reality. The thing and the appearance of the thing are the same. A sincere desire, then, is a real desire. It is a desire that is *really* and *truly* a desire. It is not an imitation. It is not a copy. It is the thing itself. It is opposed to the feigned and the artificial. It is the true and the real. Hence we can see how appropriate is the poet's definition of prayer. It is nothing but the unfeigned, unaffected, inartificial, hearty, honest wish of the soul. When this wish is fostered and cherished and kept in the soul, it is a silent prayer. When it is uttered, by means of language, it becomes a vocal prayer. In both cases, however, it is true prayer. The silent, unuttered wish does not look so much like true prayer as the expressed desire, because we have been so accustomed to regard prayer as an utterance of our wishes. It is evident that the wish must be the foundation of the utterance. Hence the silent, sincere desire is the beginning of the uttered, sincere prayer. Vocal prayer, then, is simply making known the sincere desire of the soul by means of language. It flows naturally and necessarily from the earnest, sincere wish of the heart. The honest, deep wish of the soul naturally seeks an outlet, and must necessarily find one. That outlet is language. The sincere desire naturally searches for its own fulfillment. It feels after an object to satisfy its longings. As that object can not be found within the soul, the desire comes out on the wings of language, seeking outside of the soul for that object.

This, then, is the second phase of true prayer. It is desire on the wing, exploring and searching after its own fulfillment. A sincere desire is evidence of a void, an emptiness, a realized blank in the soul. True prayer is this sincere desire seeking for the object that alone can fill that void. When this object is found the void is filled. The desire is accomplished and ceases to exist; or, rather, it is transformed into humble gratitude because the object of its search has been found. In seeking for a realization of its wishes, the soul of man naturally and instinctively turns to the Fountain whence all good flows. The desire of the heart utters itself in appropriate language to him who alone can fulfill it. In fitting words the attention of the Lord is sought to be drawn to the sincere desire of the heart. The fulfillment of that desire is left to his love and wisdom. The earnest wish of the soul is laid down at Jehovah's feet, and, feeling that "the Lord of all the earth will do right," the soul waits in calm patience for the answer. This is the philosophy of true prayer!

Mississippi Annual Conference.

The seventy-fifth session of the Mississippi Annual Conference convened in Vicksburg, Miss., December 5, 1888. Bishop Hargrove opened the Conference by reading a part of the tenth chapter of the Gospel by St. Luke, singing 872nd hymn, and prayer. Secretary Andrews called the roll, and a large number of preachers and laymen answered to their names. Dr. Andrews was elected secretary of the Conference for the *twenty-fourth* time. The usual committees were appointed by the Conference upon the nomination of the presiding elders, after which the business of the Conference proceeded with the dispatch that always characterizes the brethren of Mississippi. The names of the superannuates were called, and their characters all passed. The presiding elders, one by one, gave reports from the several districts. From these reports we gathered that much progress had been made in every direction. Many new churches have been erected and parsonages built in various circuits and stations. The increase of membership in the bounds of the Conference has been gratifying. The line has advanced all along the borders. The preachers have been faithful to God, loyal to the church, and earnest in their work.

The following brethren were admitted on trial: Winans W. Drake, James G. Galloway, Waldo W. Moore, Thomas B. Reagan, William G. Forsythe, Hicks M. Ellis, Edward T. Denson, Lewis W. Wood, W. Monroe Sullivan.

The following remain on trial: R. W. Tneker, Francis M. Keene, James M. Cowan, William P. Jones, Paul M. Jones, B. H. Rawls, W. P. Meador, James G. Cammack, John D. Crymes, Joseph N. Ware, N. J. Roberts, M. J. Marble.

The following local preachers were elected to deacon's orders: Wiley Brown, John G. Freeman, James E. Jagers, Reuben Burton, John H. Foreman, Waldo W. Moore, Claiborne C. Gibson, Francis M. Keene.

Discontinued at his own request: Matthew J. Miller.

The following were received into full membership in the Conference: B. M. Drake, R. A. Breland, G. H. Galloway, W. H. Huntley, W. L. Linfield, G. D. Anders.

The following traveling preachers were elected deacons: B. M. Drake, R. A. Breland, G. H. Galloway, W. H. Huntley, W. L. Linfield, G. D. Anders, Joseph N. Ware.

The missionary anniversary was held Thursday night in the Methodist Church. The audience filled the large church to overflowing. The reports of the secretary and treasurer of the Conference Board of Missions revealed the fact that advance had been made in the collections for foreign missions; but the amount received for the domestic work had not been sufficient to meet the appropriation for that work. This is to be regretted. There is more need now for money for home work than ever before. The waste places of our Zion at home are many and large. Here, indeed, the "fields are white unto the harvest," and invite the church to enter and reap. Other denominations are entering into these fields; and if our church does not bestir herself to enter the "open doors" around her, she will lose the heritage which is hers by natural right. We think that from this time on our preachers should put more emphasis on the collection for domestic missions than they have hitherto done.

Bishop Galloway, having recently returned from Mexico, had a fine theme for a missionary address in the needs of that priest-ridden country. He presented the case with his usual eloquence and power, depicting in vivid colors the idolatries of Rome, and the sins of priests and people. It was a horrible showing, and demonstrated the fatal end of the teachings of the papal hierarchy. Mexico, in its religious condition, presents today the result of *three hundred years* of the uninterrupted work of the Church of Rome. It is as if God had laid down at our very doors a great sample of the outcome of the tendencies and teachings and rulings of Roman Catholicism, and is now pointing us to it as a warning not to permit it to get a hold upon the institutions of our own land. The Bishop presented the case so clearly that but few of the audience could help seeing that ruin in every direction follows in the path of Romanism. After the address followed the usual anniversary collection. This was not as large as on some former occasions. We believe the preachers, who have always been the largest givers on these occasions, are now giving with their own congregations in order, by example, to stimulate their people to larger benevolences; and so the collections at the annual missionary meetings at Conferences are falling below what they used to be, but the regular collections in circuits and stations are growing larger every year.

The hospitality of Vicksburg has long been proverbial, and this time the Methodists of that city and their friends of other denominations threw wide their doors and spread their bountiful tables and "made-up" their luxurious beds for their guests; and the guests reveled in this profusion of hospitality to their heart's content. Our home was at Dr. Marshall's, where we enjoyed the elegant simplicity so characteristic of that Christian home. On Friday night we had the pleasure to preach in the Methodist Church to an immense audience of interested hearers.

These three days at the Mississippi Conference afforded us a great deal of pure pleasure. The kindly reception which the brethren gave to the publisher and editor, and their manifest enthusiasm for the success of the ADVOCATE, went down into our hearts, and both came away with the determination to put the best work of our brains and money in the great work of spreading a pure literature through the bounds of our Conferences.

Leaving so early in the session, we did not get all the items we would like to publish this week; but, through the special courtesy of Bro. J. W. Chambers, the statistical secretary, we give the following statistics: Local preachers, 170; members, 33,432—a net gain of 2,220; adults baptized, 1,228; infants baptized, 1,435; Sunday-schools, 399; officers and teachers, 1,955; scholars, 15,295; collected for Conference claimants, $3,101; church extension, $1,352; foreign missions, $6,162; domestic missions, over $1,600; number of churches, 394½.

The next Conference will be held at Crystal Springs.

APPOINTMENTS.

WOODVILLE DISTRICT.

Claiborne McDonald, P. E.
Woodville sta., B. F. Jones.
Percy Creek, T. W. Brown.
Centreville, G. D. Anders.
North Wilkinson, W. M. Sullivan.
Amite, W. H. Moore, and one to be supplied (by J. R. Whittington).
Wilson, C. D. Cecil.
Bayou Sara, D. P. Bradford.
Jackson, La., W. L. C. Hunnicutt, W. L. Linfield.
Pitkin sta., James Healy.
Clinton, La., F. M. Featherstun.
Betoville, to be supplied (by J. G. Freeman.)
East Feliciana, N. J. Roberts.
East Baton Rouge, R. W. Tucker.
Livingston, E. T. Denson.
New River, to be supplied (by E. F. Singletery).
Springfield, W. W. Drake.
Amite City, F. M. Keene.
St. Helena, P. Howard.
President Centenary College, W. L. C. Hunnicutt.

JACKSON DISTRICT.

Duncan A. Little, P. E.
Jackson sta., W. C. Black.
West Jackson, W. W. Hopper.
Spring Ridge, H. L. Scarborough.
Madison, D. G. W. Ellis.
Canton, T. B. Holloman.
Sharon, C. A. Powell.
Camden, I. B. Robertson.
Benton, H. P. Lewis.
Yazoo City, R. S. Woodward.
Yazoo, T. B. Reagan.
Silver Creek, W. G. Forsythe.
Mount Olivett, J. J. Lovett.
Flora, W. H. Huntley.
Raymond, L. S. Jones.
Edwards, I. W. Cooper.
Missionary to Japan, James W. Lambuth.

BRANDON DISTRICT.

P. A. Johnston, P. E.
Brandon sta., I. L. Peebles.
Marvin, to be supplied (by J. F. Robinson).
Forest and Morton, W. W. Morse.
Shiloh, A. D. Miller.
Westville, P. M. Jones.
Trenton, B. H. Rawles.
Fannin, J. N. Tucker.
Hillsboro, J. W. Tinnin.
Walnut Grove, W. W. Cammack—J. A. Vance, supernumerary.
Carthage, J. M. Morse.
Philadelphia, to be supplied (by J. C. Long).
Neshoba, J. G. Cammack.
Newton, J. S. Parker.
Lake, H. R. Caldwell.
Montrose, A. C. Flowers.
Strong River, R. J. Sibley.

MERIDIAN DISTRICT.

Robert D. Norsworthy, P. E.
Meridian sta., C. G. Andrews.
West End, John D. Crymes.
Meridian cir., L. J. Jones.
Marion, L. P. Meador.
Enterprise and Heidelberg, J. W. Chambers.
Waynesboro and State line, E. F. Edgar.
Sandersville, Joseph N. Ware.
Vossburg, D. C. Langford.
Paulding, R. F. Witt.
Shubuta, J. P. Drake.
Winchester, R. A. Breland.
Clark, N. M. Clarke.
Union, to be supplied (by J. B. Baldwin).
Brownsville, W. B. Hines.
Lauderdale, B. F. Guice.
Springhill, B. M. Drake.
DeKalb, W. G. Backus.
Leaksville, W. P. Meador.
East Mississippi Female College, R. M. Saunders, president.
Fairview Institute, W. W. Moore, principal.
Financial agent East Mississippi Female College, R. D. Norsworthy.

VICKSBURG DISTRICT.

John A. Ellis, P. E.
Vicksburg sta., R. J. Jones.
South Vicksburg and Bovina, N. B. Harmon.
Warren, R. Bradley.
South Warren, W. P. Jones.
Sunflower, to be supplied (by J. P. Henry).
Anguila, J. W. Harmon.
Rolling Fork and Carey, W. D. Dominiek.
Mayersville, V. D. Skipper.
Rocky Springs, W. W. Hurst.
Port Gibson, E. H. Mounger.
Martin, J. W. Brown.
Burtonton, J. H. Woodward.
Utica, F. M. Williams.
Fayette, J. A. B. Jones.
Natchez, Jefferson street, W. E. Ballard.
Natchez, Wesley Chapel, B. F. Lewis.
Washington, Robert Selby.
Roxie, N. B. Young.
Meadville, H. Bradford.
President Port Gibson Female College, E. H. Mounger.

BROOKHAVEN DISTRICT.

W. B. Lewis, P. E.
Brookhaven, A. F. Watkins.
Wesson and Beauregard, T. L. Mellen.
Hazlehurst, J. T. Nicholson.
Crystal Springs, H. R. Singleton.
Gallman, M. L. Burton.
Providence, J. G. Sibley.
Bowerton, J. W. Ellison.
Scotland, H. D. Howell.
Summit, G. Bancroft.
Adams, R. S. Gale.
McComb City, B. S. Rayner—J. W. Sandell, supernumerary.
Holmesville, H. M. Ellis.
Franklinton, J. H. Evans.
New Hope, to be supplied (by William Hoover).
Topisaw, J. M. Cowan.
Principal Franklinton High School, J. M. Pugh.
President Kavanaugh College, H. W. Featherstun.
District superintendent American Bible Society, J. W. McLaurin.

SEASHORE DISTRICT.

Thomas S. West, P. E.
Moss Point, Lyman Carley.
Ocean Springs, J. J. Galloway.
Pearlington, T. W. Adams.
Covington, L. W. Wood.
Tally Sheek, to be supplied (by G. R. Ellis).
Augusta, to be supplied (by A. P. Cox).
Columbia, G. H. Galloway.
Mt. Carmel, R. B. Downer.
Bethel, J. H. Holland.
Hattiesburg, W. W. Simmons.
Poplarville, J. D. Hayes.
Whittington, C. C. Campbell.
Vancleave, to be supplied (by M. L. White).
Americus, to be supplied.
Bay St. Louis, V. V. Boone—R. Abbey, supernumerary.
Scranton, Benjamin Jones.
East Pearl, M. J. Marble.
Professor of Vanderbilt University, William R. Sims.

Transfers.—J. M. Weems, to Central Mexican Mission Conference; A. D. McVoy, to Louisiana Conference.

Fares to the Louisiana Conference.

The Mississippi Valley road has expressed a willingness to furnish round-trip tickets to preachers and delegates for one and one-third fares, and the Southern Pacific (Morgan Route) at one and one-quarter fares. The Texas Pacific will sell round-trip tickets at one and one-fourth fares, or five cents per mile; and the steamer "John H. Hanna" will charge for a trip from Monroe and return, twelve dollars.

CHAS. F. EVANS, P. E.

What the Bible brings to you will depend in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose.—Dr. Behrends.

Most men call fretting a minor fault—a foible and not a vice. But there is no vice, except it be drunkenness, which can so utterly destroy the peace and happiness of a home.—Helen Hunt.

Mississippi Conference Personals.

This Conference has as fine a body of young men in it as it has ever been our good fortune to see. What a hopeful sight are so many strong, young men, vigorous in intellect and in purity, consecrating themselves so faithfully to the glorious work of the ministry! We confidently expect to see many of them reach the highest places in the church.

Rev. G. W. Bachman, the active and efficient colporteur of the North Mississippi Conference, was on hand with a good supply of church literature. Bro. Bachman is doing great servire to the church on this line of work, and proposes to visit the Louisiana Conference at its coming session. The brethren here will give him a warm welcome.

Rev. S. J. Cotton withdrew from the Conference and the church, and has united with the Methodist Episcopal Church in West Virginia.

The Conference has missed the presence of their old patriarch, John G. Jones, who went in and out before his brethren for scores of years. His labors are all ended. He meets no more in Annual Conference, but awaits on the eternal shore to welcome his brethren, as "one by one they cross the river."

Bishop Hargrove inaugurated a new plan by requesting the preachers to report only the increase or decrease on the various lines of church work. This plan ought to save a great deal of time. The reading of bill statistics before the Conference seems to be needless, in view of the fact that they are always published in the Minutes. This plan shows at once what the preacher has done and what he has failed to do. But the plan did not work very well. Preachers will talk when they get a chance.

The Brookhaven district paid $27 in excess of its assessment upon the widows and orphans' fund. Well done for Bro. Weems and his faithful preachers!

The statistical secretary told the editor that the salaries of presiding elders and preachers during the past year are in advance of what they were at the last Conference. That's a good omen. Get the people to take the ADVOCATE, and we guarantee the salaries will be yet larger next year.

We had the special pleasure of meeting Mrs. S. B. Kells, the accomplished editress of the Mississippi White Ribbon. She is devoting her talents and energies to the temperance cause, and the Louisiana temperance women will find her paper a valuable aid to them in their work.

We met a young friend during Conference, who asked a question that we have never heard since we came into the office. It was this: "How much will you charge me to publish my piece?" We looked at him in amazement; but seeing that he was, perhaps, less than *five years* old, we agreed to publish his "piece" for nothing. Wouldn't the editors and publishers have a good time if every contributor had the same ideas that that son of a preacher has about publishing articles?

Bishop Galloway informs us that at the request of Bishop Keener he will hold the session of the North Mississippi Conference.

Postal Card Reports.

—Rev. J. C. Lowe, writing from Concordia, Miss., December 1, says: "We are winding up the Conference year with, I think, some degree of success. The crops are 'short,' and some of the planters say they will lose money on their year's planting. One told me the other day that he would lose two thousand dollars; another, that he 'would be a hundred bales short;' and these are among our best planters and best members. This state of things makes our success in finances doubtful; especially when we must add to this the extensive, severe and fatal sickness that has pervaded this section of country. 'Swamp fever' and 'hematuria'—the two diseases that generally prove fatal here—have prevailed extensively for two months. The only case that has recovered from 'swamp fever' is my oldest child, and during her illness her life was poised as in the 'balance' for about a week, in which time wife and I wrestled with the Lord, day and night, pleading for her life, and God was good to us and heard us, and she is now growing strong and well. My wife suffered from a serious illness in May, and has not fully recovered from its effects yet. My own health is good; have gained flesh and strength through all the year, although I had been an invalid for about four years and a half. But this country has always agreed with me. I see from the last copy of the ADVOCATE that Bro. W. J. Taylor has died of the terrible disease, 'swamp fever.' How I do sympathize with his stricken family! The survey of a new railroad is now being made, running near the river, beginning near Greenville, and passes within two or three hundred yards of our church. It will probably be built within the next year.'"

—Rev. H. J. Boltz, writing from Fort Jessup, La., December 15, 1888, says: "I send you these few lines to inform you that I ask the prayers of the brethren in my affliction. My wife has been afflicted for several months, and last night, a little after seven o'clock, I lost my sweet little babe, Theresa May. She was two years and eight months old. Remember me in your prayers. I have lost all my children but one, making in all three. Pray that I may have grace to sustain me in these hours of trouble."

(May grace be given to our brother in abundance!—ED.)

—Rev. J. L. Wright sends this note from Athens, La., December 6, 1888: "My health better at this time than for years past. Have had a hard year. Received less than four hundred dollars; have had fair success on my work by way of conversions and nearly forty accessions; but, financially, not so successful. Short crops, etc., given as the reason."

Books and Periodicals.

BOOKS.

THE LIFE OF DAVID LIVINGSTONE. By Annie Maria Barnes. Sunday-school Department of the Southern Methodist Publishing House, Nashville, Tenn. Price $1.

We are glad to see such a book as this prepared for our Sunday-school libraries. It is in the biographies of individual workers in the Lord's cause that we get the best points in church history, and there is nothing better than to familiarize the minds of our young people with the lives of the workers. Livingstone was a rare explorer and a devoted missionary for Christ, and his work in Africa is the beginning of the grandest mission work that will be accomplished on our planet. The "Life" before us is of thrilling interest from beginning to end, and we commend it cheerfully and heartily.

THE LIFE AND TIMES OF GEORGE FOSTER PIERCE. Bishop of the Methodist Episcopal Church, South, with His Sketch of Lovick Pierce, D. D., His Father. By George G. Smith, of the North Georgia Conference, with an introduction by Atticus G. Haygood, D. D. Hancock Publishing Company, Sparta, Ga. Sold by subscription or sent by mail. Prices, muslin, $2; half-morocco, $3; full morocco, $4.

Bishop Pierce was one of the most symmetrical men the church of modern times has produced, whether we consider him physically or mentally or spiritually. As an orator, he had no superior and few equals; as a Bishop, he stood in the first rank as an administrator of the affairs of the church; as a writer, he charmed every reader by his facile pen; as a friend, "none knew him but to love;" "as a Christian—humble, devout and full of the Holy Ghost and faith"—he was a pattern to all. The full-length portrait of him is skillfully drawn in this biography. Dr. Smith, as far as it was practicable, has left the Bishop to tell, in his own inimitable way, the story of his successful life. When Dr. Smith does speak in this volume, it is always in a manner to enhance the glory of his subject. Not the least interesting part of this book is the Bishop's sketch of his father, that remarkable man and great preacher, Dr. Lovick Pierce. As Bishop Pierce belonged to the whole church, and not merely to Georgia Methodism, Dr. Smith has done the whole church invaluable service in the production of this book, and we are sure the whole church will appreciate the service and read this volume with avidity.

PERIODICALS.

—The Book Buyer. The Christmas number is on our table, and a rare and beautiful number it is, consisting of choice reading matter, superb pictures and complete catalogues of new books. Charles Scribners' Sons, New York. Price $1 per year.

—Our Little Ones and the Nursery, for December, will be a special delight to all our little folks. It is running over with good things for Christmas week. Russell Publishing Company, Boston. Price $1 50 a year.

Colportage and Sunday-School Work in the North Mississippi Conference.

FINAL REPORT FOR 1888.

I have just completed the last tour for this Conference year, during which I visited and sold books as follows: Sidon circuit, $51; Black Hawk, $36 35; Aconn, $62 75; Bethany Church, Ebenezer circuit, $13 60.

The following is a summary of the year's labors: Miles traveled, 3,475; pastoral charges visited, 43; churches visited, 62; sermons preached, 89; Sunday-schools visited and addressed, 34; children's services held, 21; Sunday-school literature ordered, $40; books sold, $1,962 50; subscriptions taken for church papers, new, 85—renewals, 104; collected for church papers, $318.

Thank God for the degree of success that has attended these efforts to "spread Scriptural holiness," and may he guide in the furtherance of the good work!

G. W. BACHMAN,
Colp. and S. S. Agent.

KOSCIUSKO, Miss., Dec. 3, 1888.

Louisiana Conference Notices.

All preachers and delegates to the Louisiana Conference will please report at 112 Camp street, where they will be met and assigned to their homes.

The members of the various Conference classes for examination will meet their respective committees in Carondelet Street Church at 9 A. M., Tuesday morning.

"Christian Womanhood."

Dr. W. C. Black, in his book with the above title, has made every Christian woman his debtor. His erudite researches in this ever-widening field has brought out a succession of facts that can not be gainsaid. "Facts, facts, Gradgrind, facts." Yes, every chapter is replete with facts. From the dedication (which is a beautiful tribute of affection to his mother, wife and daughters) to the last section of the "outlook" these facts held me spellbound. The fact that it was written and sent forth with a *prayer* that it might be blessed of God, and "be an instrument for the spread of truth and righteousness," marks the preface with an omen of success.

In the first paragraph of the "introduction" our author enunciates one of the most indisputable facts of this age. Not through egotistical emotions do I, a woman, say this, but because through this fact I see the very pinnacle of success which the author has evidently in view, and this "superior moral and religious status" of women will leave its indelible impress on the age in whatsoever sphere she moves; yet I fully agree with the author that this ponderous influence "ought to be utilized," so that all the hands of Christian womanhood, as well as the *mothers*, may be employed in rocking the world.

With a feeling akin to horror the graphic picture of pagan womanhood was read; but one can not forget it nor be thankful enough for the blessed emancipation that Christianity inaugurated.

To give this book the full measure of commendation it deserves would be to write another book, yet I would not, could not, "condemn it with faint praise."

The fine and forcible points and facts relating to women preaching and prophesying show how thoroughly and exhaustively the author has familiarized himself with this subject that "will not down," though some over-zealous Johns forbid its rising.

As long as the world has need of preachers and prophets, so long will the Lord pour his spirit out on the daughters as well as the sons; and when Barak will not go up against the enemies of the Lord without a Deborah will go with him, then Deborah will preach. So believes the author and so believes this writer, and to every woman who reads this she would say, If you want to be edified, read "Christian Womanhood."

MRS. L. CRARY SADLER.

Buckingham's Dye for the Whiskers is in one preparation, and never fails to color the beard a beautiful brown or black of a natural shade.

The Advocate Free until 1889.

Send $2 now and receive the ADVOCATE free until 1889. Your subscription will not expire until January 1, 1890.

N. C. V. L.

Second term of Nashville (Tennessee) College for Young Ladies opens January 19, 1889. Now is the time to secure good rooms and reasonable rates. Three buildings; 20 officers; 301 pupils. All first-class facilities. Address

REV. GEO. W. F. PRICE, D. D.,
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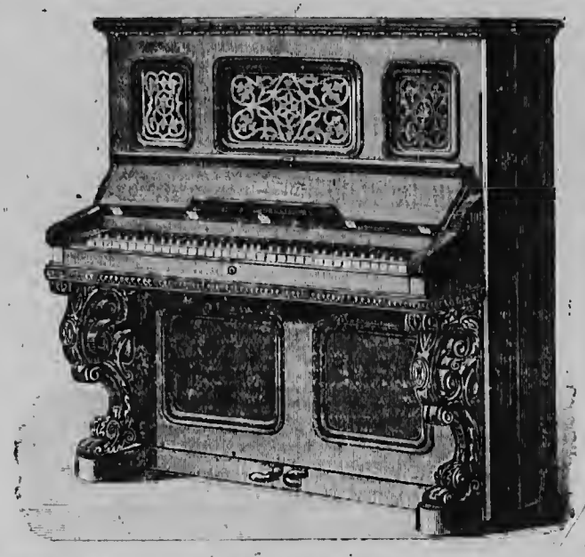

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347 Esplanade street.

New Orleans, June 2, 1888.

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G. M. PALMER.

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Dear Sir—It affords me great pleasure to state that the Mathushek piano purchased of you has given unqualified satisfaction. I can say that for sweetness of tone and for keeping in tune the Mathushek piano takes the lead. My advice to all would be to secure a Mathushek piano.
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" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
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J. G. GRANT, Pub'r.

Our Young People.

WHERE IS SHE?

Frisky as a lambkin,
Busy as a bee—
That's the kind of little girl
People like to see.

Modest as a violet,
As a rosebud, sweet—
That's the kind of little girl
People like to meet.

Bright as a diamond,
Pure as any pearl—
Ev'ry one rejoices in
Such a little girl.

Happy as a robin,
Gentle as a dove—
That's the kind of little girl
Every one will love.

Fly away and seek her,
Little song of mine,
For I choose that very girl
As my Valentine.

—Wide Awake.

MR. EDITOR: My father has been reading to me the letters the children write to your paper. I enjoyed them so much, and concluded I would write one for the ADVOCATE. I am a little boy five years old. My little sister, Louise, is three years old. My mother is not at home now. Sister and I pray for her every night. Rev. T. W. Lewis is our pastor. The last Sunday he was with us he attended Sunday-school in the morning, preached at 11 o'clock, and held Church Conference; preached in the afternoon at a country church, seven miles from town. Returning to town, he broke his buggy and, in consequence, missed his supper; but got back in time to make a splendid speech for the Woman's Missionary Society. He also baptized six children during the day. Now, Mr. Editor, don't you think that a right busy day? Well, Bro. Lewis is an industrious and successful itinerant preacher. Come to our Annual Conference at Starkville and hear his report read, and you will say so, too. At the missionary meeting that night the ladies and their friends brought their offerings to redeem their pledge made at the last meeting of the Conference Society, and special thank-offerings. The offerings were $55 40, one pocket book and one live pig. We have a missionary society in our Sunday-school, or, rather, our Sunday-school is a missionary society. We will raise in the Sunday-school, at least, $40 this year. Carrollton will have a railroad next year, and then, Mr. Editor, you must come to see us. I hope you will publish my letter. Hoping that I will see you at Starkville, the second week in December, I am,

Your little friend,
DAVID L. BINGHAM.

CARROLLTON, Mississippi.

Dorothy's Key.

"I want that book. Give me that book, Jack," exclaimed Dorothy.

"Well, so do I want it, too," responded her brother. "You've got to wait till I've finished with it."

Dorothy's face wrinkled up as if she was about to cry, but just then she saw her aunt coming down stairs in her out-door costume and a new thought diverted her mind.

"Oh, I'm going down street, too, Aunt Gracie. You've got to take me, too, so you have. Now you just wait till I get ready."

"No, I can't" answered Aunt Grace, opening the street door and passing out.

Dorothy threw herself down on the stairs in a perfect passion of tears.

"Oh, dear! everybody is ugly and cross to me," she fretted. "They never will do as I want them to, and I think it's mean."

Nobody noticed her tears, so after a little while she dried her eyes and went down into the kitchen to see what she could find to amuse her there.

Cook was making a pie for dessert and rolling out the crust in delicate layers.

"Oh, I want to make me a little pie," exclaimed Dorothy. "Bridget, give me a little piece of dough to roll out with my little rolling pin."

"I can't just now," answered Bridget. "The oven's hot and I must make haste. Wait till I'm done and I'll save ye a bit."

"No, I won't wait. I've got to have it right away this minute," fretted Dorothy. "Give it to me now, Bridget, I want it."

"Well, you shan't have it at all if ye can't have a little patience," answered Bridget, and as Dorothy began to snatch at the dough in an effort to break off a piece for herself she picked her up in her strong hands and carried her out into the hall, where she put her down, returning into the kitchen quickly and locking the door behind her.

"Let me in—let me in," screamed Dorothy pounding at the door, but Bridget began to sing and would not pay any attention to the little girl.

"Dorothy! Come up stairs," called her mother. "I have something nice to tell you."

Dorothy ran eagerly up stairs to hear what her mother had to tell her, and when she heard what it was she was so glad that all the frowns on her face vanished as suddenly as if a fairy flat-iron had been smoothed over it, and she began to clap her hands and jump up and down in delight.

Dorothy was an only daughter, and she had always longed for a little sister, so she was very happy when she heard that her little cousin May was coming the next morning to pass a month with her.

May had not been there many days before Dorothy noticed that it was very seldom her little cousin was refused anything, and she wondered why even Bridget was always willing to stop, no matter how busy she might be, to give May anything she asked for.

"May, what makes people so good to you?" she asked abruptly one day. "When I want anything everybody is always too busy to give it to me, yet they will do anything for you."

"I suppose it's because I've got a little key," May answered.

"A little key?" Dorothy asked in surprise.

"Yes," answered May, smiling at her little cousin's bewildered face. "Mamma told me a little key to use whenever I want a favor, and it almost always makes people do it for me."

"How funny!" exclaimed Dorothy. "Won't you lend me your little key, May?"

"Always say 'please,' and that is the key to win favors," May answered.

"Is that all it is?" said Dorothy rather scornfully, but she tried it, nevertheless, and she found it was just as May had said.

A little girl who said "please" politely when she wanted a favor was far more apt to be gratified than a child who cried fretfully, "I want them. Give me this."—Selected.

Catarrh originates in scrofulous taint. Hood's Sarsaparilla purifies the blood, and thus permanently cures catarrh.

A minister had preached a simple sermon upon the text, "And they brought him to Jesus." As he was going home his little daughter, walking beside him, said, "I liked that sermon so much!" "Well," inquired her father, "whom are you going to bring to Jesus?" A thoughtful expression came over her face as she replied, "I think, papa, that I will just bring myself to him." Her father thought that would do admirably for a beginning.

Consumption, Scrofula, General Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness, &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

A party of friends were one evening assembled around the table at a meal, and after some time the children, who were present, were observed to sit looking at their food, while the others ate. "Why don't you eat, my dears?" asked a lady. "Because papa has not asked the blessing," replied the little voices. The blessing was promptly asked.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

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Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

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Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

EVENING BRINGS ALL HOME.

The morning sun shines bright and fair,
The fresh, sweet breezes blow;
By various paths—some here, some there—
To work the children go.
Some drop their nets in waters blue,
Some turn the rich brown soil;
They walk the woodland sunbows through,
By forge-fires others toil;
Through morning fair and noontide glows,
Through day's declining hours,
This one with weary foot-ten does,
That, lingers midst the flowers,
But when the sun behind the hills
Has dropped his golden crown,
And dusky gloom the valley fills,
Each lays his burdens down.
By various paths—from near, from far—
The weary laborers come;
Behind are left all cares that are—
All faces turn toward home.
The Father's house, with welcome sweet,
Swings open wide its gates,
And wearied brain or wearied feet
A peaceful rest awaits.
How sweet to think, whate'er the day,
However we go or come,
Or slow or fast hours slip away,
The night-fall brings all home!
The twilight fades, the shadows fall,
The sky grows far and deep,
And one by one earth's children all
Have left them down to sleep.
In slumber sweet, in dreamless rest,
The night wears slow away;
The heads the soft, low pillows press
Care not for coming day.
They only know they feel soft sleep,
O'er tired eyelids come—
O'er eyes that no more ache or weep,
And night has brought all home.

—Good Housekeeping.

A Happy Home.

Many a child goes astray simply because home lacks sunshine. A child needs smiles as much as flowers need sunshine. If home is the place where faces are sour and words harsh, and fault-finding is ever going on, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially the little ones, in such a way as to make them happy. Keep the children's sympathies, for by so doing, half the danger of their going astray is averted.

No one is so sensitive over a slight as a child; and if her sorrows are made light of at home, she will be more than likely to turn to others to find sympathy, and will often find it in society she would otherwise shun. No sympathy is so dear as a mother's; and a child who has always been encouraged to tell all her troubles to her mother, knows that she will find a patient and loving hearer and comselor, and will not be apt in her youth—the time when she most needs counsel and advice—to do anything that she can not tell her mother all about. The grown-up woman, with a family of her own, counts as one of her sweetest blessings, the tender affection of her own mother.

Mothers are apt, as the family increases, to unintentionally omit many of the little sympathies and tokens of love which had hitherto been lavished on the older children, but are now transferred to the new arrival. Or, perhaps, as the cares of the family grow heavier, the mother has so many calls upon her time, that she can not stop for the fondling that was once her pleasure. But surely there is time every day for some word of love or sympathy; and this one little word spoken in the morning, oftimes cheers and helps the recipient all through the day! The idea, too, that the children, as they grow older, are more away from home, do not care for these attentions, is wholly at fault, for no true child ever grows too old for love and sympathy.—Selected.

THE WRONG AND RIGHT WAY.—How parents provoke their children—by unreasonable commands, by perpetual restriction, by capricious jerks at the bridle, alternating with as capricious dropping the reins altogether; by not governing their own tempers; by shrill or stern tones where quiet, soft ones would do; by frequent checks and rebukes and sparing praise. And what is sure to follow such mistreatment by father or mother? Bursts of temper, for which the child is punished and the parent is guilty, and then spiritless, listlessness and apathy. "I can not please him whatever I do," leads us to a rankling sense of injustice, and then to recklessness—"it is useless to try any more." And when a man or child loses heart there will be no more obedience. Many a parent, especially many a father, drives his child into evil by keeping him at a distance. He should make his boy a companion and a playmate, teach him to think of his father as his confidant, try to keep his child nearer to himself than anybody else, and then his authority will be absolute, his opinion an oracle, and his lightest wish a law.

MISCELLANEOUS.

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get **Ayer's Sarsaparilla.**

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Molunous, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Mollitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 73 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

Ayer's Sarsaparilla

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Services. "Good Will to Men." By J. P. Hall; "Noel," by P. Phillips; and "Peace on Earth," by J. H. Hall; these consist of choice Responsive Readings for the Christmas Season, with appropriate Music interspersed. Beautifully illustrated, especially for use in connection with Christmas Trees. Price of each of the above Services, 5cts.; $4 a dozen; $30 a hundred. Specimen copy of either of the Services sent to any address on receipt of 10cts. Services for the Christmas Season Complete, containing all of the above Services, 15cts.; $1 a dozen; $10 a hundred.

Cantatas. "The New Santa Claus," by Perkins and Worth; "Santa Claus," by Burnham and Root; "Santa Claus' Mistake," by Burnham and Root; "Santa Claus' Kriss Kringle," by Butterworth and Root. Price of the Cantatas, 30cts. each, by mail postpaid.

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Mail your answer with 25c. silver, and you will receive free for six months the brightest and best 16-page newspaper in U. S. For correct guess will also receive first $ in cash; 2d, $; 3d, $; 4th, $; 5th, $; next 5 $1 each. Premiums will be distributed March 1, 1889, and reports of winning numbers sent to every subscriber. Farm Journal is a splendid newspaper and is worth a dollar, which should be in every home. Address Farm Journal, Philadelphia.

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CANCER and Tumors CURED, no knife. Book free. Drs. BRATHAY & BRATHAY, No. 103 Elm St., Cincinnati, O.

Christian Advocate.

Marriages.

VIDLER—LYNCH.—At the residence of the bride's father, Mr. William Lynch, near Fort Jessup, La., November 28, 1888, by Rev. H. J. Boltz, Mr. W. E. Vidler to Miss Margaret Lynch, all of Sabine parish, La.

TYLER—VIDLER.—At the residence of the bride's father, Mr. James F. Vidler, near Fort Jessup, La., November 29, 1888, by Rev. H. J. Boltz, Mr. T. A. Tyler to Miss Addie Vidler, all of Sabine parish, La.

ADAMS—WALLER.—At the home of Mr. Louis Waller, November 29, 1888, by Rev. E. H. Price, Mr. W. L. Adams to Miss Bettie F. Waller, all of Lowndes county, Ala.

SPRUILL—PACE.—At the residence of R. H. Pace, Esq., near Conehatta, Newton county, Miss., December 2, 1888, by Rev. Irvin Miller, Mr. R. A. Spruill, of Oklahoma, Miss., to Miss Eva Pace.

ABNEY—STRAIN.—At the residence of the bride's father, Mr. Zach. Strain, on November 8, 1888, by Rev. G. R. Ellis, Mr. Robert Abney to Miss Ella Strain, all of Covington, La.

GIVENS—O'ROURKE.—In the Methodist Church, at Slidell, La., October 19, 1888, by Rev. G. R. Ellis, Mr. James M. Givens to Miss Georgie M. O'Rourke.

FURHMAN—GOODEY.—At the residence of the groom's father, near Madisonville, La., July 19, 1888, by Rev. G. R. Ellis, Mr. August Furhman to Miss Alice Goodby.

FAUNTLEROY—REVERE.—In the Methodist Church, at St. Tammany Camp Ground, September 20, 1888, by Rev. G. R. Ellis, Mr. Hezeciah Fauntleroy to Miss Dorcas Revere.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

POLE—JOHN GEORGE POLE was born March 1, 1838, and died, November 13, 1888, at his residence, in Greensburg, St. Helena parish, La. In 1883 he joined the Methodist Episcopal Church, South, in which he remained as a helper to the close of his life. He was a good and useful citizen, a man of commendable public spirit. Society and many of the poor have sustained a great and painful loss. He was wise enough to see that the public good was a personal good. As he was a warm advocate and liberal supporter of education, the institution of learning in Greensburg has sustained a grievous loss. As a church member he was decidedly a helper. At some points he was commendably faithful. As long as he remained a member, he recognized his obligation to support the church. He recognized himself as a party to the action of the steward in the assessments made, and accepted any apportionment of it made to him and paid it. In this he was loyal to his church, and nobly maintained both an individual and a church honesty, which should be the ambition of every member. As a husband, he manifested a tender love and thoughtful care for his companion, so that to her there was none like him; as a son, he was dutiful, thoughtful and kind; as a father, he completely won the affections of all his children, and, as a neighbor, he held the respect and esteem of all. May God comfort and save the bereaved family!

J. W. ELLISON.

MOSBEY—Mrs. A. B. MOSBEY (*nee* Stevens), wife of M. H. Mosbey, and daughter of J. H. and S. C. Stevens, was born November 26, 1845; professed religion and joined the Methodist Episcopal Church, South, in her sixteenth year, in whose communion she lived a consistent member till the messenger of death called for her, which sad event occurred, October 31, 1888, leaving a husband and six children to mourn their loss—a loss which is irreparable in this world, for "what is home without a mother?"

Sister Mosbey was a devoted wife, an affectionate mother, a generous and kind neighbor, a good woman. Her life was in harmony with the grand principles which underlie a true Christian character. She possessed an amiable disposition, affable in her manners, chaste and prudent in conversation, and upright in deportment. With her religion was a living, vital principle enthroned in the heart, sending forth from its sacred sanctuary rays to cheer the home of which she was the center of attraction. Sister Mosby is gone; but our loss is her eternal gain. So we mourn not as those who have no hope, but we shall see her again in our Father's kingdom. May God bless the grief-stricken husband and sorrowing children, and reunite them with the loved one gone before, waiting and watching for them.

A. L. VAUGHN, Pastor.

ROWLAND—Mrs. ELIZABETH A. ROWLAND was born in Patrick county, Va., March 22, 1821; married December 22, 1841; joined the church in 1842, and died October 4, 1888.

Sister Rowland lived a consistent member of the church for forty years. I visited her twice during the last illness, and each time, while at prayer, she became very happy. The first rejoicing was over her past life, as she had been led by Christ; the last, her future prospects as they were about to be unfolded in another world. Death had no sting; she simply fell asleep in Christ. I fully believe that the Scripture, "If a man keep my saying, he shall never see death," was verified in her case. The Lord grant that all whom she made promise to meet her in heaven, may see her again in glory!

H. T. GAINES, P. C.

HUMPHRIES—SAMUEL GODFREY HUMPHRIES, infant son of T. J. and E. G. Humphries, was born in Caldwell parish, La., October 6, 1888, and departed this life on November 10, 1888. He was a sufferer during his short stay with his parents, but he has gone where there is no suffering to join the number of the blessed. May that Savior who said, "Suffer little children to come unto me," afford grace, faith and comfort unto the bereaved parents!

C. R. GODFREY.

SCHROEDER—Mrs. MARTHA SCHROEDER was born of English parents on the Island, St. Thomas, in the West Indies, August 10, 1827, and died in this city, September 30, 1888. She came with her parents to New Orleans in early girlhood, and was converted and joined the Methodist Church before she reached her majority. Subsequently she became one of the charter members of the Moreau Street Church, organized about the year 1840 under the pastorate of Rev. W. H. Watkins, and lived a devoted and godly member of this charge until the date of her death. During this whole period of nearly half a century her career was singularly consistent; the only apparent changes being those which marked a steady increase in the gains and graces of the religious profession. What these were her life at its close abundantly manifested. Surely she was a ripened sheaf and required but to be garnered in from "the fields of sin." She lived to see all her family, including husband and nine living children, gathered into the Christian fold—four of the latter having preceded her to the better inheritance; one of the number being Rev. Samuel H. Schroeder, for years a most exemplary and successful laborer in the Methodist Itinerant ranks of this State.

Among the graces which were prominent in the character of this ascended saint was patience, which she possessed in a marked degree, and neither poverty, family afflictions or bodily suffering ever caused her to utter a murmur against the decrees of Heaven. She could accept every change as an indication of Providence, and construe every blow of her Father's chastening hand as a pledge of his love. Of her charitableness, whether manifested by tempers or gifts, the writer has no fear that he can employ language of eulogy too strong. Did she ever fail to relieve poverty or suffering when it was in her power to do so, or to weep for the erring who had brought forth the fruits of penitence? Or did she ever, at least, in the later years of her life fail to speak of man or woman except in the language of commendation? Though a life-long Methodist, her charities of this nature were by no means confined within the boundaries of her own church, but embraced all men and all conditions of life, and by none was her Christian character more commended than by many of those who were separated from her by those boundaries which so often and so strangely mark the beginnings of prejudice and even sometimes of inveterate hatreds. She was a most devoted and affectionate mother, wife, friend; but it will not seem a strained utterance to those immediately interested, if we declare that her death will scarcely prove a greater loss to her immediate family than to the religious community in which she lived. Though her death was sudden, she was apparently so ripe for death, of which her talk was full of calm presentiment to the close, that it could not have been a shock to her; and to others it seemed to possess less of the properties of death than of translation. She died, as she had lived, in charity with all men, and she will not be a stranger either to the joys of companionships of heaven.

J. M. B.

FLOWERS—CHARLES D. FLOWERS was born in Montgomery county, Miss., February 22, 1868, and died at Vanderbilt University, Nashville, Tenn., October 12, 1888.

When he was but twelve years of age he chose the profession of medicine, and from this time worked and studied to that end. He was taking the second course of lectures in the medical department at Vanderbilt. His purpose and determination would have won for him the first honors of his profession. He aspired to nothing less.

In his fourteenth year he was soundly converted and joined the Methodist Episcopal Church, South, and lived a consistent Christian life to the end. Few young men prepare so early and so well for usefulness as he. The hearts of his numerous friends are filled with sorrow, that one who gave promise of so much usefulness should be called away so early. How unexpected was the stroke of sorrow to the once happy, but now deeply shadowed home! He had gone away three weeks before, the pride of the family, with a bright future. How hard to receive him back a lifeless corpse!

Our blind unbelief would ask, "Is it best for such a character to be cut off so young when the world needed him most?" But he is not dead. He has only gone across the river, that his redeemed and blood-washed spirit may unfold its immortal powers where there are no defeated aims or broken purposes.

His father reached his bedside a few hours before his death, and was assured that all was well with his soul. His remains were brought home, and the funeral service at Friendship was attended by a large concourse of people. He sleeps in the family graveyard, to await the resurrection morn. God bless the sorrowing family, and bring them together again where parting is no more!

W. S. LAGHONE.

MARSHALL.—Near Shell Mound, Miss., November 9, 1888, Bro. MARCUS HAZLEWOOD MARSHALL. He was born May 17, 1866; joined the church about five years ago, and lived a consistent member all his Christian life. He was the son of J. A. Marshall, of Greenwood, Miss., and grandson of B. F. Marshall, of Carroll county.

Woodie, as he was familiarly known, lost his mother when he was only nine years old; but he never forgot her training. He was obedient to his father, kind and obliging to his friends, and always on the right side wherever you would find him. His companions say he never used a word that could not, with propriety, be used before ladies. He was one of the best and purest young men we ever had in the country. He was true to God and devoted to the church. For several years he was so isolated by his work, as manager of a large saw-mill, that he could not attend church regularly, but was always upright in his life. He leaves four brothers and an afflicted father, who is very much grieved over the loss of his son. May God grant that all may meet in heaven!

T. W. LEWIS.

REBER—The subject of this tribute—GEORGE REBER—was born in Alsace, Germany, in 1856, and departed this life October 27, 1888. He moved to this country with his parents when but a babe, was a member of the Methodist Episcopal Church, South, forty years, and has been a citizen of Covington, La., nearly or quite that length of time. In 1886 he was united in marriage to Miss L. A. Dykes, who, with two daughters and one son, is left to mourn his death.

When a grand man dies it is customary to pay him due honor through the columns of the different journals; but how many thousand instances are there in which men attain to the highest pinnacle of greatness, lie down and die, and hardly a passing note made of their death, and the tracks of those who attend their solemn obsequies are scarcely effaced before they are forgotten. According to my way of thinking, our deceased brother has attained to that height, where not in the eyes of the world, but in the eyes of the Lord he was grand, for he could say, with Paul: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." To be able to say this is grander than to be a monarch.

Bro. Reber was a quiet, unobtrusive and harmless man in all the different walks of life, and made no display of his religion; but down in the recesses of his heart there was a pearl that far exceeds the diamonds of a thousand worlds, and in it his last moments shone with radiant beauty. A good man has gone to join the blood-besprinkled band. May God, in his infinite mercies, comfort the bereaved ones!

G. R. ELLIS.

BEAVERS—Sister ANNA REBECCA BEAVERS, daughter of L. L. and Susan Taylor, was born in Madison county, Miss., August 31, 1810. She removed to Cleveland, Miss., in 1869, where she remained most of the time till the day of her death, which occurred October 9, 1888. She was converted and joined the Methodist Church, September 5, 1872, under the ministry of Bro. Murff.

She lived a beautiful Christian life; her faith in God was unwavering amid all its conflicts and, as a consequence, she enjoyed a serenity of soul possessed by few others. She not only enjoyed her religion, but was abundant in labors in the church. Many are they who can testify to her zeal in the church and Sunday-school. It was her delight to instruct the young in the Book of Life. She was, therefore, honored and loved by all who knew her. The body was laid to rest in the old family burying-ground, and her pure spirit, caught up by the angels, was carried to the regions of the blest, where the redeemed and saved enjoy the everlasting presence of God. May the Lord comfort and sustain the sorrowing left behind!

HER PASTOR.

KENDALL.—Mrs. ELIZABETH E. KENDALL was born October 25, 1809, and united with the Methodist Episcopal Church at the age of fifteen years, and remained a consistent member until her death, which occurred, November 21, 1888, at the residence of her son-in-law, in Webster parish, La. She was afflicted for thirty years; for ten or fifteen years she has been waiting the Master's call, even desiring to depart and be with Christ. Her long affliction terminated in paralysis. She was confined to her bed only a few days by her last sickness. When her tongue could no longer express her thoughts, by signs she expressed her readiness and willingness to depart and be with Christ.

After an acquaintance with such a life—one so long and full of Christian graces—well may we say, "Let me live the life of the righteous, and let my last end be like his."

H. O. WHITE.

BROWN—The following preambles and resolutions were adopted at the fourth Quarterly Conference, East Feliciana circuit, Woodville district, Mississippi Conference, in reference to the death of Bro. R. S. BROWN, with the request that they be published in the NEW ORLEANS CHRISTIAN ADVOCATE:

Whereas, It has pleased an all-wise Providence to remove from our midst our late brother and member of this Quarterly Conference, R. S. Brown; *And, whereas*, The intimate relations long held by our deceased brother with the members of this Conference render it proper and meet that we place upon record our appreciation of his services as a member of the Methodist Episcopal Church, South, and of this Conference, and his worth as a man; therefore, be it

Resolved, That, while we bow with humble submission to the will of the Most High, we do not the less mourn for our brother who has been called from his labors to rest.

Resolved, That in the death of Bro. Brown the church loses a member who was always active and zealous in his efforts to advance the cause of Christ, ever ready to succor the needy and distressed; prompt to promote the interest of the church, devoted to its welfare and prosperity; one who was wise in counsel and fearless in action; one who was honest and upright in all his dealings, and a man whose virtues endeared him, not only to his brethren, but to all of his fellow-citizens.

Resolved, That we tender our deepest sympathy to the widow in this, her saddest hour of affliction; to the son and daughter in this, their sad bereavement, and to the friends and relations who mourn his loss; and pray God, in his infinite wisdom and mercy, to bless, console and comfort the stricken ones.

Resolved, That these resolutions be spread upon the records of the Conference and a copy be furnished the NEW ORLEANS ADVOCATE for publication; also a copy be sent to the family of our deceased brother.

J. D. LIPSCOMB, for Com.

A medicine prepared for the general public should contain nothing hurtful in any dose. Such a medicine is Shallenberger's Antidote for Malaria; it destroys Malaria as water puts out fire, and is just as harmless. Sold by Druggists.

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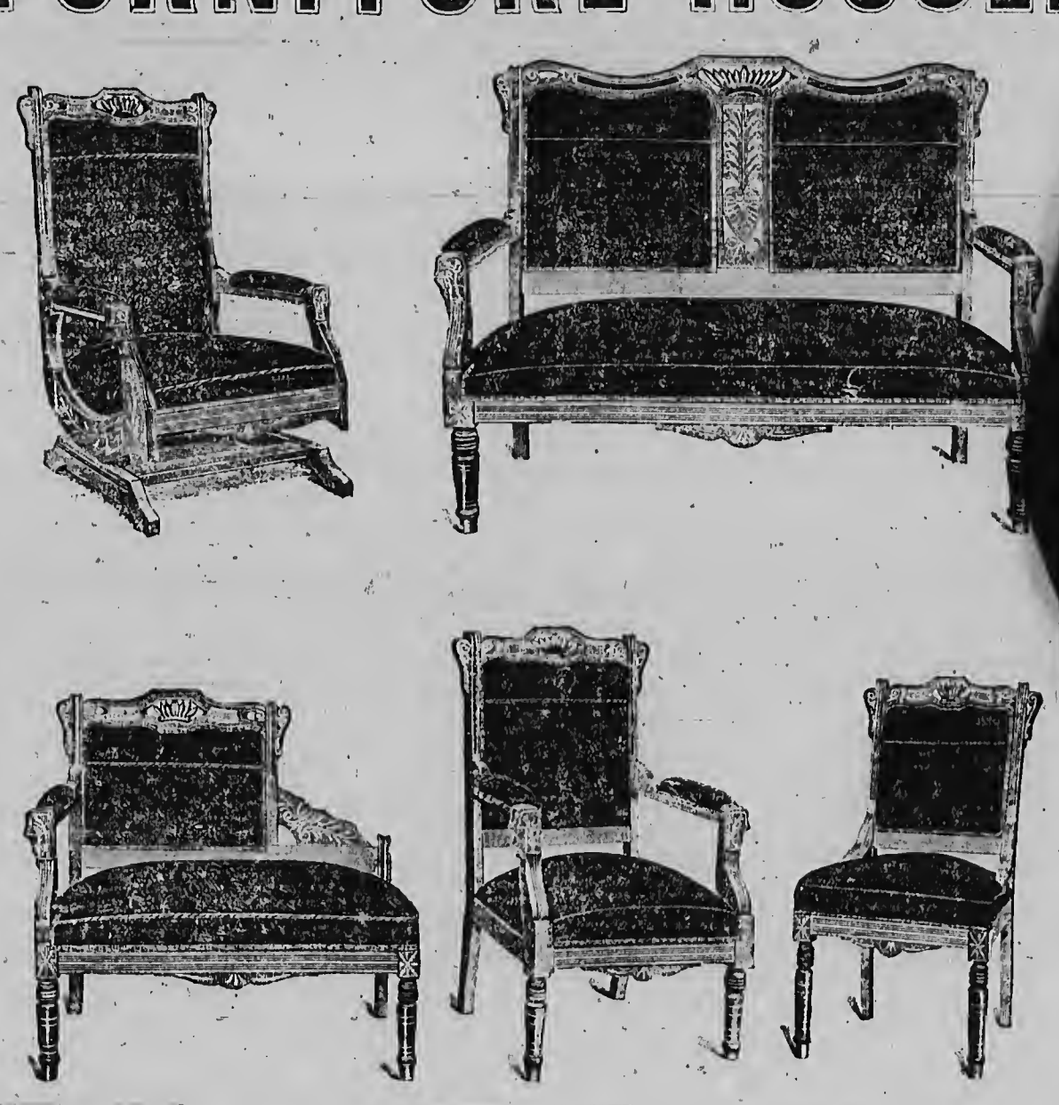

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20 Questions
OF
Topics of the Day.

1.

Should Dekota remain a Territory?

See "Dakota," by P. F. McCLURE, in HARPER'S MAGAZINE for February, 1888.

2.

What is the meaning of the discussion about "the spirit of unrest" in the religious world?

See "The Clergy and the Times," by Archdeacon MACKAY-SMITH, in HARPER'S MAGAZINE for January, 1889.

3.

What is the matter with Ireland?

Read, in HARPER'S MAGAZINE for January, 1889, "Manufacturing Industry in Ireland," by Mr. Commissioner MACCARTHY, Dublin.

4.

Upon whom has the mantle of George Eliot fallen?

See CONSTANCE FENIMORE WOOLSON'S serial story, "Jupiter Lights," in HARPER'S MAGAZINE for 1889.

5.

What are the prospects of Russia in case of a European war?

Read a paper on the Russian Army, by a Russian General, in HARPER'S MAGAZINE for 1889.

6.

What has Ruskin done for modern life and thought?

See articles by ANNE THACKERAY RITCHIE and Dr. THEODORE WATTS-DUNTON, in HARPER'S MAGAZINE for 1889.

7.

What does amateur photography amount to?

See, "Modern Amateur Photography," by F. C. BEACH, Ph.D., in HARPER'S MAGAZINE for January, 1889.

8.

Who talk the best English?

Read "Colloquial English," by Professor A. S. HILL, in HARPER'S MAGAZINE for January, 1889.

9.

Where are the most graceful and sympathetic essays on our modern life to be found?

See the "Editor's Easy Chair," by GEORGE WILLIAM CURTIS, in HARPER'S MAGAZINE.

10.

What is the real condition of the Russian people?

See "a Russian Village: an Artist's Sketch," by VASSILI VERESTCHAGIN, with illustrations by the author, in HARPER'S MAGAZINE for 1889.

11.

What are the characteristics of life at a great imperial court?

Read in HARPER'S MAGAZINE, for 1888, two papers on "Social and Court Life in Russia," by Vicomte EUGENE MELCHIOR DE VOGUE, one of the "Forty Immortals."

12.

Why do art collectors frequent the Hotel Drouot?

See "Hotel Drouot," by THEODORE CHILD, in HARPER'S MAGAZINE for February, 1889.

13.

Does Canada want to be annexed?

See article on the Dominion of Canada, by CHARLES DUDLEY WARNER, in HARPER'S MAGAZINE for March, 1889.

14.

Has Sir Walter Scott lost his charm for this generation?

To be answered by the reception which the public gives to "Abbotsford," a description (never before published) by Sir WALTER SCOTT, in HARPER'S MAGAZINE for 1889.

15.

Why did England undertake the Sikkim expedition just ended?

See "Nepaul, the Land of the Goorkhas," by HENRY BALLANTINE, in HARPER'S MAGAZINE for February, 1889.

16.

What are the present tendencies of literature?

Read the "Editor's Study," by WILLIAM DEAN HOWELLS, in HARPER'S MAGAZINE.

17.

Is the "Nebular Hypothesis" tenable?

See "The Origin of Celestial Species," by Professor NORMAN LOCKYER, in HARPER'S MAGAZINE for 1889.

18.

What degree of development has been reached in Norway?

See three papers entitled, "Norway and its People," by BJORNSTJERNE BJORNSON, in HARPER'S MAGAZINE for 1889.

19.

Have the riches of Shakespeare been exhausted by artists and critics?

See EDWIN A. ABBEY'S Illustrations of Shakespeare's Comedies, and accompanying text by ANDREW LANG, in HARPER'S MAGAZINE for 1889.

20.

What are always topics of the day?

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NEWS OF THE WEEK.

DOMESTIC.

The stage from Mendocino to Ingrams, seventy-five miles north of San Francisco, was robbed on December 5. The express box and two mail-bags were seized by the highwaymen. The loss is supposed to be heavy.

The votes of all the States except Colorado are now on record, and it appears that Cleveland had a popular plurality over Harrison of nearly 100,000 votes. In 1884 his plurality was only 23,000.

By the will of Rebecca E. Robertson, which was offered for probate, in New York City, on December 7, the residue of her estate, after various minor bequests, is given to establish a home for enabling poor families to have a brief summer outing free of expense. The bequest amounts to $500,000.

A mob, in attempting to force an entrance into the jail at Birmingham, at 12:05 o'clock, December 9, in order to take out and lynch a murderer, was fired upon by the guards. Not less than twenty-five persons were shot, seven of them fatally.

A dispatch from Anaconda, M. T., says that the large smelter of the Anaconda Company there has been closed down for an indefinitely long time. In consequence of this action, 4,000 men are thrown out of employment.

The Sub-Committee of the House Rivers and Harbors Committee, to whom had been entrusted the task of framing a rivers and harbors bill, reported the result of their labors to the full committee, December 8. The Mississippi river, from Cairo to the head of the passes, gets an even million dollars, exclusive of the items for the rectification of the Atchafalaya and for the harbors of Columbus, Hickman, Greenville, Vicksburg and New Orleans.

Full and specific instructions in regard to the management of the Hayti trouble have been given to Rear Admiral Luce, commanding the North Atlantic squadron, and their execution is all that remains to be done. He is to report at Port-au-Prince and release the "Hayti Republic," and if the authorities refuse to surrender her he is to seize the vessel by force of arms and take her to some neutral port where she can be restored to her owners.

Mr. Plumb, one of the Kansas Senators, is known to be dissatisfied with the sugar schedule in the Senate tariff bill and will ask a modification of it in the interest of his sorghum-growing constituents. It is likely he will favor a bounty.

FOREIGN.

An attempt was made on December 5 to blow up the registry office in the rue St. Denis, Paris, with a dynamite bomb. Several arrests have been made.

The Pope has sent to the Austrian Emperor as a jubilee gift a beautiful mosaic image of the Virgin. It was made at the Vatican and is valued at $6,000.

The first detachment of British troops arrived at Suakim, December 5. As soon as the troops assembled, the Arabs opened a hot artillery fire from the trenches; but this was quickly silenced by a reply from the forts.

At a banquet in London, Mr. Phelps, the American Minister, said that the great and everlasting ties that bound England and America depended on the great heart of the two peoples. Treaties were of small consequence, and diplomacy had seen its best days. It was upon the sentiment of the people that the harmony of the two countries most depended.

The Latin League, which aims to detach Italy from the triple alliance, is now openly favored by Spanish politicians, both Monarchist and Republican. Senor Castellar goes to Rome to invite moderate Republicans to join a coalition with Premier Crispi, accept the existing monarchy and avoid hostility to the church until a league of France, Spain, Italy and Belgium succeeds in overthrowing the Austro-Germanic alliance.

The Reichstag adjourns on December 15, and will re-assemble about the middle of January. The critical situation in East Africa, where the Arabs are effectually wiping out the German colonies, will force a more ample explanation of Germany's policy than the Chancellor intended.

Ex-Empress Frederick has bought a site at Sterlitz for 100,000 marks, on which to build a hospital for orphan girls.

A dispatch to the London Standard says the ex-King of Naples and the ex-Duke of Tuscany have signified to the Vatican that they favored Catholics in their political votes. The Pope approved their views and appointed a commission, presided over by Cardinal Monaca, to inquire into the question. It has been decided that the moment is opportune for the development of the movement with the view of creating a great Catholic party.

During a meeting held in Amsterdam, Holland, on December 9, to consider a project for the erection of a statue of the Pope, 600 Socialists gained admission to the meeting hall and prevented a priest from speaking. A fight ensued between the Catholics and Socialists. All the furniture in the hall was smashed. The police were compelled to fire and several of the rioters were wounded.

Two men have been arrested at Naples for throwing a dynamite bomb at the German consulate in that city. The bomb did not explode. The men are members of the Republican Society.

A new Cabinet is announced in Spain. Senor Segasta is Premier. The new Cabinet is of a similar complexion to the former Cabinet, except that it is considered more pliable. It is thought that it will be short lived.

One Fact

Is worth a column of rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Weekly Market Review.

(For Week Ending December 11, 1888.)

COTTON.

Low ordinary	7 11/16	@ — —
Ordinary	7 15/16	— —
Good ordinary	8 1/4	— —
Low middling	9	— —
Middling	9 1/2	— —
Good middling	10 1/16	— —
Middling fair	10 7/16	— —
Fair	11 3/4	— —
Galveston middling	9 11-16	— —
Mobile middling	9 3/8	— —
St. Louis middling	9 1/2	— —

SUGAR.

OPEN KETTLE:		
Prime	4 13-16	4 7/8
Fully fair	4 13-16	— —
Good fair	— —	3 11-16
Common	3 1/4	4 1/8
CENTRIFUGAL:		
Seconds	4 1/2	4 5/8
Pr. yellow	6	— —
Gray White	6	6 1/16
Choice white	6 1/8	— —
Stan. Gran.	6 5/8	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	33
Fair	25	26
Good Common	23	24
Syrup	28	32

RICE.

Head	5 1/4	6 1/4
Good	5	5 1/8
Fair	4 5/8	4 7/8
Good	3 3/4	4
No. 2	2 1/8	2 1/4
Polish, per ton	14 00	15 00
Rough, ₱ bbl.	2 50	4 10

FLOUR.

Extra Fancy	5 15	5 25
Fancy	4 65	4 75
Choice	4 25	4 40
Minnesota patents	7 00	7 25
Extra fancy	5 50	5 62 1/2
Winter wheat patents	6 07 1/2	6 12 1/2
Minnesota bakers	6 40	6 60

CORN PRODUCTS.

Corn meal	2 15	2 25
Cream meal	3 00	— —
Grits	2 85	2 90
Hominy	3 15	— —

PROVISIONS.

PORK:		
Mess (Standard)	14 75	— —
Prime Mess	14 50	— —
Rumps	— —	14 00
DRY SALT MEAT:		
Shoulders	7 3/4	— —
Sides, long clear	8	8 1/8
Sides, short rib	8	8 1/8
BACON:		
Fancy breakfast	11	12 1/2
Shoulders	8	— —
Sides, long clear	9 1/4	— —
Sides, short rib	9 1/8	9 1/4
HAMS:		
Sugar-cured	11 1/2	12

GROCERIES.

COFFEE:		
Prime	18 3/4	19 1/4
Fair	17 3/4	18 1/4
Common	15	15 3/4
TEAS:		
Choice	40	80
Fair	24	35
BUTTER:		
Western Creamery	23	— —
Western Dairy	20	22
Common	— —	18
LARD:		
Refined	— —	8 1/4
OILS:		
Coal, bbls	11 3/4	— —
Coal, cases	16	17
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	1	6
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 60
KROUT:		
Western, ₱ bbl	3 50	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 60	— —

GRAIN, ETC.

CORN:		
White	49	51
Yellow	48	— —
Mixed No. 2	48	— —
OATS:		
Western	— —	33
Choice	— —	34
BRAN:		
₱ ton	85	— —
HAY:		
Prime	16 00	17 00
Choice	18 00	19 00

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	— —
Young Chickens	3 50	4 00
Chickens, South'n	3 00	3 25
Young	1 75	2 00
Turkeys, Southern	9 00	10 00
EGGS:		
Western	22	23
Southern	— —	23
WOOL:		
Lake, per ₱	— —	22 1/2
Louisiana	21 1/2	— —
Burry	12	15
COUNTRY HIDES:		
Green salted, ₱ ₱	3	4
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	— —
Meal	21 00	— —
Pure ground bone	30 00	— —
Muriatic acid, ₱ ₱	2 1/2	— —
Sulphuric acid	2	— —

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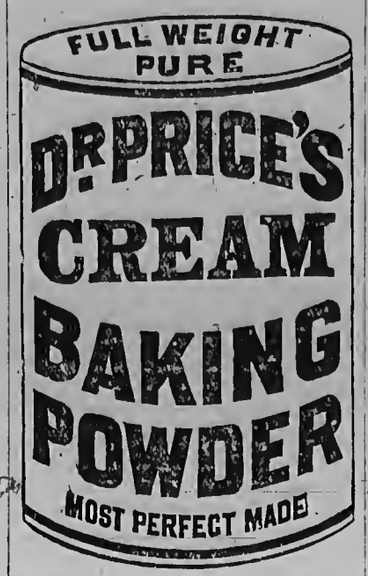

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ST. JOHN, THE AGED.

BY FRANCIS EASTWOOD.

I'm growing very old. This weary head
That has so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed him, my Master, oft
From Galilee to Judah; yea, that stood
Beneath the cross and trembled with his groans,
No longer bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered 'round my couch;
My eyes so dim they can not see their tears.
God lays his hand upon me—yea, *his hand*,
And not his *rod*—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passed a woman's love.

I'm old, so old! I can not recollect
The faces of my friends, and I forget
The words and deeds that make up daily life:
But that dear face, and every word he spoke,
Grow more distinct as others fade away.
So that I live with him and holy dead
More than with living.

Seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Kissed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then he came and called me. Then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart and made
The whole world musical. Incarnate love
Took hold of me and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had,
Through harvest fields, and desolate, dreary waste;
And oftentimes he leaned upon my arm,
Wearied and way-worn. I was young and strong,
And so upbore him. Lord! now I am weak,
And old, and feeble. Let me rest on thee!
So, put thine arm around me. Closer still!
How strong thou art! The twilight draws apace;
Come, let us leave these noisy streets and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Aye, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
Once more to stand upon my native hills
And touch my Master! Oh! how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church—once more
There let me tell them of a Savior's love;
For by the sweetness of my Master's voice
Just now I think he must be very near—
Coming, I trust, to break the veil which thus
Has worn so thin that I can see beyond,
And watch his footsteps.

So, raise up my head.
How dark it is! I can not seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children! God so loved the world
He gave his Son. So love ye one another.
Love God and man, Amen. Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What call they folk my name? "The Holy John?"
Say, unto me rather Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul at eve,
When in the dreary Isle of Patmos, Jesus came
And touched me on the slumber. See! it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before!
And hark! it is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are these who crowd
The shining way? Joy! joy! 'tis the eleven!
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James' face!
I am the last. Once more we are complete
To gather round the Paschal feast. My place
Is next my Master. O my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So, lift me up, dear Lord,
Unto thy bosom, there shall I abide.

—American Tract Society.

Religious Worship Under Restrictions in Brazil.

BY ERNEST HOWARD.

The Protestant form of religion is represented by branches of the Church of England, established in most of the coast cities, and by a considerable number of mission churches and schools under the auspices of the Presbyterian, Baptist and Methodist denominations of the United States.

The Fifth Article of the Constitution of Brazil reads as follows: "The Roman Catholic Church shall continue to be the religion of the State; and others shall, however, be tolerated with their special worship in private houses designated for the purpose, without the exterior form of a temple."

The utmost latitude has always been allowed in the interpretation of this law. The courts long ago construed the "exterior form of a temple" simply to prohibit the use of steeples and bells. Even this restriction has not been rigidly enforced: for the beautiful Methodist Church of Rio de Janeiro has a number of miniature spires, while the Piracicaba Church, of the same mission, is adorned with a truncated tower, very like a steeple. There has always been danger, however, that a reactionary government, such as is to be feared under the Princess Isabella, heir to the throne, might make serious trouble for the infant churches. In fact, a local authority last year attempted to order the Lutherans of a village in the province of Rio Grande do Sul, to remove the tower from their church building, threatening the members with criminal process, if worship were held in it in its present form. He was promptly overruled by his superiors. But the occurrence led to a general petition from the Protestants of the empire for the revocation of the obnoxious article already referred to.

On the fifth of October, 1887, Senator Martins, of Rio Grande, introduced a bill in Parliament revoking Article V. of the Constitution, and the corresponding portions of the criminal code, and declaring that there should henceforth be full liberty to all religions to celebrate public worship according to their own forms, so long as there were no violations of public morality. It was generally supposed that the bill, while introduced in deference to the Senator's large German constituency, would never be called up. The recent outbreak in Rio Feio, of which we elsewhere give a full report, seems to have been influential, however, in breaking its slumbers. At all events, the measure has already passed two readings, and is in a fair way to become a law. A somewhat extended account of the discussion may be of interest. We cite the leading points from the official journal. Senator Candido de Oliveira believed that there might be some opposition to the project, in favor of which he had already voted.

The clause of the Constitution which forbids the exterior form of a temple for the houses in which are celebrated religious services other than Catholic, was a relic of antiquity which could not resist the progress of civilization and liberal ideas. Since, however, the government has a large majority in the lower house, it had seemed best to the orator that the noble Minister of the empire should be present at the discussion to declare the opinion of the Cabinet. He, therefore, interrogates the noble Minister if, in the schemes of reform of the government could be included the project under discussion, and if, in view of an affirmative vote in the Senate, the ministry would agree to carry through the House a measure so necessary for the country. Sr. Costa Pereira, a Minister of the empire, who had been escorted with the usual formalities at the opening of the discussion to a seat at the right of the President, explained in a few words the opinion of the government on the subject.

Brazilians generally feel the need of wider religious liberty. He did not see, therefore, any harm in adopting the measure. On the contrary, besides following the example of nations more advanced, it had the additional advantage of assisting immigration, which is to-day our greatest necessity. No one should say that we are making an innovation. Tolerance in this particular is universal in Brazil. In the province of Rio Grande do Sul, Santa Catharina and Sao Paulo, where the non-Catholics are most numerous, already exist Protestant temples, with many adornments, notwithstanding the constitutional restrictions. Loss of influence would not follow such an act for the State religion, since Catholicism has inherent force sufficient for its maintenance and propagation.

The Baron of Cotegipe, ex-Prime Minister, observed that, as the noble Minister had well said, liberty to profess any religion, other than that of the State, is a fact at present existing among us. Even before the adoption of the Constitution in 1819, services of non-Catholics were permitted in houses without the appearance of a temple. Custom has eliminated the constitutional restrictions. There are examples of houses devoted to non-Catholic services, which have the exterior form of a temple. It is sufficient to recall the fact which occurred in Santa Maria, province of Rio Grande do Sul. He would vote in favor of the project in silence, had he not some doubts as to its form, which might lead to the inference in Europe that there is no religious liberty in Brazil, and that a law was necessary to make free the celebration of worship other than Catholic. He thought that simply revoking the various clauses would suffice, suppressing the positive declaration of the project. If, however, it be clear in its present form, and if these observations of the orator would suffice in case they reach those countries, so that no one could have a false idea as to the liberty of worship in Brazil, he will not hesitate to give his vote to the bill just as drawn up. Senator Silveira Martins observed that the noble Senator only objected to the form of the bill, from the fear that it would appear in Europe that Brazil had been subject to religious intolerance. Tolerance is embedded in the Constitution, with the restriction of being prohibited in houses of worship with the exterior form of a temple, and that this prohibition should not be null. Section No. 276 of the criminal code has established the penalties for its infringement, so that the police have the right to prosecute offenders and order torn down houses not in accordance with Article V. of the Constitution. There is not, therefore, liberty of worship. The laws only *tolerate* the celebration of worship non-Catholic; so religious tolerance is a humiliation to the citizen. What the law contemplates and establishes as a natural right is, that each citizen may freely and fully profess the religion which he desires, so long as he does not break the laws of the nation. So he believes that the law is complete, and drawn up in shape, which does not leave the slightest doubt. He adds that it has to-day the seal of the utmost expediency. It is necessary and urgent to save the country from ruin. There is instant need (1) of liberty of all kinds, (2) of immigration on the largest scale. Clearly, without religious liberty it is impossible to obtain the latter object. He insists, therefore, on the adoption of the project. The Baron de Cotegipe had not confounded tolerance of worship with liberty of conscience, as the noble Senator imagined. We have complete liberty of conscience. The project only treats of publicity of worship. He agrees that this should be granted. His opinion was that, repeal the Article, and the code would then permit freedom of worship without any extraordinary restrictions. But the question is one of form. So he does not insist on his previous remark, which he might further unfold. Senor Alfonso Celso agrees with the noble Senator from Bahia, that it would be inexpedient to draw up the law in such a way as to give occasion to doubt that religious liberty had already existed in Brazil. There is, however, an alternative more to be avoided, and that is, to give the project, which has for its only purpose to secure the publicity of all religious services, such a form as not to exclude all difficulties or sources of embarrassment which hinder such publicity. The illustrious Baron de Cotegipe preferred the simple repeal of Section No. 276 of the code to the form in which the honorable Senator from Rio Grande do Sul had expressed his thought. The orator shows his excellency that this does not suffice to secure full publicity of worship: Repeal Section No. 276, still there remains Article No. 5 of the Constitution of the empire, which forbids the practice of religions, not that of the State, in edifices with the exterior form of a temple. Therefore, if the law were conceived in the terms desired by the noble Senator from Bahia, the project would not be realized. The noble Senator knows that no edifice can be constructed in towns or villages unless its plan be approved by the common council. There will be no lack of councils which will not permit the construction of any temple, evangelical, Protestant, etc., with architectural form of a church, basing their action on Article V. of the Constitution. (Expressions of approval.) It was this fact that had led to the present shape of the project.

The orator would be very glad if Europe would always have a high opinion of our country. He also desires that we may always so act in all things that public sentiment everywhere may be favorable to us. He declares, however, that when it becomes necessary to settle any question we should not keep thinking what they are going to think about us in Europe, or any other foreign land. (Hear! hear!). No one to govern his own household tries to know his neighbor's opinion. He adopts the plan which seems to him just and reasonable. (Applause). He considers the bill very well drawn up. A Senator asked what objection there is to omitting the positive declaration, simply repealing both article and section. Senator Silveira Martins replies that he did not write this bill on his knee. He wished to make a law which would guarantee every citizen the right to profess publicly the religion he preferred. We have tolerance. We do not have liberty of worship legally nor really, for here in the very capital of the empire there are cases of houses without external forms of temple, being stoned because used for worship by non-Catholics. Although not making a question of form, he thought the present shape the best to reach the desired end—*i. e.*, the affirming of the right and perfect liberty of everyone in Brazil to profess, without the slightest restriction, the religion of his choice.—Put to votes, the law passed with division, and unamended.

Since the commencement of this letter, an evening paper of Rio de Janeiro conveys the news of the passage of the bill on third reading in the Senate without further discussion. It now goes to the House, and, without a doubt, freedom of worship in Brazil will be an assured fact at an early date.—Times-Democrat.

Knowledge unused for the good of others is more vain than unused gold.—Ruskin.

Letter from China.

The China Mission Conference met in Shanghai, October 11, and adjourned October 16. Bishop Wilson was present, and presided at every session. He had spent some two months in Japan, and reached China, accompanied by Mrs. Wilson and the two new missionaries, Bros. Hendry and Hill, two days before the time appointed for the Conference session. His stay with us has been a blessing to us all. His wise counsel and earnest talks in the Conference and mission meetings are worth all the expense of time and money necessary for his visit. Such soul-stirring sermons as he preaches are seldom heard in this part of the world. The Board of Missions can well afford the expense of an episcopal visit to this mission occasionally, if not yearly, when such good results follow, as in the present case. No resident Bishop could do us anything like the good that one fresh from home can do. Mrs. Wilson's visit has also been productive of much good to all of us, and especially to the ladies.

The members of the Conference were all present except three of the (Chinese) lay delegates. The proceedings were conducted in English, and interpreted, where necessary, for the benefit of the Chinese members. The regular order of business of an Annual Conference was followed, and the Conference adjourned from time to time for the purpose of holding mission meetings, to make estimates for the expenses of the work for the year 1889-90.

The ladies' meetings were held in the afternoon of each day, and by special invitation from them, the members of the Conference attended their meetings as far as practicable.

One preacher, Li Tz Ni, was received on trial. Two others applied for admission on trial; but, as there was some irregularity in their applications, they could not be received, and they will have to hold over till the next session of the Conference. Three men were received into full connection—W. B. Burke, J. L. Hendry and C. J. Soon. W. B. Burke was ordained deacon, and he and J. L. Hendry were ordained elders. M. B. Hill was received by transfer from the Little Rock Conference. Our Conference now numbers ten members in full connection. May we never have our number depleted again in such a manner as when the Lambuths and Dukes were transferred to Japan, and Royall and Gimgledorff returned to America. I trust the difficulty in this mission that caused those men to leave has been effectually settled at our recent meeting, and will never arise to trouble us again and cause the loss of our men.

Reports from the work show progress in every department. Though our progress is apparently slow, yet there is no doubt that it is sure, and we have reason to thank God and take courage. There are now 284 members belonging to our church in China, an increase of 59 for the past year. We have 36 schools, altogether, under our care now, including those belonging to the Woman's Board, with a total of 860 pupils in them. Two churches, one in Shanghai and the other in Suchow, supported their native pastors the past year, and paid all the running expenses of the churches. Besides this, the native and foreign members contributed some $715 for Conference missions, and $170 for foreign missions, and $30 for the Bishops' fund. The amount contributed for Conference missions was appropriated by our Conference Board of Missions to opening up a new station in the city of Chang Shuh, and to the support of an Anglo-Chinese school in Sung Kiang. Of the whole amount thus contributed, the 260 native members gave some $270.

APPOINTMENTS.

SHANGHAI DISTRICT.—*C. F. Reid, P. E.* Shanghai station, C. F. Reid—two to be supplied (by Sz Tz-kin and Tsen Tz-vong); College station, Y. J. Allen; Tsih Pan circuit, to be supplied (by Doug Moh-sang); Sung Kiang circuit, W. B. Burke—two to be supplied (by Dzeng Yong-king and Dzeng Sun-tseng); Nansiang circuit, M. B. Hill—two to be supplied (by Dzeng Dzing-san and Seng Yuon-peh); Anglo-Chinese College, Y. J. Allen, president—W. B. Bonnell, professor.

SUCHOW DISTRICT.—*D. L. Anderson, P. E.* Suchow station, A. P. Parker; Suchow circuit; J. L. Hendry, C. F. Lochr; Kwen-shan circuit, C. J. Soon; Loh Jeh circuit, to be supplied (by Tsa Vong-tsang); Jaug Yoh circuit, Li Tz Ni; Dong Li circuit and Hospital Chapel, C. K. Marshall; Bullington Institute, A. P. Parker, principal.

A. P. PARKER.

SUCHOW, Oct. 24, 1888.

East Texas Conference.

MR. EDITOR: The forty-fourth session of this Conference met in the town of Crockett, November 28. The investigation relative to the work of the past year showed no very great improvements on any special line, but an advancement in all departments that called forth thanks-giving to our heavenly Father. A goodly number of things worked propitiously to the annual gathering. The good people of Crockett know how to provide for a Conference, and, knowing how, they *provide*. The preachers were in good spirits. Most of them seemed to have been well fed, though their reports marked, for the most part, small salaries. This was generally due to, or attributed to, the too *much* and too *little* rains. Bishop Duncan thinks that the wet and dry districts of Texas are *indefinite expansion*. Notwithstanding the shortage referred to, about [illegible] thousand dollars, in cash and subscription, was raised during the Conference. Preachers know how to [illegible] It is not unusual for them to give when they *feel* it. The harmony of the session was beautiful. Preachers and laymen did not forget where they were, and for what purpose. There was a careful inquiry into all the interests of the church without any debate *waxing warm*. The appointments show many changes, more than usual, but very general satisfaction. On the part of the preachers, I have not heard an expression of dissatisfaction, and at this writing most of them are in their new fields of labor.

During the year one of our number was removed by death. Five transfers were received, and five transferred to other Conferences. Of those who went from us, known to your readers, was Bro. W. W. Hopper. God greatly blessed his labors in Texas. Prayers follow him to his new field, or rather his old one. He goes to Mississippi, whence he came three years ago. Bro. J. W. Tinnin has also returned to the Mississippi Conference. Four were admitted on trial. One of these, Watson Bradford, is a son of Rev. D. P. Bradford, of the Mississippi Conference.

The Conference love-feast will live in the minds of those who attended. There was present the old man who had lived and preached Christ for many years, and now awaits the Master's call; but there was also present the "converted Jew," living and preaching Christ, while his mother's door is closed against him. The mother writes: "You can never return while you are a Methodist preacher." The son replies: "Then I must stay away." Who will say that the cross of Christ is no longer offensive?

Brethren representing connectional interests came, did their work, and left. Dr. Morton pushed church extension; Bro. Dunlap talked and sang, and asked for $1.50. Got it, and more. Brevel A. Lyon—that prince of Sunday-school workers, looked up the Publishing House interest.

Yielding to an expressed wish of the Conference, Bishop Duncan preached a thanksgiving sermon. It was judged to be "curious, suggestive, sensible." It provoked thought and suggested many topics for conversation. The Bishop is a willing worker, and while in Texas he is permitted to put in all his time. His second visit to this Conference has made him the better understood and the more loved. A hearty welcome awaits him whenever he may return to this great State, which so much needs episcopal supervision. Fraternally,

CHAS. F. SMITH.

SAN AUGUSTINE, Texas.

Christian Advocate.

THURSDAY, DECEMBER 20, 1888.

CHRISTMAS BELLS

A MERRY CHIME FROM THE POET'S TOWER.

Chime out, O joyful bells
All worldly discords drown!
Wield every heart, O Cross,
To make a Christmas crown;
Give praise, rest, O earth!
Mercy, peace, goodwill be kept
That he who comes this day
May never more depart.

—Youth's Companion

List, happy hearts, the holy theme
Draw forth the first glad strain from sight,
O Earth, for the last word light
The light that shone when Hope was born.

—Tennyson.

Ye bells the Day Christ was born,
Be this, as ever, our carol still—
Be peace on earth, be peace on earth,
Be peace of gentle will.

Thackeray.

With gentle deeds and kindly thoughts,
And loving words without,
Welcome the merry Christmas in,
And hear a brother's call.

—L. Lawrence.

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!

—Whittier.

Who laugh'd mankind on this first Christmas day
What 'twas to be a man; to give, not take;
To serve, not rule; to nourish, not devour;
To help, not crush; if need, to die, not live?

—Charles Kingsley.

This happy day, whose risen sun
Shall set not through eternity;
This holy day when Christ, the Lord,
Took on him our humanity.

—Phœbe Cary.

The happy Christmas comes once more,
The heavenly Guest is at the door;
The blessed words the shepherds thrill,
The joyous tidings—Peace, good-will
The bellmen of all Christendom
Now roll along
The unbroken song
Of peace on earth, good-will to men.

—Longfellow.

But the star that shines in Bethlehem
Shines still, and shall not cease;
And we listen still to the tidings
Of glory and of peace.

—Adelaide A. Procter.

The poor will many a care forget;
The doctor thinks not of his debts;
But as they each enjoy their cheer,
Wish it was Christmas all the year.

—Thomas Miller.

It is his birthday—His, the only One
Who ever made life's meaning wholly plain;
Dawn is here on our night

—Lucy Larcom.

Christ is born! Tell both his fame!
Christ from heaven! his love proclaim!
Christ on earth! exalt his name!
Sing to the Lord, O world, with exultation,
Break forth in filial thanksgiving, every nation,
For he hath triumphed gloriously!

—S. Cosmos.

At Christmas be merry and thankful withal,
And feast thy poor neighbors, the great with the small.

—Thomas Tusser.

This day
Shall change all griefs and quarrels into love.

—Shakespeare.

(Vincent and Holway's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Dec. 30.

TEMPERANCE LESSON.

Numbers vi, 1-4.

TIME.—B. C. 1490.

PLACE.—The valley of Er Rahah, at the foot of Mount Sinai.

1, 2. When either man or woman shall separate themselves—The verb which is here used denotes the doing something wonderful or extraordinary, and the spiritual lesson seems to be that Christ's servants are expected and required to do something more than others. *To vow a vow of a Nazarite—Nazarite*, should in strictness be written *Naziute*. The accepted spelling has, no doubt, prevailed among Christians from its being supposed that this vow is referred to Matthew ii. 23. Man or woman might voluntarily determine to be such. Only the vow of a woman, that was dependent on her father or on her husband, was conditioned on the acquiescence of the masculine head. The word "Nazarite" signifies one who is separated. The Lord himself set apart Samson and John the Baptist before their birth to be Nazarites all their days: Samuel was devoted by his mother to be a perpetual Nazarite, when he was "asked of the Lord;" and the family of the Rechabites were a sort of Nazarites from one generation to another, by the injunction of Jonadab their progenitor. But in general the Nazarites became such by a voluntary vow, which any person might make, of peculiar separation from the world and devotedness to the exercises of religion, for a limited time, and under certain regulations. Among the distinguished favors which God conferred on Israel, it is stated that he raised up of their young men for Nazarites;" whence we may infer that their prayers, examples and instructions were considered as a public blessing. The Jews say that this vow could not be made for less than thirty days; but St. Paul seems to have taken it for no more than seven days. Dr. Lightfoot supposes that the leper, being the most defiled and loathsome of creatures, was an emblem of the wretched, miserable state of man by the fall: and that the Nazarite was the emblem of man in his state of innocence. Wine and grapes are here particularly forbidden to the Nazarite because, as the doctor thinks, being an emblem of man in his paradisaical state, he was forbidden that tree and its fruits by eating of which Adam fell: for the doctor, as well as the Jewish rabbins, believed the tree of knowledge to have been none other than the vine. *To separate themselves unto the Lord*—The words with which the law is introduced show not only that the vow of the Nazarite was a matter of free choice, but that it was a mode of practicing godliness and piety already customary among the people. The origin of this custom is involved in obscurity. There is no certain clue to indicate that it was derived from Egypt, for the so-called hair-offering vows are met with among several ancient tribes, and have no special relation to the Nazarite, while vows of abstinence were common to all the religions of antiquity. The mere abstinence from the use of wine did not of itself alone make a Nazarite. This is proved by the family of the Rechabites, who formed a sort of hereditary abstinence society in the midst of Israel, according to a command of their patriarch Jonadab. The same thing occurred now and then in the Orient, and finally in Mohammedanism became a law of world-wide influence. On the completion of his Nazariteship the Nazarite might again drink wine; a proof that the abstinence was sanctioned only for a special object.

3. Shall separate himself from wine and strong drink—The law of the Nazarite in this respect, as in regard to defilement from the dead, was more strict than that which was enjoined upon the priests, thus typifying the entire surrender of the heart and life to God, and freedom from the distraction of earthly ties. The ideal of this separation, however, was not that of a life of monastic seclusion, but of action, and of uninterrupted devotion to the divine service. The priests were forbidden to drink wine or strong drink when they entered the tabernacle to perform service there, but were not prohibited the use of wine at other times. "Strong drink" is supposed to have been made of barley and dates or honey. *Shall drink no vinegar of wine, or vinegar of strong drink*—Not even the sour varieties of wine and strong drink. This is exactly the same prohibition that was given in the case of John the Baptist. (Luke i. 15.) Wine and *sikera* he shall not drink. Any inebriating liquor, says St. Jerome, is called *sikera*, whether made of corn, apples, honey, dates, or other fruit. One of the four prohibited drinks among the Mohammedans in India is called *sakar*, which signifies inebriating drink in general, but especially date wine or arrack. From the original word probably we have borrowed our term *cider*, or *sider*, which, among us, exclusively signifies the fermented juice of apples. *Neither ... drink any liquor of grapes*—Unfermented juice; but Cook says, "a drink made of grape skins macerated in water." Says Scott: "Drinking wine, or strong drink of any sort, is an emblem, both in its nature and effects, of the intoxicating pleasures of sin and sense; and from this, in every form, and from all approaches to it, the Nazarites were commanded most scrupulously to abstain. There is nothing in Scripture which bears the most remote affinity to the religious orders of the Church of Rome, except these Nazarites; but mark the difference, or rather the opposition. The religious in that church are forbidden to marry, but no such restriction was laid upon the Nazarites. They are commanded to abstain from meats, but the Nazarites might eat any food allowed to other Israelites. They are not generally prohibited wine, even on fasting days, but the Nazarites might not drink it at any time. Their vow is perpetual to the end of their lives, but the Nazarite's vow was only for a limited time, at his own discretion, and in certain cases not unless allowed by husbands or parents. A similar contrast may often be discerned between the rules of men's invention for fasting and for extraordinary sanctity and the precepts of Scripture. *Nor eat moist grapes, or dried*—Which was forbidden him for greater caution to keep him at the further distance from wine. The design of this prohibition can hardly have been merely that by abstaining from intoxicating drink the Nazarite might preserve perfect clearness and temperance of mind, like the priests when engaged in their duties, and so conduct himself as one sanctified to the Lord; but it goes much further, and embraces entire abstinence from all the *delicate carats* by which holiness could be impaired. Vinegar, fresh and dried grapes, and food prepared from grapes and raisins, for example, raisin-cakes, are not intoxicating; but grape-cakes, as being the dainties sought after by epicures and debauchees, are cited in Hosea iii. 1, as a symbol of the sensual attractions of idolatry, a luxurious kind of food, that was not in harmony with the solemnity of the worship of Jehovah. The Nazarite was to avoid everything that proceeded from the vine, because its fruit was regarded as the sum and substance of all sensual enjoyments.

4. All the days of his separation—The Nazarite vow was taken at first for a particular time, at the close of which the separation terminated with release from the vow. This is the only form in which it is taken into consideration, or rules are laid down for it in the law before us. In after times, however, we find life-long Nazarites among the Israelites; for example, Samson, Samuel, and John the Baptist, who were vowed or dedicated to the Lord by their parents even before they were born. *Eat nothing ... made of the vine-tree, from the kernels even to the husk*—The word which is rendered *kernels* is supposed by some to denote sour grapes, and by others the kernels of berries. The word *zag* denotes the shell or husk. A sour drink was made from the stones of unripe grapes, and cakes were also made of the husks. These latter appear from Hosea iii. 1, to have been regarded as a delicacy. These regulations forbid the Nazarite using wine or any other product into which the vine or its fruit enters. The *Flamen Dialis* among the Romans was forbidden to touch a vine, or even to walk under one.

A Few Words about Sunday-Schools.

As we think, talk and write upon the subject of Sunday-schools, it is important that we should notice something concerning the origin of Sunday-schools. The modern Sunday-school is not of man's discovery or invention; much less is it of his creation. It is a growth from the Sunday-school soul-culture hidden in the heart of man from the beginning, and hinted at in primeval sacrifices. God said concerning Abraham: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." The duty of teaching in the principles of religion stands as a distinct and unequivocal clause in the original constitution of the church of God. When Moses gave his valedictory address to the children of Israel while acting under the divine sanction, rehearsed the law of Sinai, and, speaking with equal authority, said: "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children." The Jewish synagogues (said to have numbered, in Jerusalem alone, over four hundred and fifty) furnished the model after which the services of the primitive Christian Church were, for the most part, fashioned. These were admirably adapted for securing the people systematic instruction in the Scriptures. Passages referring to public exercises in the synagogues indicate that they were held on the Sabbath day. In its principal features the Sunday-school services of our day closely resemble that of the ancient synagogues. Mosheims says "that there can be no doubt but that the children of Christians were carefully trained up from infancy." As to the manner in which these schools were organized and conducted, we are not able to say. While they may have differed from the catechumenical schools, they were like our schools. Their aim was to impart a knowledge of the letter and meaning of the Holy Scriptures, and to develop a life of faith in the people. According to statistics, we find that in the year 1527 Sunday-schools were established by Luther at Wittenberg in Prussia; in the year 1560 by John Knox in Scotland, and toward the close of the sixteenth century in Lombardy, Italy, by Barromeo, Archbishop of Milan. In the celebrated Cathedral of Milan there is now a large school taught by the priest, said to have been kept up with slight intermissions, since his day. In the eighteenth century Sunday-schools were established in various parts of England. The first of which we have knowledge of in the United States was one at Roxbury, Mass., in 1674, and one at Plymouth, Mass., in 1680. It is well known that John Wesley organized a successful school at Savannah, Ga., as early as 1736, and one, established at Ephrata, Lancaster county, Penn., in 1747; and these schools continued uninterrupted for more than thirty years until the building in which it was held was taken for a hospital during the Revolutionary War. One great epoch in Sunday-school history begins with the founding of the Gloucester School by Robert Raikes in the year 1780. In four years from the organization of Raikes' school more than two hundred and fifty thousand children in England were enjoying the blessings of Sunday-school instruction. In 1780 Sunday-schools were practically unknown. In 1880 there were in the bounds of Protestant Christendom not less than one and a half million of teachers and twelve and a half million of pupils in our Sunday-schools: a total of fourteen million.

Reviewing the whole subject, we are led by a careful examination of facts and related evidence to the following conclusion that the Sunday-school has accomplished a wonderful work under the guidance and direction of Almighty God. In the second place, we notice something concerning the design and object of the Sunday-school. It is to bring souls to Christ, and then build them up in Christ. The principle of saving souls should be held in constant remembrance as the only true criterion in estimating the value of Sunday-schools anywhere and everywhere. The chief instrument in the accomplishment of this work is the written Word of God. We are willing to be taught from the pulpit; why should we not be willing to be taught from the pew? Sunday-school is the place to start children right, and to successfully point them to the "Lamb of God that taketh away the sin of the world." The Sunday-school is not a place of sport and laughter: it is a place of moral and religious training. The Sunday-school is something of very great necessity. It keeps children from doing many things on the Sabbath-day that they might do if it were not for the Sunday-school.

The last and all-important question is: Who shall compose a Sunday-school? We answer: All people—grown people as well as children. When Moses gave his address to the children of Israel, he included old and young. There is not anything that is as beneficial, beautiful and lovely as to spend the beautiful Sabbaths that God has given us in the sanctuary of the Most High, benefiting our neighbors, and being benefited by our neighbors.

Dear brethren and friends, let us wake up to this great line of church work. May God bless the dear parents and children in this gospel land of ours!

H. J. BOLTZ.

ADVENT SONG.

BY G. G. W. G.

O gates, from out your portals wide
There comes a wondrous melody;
It floats on high in ether clear,
And brings the joy of heaven more near;
Before the throne adoring hosts
Bend low in ecstacy of love;
"Glory to God on high!" their song,
And answering echoes the spires prolong.
Earth wrapt in night's dark sable lay
Awaiting now the coming day,
And, trembling on the east, so drear,
Earth sees the glorious Star appear.
The shepherds wake from out their sleep,
Bewildered with the minstrelsy—
Descending angels chant to them
Of "Peace on earth, good-will to men."
O golden gates, unfold! unfold!
Rural forth, O song, with love untold!
Thou Star, shine on in glory bright,
Eternal messenger of light.
Earth unto heaven gives back the praise,
That ransomed nature now may raise!
Redeemed through Christ from sin and shame,
Exalt and magnify his name.

—Watchman.

Christmas Customs.

The 25th of December is the day on which the sun is near the most southern point in its apparent annual journey, and for so long as we have historical record, it has been celebrated by ceremonies and rejoicings. The Hindoos on this day decorate their homes with garlands of flowers and papers of gold and tinsel; and the custom of making presents to relatives and friends is universally observed. The Egyptians recognized it by their festival in honor of the birth of their god Horus. In China it is a general holiday, the shops are shut, and the courts closed. No journey would, under any circumstances, be commenced on this day. The Persians kept it as the birthday of Mithras, the mediator, a spirit of the sun, with ceremonies of uncommon splendor. The old Romans held high festival in honor of Bacchus, rejoicing with him that the sun was about to return and revivify the vineyards. They designated the day the birthday of the invincible sun.

There is no record that the birthday of Jesus the Christ was observed till the second century. At the suggestion of Pope Telesphorus some of the Eastern Churches recognized the 6th of January as the day, while those of the West added it to other celebrations in the last week of December. In the fourth century Pope Julius made an order assembling the chief theologians of the time, for the purpose of examining all evidence bearing upon the date of the birth of Jesus, that they should, if possible, fix the day, in order that its observance might be universal. After due deliberation, they decided that it was on December 25. This decision was, at the time, believed by many of the fathers in the church to be erroneous, and they went so far as to assert that the examiners had been biased in their decision by the desire to please the public, to whom this day had already come to be a noted one. Popular feeling, however, sustained the council in their decision, which was finally universally accepted and commemorated, although it is now generally believed to be wrong.

On the publication of the decision the Roman Church decreed and instituted special prayers to priests, to be said on that day, which are known as *Christ masses*. But we find another derivation for the name. The old Saxons had a word *Maessa*, by which they designated all days freed from labor, whether holidays or fast days. The holidays kept in remembrance of the birth of Christ were *Christ maessa*. The spread of the Christian religion carried with it the observance of Christmas as a religious festival with which became connected other observances varying with the customs and habits of different nations.

With the Germans, Christmas is esteemed the "Children's Festival," and with them originated the world-famous myth of "Saint Nicholas," *alias* "Santa Claus," *alias* "Kris Kringle," the patron of Yule-tide, and the friend of all proper boys and prettily behaved girls. Happily the reforms in the observance of the day, which began in Germany, reached and were copied in other portions of Europe. Christmas is also now "Children's Day" in England and France. In toys and confections for the period the children are distinctly remembered in Italy; and in America the Christmas tree, the "stockings hung by the chimney with care," and the harmless merry games and innocent glee of childhood supplant much of the boisterous carousal which once tended to render the day rollicking and riotous. It was formerly the custom, and is still the practice in some of the small villages in North Germany, to commission the personage of "Knecht Rupert," corresponding with our "Santa Claus," to distribute all the presents made by parents and friends to children. Disguised by a mask, wearing an enormous flaxen beard, clad in a long white robe and shod in tall buckskins, "Knecht Rupert" went from house to house, was received by the parents with great ceremony, called for the children, and, after the strictest investigation into their deserving, dispensed gifts accordingly. "Santa Claus," we all know, reports himself differently.—Western Christian Advocate.

Christmas Music in England.

In this country the observance of Xmas tide is almost entirely ignored; but in Europe many old-time honored customs are still preserved with affectionate interest. In England, especially, is this the case. Carol singing is still popular, and in many districts the members of the church choir are accustomed to a house-to-house visitation on Xmas Eve, for the purpose of regaling the inhabitants of the parish with their minstrelsy. The carols themselves are for the most part quaint old ditties having reference to the event commemorated at this season. In different parts of the country different traditional carols are in vogue, and in some instances those of a secular and jovial character are heard. After the performance it is customary to exchange seasonable salutations, and a loving cup is not infrequently introduced and partaken of in token of "peace and good-will."

The "waits" also constitute another relic of olden times. They are in the habit of commencing operations at least a fortnight before Xmas Day, and make night more or less hideous by their indifferent performance of altogether inappropriate compositions on various instruments, wind and string. Like the bard singers these can trace their origin to the Norman era, when the minstrels were wont to indulge in similar perambulations.

It is also customary to celebrate the Nativity by indoor festivities, in which music is an important feature. This is more particularly the case in the old collegiate cities of Oxford and Cambridge.

At Magdalen College, Oxford, on Xmas Eve, large numbers from the college assemble in the Hall at ten P. M. The chapel choir, aided by amateurs, take part in the performance of the first part of Handel's "Messiah." All then participate in the feast of good things with which the tables are spread. When the hour of midnight sounds, Pergolesi's "Gloria in Excelsis" is given; then the singing of carols is commenced and continues until the "wee sma' hours," when all who care to do so are permitted to ascend the far-famed tower and aid in ringing a merry peal to usher in the joyous season.

At Queens College, Oxford, when all are assembled in the Hall for dinner on Xmas Eve, a boar's head gaily decorated with ribbons and flowers, is carried in by four stalwart cooks, during which ceremony the "Boar's Head Carol" is sung. This ancient custom owes its origin to the following legend:

Some centuries since the master (or principal) of the college was piously reading his breviary (for they were Roman Catholic times), while walking around the park attached to Magdalen College, when he was attacked by a wild boar. With admirable presence of mind he hurled his book at the open jaws of his adversary, and with such adroitness that it stuck in the brute's throat and choked him. Such is the legend, but it may be accepted *cum grano salis*, although the ancient tradition is religiously preserved at Oxford.

The repertoire of English church music especially adapted for use at Xmas services is well-nigh inexhaustible, and much of it has become exceedingly popular here. Hopkins, Smart, Sullivan, Barnby, Garrett, Stainer, are perhaps the most popular amongst contemporary composers, but their predecessors have also contributed works that will ever retain their hold on the musical public.

Extracts from "The Messiah," Bach's Xmas Oratorio, are also still in vogue. For organ voluntaries Guilmant's Christmas Offertoires, and other similar works by modern organ composers, afford a large field for selection. The musical associations that cling to the remembrances of the Xmas of childhood are specially characteristic of English life, and may be regarded as valuable adjuncts to the promotion of truly religious feeling.—Musical Herald.

An Answer from Lake Charles.

MR. EDITOR: The Lake Charles correspondent of the Southwestern Methodist was as far from any intentional reflection on the New Orleans Methodist pastorate as he was from charging an angel with sin. In such a correspondence space for full statement is not found. As brief as the paragraph was, there were two distinct trains of thought: the *present*, as compared with other parts of the State where revivals had prevailed; the *past*, covering the history of Methodism in New Orleans, "as compared with other cities," etc. There was, in spirit, no reflection on anyone, much less the present intelligent, zealous, hard-working ministry, from the presiding elder to the weakest appointment. The question of pastoral work, class meetings, assessments met, size of congregations, etc., never entered the mind of the writer. No general or special revival had been reported. In other parts of the State such had been. It is known to the writer that New Orleans Methodism can boast of specially godly men and women, lovers of the class meeting, of the prayer meeting, and whose money is likewise consecrated to God. If the paragraph had been the text of the letter, many reasons could have been given for Methodism's failure in New Orleans, as compared to other New Orleans denominations and other cities in our connection. The *general* statement of the matter is one of common observation among preachers and laymen in and out of the city.

Do me the justice, please, to publish this note. I disclaim any and all intention of reflecting on any brother in the ministry, or any laymen of New Orleans Methodism. I think much has been accomplished, in the last two or three years, in the right direction. And taking *this* work as the basis, the hope was that a widespread revival would come with this year. In the Methodist sense of the word, it did not come. And this was the genesis of the offending paragraph.

SOUTHWESTERN LOUISIANA.

(Lake Charles Correspondent S. W. Methodist.)

Our correspondent stated that, as compared "with other points in Louisiana, Methodism in New Orleans had been a failure." We admitted that Methodism might not have advanced *here* as much as in some *other* cities, but denied the statement that, "as compared with other points in Louisiana," it had made a failure this year. A good deal depends upon the meaning of the word "failure." We think advance in number of members and in contributions to the cause of God does *not* indicate failure. The preachers reported last Monday morning 270 members added this year to the English Churches in our city. There are three German Churches not counted. This is an advance of 16 per cent. on last year's statistics. Now, if there has been a like advance in "other points in Louisiana," the whole increase will amount to 2,600. No man who has studied our rate of increase can believe for a moment that *such* an increase will be reported. So that the probabilities are, that instead of "New Orleans Methodism being a failure, as compared with other points in Louisiana," it will come out ahead of most of them.—EDITOR.

Christmas.

The intensity of modern life and the deepening of consciousness through intelligence breeds sadness. We think too much and work too hard to have time for enjoyment, and if we suddenly discover that we have need of it, we take it in inordinate quantities, rather than in simple and natural ways; we go out and buy pleasure at so much the hour instead of somehow contriving to live a mirthful life. Close observers of modern society, like Walter Besant, have discovered that a main lack in the lives of the poor is that of cheer, and he urges that philanthropic plans should embrace measures for daily brightening the lives of the people by some simple experience of a pleasurable sort. It would be a somber fact if the number of those who live through a day without a laugh or even a smile could be ascertained—strange miscarriage of Nature, since man is the only being within her dominion who is capable of that action. Christmas has rendered the world this good service, that now for many centuries it has called men to sympathetic cheerfulness. It comes, indeed, but once a year, but for some days the cloud on the brow of humanity lifts a little and the wail dies out of its voice. At times it has been too obstreperous in its mirth and called for puritanic check, but for the most it has been true to its origin and stirred the human heart to sympathetic gladness and hope. We shall soon hear the growls of the pessimistic critic over the wastefulness of Christmas gifts and the irrationality of Christmas mirth. Heed him not: he does not know that the key-note of the universe is joy, and that Christmas laughter is only a stray echo of an eternal hymn, and nearly the only one that has reached us, and that it is well worthy of being caught if we would ever hear the whole. Therefore, fathers, give gifts to your children, even if you have to lessen the daily portion, remembering the wisdom of Mahomet, who said that if "he had two loaves of bread, he would sell one and by hyacinths, for they would feed his soul." And, ye children, stir up your fathers to mirth; Christmas comes but once a year, and the years left to them may not be many.—The Century.

Sharps and Flats.

The church "sharp" is usually a person of nervous, excitable temperament, with a perpetual itching to suggest something new, and to criticise everything that did not originate with himself. The church, in his estimation, consists of a "man and his environment;" and he is the "man" —the rest merely "environment." He believes he has a "patent" on all church action, and is in perpetual fear of its "infringement;" and when any movement is started without his advice first had and obtained, his grammar seems to narrow down to the objective mood and perfect tense. Nor does he ever seem to doubt his competency to dictate in everything. He can instruct his pastor how to preach, though he is almost as ignorant of the Bible as a Hottentot; how to baptize, how to conduct the prayer meetings, how to perform pastoral work, though what he does not know of any of these things would make, if published, no inconsiderable library. He can instruct the choir how to sing, though he does not know a musical note from a pig track in the sand. But the "sharps" are not all male, and the female variety is certainly not better—perhaps, worse—than the male. With all the self-conceit and self-sufficiency of her masculine relation, she has the peculiar feminine quickness to apprehend a trespass on her prerogatives, and readiness of tongue to herald her grievances. She is also more inventive. She never seems to look at anything in connection with church work but with a view of seeing how she can suggest a change, an improvement. And she always sees it. That plans are working admirably, and that her proposed change is an untried experiment, does not deter her. The proposed change must be made, and at once, or she "sulks," afflicting her righteous soul with the consciousness of injured merit and unappreciated talent. Alas! for the church afflicted, as many of them are, with both male and female "sharps." Whoever else may succeed, its numbers are sure to reach heaven only "through much tribulation."

The church "flat" is a different being, if that can be called a being, which has only existence, without life or activity. Seeming to have drifted into the church for want of energy to keep out, the "flat" never ceases to drift. Apparently as incapable of life or intelligent purpose as a dead log whirled along on the spring tide, his only motion is that imparted by the currents and counter-currents that float him on. As he never expects to take any part in doing anything, he has, at least, the grace, or he is too indolent, to oppose anything. Hence, he is never found in the objective mood. The "flat" is always in the promising mood, and in the future, imperfect tense. He was never known to fail to promise to aid in anything his church undertakes, nor ever found to have kept his promise. He never denies an obligation, and never meets it. If you ask him to come to Sunday-school, he is sure he ought to come, and will—next Sunday—but never comes. If you ask him to attend prayer meeting, he is quite sure it is his duty, and he is hurting himself by its neglect—he will be on hand next time—but he is not, then, or afterwards. If you ask him to give to the cause of Christ, no one seems to enjoy the opportunity of subscribing more than he—but he feels that the full measure of his duty is met when he has subscribed—he never thinks of paying. Thus he floats on, a religious drone, a spiritual nonentity. But he is excessively good humored. If he has no other merit, he has this, at least he is not a "sharp," and, grateful for this fact, the church tolerates him. Like the "natural" in the social circle, presently no one expects more from him than a good-humored grin over an incurable incapacity, of which he seems so totally unconscious.

Blessed of the Lord the church with neither "sharps" nor "flats!"—Christian Index.

Spiritual Habits.

If it is true that every man is a creature of habit, it is also true that habits are the creation of every man. Each comes to do things without thought or choice, which at first required thought, prolonged and careful attention. Habit becomes more than second nature: it becomes first nature. Habit is a habitation. Man comes into the world with habits as mere possibilities. Man goes out of the world with habits binding him as chains. An animal comes into the world with instincts as perfect the first day of their use as the last. Man creeps many weeks before he is able to perform the simple yet complex act of walking. Habit is also a labor-saving machine. Acts that at first required attention and thought, become automatic. Rousseau said that the only habit that a child should be permitted to acquire, is that it habituate itself to nothing in particular. But we may say that the chief habit which a child, which anyone, should acquire, is that he should habituate himself to the good, both in general and particular. One should become so habituated to goodness, that he can hardly help being good.

For the Christian there are certain habits which he should acquire early. Among them is the habit of attendance upon the public service, and doing the work of the church. The importance of this work and this attendance is evident. To debate whether one should attend a meeting of prayer, or to pause before the duty of Christian service, to balance the arguments and objections as to becoming a more devoted church member, is somewhat like the sun's debating whether it will rise, or the ocean tides discussing whether they will ebb and flow. This is a question settled, a verdict rendered, a case closed. These are to belong to the Christian as habits and to become as natural to him as to put on a glove. The opponents of Dr. Thomas Arnold charged him with getting up each morning with the idea that every conviction and opinion was open to question.

Another spiritual habit which a Christian should form is that of generosity. No habit more thoroughly characterizes men than that of looking upon their gifts in either a generous or a niggardly fashion. Man can look at money and life through a microscope, and a nickel becomes larger than a dollar; or with a telescope, and only the largets objects can be seen at all. The Christian should accustom himself to the largest things and not allow himself to fall into that mood which is characterized by that stinging, aspish word, "stingy." He should begin early to tithe the dimes, and it will be easy to tithe the dollars, and easy and more than easy to tithe and more than tithe the tens of thousands.

A third habit which is important for the Christian to form is that of reading the Bible and of praying. Of course, we all acknowledge the importance of devotion. We all acknowledge that the Bible is God's book. We all acknowledge the power of prayer. But we can receive the full benefit of devotion only as we form the habit of devotion. And that habit is formed only by him who reads the Bible with constant regularity. Only as one follows step by step that life beginning at Bethlehem and ending at Calvary, can he know that life. That day is a day of retreat, in which the Christian does not read his Bible. To debate whether one has time to read it is to determine whether one has time to live. To debate whether the one is always attractive is like debating whether one is always attractive to himself. To debate whether one ought to read it because he does not understand all its sayings, is to debate whether one will eat his breakfast because he does not know the name of the mills that ground the flour for its bread. To debate whether it is better not to read it except when the mood is on one, is to debate whether it is better to be a creature of blind impulse, than a man of sense and Christian reason.

The habit of prayer is hardly less important than the habit of reading the Bible. Professor Phelps, in that classic, the Still Hour, writes of the absence of God in prayer, of continuance in prayer, of the aid of the Holy Ghost in prayer, and of the reality of Christ in prayer, but he fails to make specific mention of the habit of prayer. Yet the whole book must and does bear testimony to the duty and privilege of this habit of prayer. For, what is the "still hour" but the season which each soul should set apart for itself, still for the meditation on divine love, still for the lifting of the soul to him who bent the heavens and came down, still for prayer to him who keeps as calm amid the praisings and cursings of men. It is through constant and earnest communion with God in prayer that one comes into the nearest fellowship with God himself.

The first years are the years for the formation of habits, and the first years of the Christian life are the years for the formation of Christian habits. It is, therefore, of peculiar importance that the young Christian should make every wise endeavor for the formation of right habits, as to attendance upon the services of the church, as to the work of the church, as to generosity in giving and as to his personal devotions.—Advance.

Stooping to Save Souls.

A woman died in Philadelphia on the second of January who has in herself done more to solve the problem of how to heal the breach between the so-called "higher" and "lower" classes than all the wise plans and resolutions adopted by ecclesiastical bodies. She was herself a woman of elegant refinement, wealthy, beautiful in feature and character, lovely in disposition, generous and charitable. But instead of identifying herself and all her family with one of the wealthy and aristocratic churches, she deliberately joined a church mostly and almost exclusively composed of the working people. She became a teacher in the Sunday-school, and practically the pastor of the entire parish, which her large class constituted. She visited each member of the class systematically, and they were not social calls either, but spiritual visits, dealing directly with souls. When they were sick she went to them on foot, and in humble attire; she carried them little dainties, she read her Bible at their bedside, she knelt and prayed with them, she inquired of their spiritual condition, and directed them to Jesus. No pastoral care became needful where that woman went. She declined invitations to social parties that she might be free to devote her time to the Lord's work. She might be bearing a sorrow that would have crushed another woman, but no one would ever suspect it behind that cheerful face. She was one among the people with whom she was identified. There was no sign of conscious superiority. Into the prayer meetings and missionary circles and Dorcas gatherings she went, just as though she had no high blood, no social rank, no ample purse. Everybody loved her. The poorest work-woman would drop everything and go at her call or beck, as though they were serving a queen. Her last act was to rise from her dying bed, as her disease suddenly developed fatal symptoms, and write out checks to cover various benevolent expenditures, and among others a contribution to the church of which she was a member, and which just then was making heroic efforts to cancel a large mortgage debt. She wrote her checks with a clear, firm hand, and went back to bed to die.

When the news of her decease came like a thunder-clap from a clear sky, a hush fell on the entire people as though the ground were trembling with an earthquake. They could scarcely speak to one another. The prayer meeting ended in sobs and tears. We talk of missions. There is no trouble in reaching souls, but it takes a soul to do it. When we are in dead earnest—when all else is practically trampled under foot in our intense desire and determination to bring souls near to God—when self-indulgence gives way, and even self-love, before the burning, consuming flame of devotion to Christ and those for whom he died, we shall sweep earth as with a conflagration!

One, Paul, in thirty-three years, made a journey on foot over the greater part of the known world west of the Golden Horn, and bore the gospel into the regions beyond. Give us a score of such men and women as this, and we can close up the slums in our great cities, build a chapel in every forsaken quarter, put a missionary in every remote hamlet, and girdle the globe with a zone of missionary labor. We are scarcely sincere when we talk of insuperable obstacles in the way of evangelizing the cities or the world.—Missionary Review.

News from the Levant.

From the far east comes the cheering intelligence of the beneficial effects of that wonderful revitalizing agent, the Compound Oxygen, manufactured by DRS. STARKEY & PALEN, No. 1529 Arch Street, Philadelphia, Pa.; or 331 Montgomery St., San Francisco, Cal.

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"Levant Agency, Bible House, Constantinople, February 8, 1887."

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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a node by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, REV. B. CARRADINE, D.D.
REV. W. L. C. RENNICUTT, D. D.

THURSDAY, DECEMBER 20, 1888.

The ADVOCATE will not be published next week. The editor and publisher and clerks and printers and readers and contributors will all have holiday in commemoration of the anniversary of the coming of our Lord and Savior Jesus Christ.

"Oh, may we all receive
The new-born Prince of Peace,
And meekly in his spirit live,
And in his love increase!"

Greetings.

The ADVOCATE welcomes the Louisiana Conference with open heart and extended hand. It welcomes the brethren to our homes and hearthstones as co-laborers in the greatest of all great causes. Our people here receive you with the cordiality which ever distinguishes Christian hospitality, as those who have proved themselves, by their works, "the messengers of the churches and the glory of Christ." The ADVOCATE congratulates the brethren on the successful work of the year: that the lines have advanced; that the outposts have been moved further out; that the year's campaign has resulted in an enlargement of the domain of the church; that hundreds of blood-bought souls have been introduced into the kingdom of Christ; that many desert-places have echoed with the gospel call; that the spirit of beneficence is growing in the hearts of our people; that the missionary fervor is becoming more intense than ever before; that the Divine Spirit has authenticated your ministry by his gracious power in applying and making effective your preaching; that the heavenly Father has afforded his protection and grace, so that we meet again in annual session to recount his mercies and his help, and encourage one another in the Lord. The ADVOCATE welcomes you heartily because of your successful work in its behalf—your little *sixteen thousand* giving nearly as many subscribers as Mississippi's great *thirty-three thousand*. We thank you for this bright evidence of your appreciation of the ADVOCATE's work, and trust that it will spur us to a renewed consecration for the future. In other lines of work you may not have succeeded as our brethren who labor in other sections and with other surroundings, but you have done much for which the ADVOCATE joins you in praise to him who "alone giveth the increase." Our difficulties are so peculiar that very few people, not workers in Louisiana, have any appreciation of their power; but these difficulties you have battled with another year and have come up to report how the battle has gone. We are sure the reports will be mutually encouraging, and trust that this annual convocation will strengthen everyone for the conflicts of the coming year. May your session be one of peace and harmony! May the Son of Peace *reign* in every heart! May the "wisdom from above" characterize all your work in Conference and committees! May the Great Head of the church preside over your deliberations! May the Divine Spirit so supervise the arrangement of the works and the appointments of the preachers that each one may be allotted to that place where he will be most successful in working for Christ!

To the preachers and laymen and visitors, one and all, the ADVOCATE extends its heartiest welcome!

Immanuel.

It is a very curious circumstance that the precise form of the incarnation of God should have been given so explicitly to such a wicked king as Ahaz. No prophet ever made the subject plainer than did Isaiah when, in one word, he placed this great matter before the mind of the wicked king of Judah: "Behold, a virgin shall conceive and bear a son, and shall call his name, Immanuel." This is the plain statement of a fact predicted to occur at least *seven hundred* years in the future. So specific is the prediction, and so unerringly did it point out the fact, that when the fulfillment came, the distinct memory of the prediction was vividly revived. The evangelist gives a detailed statement of the birth of Jesus of Nazareth, and then says: "Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Behold, a virgin shall bring forth a son, and they shall call his name, Immanuel, which being interpreted, is, God with us."

No clearer revelation of the incarnation was ever given by any prophet. The whole subject—all its grandeur and humiliation, all its simplicity and mystery—is wrapped up in those few words of the prophet to the impious Ahaz. Redemption, with all that it means in the mind of God, and with all that it confers upon humanity, and with every fact and doctrine and precept flowing from it, is clearly stated in these prophetic words. The tremendous stoop of Godhead, the awful elevation of manhood, and the inscrutable mystery of the union of the two in the one person of Immanuel, are put forth so distinctly in these words that there can be no mistake. The greatest mystery of the universe, the sublimest fact of human history, the epoch from which every transaction of earth, whether past or future, is dated, are all found in the prophet's words. Did Ahaz understand it? Hardly. Did the prophet perceive the full meaning of his own utterance? We are not prepared to say that he did. Can we, with all our light, take in and comprehend the great subject? With all our learning we are just on the edges of it. "Great is the mystery of godliness: God was manifest in the flesh." Ah, how we peer with curious eyes upon the great fact! How we think, and think, and think, and desire, and hope, and pray to see its full meaning! It allures our thought, fascinates our hope, inspires our prayers, and yet continually eludes our understanding. We derive all our spiritual life from it, we are strengthened for all our daily conflicts by it, our very being is wrapped up in it; and yet our minds are too small to admit its greatness! This is well. If we could understand this great mystery, we would pass it by as we do other things that are easy to be understood.

Let us thank God that he has given us one subject that is capable of affording food for our deepest thought through all the coming future. "God with us" here is the inspiration of our lives and work. "God with us" hereafter is the inspiration of our peace and joy forever. Then, let us be glad and rejoice in IMMANUEL.

Grace Reigns.

The religion of Jesus proposes to control the whole being and the whole life. Religion is simply a consecration to God. The effect of this consecration is, that the whole nature is brought under the dominion of grace. The man who is wholly religious is the man in whom grace not only exists and manifests itself, but in whom "grace reigns." Man is necessarily under government. The constitution of his being places him under law. Whether as a sinner or as a Christian, this is evidently true. In the one case he is under the government of Satan and the law of sin. In the other, he is under the government of God and the law of grace. The object of religion is to deliver man from the rule of the devil, and to abrogate the law of sin under which he groans. Now, if religion is not competent to this work, it is defective and does not answer the purpose for which it was given. Religion must overthrow the dominion of Satan and abolish the law of sin, or it can do man no good. In place of these it must set up the government of God and promulgate the law of grace, or it is merely a negative thing. The province of religion, then, is to rule the whole man; and if it does not rule the whole man, it is defective somewhere. The whole man has felt the effects of sin. The mind and soul and body have all felt the dire results of transgression. Religion is the cure for these effects, and to exert its proper healing and counteracting influences it must go wherever the disease has gone. It must run through all the emotions of the soul. It must course along all the faculties of the mind. It must lay its healing hand upon every member of the body. If it does not do this, its full work is not done. The man is not what he ought to be. Grace does not reign without a rival. The piety of the man who has this sort of religion is defective—it is one-sided. The light which he "lets shine" is a reflection, not a radiation. The side opposite the light is in "gross darkness." But where "grace reigns," where "the law of the Spirit of life in Christ Jesus" is obeyed, the "true light shines" in every direction. In such a person there is no darkness at all. In such an one religion operates according to God's law and the human constitution; and the consequence is, such an one is brought into harmony with God and with God's universe. "Grace reigns," and the life is but a faint expression of the power of grace, and does more to show forth the beauty of piety than a score of people whose religion is one-sided. "Grace reigns," and the actions and feelings and thoughts are brought under her peaceful sway, and the man is happy simply because his life is in accord with the will of the Lord. One great difficulty with people trying to be religious lies in the fact that, instead of permitting grace to reign supreme in and over their lives, they are continually seeking to control and govern it. Human nature has ever been impatient of control. It delights to rule everything within its reach. It tries to rule religion, and when it does, of course, grace does not reign. People often bend their religion to suit their desires and hopes, when those desires and hopes should be subordinated to the scepter of grace. The man who leads this sort of a life must have a great many "ups and downs," and not a few "ins and outs." The current of his being must be a troubled current. There is not that placid flow, that noiseless lapse which characterizes the current of the life where "grace reigns." Nothing this side of heaven can equal the quiet enjoyment, the peaceful happiness of a life in which "grace reigns." Nothing can equal the beauty of a life in perfect harmony with the teachings of religion and subordinated entirely to her control. Such beauty as is found where "grace reigns" excels all other beauty. Like the orange of a Southern clime, a life where "grace reigns" is all the time flowering and shedding its sweet perfumes and dropping its golden fruits. "The beauty of holiness" can be excelled by no beauty of earth. The glories of an early morn fade before the glories of a young life consecrated to God!

"The clouds that float around the setting sun,
Like crimson drapery over a monarch's throne,"

are dull in comparison with the beautiful radiance that sheds itself over the evening of a life spent in devotion to God and humanity. There is no harmony so enchanting as that which grace establishes between the aspirations of the soul and the will of God. There is no philosophy so sound as that which demonstrates that the mind is working in its proper sphere when its highest hopes and most restless activities are seeking to accomplish the will of the Lord.

My brother, let "grace *reign* through righteousness unto eternal life by Jesus Christ our Lord." Then the deepest desire of the soul will be fulfilled and the highest aspiration of the nature realized. Then the great calm which Jesus only can produce will fill every chamber of the being, and the light of the Lord's love will shine away the darkness, and life will become "a thing of beauty and a joy forever."

North Mississippi Conference.

The nineteenth session of the North Mississippi Conference was opened in Starkville, Miss., Wednesday, December 12, by Bishop Galloway reading the fifth chapter of I. Peter, and singing hymn 272, and prayer. The roll-call revealed a large number present to answer to their names. John Barcroft was elected secretary, and Thomas Cameron, J. S. Oakley and T. Y. Ramsey, Jr., were elected assistant secretaries.

A fine-looking body of men, preachers and laymen, constitute this Conference. Many of them have long "borne the heat and burden of the day," and are still going in and out upon the highways of our Zion, preaching the glorious gospel of the blessed God. Many young men of great promise are coming to the front to take the places of those who are gradually passing away. Thus while one generation arises and does its work and passes out, the Lord raises up another generation to take up the work and carry it on. Thus while "the church buries her workmen, God carries on his work."

Rev. J. W. Boswell, assistant editor of the Nashville Advocate; Rev. W. C. Dunlap, Commissioner of Education; and Mr. J. G. Grant, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, were introduced and made each an address in behalf of the cause he represented. The editor also received a hearty welcome from the brethren, which went down into all the nooks and corners of his heart, and at once he felt as one at home.

Rev. W. C. Dunlap gave the brethren the "Centennial Hymn," and the responsive chorus by the Conference was "as the sound of many waters." The result was $400 in cash and subscriptions. Rev. T. L. Mellen, a committeeman from Mississippi Conference, on the project of establishing a Mississippi college for males, made a short address, inviting the co-operation of the North Mississippi Conference in that work. The presiding elders' reports showed in many places an advance in piety and in finance. Some new churches and several parsonages have been built. Sunday-schools are flourishing at many points. Revival meetings have been held generally throughout the Conference, and many souls have been brought into the church. The progress all along the line has been gratifying.

The following were admitted on trial: R. C. Morehead, H. P. Gibbs, T. B. Hargrove, H. T. Cunningham, R. B. Gladney, W. H. Sanders, J. C. Park, H. P. Crow, H. M. Young.

Here are nine young men of promise who have been admitted on trial into the itinerancy, and thus have consecrated their lives to the ministry.

The following were continued on trial: J. T. Howell, J. W. Treadwell and W. W. Moss.

The following traveling preachers were elected deacons: J. E. Buck, F. P. Spencer, G. S. Inge, C. R. A. Brantley, J. A. Whitehurst, J. A. Randolph.

Admitted into full connection: F. P. Spencer, J. E. Buck, W. W. Woolard, B. B. Sullivan, D. M. Geddie, George S. Inge, C. R. A. Brantley, J. A. Whitehurst, B. P. Fullilove, J. A. Randolph.

Deacons of one year: H. T. Gaines, A. B. Dearing, E. H. Rook, W. D. Bass, W. M. Young, G. H. Jacobs, J. W. Malone, J. R. D. King, F. A. Whitson, W. T. Barnett, J. M. Massey, J. H. Brown.

Traveling preachers elected elders: A. P. Leech, O. L. Savage, J. H. Shumaker, W. C. Harris.

Local preachers elected deacons: R. C. Morehead, E. J. Boyett, H. T. Cunningham, W. H. Sanders, T. M. Weaver, C. A. Porter, H. M. Young, L. A. McKeown, H. C. Edmondson.

Starkville is a thriving town on the Aberdeen branch of the Illinois Central railroad. It spreads out over the little hills until it looks like a city. It is a place of considerable business, there having passed through it last year 13,000 bales of cotton. The prospect this season is that 15,000 bales will be handled by her merchants. There are several neat churches beside our own, and also a flourishing male school, and also a female school, with the Agricultural and Mechanical College of Mississippi within two miles of the place. We had the pleasure of a visit to this college. Our host, Capt. H. C. Powers, gave us an outing behind a span of splendid trotters, during which we took in the college and its grounds. Everything seemed to be in good order. We visited the laboratory, the library, the museum, the recitation-halls, and the cattle-sheds. The United States government has an "experimental station" in connection with the college; and the college itself works a good deal on the "experimental plan," especially on the farm and with the cattle. There are nearly 300 students in attendance.

The hospitality of Starkville was tested by the presence of about two hundred preachers and their wives and lay delegates, and stood the test spendidly. Bro. Cameron is a capital man to supervise the entertainment of a Methodist Conference, and his members and those of other denominations "held up his hands" in a way to make a perfect success. The weather was as good as could be desired, and the business, under the guiding hand of Bishop Galloway, went along, step by step, and stage by stage, from beginning to close.

Having to leave on Friday evening, we were deprived of the pleasure of being present at the missionary meeting on Friday night. The preaching during the session was good to the use of edifying, and the large church was filled to overflowing at each service. Our visit to the brethren of the North Mississippi Conference was very pleasant, and served to strengthen the ties which were formed two years ago at West Point, Miss. We were rejoiced to see a new interest growing in behalf of the ADVOCATE, and trust that the brethren will keep in mind all through the year the munificent proposition of the publisher to increase its circulation. We tender our thanks to the efficient secretaries for kindness rendered. By special courtesy of the statistical secretary, T. Y. Ramsey, Jr., we are able to give our readers the statistics.

Local preachers, 173; members, 37,085; adults baptized, 1,792; infants baptized, 673; Sunday-schools, 352; officers and teachers, 1,930; scholars, 16,092; churches, 466—value, $443,205; parsonages, 79—value, $85,148; foreign missions, $8,-700; domestic missions, $2,-258 50; Conference fund, $2,780.

APPOINTMENTS.*

SARDIS DISTRICT.

S. M. Thames, P. E.
Sardis and Davis Chapel, John Ritchey.
Como and Fredonia, E. H. Cacey.
Senatobia, R. G. Porter.
Arkabutla, to be supplied (by W. H. Rekob).
Hernando and Coldwater, K. A. Joaes.
Horn Lake, R. P. Goar.
Lewisburg, A. P. Sage.
Cockrum, W. J. O'Bryant.
Mount Vernon, A. P. Leech.
Batesville, Thomas Cameron.
Pleasant Grove, T. B Hargrove.
Panola, J. W. Bates.
Chulahoma, R. M. Davis.
Courtland, H. L Vaughn.
Lake Misslou, to be supplied (by T. P. Miller).

GRENADA DISTRICT.

J. F. Evans, P. E.
Grenada sta., J. E. Thomas.
Grenada cir., H. C Morehead.
Water Valley, J. M. Wyatt.
Abbeville, H. B. Scruggs.
Charleston, T. J. Freeman.
Oxford sta., F. A. S Adams.
Toccopola, James Porter.
Banner, C. C. Gresham.
Pittsboro, J. M. Mooney.
Atlanta, A. K. Foster.
Water Valley cir., J. H. Brown
Minter City and Strathmorr, J. W. Malone.
Sunny Side and McNatt, W. S. Shipman.
Carrollton cir., D. M Cogdell.
Chapel Hill, B. P. Fullilove.
Tillatok, H. C. Morehead.
Bethel and Longview, to be supplied (by J. S. Bowling).
Grenada College Institute, T. J. Newell, president.

WINONA DISTRICT.

J. J. Wheat, P. E.
Winona sta., F. W. Dye.
Winona cir., D. C Foust.
Valden, W. S Lagrone.
Carrollton and Greenwood, T. W. Lewis.
West circuit R. A. Ellis.
Black Hawk, R. A. Burroughs.
Lexington, J. C. Loar.
Newport, J. H. Smith.
Kosciusko and Durant, H. R. Tucker.
Sallis, W. W. Williams.
Weir, W. A. Dollar.
Ethel, A. W. Langley.
Poplar Creek, R. C. Calloway.
Kosciusko cir., J. E. Burk.
Belzona, W. H. Sanders.
Colp circuit and Sunday-school agent, G. W. Bachman.

COLUMBUS DISTRICT.

W. T. J. Sullivan, P. E.
Columbus sta., J. S. Oakley.
Columbus cir., B. F. Phillips.
Crawford, T. B. Malone.
Brooksville, J. W. Luter.
Macon, S. D. Long.
Hebron, J. L. Futrell.
Moshulaville, E. H. Rook.
Louisville, F. P. Spencer.
Sunqualak, B. S. Rayner.
Plattsburg, R. A. Whitmeyer.
Starkville sta., J. W. Price.
Starkville cir., J. A. Treadwell.
West Point sta., J. D. Cameron.
Tibbee, W. C. Harris.
Tampico, C. R. A. Brantley.
La Grange, to be supplied (by J. C. Woodruff).
Chesler, W. C. Lester.
Sturges, J. R. D. King.

ABERDEEN DISTRICT.

Amos Kendall, P. E.
Aberdeen station, E. L. Spraggins.
Okalona station, T. C. Wier.
Okalona circuit, F. A. Whitson.
Verona and Tupelo, Eugene Johnson.
Prairie circuit, B. B. Sullivan.
Buena Vista, G. W. Gordon.
Houston, J. R. Robinson.
Sparta, W. D. Bass.
Pontotoc, W. A. Wollard.
Richmond, M. H. Hounoll.
Bigby Fork, to be supplied, (by L. P. Sargent.
Saltillo, W. T. Shell.
Tremont, B. R. East.
Fulton, J. A. Whitehurst.
Athens, to be supplied (by T. M. Weaver)
Ebenezer, T. J. Cunningham.
Shannon, J. M. Barnes.

CORINTH DISTRICT.

J. B. Stone, P. E.
Corinth station, J. H. Mitchell.
Corinth circuit, W. M. Young.
Iuka station, J. W. Bell.
Iuka circuit, J. E. Crow.
Kossuth, T. L. Foster.
Blackland, A. B. Dearing.
Jonesboro, H. M. Young.
Ripley and New Albany, D. W. Babb.
Ripley circuit, O. N. Koon.
Booneville and Rienzi, K. M. Harrison.
Guntown, Joseph Johnson.
New Albany circuit, G. H. Jacobs.
Marietta, W. A Clark.
Pleasant Ridge, M. E. Tumlin.

HOLLY SPRINGS DISTRICT.

J. W. Honnoll, P. E.
Holly Springs station, G. S. Inge.
Waterford circuit, W. L. Adams.
Mount Pleasant, J. A. Leech.
Byhalia, J. T. Moody.
Pine Mountain, J. W. Poston.
Olive Branch, G. H. Hodge.
Early Grove, J. J. Brooks.
Ashland, W. W. Moss.
Hickory Flat, D. M. Geddie.
Myrtle, to be supplied (by W. A. Manly.)

GREENVILLE DISTRICT.

R. M. Standefer, P. E.
Greenville, J. A. Bowen.
South Greenville and Lake Lee, J. A. Randolph.
Arcola and Hullendale, J. S. Shumaker.
Indianola, R. H Gladney.
Fasuala, O. L. Savage.
Cleveland, W. T. Barnett.
Duncan, J. D. Newsom.
Clarksdale, J. D. Harris.
Dublin, Brooklyn H. Gibb.
Jonestown, N. G. Augustus.
Belan, to be supplied (by S. M. Miller.)
Austin and Tunica, C. N. Terry.
Friar's Point, C. H. Owen.
Australia, T. Y. Ramsey, Jr.
Concordia, J. W. Dorman.
Huntington, to be supplied (by H. C. Edmonson.)

*We were under necessity of taking these appointments from the daily paper. We fear there are mistakes in regard to names and places, but we have done the best we could.—EDITOR.

North Mississippi Notes.

One brother reported a church of seventy-two members, sixty of whom will pray in public when called upon. That indicates a healthy spiritual tone!

One brother reported his receipts as $201 on salary, $14 as marriage fees, and one small ham, and paid for house rent $96. His family numbers three!

The church was dedicated a few days before Conference. It is a handsome structure, finished in natural woods and furnished with simple, yet substantial furniture, and capable of holding five or six hundred people. It is a credit to the Methodists of Starkville.

The brother raised a general smile, which finally broke into a loud laugh, when he reported 500 infants baptized during the year. When corrected, it dwindled down to *five*.

An ancient custom of the Methodists seems to be still observed in the church at Starkville. We refer to the men and women sitting apart.

One brother reported that the only Indian in his county had been converted during the year, and joined his church. "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but all are one in Christ Jesus."

The Greenville district has developed five new charges during the year, and next year the brethren expect to have enough territory under cultivation to make two good districts. Verily the Lord's possessions are broadening in the Mississippi Valley!

One brother reported that he had received into his church this year *one hundred and thirty-five* adult males. That is magnificent work for one preacher to do in one station.

Dr Garland, chancellor of Vanderbilt University, in his address before the Conference, made the point that the great and pressing need of the church is a multiplication of training high-schools. The address was pertinent in its eminently practical suggestions and was received with approbation.

Dr. Garland made a fine point when he said he did not believe we did right when we taught our children that they could be as good Christians in any other church as they could be in the Methodist, and the brethren all said, Amen!

That was a magnificent tribute to Bishop Pierce which Chancellor Garland uttered when he said: "If I should say that he was the most eloquent of men, the shades of Cicero and Demosthenes would nod assent."

Bro. Thomas Cameron knows how to entertain the representatives of the ADVOCATE in his town. The publisher had his home at the hospitable mansion of Mrs. Judge Rogers, where he enjoyed the Christian courtesies of that estimable lady; and the editor, with Rev. T. L. Mellen, of the Mississippi Conference, was domiciled in the pleasant home of Capt. H. C. Powers, where by kindly attentions he was made to feel completely at his ease.

One thing we heard, which we were sorry to hear. Some of the brethren have been advising the younger preachers not to study theology or read Reviews, etc. We do not hesitate to say, this is bad advice, and we hope that every young preacher will throw it to the winds, and give all the time to study that he can consistently with other obligations.

Personals.

We are indebted to Dr. Leftwich for a copy of the Minutes of the last session of the Tennessee Conference, held at Fayetteville, Tenn.

Rev. H. C. Dubose, of Japan, has sent us his "Catechism of the Three Religions of China," not one word of which we can understand.

Rev. R. D. Norsworthy, presiding elder of the Meridian district, Mississippi Conference, has been appointed by Bishop Hargrove, financial agent of East Mississippi Female College, located at Meridian, and under the presidency of Rev. R. M. Saunders. The success of the college is so great, that enlargement is found necessary, and Bro. Norsworthy has been appointed agent to collect funds for this purpose. We are glad to know of the prosperity of our schools, and hope our people will cheerfully assist the agent in his laudable undertaking. Money invested in Christian schools will pay interest through all the future.

A good text for Christmas you will find in the eighth chapter and ninth and tenth verses of the book of Jeremiah. Look it up and see, and then follow the directions it gives, especially that part about the "portion."

Be sure to read the article in this number, entitled "Stooping to Save Souls." A brother said "it is worth a five-mile walk to read."

The latest news we have from Bishop McTyeire is that he was slowly improving and his appetite gradually returning.

Books and Periodicals.

BOOKS.

THE ONLY WAY OUT. By Leander S. Keyser, A. D. F. Randolph, New York. Price $1.

The purpose of the story is to show that evangelical religion is wholly consistent with culture and intelligence, and that a religious experience is not a mere delusion of the ignorant. Throughout the skepticism is treated with entire fairness, and is allowed to state his objections as strongly and vigorously as is consistent with the rules of friendly controversy. Yet, notwithstanding the theological tone of the story, it is not devoid of the romantic element, which is introduced, partly because there are few persons who are not attracted by a story, and partly to prove that religion and love are not at cross purposes, but that the former elevates and ennobles the latter.

PERIODICALS.

—The Sidereal Messenger, for December, Northfield, Minn. Price $2.

—The Converted Catholic Monthly. James O'Connor, 60 Bible House, New York. Price $1 a year.

—The American Agriculturist has greatly enlarged and expanded its household features, and the December issue is a beautiful Christmas number. There are several articles with fine and delicate illustrations, describing a variety of attractive holiday gifts which can be made at home. "Christmas Gifts from Small Purses," will be much appreciated by the young folks who have more taste and patience than money, and who want to remember all of their friends at Christmas-time. Even the smallest girls will find some pretty things, which they can make with very little aid, in the article upon "Little Girls' Christmas Work," and the boys, too, will be grateful for the useful suggestion of "Something for a Boy to Make." 751 Broadway, New York. Price $1 50.

—The Musical Herald, for December, will please all its readers, and its Christmas songs will delight all the lovers of sacred music. Musical Herald Company, Boston, Mass. Price ten cents a number.

Blake's Tables for each State for each Month of 1889 of Weather Predictions according to Mathematical Calculations based on Astronomical Laws, by C. C. Blake, Topeka, Kansas. Price seventy-five cents.

Vincent Lundberg, of Stockholm, Physician-in-Chief to the King of Sweden, recommends Hall's Vegetable Sicilian Hair Renewer for the scalp and hair.

Literary Notes

"The Popular Science Monthly," for last July, contained an article on House-Drainage, which excited much interest and criticism. This vital subject will be further treated from various points of view in the January "Monthly," in an illustrated article, by Dr. John S. Billings, U. S. A., who is an acknowledged authority on sanitary science.

Most people have heard of the disturbing influence exerted on the compass-needle by the various masses of iron on shipboard, but few have any idea how the trouble is remedied. The whole subject will be explained in a copiously illustrated article, entitled, "The Gubling Needle on an Iron Ship," by Lieutenant-Commander T. A. Lyons, in the January "Popular Science Monthly."

Owing to the vast amount of labor involved in the manufacture of Paul Du Chaillu's great work, "The Viking Age," the publication of the book has been postponed by the Scribners. The magnitude of the work may be learned from the single fact that there are to be over 1,200 illustrations.

The fascinating "Diaries and Letters of Gouverneur Morris" will be published by the Scribners in a few days. The work has been given a handsome setting of type and binding.

Over 15,000 copies have been sold of those two capital books for the young, "The American Boy's Handy Book" and "The American Girl's Handy Book," by Dan Beard and his two clever sisters.

Dr. Henry M. Field's new book of travels, "Gibraltar," will be out with the Scribner's in a few days.

The first volume of the limited edition of the "Cyclopædia of Music and Musicians" is nearly ready for delivery with the Scribners in this country. In England the work will be published by Bernard Quaritch.

"Ben Hur" is the most popular book at the Boston Public Library, says the Boston Herald, with "Little Lord Fauntleroy" and Stevens' "Around the World on a Bicycle" following in order of popularity.

Ex-Secretary Hugh McCulloch's volume of reminiscences is proving very successful, and it is believed it will have as large a sale as any book of its kind ever published.

Wilbur B. Ketchum will publish this month the following excellent works: "Lectures and Sermons by Martyrs," edited by the Rev. James Kerr, a book of 674 pages. "Our Rest Day." Its origin, history and claims, with special reference to present day needs, by Thomas Hamilton, D. D. This is the prize essay, for which $500 was offered by the Sabbath Alliance of Scotland. "Modern Missions and Culture." Their mutual relations, by Dr. Gustav Warneck, translated from the German by Thos. Smith, D. D. "The Pastor's Diary and Clerical Record," by L. H. Jordan, one of the most complete pastor's hand-books ever published. The edition is a decided improvement upon former editions, being printed from new plates, on very thin paper, and will be found a most convenient size for the pocket. It can be used for any year, and no expense has been spared to make this edition every way worthy of unqualified usefulness.

Do you suffer with catarrh? You can be cured if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

Notice.

To the Preachers and Members of Hon District, Mississippi Conference—

We are out, and sailing for another Conference year. I have made advancement all along the line the past year. We can and must do better this year. Our watchwords shall be, Every assessment in full, and a thousand souls for Christ in this district. I hope there will be present every member of the Quarterly Conference at the first meeting of every charge in the district. I especially request every district steward to be present at the meeting in Forest, Miss., January 8.

Your servant in Christ,

P. A. JOHNON.

"The Lord Is My Lig"

MR. EDITOR: Please allow me, through the ADVOCATE, to refer "L. P."—who asks some questions, in the issue of December 6, about "tithes"—to "Lapan," 439 Warren avenue, Chicago, Ill. He sends out, *gratis*, excellent literature on this important subject, and is thereby doing great work for the Lord. God bless him abundantly!

S.

Mississippi Conference Minutes.

The Mississippi Conference Minutes are promised to come out in a few weeks. It is desired to insert a full directory of all the members. Will each minister, therefore, please send me at once his postoffice address

C. G. ANDREWS, Sec.

JACKSON, MISS., Dec. 17, 1888.

A NEW GATEWAY.

By the completion of a new bridge across the Missouri River at Rulo, Neoraska, the Burlington Route has established, for the entire distance over its own track, a new, direct, through line from St. Louis to Kansas City, St. Joseph, Atchison and Denver. Over this line is run "The Burlington's Denver Express"—a solid train with through sleeping cars and coaches from St. Louis to St Joseph and Denver, and a through sleeping car from St. Louis to Kansas City. The connections made by this train at the Missouri River, at Denver and at junction points *en route* are such that one can directly reach by it all points in Nebraska, Colorado and all sections of the West and Southwest, as well as all Pacific coast points. This is in addition to "The Burlington's Number One" well-known solid vestibule train between Chicago and Denver and Cheyenne, with which direct connection is made by C., B. & Q. R. R. train from Peoria, and by which one can make the run between Chicago and Denver without being more than one night on the road. For tickets via the Burlington Route and for special excursion folder, call on any ticket agent of connecting lines, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, C., B. & Q. R. R., Chicago, Ill.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

J. G. GRANT, Publisher.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

A young lady is so enthusiastic about lawn tennis that her father says she is "the maiden all for lawn."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"That's a very soft corn of yours," said the chiropodist. "Yes, but it's hard enough to bear," responded the patient.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

RELIGIOUS BOOK DEPOSITORY,

94 Camp Street, N. O., La.

CHOICE CHRISTMAS CARDS.

These cards are catalogued in sets for the convenience of those who wish to present a card of same size and style, but all with different designs:

No.			Cts.
1—20	assorted, size	2½ by 1¾ inches	20
2—12	" "	3 by 2½ inches	15
3—16	" "	3½ by 2½ inches	25
4—6	" "	3¾ by 2½ inches	10
5—20	" "	2½ by 1¾ inches	20
6—12	" "	4¾ by 3½ inches	50
7—8	" "	4¾ by 3½ inches	50
8—6	" "	4¾ by 3½ inches	40
9—7	" "	4½ by 3½ inches	25
10—4	" "	4½ by 3 inches	30
11—4	" "	4¾ by 2¾ inches	5
12—4	" "	4¾ by 2¾ inches	15
13—4	" "	4¾ by 3¾ inches	25
14—4	" "	4¾ by 3¾ inches	15
15—4	" "	4½ by 3½ inches	20
15—7	" "	4½ by 4¼ inches	50
16—4	" "	4½ by 3 inches	20
17—4	" "	6¾ by 4 inches	20
18—4	" "	4¾ by 3¼ inches	15
19—4	" "	4 by 3 inches	15
20—4	" "	4 by 4 inches	25
21—4	" "	4⅝ by 4½ inches	15
22—4	" "	5¼ by 3½ inches	30
24—7	" "	5⅜ by 4½ inches	55
24—7	" "	5⅜ by 4 inches	35
25—7	" "	5¾ by 4½ inches	35
26—6	" "	6½ by 4¾ inches	30
27—4	" "	7½ by 5½ inches	$1 00
28—3	" "	6 by 4 inches	25
29—3	" "	6½ by 4¾ inches	45
30—3	" "	5⅜ by 4¼ inches	45
31—3	" "	6 by 4½ inches	50
32—4	" "	4½ by 4½ inches	30

MIZPAH SERIES OF CHRISTMAS CARDS.

Price per package of six assorted cards:

Peace Be With You. Designed by Fred Fitch. Verses by Helen Marion Burnside. 20

Christmas Echoes. Designed by T. R. Kennedy. Verses by J. H. Ellis. 20

Angel Voices. Designed by Charles Noakes. Verses by D. Monsell. 25

Heartsease for Christmas. Designed by Angelina von Reichert. Verses by Helen M. Burnside. 25

Christmas Joy. Designed by E. Leistner. Verses by Helen M. Burnside. 40

Joy in the Lord. Designed by W. J. Webb. Verses by D. Monsell. 40

The Lord of the Harvest. Designed by W. T. Webb. Verses on back by Helen M. Burnside. 40

Christmas Light Bearers. Designed by E. Leistner. Verses by Cecilia Havergal. 45

Christ's Lambs. Designed by W. J. Webb. Verses by Helen M. Burnside. 50

Echoes from the Holy Land. Designed by R. F. McIntyre. Verses by Helen M. Burnside. 50

Angel Guards. Designed by Rev. St. John Ly Wilde M. A. Verses selected by Caron Duckworth. 60

The World's Light. Designed by W. J. Webb. Verses by Helen M. Burnside. 75

Heavenly Voices. Designed by Fanny Bowers. Verses by Frances Ridley Havergal. 85

Angel Whispers. Designed by W. J. Webb. Verses by Helen M. Burnside. $1 00

The Lord of Light. Designed by R. F. McIntyre. Verses by Cecilia Havergal. 1 00

Bread from Heaven. Designed by W. J. Webb. Verses by Helen M. Burnside. 1 00

Echoes from the Promised Land. Designed by W. J. Webb. Verses on back by Edith Pearce. 1 25

Golden Worlds. Designed by W. J. Webb. Verses by Helen M. Burnside. 1 25

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Suitable for Any Age, at Low Prices.

10 Cents Each:

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Heartsease, Rose of Sharon, Lilies of the Valley, Blades of Grass.

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In Ways of Pleasantness, In Paths of Peace, In Green Pastures, By Still Waters.

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Heavenly Wisdom, Evening Bells, Bright Days, Faith and Hope, Peace in Jesus.

SMALL CHRISTMAS BOOKLETS.

(Bound in ragged-edged Vellum, tied with ribbon, each in an envelope.)

Little Servants, The Fringed Gentian, Jerusalem the Golden, Evening Hymn, Rock of Ages, Words of Trust, Who Shall be Greatest, Trusting in God, Prayer and Promise, My Faith.

POETIC GEMS.

Lead, Kindly Light; I Remember, I Remember; Gray's Elegy, The Village Blacksmith.

20 Cents Each:

SMALL TEXT BOOKS.

(Printed in Two Colors.)

Noon-Day Musings, Our Daily Food, Our Daily Bread, Our Daily Unity, Our Daily Guide, Our Daily Light, Our Daily Portion.

25 Cents Each:

FORGET-ME-NOT BOOKS.

(Cloth. Printed in Three to Five Colors)

Golden Texts, Joyful Words, Bible Forget-Me-Nots, Havergal Forget-Me-Nots, Daisies from the Psalms, Bible Lilies, Living Waters, Rosebuds and Promises, The Pilgrim's Rest, Flowers of Grace.

Beautiful Small Booklets, 25 Cents.

Silver Thoughts, Rock of Ages, Just as I Am, Golden Words of Holy Men; Jesus, Lover of My Soul; Yuletide, Peace and Rest, Softly Now the Light of Day, Words of Comfort and Hope, Nearer, My God, to Thee.

30 Cents Each:

A Posy of Violets of Sweet Children of the Year, Asked and Answered, His Abiding Presence.

50 Cents Each:

BEAUTIFUL COLOR BOOKS.

When to Trust Jesus, Trusting, Resting, Onward, a Scripture Text Book.

75 Cents Each:

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Our Young People.

BABY'S STOCKING.

Hang up the baby's stocking;
Be sure you don't forget;
The dear little dimpled darling!
She ne'er saw Christmas yet;
But I've told her all about it,
And she opened her big blue eyes,
And I'm sure she understood it—
She looked so happy and wise.

Dear! what a tiny stocking!
It doesn't take much to hold
Such little pink toes as baby's
Away from the frost and cold.
But then for baby's Christmas
It will never do at all;
Why, Santa wouldn't be looking
For anything half so small.

I know what will do for the baby—
I've thought of the very best plan:
I'll borrow a stocking of grandma,
The longest that ever I can;
And you'll hang it by mine, dear mother,
Right here in the corner—so,
And write a letter to Santa,
And fasten it on to the toe.

Write, "This is the baby's stocking
That hangs in the corner here;
You never have seen her, Santa,
For she only came this year;
But she just the blessedest baby,
And now, before you go,
Just cram her stocking with goodies
From the top clean down to the toe."

A Rich Christmas Day.

BY BEATRICE DEZENDORF.

"I wonder if we shall always have such Christmas Eves as this," said little Lula, as she crossed her feet and hands, drawing her pretty face into such solemn lines that an observer would have doubted whether that little girl could really be Lulu Ramsey or not.

"No, no, little sister; when I am a man and get into business I will earn our money all back again. So cheer up, Lu, and let us be contented with what we have, and cease to mourn for what we have not," was the encouraging reply of Lulu's big brother, Harry, as he braced himself up and tried to put on a brave face.

This conversation took place in a neat little sitting-room. The furniture was on a cheap plan, but neatness and refinement pervaded the place, notwithstanding, Mr. Ramsey, a wealthy banker, had speculated, and consequently lost a large fortune but a few short weeks before. The family mansion, on Fifth Avenue in New York, had to be exchanged for a small but neat cottage in a less fashionable portion of the city. Instead of a rich banker's office, Mr. Ramsey filled the place of a shipping clerk, which situation he thought himself lucky in obtaining.

It was true that the Ramseys had a comfortable home and all the necessaries of life, but what were these to their former elegance? What was this house to their Fifth Avenue mansion? Mrs. Ramsey, whose fair hands had never in her life been employed in cooking, was compelled to prepare the meals for her husband and children. How inefficient she found herself! Although she could shine in the parlor and in the accomplishments, yet what a poor housekeeper she found herself!

It was Christmas Eve, and the poorest Christmas they had ever witnessed. Lulu and Harry were holding the above conversation, while Mr. Ramsey sat with half-distracted face resting on one hand. The only other occupant of the room was an older sister, Annie, who was engaged in painting a picture.

"I can help to bear the burden," she had said when the blow came, as she remembered how she excelled in painting.

The room was bright, but unlike other years, no brilliantly lighted rooms filled with friends and relatives were there. The friends would scarcely know them now. No Christmas tree loaded down with costly presents delighted the children's eyes, yet Mr. Ramsey had contrived to buy presents for them, such as they were; but the things were so commonplace, compared with what they had formerly had, that they brought but little pleasure.

The next day was Christmas, and Mr. Ramsey, determined to spend it in the best possible way, went with his three children to their own church on Fifth Avenue. They had scarcely gone a dozen steps before a little girl came running up to them. "Please, sir," she said, "won't you give me just a few pennies to buy something for mamma? She is so sick and hungry."

The little upturned face was pinched with the cold, but withal it bore marks of childish beauty. A pair of little red toes peeked out from a pair of time-worn shoes. In former days Mr. Ramsey would have passed her by, but misfortune had in some wayftened his heart, and he stopl and said: "I have noth'g to give, child."

"Yes you have, papa; we are t so poor as that yet. Supse we had lost you as well as ney, and it was me instead of a little girl. Suppose it was mamma instead of hers whay dying of cold and hunger. And little Lulu, with tearled eyes, was clinging to her her's hand.

Hooked in the pleading face af lchild for a mument and exched, "God forbid!" Turg to the little girl who hudked for alms, he said, "I will and see your mother."

Tchild guided them into a stre where even Mr. Ramsey had ever been before. They wered up a pair of rickety stairs grea in contrast with their own Pushing open an old half-hing door, the little girl said, "Mma, here is a gentleman comto see you."

T sight which met their eyes ansed an exclamation of horr to escape from the children A room devoid of bare furnure, a pallet of straw for a bed and a corpse-like woman righon the verge af death they behd. Something was provide for her to eat, and Annie, in a manly way, tried to make the ying woman comfortable; bnt as! it was too late: Death had rendy claimed its own.

M Ramsey saw that the body was hneed in the hands of the righ anthorities, and then he took the orphan child home. Onla short time since he had scarely thought himself able to prole for his three children, and now he felt rich enough to take an orphan to share his hom

Hry was the one who went hom ahead of the others and told mother. "Mamma, I thoht we were so rich that I coul have danced for joy," he saidn conclusion.

"Tell, my dear boy, I think ther are others more able to care for this poar child," she said

"Yes, dear mother; but those who are rich sneer at such things. We did once." And Lary looked very wise.

That night, as they sat together, Lula said: "I do not hink we are so poor after all."

"Why, my children, I never felt so rich in my life," answered her father. "We have health and strength and a good home, with all the necessaries of life. Who can ask God for more? Your father has been a mean, selfish man all his life; but God, in his good wisdom, has chosen a means of setting him on the right track. If we had not met with misfortune, I should have lived on, growing more and more selfish, and my children would have grown up proud and unmindful of others."

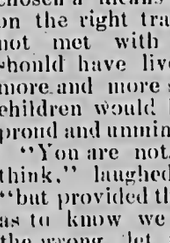
"You are not so bad as you think," laughed Mrs. Ramsey; "but provided that we are so rich as to know we have been in the wrong, let us not lose our wealth."

"Never," was the solemn reply.

The little orphan still stays in her new home, and God still gives them the means of living, and even more; for Mr. Ramsey has somewhat repaired his lost fortune.

Lulu says she could never part with sister Jennie, as she calls her, and Harry will have no other girl.

They will never forget that poor Christmas when they became so rich in knowledge as to make it end in a rich Christmas; but Annie says that a new member of the family was an additional fortune, and Harry looks as if he thinks so, too.—Sunday-School Visitor.



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Household.

CHRISTMAS MEMORIES.

The shops are closed, the bells ring out,
The holly gleams through every pane;
Each house-wife plies a busy task—
'Tis happy Christmas Day again.

The little children hear the tale
Of Jesus in his manger-bed;
The pretty Christmas hymn is sung,
The holy Christmas chapter read.

And, O, what praises should we sing,
If our home circle be complete;
For many a home is hushed to-day,
Because there is an empty seat.

Yet there is sweetness in the tear
That falls beneath the holly bough,
When we can say of those we mourn,
"They spend a better Christmas now."

Christmas Gift-Giving.

The whole Christian world is at present absorbed in getting ready for Christmas. The merchant is loading his counters with novelties in every grade of quality, finish, style, and cost; the publisher is putting on the market the hooks at which his editor, artist and printer have been working for months; the farmer is counting his turkeys, apples and celery; churches are planning their festivals; homes their renniums; the poor are studying how to stretch their little to a great deal; the rich how to pour from their abundance greater blessings. Christmas travail is on the world; its object to make, if may be, one happy day throughout all Christendom. To bring about this universal happy day, one means is adopted—gift-giving. To give to others is the Christmas law. To give wisely, bountifully, gladly, where the gift is needed, as much as the purse will allow, and with the single object of making others happy, is the only recognized interpretation of this law. This Christmas gift-giving does not mean a traffic in presents, it permits no system of obligation by which "for so much received I hereby return so much" is written between the lines of the note of presentation. It does mean careful, loving study of how with the means at one's command he can add the largest amount of happiness to the world on Christmas Day. This interpretation of Christmas giving may demand that the interchange of family presents shall be abandoned that a special comfort may be placed in a needy household. It may mean no home Christmas tree, that some separated family may be united, or that more tables may be graced with Christmas cheer. It may mean much sacrifice of *things* that the most perfect of pleasures, that which springs from knowing that we have made others glad, is ours. For doing for others is the very heart of Christmas joy.

How widely the world is accepting this sense of gift-making, look to the growing custom in Sabbath-schools of the children, preparing gifts for the poor instead of receiving them for themselves. The gladdest child's festival we have ever seen was a "give-away" Christmas where every child of the church, rich or poor, brought some gift, if nothing but an apple or potato, to swell the offering. When all was gathered in and pulpit and altar were piled with hundreds of fowls, with whole porkers decorated with ribbons and bearing in their mouths the conventional red apple, with pyramids of canned fruits and vegetables, of sacks of flour, and of baskets packed with dinners complete from the stuffed turkey to the salt and pepper, the outburst of applause was the most spontaneous and infectious we have ever witnessed. The royal nature of Christmas-giving was felt by every spectator and partaker, as no number of elegant, personal gifts could have impressed it.

If one will examine the reports of the Association of Working Girls' Societies, he will find that last year, almost without exception, they united in doing for those poorer than themselves. Hard-pressed as many of the members were, by uniting they were able to prepare Christmas-trees for wretched neighborhoods, to send well-filled stockings into poverty stricken homes, and to place dinners on many tables otherwise empty. And so the new interpretation of Christmas gift-making is going around the world. It may bring fewer articles of bric-a-brac to our cabinets, fewer pictures to our walls, and fewer jewels to the ease, but it will put a new meaning into the life of many a lonely soul, it will hasten the realization of the beautiful idea of one universally happy day, and best of all it will show that happiness is born of good-will, of self-forgetting, of natural, tender, loving care for others.—Chautauquan.

MISCELLANEOUS.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures **Croup, Whooping Cough, Bronchitis,** and **Asthma;** soothes, circulation of the **Larynx and Fauces;** strengthens the **Vocal Organs;** allays soreness of the **Lungs;** prevents **Consumption,** and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 10 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington street, Boston, Mass.

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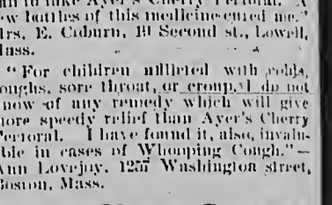

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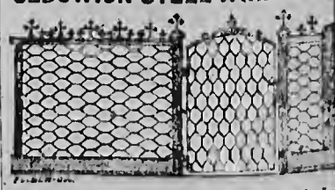

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Christian Advocate.

BEAUTIFUL THINGS FOR CHRISTMAS.

BY EMMA B. DUNHAM.

Beautiful things for Christmas
Everywhere we see.
Daintiest of the dainty,
Gifts for you and me.
Beautiful things for Christmas,
Prettiest ever seen,
Starry crowns and crosses,
Wreaths of evergreen.

Beautiful thoughts for Christmas,
Birthday of our Lord;
Tenderest thoughts and purest,
Drawing us to God.
Beautiful thoughts for Christmas,
Breathed in carols sweet;
Songs the angels chanted,
We on earth repeat.

Beautiful deeds for Christmas,
Generous, prompt and free;
Help unto the needy,
Acts of charity.
Beautiful deeds for Christmas,
Each a jewel bright,
Adding to the luster
Of the Christmas night.

"Mr. Gladly."

BY "UNCLE BOSTON."

"Mr. Gladly" is a most delightful gentleman to meet; you do not often have that pleasure, that is, as often as you could desire.

It was on this wise that I recently met him. I had been invited to present the missionary work of our American Baptist Publication Society, before one of our Baptist churches. I told the simple story of God's blessing upon the work of one of our society's Sunday-school missionaries, as illustrating the wider work of the society. At the close of the address, the pastor said there might be some in the congregation who would esteem it a privilege to contribute of their means to aid in such work: cards were circulated; the offerings and pledges were gathered. One card signed by a gentleman in the congregation, read "50 Gladly." It would do your heart good to get *personally* acquainted with "Mr. Gladly:" he *gladly* receives any information concerning *all* the missionary enterprises of our denomination and always *gladly* contributes liberally to help them along. "Mr. Gladly" is asked to secure a class of young men for the Bible-studying service of the church, of which he is a member: he *gladly* consents, and enters at once upon the work. There is something so delightsome in the invitation to join his class, that in a short time a large number of those "too old to go to Sunday-school" (?) and not old enough (?) to enjoy studying the Bible (?) have enrolled themselves in "Mr. Gladly's" Sunday-school class. Although carrying the weighty responsibilities of a large business, he *gladly* gives up one evening each week, to receiving his class at his delightful home; these evenings with his class are far from being simply for entertainment; he never loses sight of the end for which his class has been gathered—their conversion and training in the Master's service.

"Mr. Gladly" has solved the problem of many a convention: "How to secure and hold young men in our Sunday-schools." He *gladly* receives them into his confidence and constantly seeks their salvation. From the entrance of every member in his class, he is impressed that "Mr. Gladly's" one business is the salvation of that member's soul: there is such an intense earnestness, and withal such a gladsomeness in "Mr. Gladly's" manner, that one after another is brought "into the kingdom." He meets honest doubters with simple evidence, but finds his strongest argument in a consistent daily Christian life; this has won in many instances.

"Mr. Gladly" is elected a delegate to the association or State convention; he does not begin to look around for an excuse, but *gladly* consents to go, *and goes*; he has noticed how business men who are members of secret societies *always* arrange *their* business, so that the conclave, encampment or other convocation may be attended, and "Mr. Gladly" considers *his church obligations far more binding than those of any man-made organization.*

"Mr. Gladly" has another very commendable custom: he knows that his pastor should attend the anniversaries of our denomination; he also knows the numerous calls on the preacher's pocketbook; a little while before the meetings he *gladly* sends the pastor his check to cover all the expenses of the trip and a little extra for sight-seeing that will help to put freshness into his sermons.

"Mr. Gladly" is sometimes called away from home on business which takes him to smaller towns and villages; when absent in this way, he *gladly* makes it convenient to call on the Baptist pastor in the place, with whom he spends a pleasant evening in a most helpful talk over "the things of the kingdom." Many a pastor in these smaller places has occasion to remember most gratefully such visits in hours of discouragement, and also the bank check that cheered the weary pastor as he opened his mail a few days after.

"Mr. Gladly" does not live in Hoard Up Alley in the city of Covetousness, neither is he related to Mr. Grumble or Mr. Closefist, but *is a blood relation* of those Christians who say to their less-favored brethren: "I will very *gladly* spend and be spent for you."—Standard.

The Sunday Newspaper.

It whistles on the sidewalk, it rings the door bell, it walks into the breakfast room and monopolizes the attention of, at least, one member of the family while he sips his coffee and reads, sips and reads until the silent breakfast is over. With the cigar it shares an absorbed devotion of the reader; the church bells peal out their sweet chimes or ring the near approach of the hour for public worship all unheard. The mother and daughters are ready. "Is father coming?" "I fear not; he is too absorbed in his paper: but I will see." "Charles, are you ready? The bells are tolling." "Ah, now, wifey dear, how can you ask me: you know how hard I work during the week, and this is a day of rest, it is such a comfort to sit here, and this paper is so full; besides there is good religious reading in it: if you will leave me, pretty soon I will turn to that." They leave, and he reads his volume until church services are over and the dinner hour arrives. But one paper is not enough. Where there are grown sons each must have his favorite, and these, when faithfully conned, are scattered through the library or parlor for the daughters or younger children just to glance over in the afternoon of the sacred day.

To destroy church-going habits, to secularize a whole family circle, to monopolize the hours of God's holy day which should be given to the study of the Scriptures and reading of books in unison with its teachings, there is no more powerful agent than the Sunday newspaper; and yet men and women who profess to love Christ, and who have promised to bring up their children in the nurture and admonition of the Lord, willingly admit into their homes on the Sabbath these Sunday papers. These, through their encouragement, are frittering away not only their own religious faith, but are sowing the seeds of unbelief in the minds of their children, and absorbing time that should be used in building them up in the knowledge and duties of the Christian religion. In such homes the Bible is out of sight and the church paper has its place in the corner of the mother's room, while these voluminous Sunday publications are such household necessities.

As years go on, in homes where these influences are not resisted, when the boys and girls grow to be men and women, the fathers and mothers are often distressed at their worldliness and folly. They recall the good instructions they have given their children, the wholesome example they have tried to set before them, and say, "Did we not sow good seed, whence, then, these tares?" Yes, an enemy hath doth this, made your children unbelieving and godless, lovers of pleasure more than lovers of God. When you sat at home to pore over the pages of the Sunday newspaper, you thoughtlessly planted and encouraged opinions and principles, the fruit of which you are now sadly reaping. "For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Christian Intelligencer.

WEST BRANCH, South Carolina, Sept. 6, 1886.
DR. R. V. PIERCE, Buffalo, Rochester, Pa.—
Dear Sir: The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malarin, deep-set by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malarin.
Respectfully yours,
W. W. MONROE.

The Church for To-Day.

The problem which confronts the church is this: Given a gospel adequate to all, and a command to preach it to the whole world, required the best way to apply this gospel and obey the command. This is a question of importance to the whole race. Let us notice some characteristics of the church for to-day. First, it must be the special exponent of revealed religion and deliver God's message to man. All truth is the thought of God, and, in a sense, all truth is religious truth. Religion is natural or revealed. Natural religion is that knowledge of God and of our duty which is derived from nature and reason—from the world without and within. Revealed religion is that knowledge of God and of our duty which comes to us from positive divine revelation. The Christian Church finds its special mission in declaring and enforcing revealed truth. There are other agencies of truth besides the church, and other preachers besides the preachers, but there are questions of life which none can answer and which all are asking. On these questions God speaks to men through the preacher. His themes are God, human sin, salvation, duty, responsibility, death, immortality. It is not the business of the church to provide entertainment and amusement; the preacher is not a jester to tickle the ears of the people. The church is not a scientific or philosophical club to investigate and speculate. Its message to the world is what God has said and done, and not what men think or hope.

The church must be an aggressive missionary body, whose purpose is to bring all men into allegiance to Christ. The church exists not merely for the salvation and perfection of its own members, but for the world and for Christ. The presence and power of the risen Lord is promised only as the church goes forth to carry the gospel to every creature. The last words which the risen Lord addressed to his disciples were the great commission: "Go ye into all the world and preach the gospel to every creature." The church is likely to forget this commission, but that church will die, and ought to die, which forgets or ignores its great mission in the world. Other societies exist for themselves and their friends; the church lives for all men. To carry this gospel to men everywhere and to thus compel them to come to the gospel feast is the true work and spirit of a Christian Church.

The church for to-day must, in its services, have the threefold purpose of instruction, comfort and worship. The Bible is our text-book, Christianity is a system of truth. It has its facts, its doctrines and its duties. This work of religious instruction is a work whose importance can not be over-estimated. Let us thank God that the church has, in these late years, come to realize the importance of this work. The gospel is a message of peace, trust and consolation. But, in addition to the instruction and comfort which the services of the church should furnish, there should be the element of worship. Perhaps this idea needs emphasis in our church services. We have come to think of church attendance with reference to its effect upon ourselves rather than as something owed and offered to God. Men need to be reminded that the Sabbath is God's day, and that he calls us to the house of God to meet and worship him. If we come to the Lord's house to hear God's truth, to find comfort and consolation in his love and care, to render to him that worship which he requires of us, the place will be attractive to us, and the service acceptable to God.—E. A. Woods, D. D.

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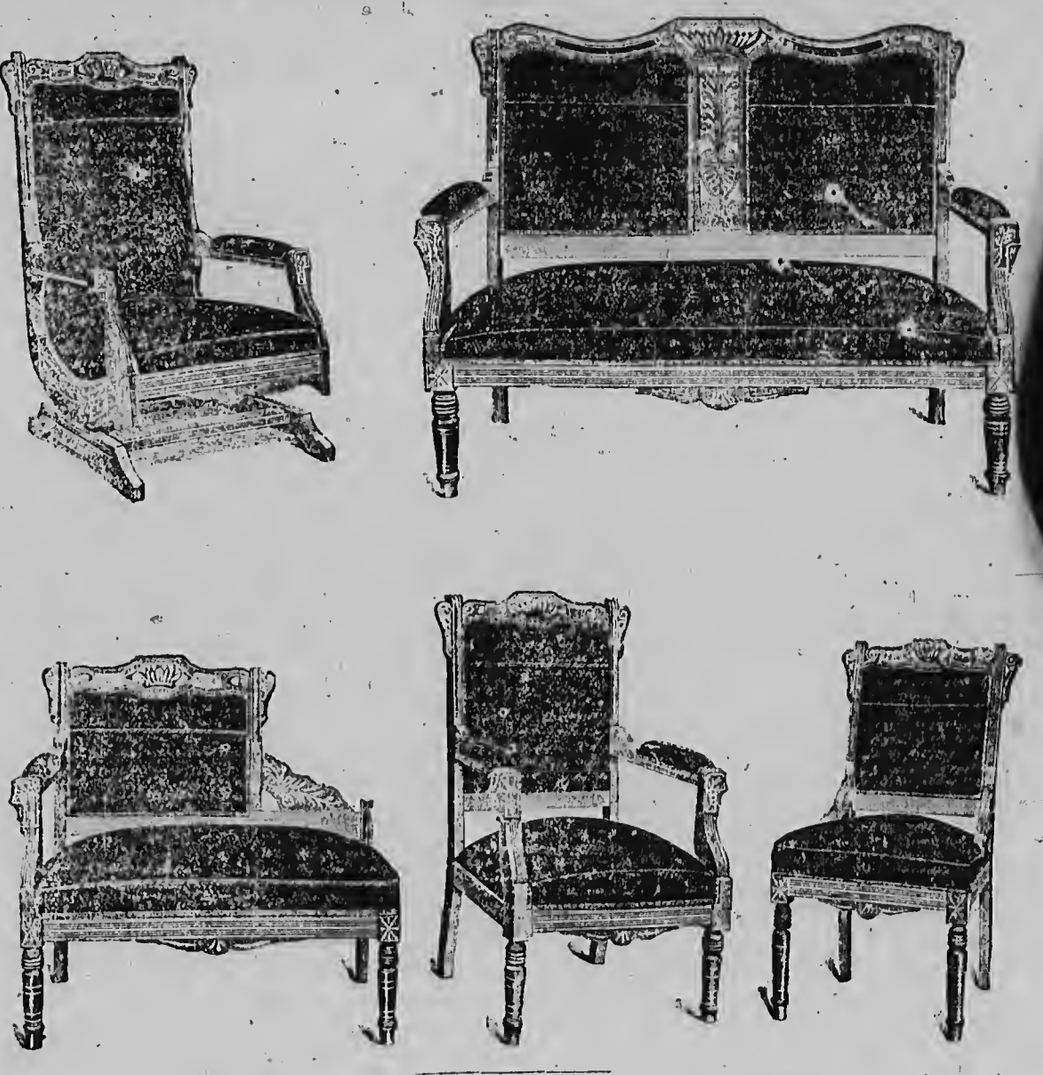

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For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

Weekly Market Review.

(For Week Ending December 18, 1888.)

COTTON.

Low ordinary	7 1-16	@— —
Ordinary	7 9-16	— —
Good ordinary	8 3-16	— —
Low middling	9 7-16	— —
Middling	9 7-16	— —
Good middling	10 1-16	— —
Middling fair	10 13-16	— —
Fair	11 11-16	— —
Galveston middling	9 9-16	— —
Mobile middling	9⅜	— —
St. Louis middling	9½	— —

SUGAR.

OPEN KETTLE:		
Prime	4 13-16	— —
Fully fair	4 11-16	4¾
Good fair	— —	— —
Common	3¼	4⅜
CENTRIFUGAL:		
Seconds	4⅝	5⅛
Pr. yellow	6	— —
Gray White	6⅛	6¼
Choice white	6½	6 9-16
Stan. Gran.	7¼	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	42
Fair	23	25
Good Common	22	24
Syrup	28	32

RICE.

Head	5¼	5⅜
Good	4⅞	5
Fair	4⅝	4⅞
Good	3¾	4
No. 2	2⅝	2¼
Polish, per ton	14 00	15 00
Rough, ℔ bbl	2 50	4 10

FLOUR.

Extra Fancy	5 15	5 25
Fancy	4 65	4 75
Choice	4 25	4 40
Minnesota patents	7 00	7 25
Extra fancy	5 50	5 62½
Winter wheat patents	5 87½	6 12½
Minnesota bakers	5 40	6 60

CORN PRODUCTS.

Corn meal	2 15	2 25
Cream meal	2 50	2 60
Grits	2 85	2 90
Hominy	3 00	— —

PROVISIONS.

PORK:		
Mess (Standard)	14 75	— —
Prime Mess	14 50	— —
Rumps	— —	14 00
DRY SALT MEAT:		
Shoulders	7	7⅛
Sides, long clear	7¾	7⅞
Sides, short rib	7¾	8
BACON:		
Fancy breakfast	11	12½
Shoulders	8	— —
Sides, long clear	9	— —
Sides, short rib	9⅛	9¼
HAMS:		
Sugar-cured	11½	12

GROCERIES.

COFFEE:		
Prime	18¼	18½
Fair	17¼	17½
Common	14¾	15
TEAS:		
Choice	40	80
Fair	24	35
BUTTER:		
Western Creamery	36	— —
Western Dairy	19	21
Common	— —	18
LARD:		
Refined	8⅛	8¼
OILS:		
Coal, bbls	11¾	— —
Coal, cases	16	17
Cotton seed, crude	— —	40
Lard, Extra No. 1	70	75

VEGETABLES.

CABBAGES:		
Western, per head	4	5
Chicago, per 100	— —	— —
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 40	— —
KROUT:		
Western, ℔ bbl	3 50	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 50	1 60

SUNDRIES.

POULTRY:		
Old Hens, Western	3 25	3 50
Young Chickens	1 75	2 50
Chickens, South'n	3 00	3 25
Young	1 75	2 00
Turkeys, Southern	9 00	10 00
EGGS:		
Western	18	20
Southern	— —	23
WOOL:		
Lake, per ℔	— —	22½
Louisiana	21½	— —
Burry	12	15
COUNTRY HIDES:		
Green salted, ℔ ℔	3	4
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ℔ ton	11 00	— —
Meal	21 00	— —
Pure ground bone	30 00	— —
Muriatic acid, ℔ ℔	2½	— —
Sulphuric acid	2	— —

Prevent Attacks of Fever.

We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, bilious affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affections where liver, bowels, blood and stomach are involved. A guaranteed cure for all this class of diseases is offered in A. C. Maguire's Cundurango. Doctors are astonished and invalids delighted.

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Railroad ticket agents of the Eastern, Middle and Western States will sell, on any date, via the Burlington Route from Chicago, Peoria or St. Louis, round-trip tickets at low rates to San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver, or Victoria; also to Denver, Cheyenne, Colorado Springs, or Pueblo. For a special folder giving full particulars of these excursions, call on your local ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Ag't, C., B. & Q. R. R., Chicago, Ill.

J. A. Brasselman & Co

We call special attention to the advertisement of the above firm, which is one of the most reliable in this city.

NEWS OF THE WEEK.

DOMESTIC.

It is believed that the President will veto the direct tax bill. If not, Louisiana will be credited with $385,886. She was one of the few States wherein the whole amount imposed was collected. Mississippi collected $113,324 and owes $299,750.

The Southern Interstate Immigration Convention, which was held in Montgomery, Ala., adjourned on December 13. A permanent Bureau of Immigration will be established in each Southern State. New Orleans and Savannah were selected as ports of entry for immigrants.

The New York Board of Apportionment has been urged to set apart $250,000 for a soldiers' monument in that city. For such a purpose the entire Board must agree, and Mayor Hewitt declined to vote for the project because he "did not believe in compulsory patriotism."

President-elect Harrison has been invited to attend the centennial celebration of Washington's first inauguration in Philadelphia, on April 29-30 next, and also to refer to the observance of the event in his inaugural message. President Cleveland and Cabinet have also been invited.

At 2:30 o'clock P. M., December 14, as the steamboat "Hornet" was about to make a landing at Big Bend landing, on the Atchafalaya, one mile and a half from the mouth, she was caught by a strong wind, which thanked her in against the bank and caused her to hit some hidden obstruction. She was run beside the bank and sunk. All the passengers were saved.

The north-bound train on the Illinois Central road was robbed, near Duck Hill, Miss., on the the fifteenth, at 10:15 P. M. The express messenger was robbed of $3,000 by two men. A passenger who assisted the conductor in resisting the highwaymen was fired upon and killed.

Over 200 deaths from diptheria have occurred in the vicinity of Albuquerque, N. M., in the past few weeks, and the breaking out of small-pox has caused much additional alarm.

A constable's posse was fired upon by a band of negroes in ambush, at Wahalak, Miss., on December 16. Five white men were killed and six wounded.

FOREIGN.

The French have broken up a band of Chinese pirates at Tonquin. A number of captured pirates were shot and a portion of the town was destroyed by fire.

It is officially stated that the Pope does not intend to leave Rome, nor has he thought of taking such a step.

A letter has been received at Suakim from Osman Digna, containing the announcement that Emin Pasha and a white traveler (presumably Stanley) had fallen into the hands of the Mahdi. Proofs of the capture have been sent. It is rumored that Osman Digna in his letter expressed a willingness to surrender Emin Pasha and his whole company provided Egypt would agree to abandon Suakim. If this proposal is not accepted, it is believed that both captives will be killed. The British Cabinet is now discussing the situation.

In the Chamber of Deputies, on December 14, M. Peytral, Minister of Finance, submitted a bill authorizing the postponement for three months of the Panama Canal Company's liabilities, including interest and the redemption of bonds. The proposed delay would give time to consider fresh arrangements for relieving the company's embarrassments.

In the House of Commons, on December 14, Mr. Smith, the government leader, replying to Mr. Wilfred Lawson, said that so far as was known to the government the letter written by Osman Digna announces the surrender of Emin Pasha and a white traveler. The government had no means of knowing whether those allegations were well founded.

Emperor William continues to work hard. He receives Gens. Von Waldersee and Von Wittich daily. It is reported that the latter is engaged in explaining in minute detail the possibility of Germany sustaining a war against France and Russia simultaneously.

Mr. Gladstone, in a speech on December 15, said it was folly to hope to govern Ireland in a manner opposed to the constitutionally declared and overwhelming sense of the country. The present time afforded a golden opportunity to alter the present system, when moderation and wisdom were being shown by the people of Ireland and their representatives in Parliament.

The Panama Canal Bill Committee has rejected the counter-scheme mentioned by M. Peytral for the constitution of a new company. The committee will report to the Chamber of Deputies that in their opinion the Chamber has no right to legislate upon such matters. When M. De Lesseps heard of the rejection of the Panama Canal Bill, his face blanched and his hands became icy cold. He soon recovered his usual calmness, however, and spoke sadly of the wrecks and of the fearful disasters to himself and to the nation.

Terrible storms have been raging for three days in the department of Pyrenees Orientals, France, flooding villages and causing wrecks and loss of life.

A meeting of Panama Canal shareholders will be held in Paris at the end of the week. The rejection of the Panama Canal Bill by the Chamber of Deputies has given rise to a threatening agitation in the provinces.

"We Paint with Pride"

To the "Good name at home," won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla and realize its peculiar curative power.

The Le Conte Pear.

An extensive fruit-grower and nursery-man, residing near Thomasville, Ga., in a communication to Col. W. R. Stuart, of Ocean Springs, Miss., gives the following interesting account of the Le Conte pear, which will doubtless prove valuable to the readers of the CHRISTIAN ADVOCATE who propose to plant an orchard. This, with the Kelffer, another variety of the same extraction and possessing like characteristics, are of doubtless the beginning of a new race of pears. Southern origin which will go far toward solving the problem of successful fruit-growing in the Gulf States. Col. Stuart informs us that he has been appointed sole agent for the sale of these valuable trees in the States of Louisiana and Mississippi:

ORIGIN OF THE LE CONTE PEAR.

The two Le Conte pear trees first brought to Georgia were introduced by Major John Le Conte, from whom it takes its name. It was in the year 1856, and these two trees stand to-day vigorous and healthy, and are abundant bearers. It is not known from where these trees sprang, but it is conceded they are a hybrid between the sand pear and some other variety (perhaps the Bartlett). It is certain they can not be traced beyond the two original trees, and it is from them that have sprung the valuable orchards around Thomasville, Ga. The Le Conte is practically blight proof. It is a rapid grower and an abundant bearer, and grows at ten years old to the height of thirty feet, with spread of branches about the same, and with a trunk the diameter of which is about fifteen inches. A tree of this age and size on good ground usually bears from ten to twenty-five bushels. The fruit ripens in July and August, the season being about six weeks in which to market it. The fruit is large and handsome and is a good shipper, and has brought very satisfactory prices in the market up to date. The writer affirms that 300 Le Contes produced fruit this season that netted $1,800. The writer himself shipped and sold, from less than two acres of sandy ground, this year, over $700 worth of pears net, after paying the transportation companies $2 80 freight. Think of this, farmers—300 trees netting more money than an ordinary large cotton and corn farm! Think of it, railroad men—two acres of fruit paying you more money for transportation than 100 acres planted in cotton! Farmers should diversify their crops if they would succeed. The all-cotton and corn and all-sugar and rice system has kept them poor. Fruit can be grown about our homes and on our farms with very little expense if the proper kind of trees are set. I am aware that thousands of dollars have been spent for worthless nursery stock and our people have met with little success, but it is because they buy trees not suited to our climate. If they will plant the Le Conte and Kelffer pear and plant the Japan varieties of fruit trees and give them proper attention, the South can grow fruit enough to supply the world."

East Tennessee, Virginia & Georgia R. R.,

Well known as the Great Keunesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Messrs. A. Brousseau's Sons,

This is one of the largest, as well as one of the oldest and most reliable carpet houses in the South. Orders from the country receive the most careful attention. Send a diagram of your room or rooms, giving length and width. State the kind of carpet, or about the price you wish to pay per yard, and you will get the exact cost of what you want. See advertisement in another column.

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The ladies of New Orleans appreciate the style and excellence of millinery to be found at Mrs. Hardon's, 29 Chartres street; and our friends outside of the city will find their orders carefully and promptly attended to by sending them direct to this estimable lady.

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RUSSELL, N. Y., April 20, 1888.

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MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Winchester, at Big Rock	Dec. 29, 30
Waynesboro and State Line, at W	30, 31
Clarke, at Liberty	Jan. 5, 6
Shubuta, at DeSoto	6, 7
Enterprise, at Enterprise	9
Sandersville, at Sandersville	12, 13
Vossburg, at Vossburg (Mon.)	14
Paulding, at Rose Hill	19, 20
Meridian circuit, at Sageville	26, 27
Meridian—West End	27, 28
Meridian station (7 P. M.)	30
Marion, at Marion (Fri.)	Feb. 1
Lauderdale, at Lauderdale	2, 3
Illinsville, at Old Scooba (Sat.)	9
DeKalb, at DeKalb	10, 11
Spring Hill, at Spring Hill	16, 17
Lenoxville	23, 24
Union, at Hopewell	Mar. 2, 3

District stewards will please meet me in Methodist Church, Meridian, nine A. M., Wednesday, January 30, 1889. Pastors requested to be present.

H. D. NORSWORTHY, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson station	Dec. 29, 30
West Jackson	29, 30
Madison, at Madison	Jan. 5, 6
Canton, at Canton	12, 13
Sharon, at Mt. Pleasant	19, 20
Camden, at Cole Chapel	26, 27
Yazoo City, at Yazoo City	Feb. 2, 3
Benton, at Bowman's	9, 10
Yazoo circuit	16, 17
Silver Creek, at Silver City	23, 24
Mt. Olivet, at Satartia	Mar. 2, 3
Flora, at Bentonia	9, 10
Raymond, at Bolton	16, 17
Edwards, at Edwards	23, 24
Spring Ridge, at Oak Hill	30, 31

The district stewards will meet in the Sunday-school room of the Methodist Church at Jackson on Wednesday, January 9, 1889, at ten o'clock A. M.

D. A. LITTLE, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Dec. 22, 23
Utica	29, 30
Fayette	Jan. 5, 6
Mayersville	12, 13
Rocky Springs, at Willow Springs	19, 20

JOHN A. ELLIS, P. E.

BRANDON DIST.—FIRST ROUND.

Pannin, at Pelahatchie	Dec. 29, 30
Brandon, at Brandon	Jan. 5, 6
Newton, at Hickory	12 13
Lake, at Lake	19, 20
Forest and Morton, at Zion Grove	26, 27
Neshoba, at Hester's Chapel	Feb. 2, 3
Philadelphia, at Pine Grove	4
Carthage, at Carthage	9, 10
Walnut Grove, at Walnut Grove	16, 17
Hillsboro, at Hillsboro	17, 18
Trenton, at Trenton	23, 24
Wyatville, at Gibson's Chapel	Mar. 2, 3
Strong River, at Goshen	4
Marvin, at Marvin	9, 10
Shiloh, at Clear Creek	16, 17
Mt. Rose, at Raleigh	23, 24

District stewards will meet in Forest, January 8, 1889.

P. A. JOHNSTON, P. E.

SEASHORE DIST.—FIRST ROUND.

Covington, at Covington	Dec. 20
Tallsherk, at Hickory Grove	23, 23
Pearlington, at Pearlington	29, 30
Bay St. Louis, at Bay St. Louis	Jan. 1
Ocean Springs, at Ocean Springs	2
Scranton, at Scranton	4
Moss Point, at Moss Point	5, 6
Americus, at Caswell Springs	8
Vancleave, at Shiloh	10
Whittington, at Coleville	12, 13
Augusta, at Enon	15
Bethel, at Hebron	19, 20
Mt. Carmel, at Santee	23
Columbia, at Columbia	26, 27
Hattiesburg, at Estabuchia	Feb. 2, 3

T. S. WEST, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Dec. 22, 23
Crystal Springs	29, 30
Summit, at Bogue Chitto	Jan. 5, 6
Hazlehurst	12, 13
McComb City, at Magnolia	19, 20
Gallman, at Bethesda	26, 27
Bowerton, at Brandywine	Feb. 2, 3
Providence, at Lahala Chapel	9, 10
Scotland, at Sweetwater	16, 17
Franklinton, at Magee's Chapel	23, 24
New Hope, at Adams	Mar. 2, 3
Holmesville, at Sarthis	9, 10
Adams, at Adams	16, 17
Topisaw, at Tilton	23, 24

The district stewards and the district trustees will meet in the Methodist Church in Brookhaven, Miss., January 11, at ten A. M.

W. B. LEWIS, P. E.

THE SCIENTIFIC AMERICAN, published by Munn & Co., New York, during more than forty years, is, beyond all question, the leading paper relating to science, mechanics and inventions, published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to demonstrate the subjects. The SCIENTIFIC AMERICAN is invaluable to every person desiring to keep pace with the inventions and discoveries of the day.

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From the Chaplain of Exeter College, and Houghton Syriac Prizeman, Oxford.

Coll. Exon. Oxon., Sept., 1888.

Dear Sir:—In April, 1885, I suddenly received notice that my ordination examination would be held in a fortnight. I had only *ten* (10) days in which to prepare for the Exam. I should recommend a *year's* preparation in the case of any one so much unprepared as I was; but your *System had so strengthened my natural memory* that I was able to remember and give the gist of any book *after reading it once*, i. e., therefore, *read* Lightfoot, Proctor, Hacold, Browne, Stoshetor, &c., &c., *once* and *was successful in every one of the nine papers.* The present Bishop of Edinburg knows the facts.

Faithfully yours,

[Rev.] JAMES MIDDLETON MACDONALD, [M. A.]

To Prof. A. LOISETTE, 237 Fifth Ave., N. Y.

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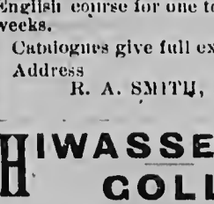

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